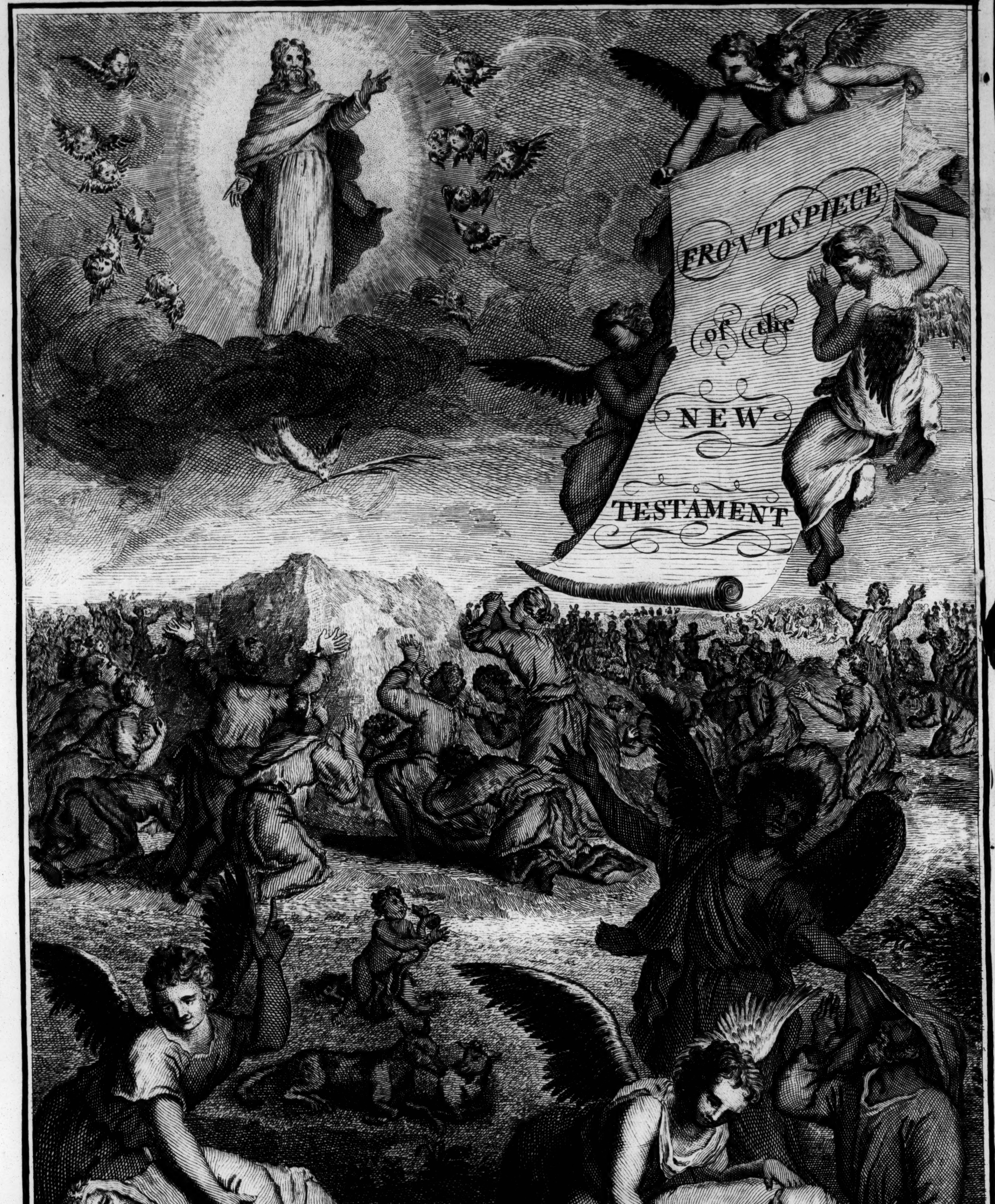
FRONTISPIECE
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NEW
TESTAMENT
J. Baſire ſculp.

L.R. 265. c. 1.

THE SACRED BOOKS OF THE NEW TESTAMENT, RECITED at large:

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Engraven on Copper.

VOL. III.

By *SAMUEL HUMPHREYS*, Eſq;

Give ear, O my people, to my law: incline your ears to the words of my mouth.

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Critical and Explanatory ANNOTATIONS ON THE GOSPEL, ACCORDING TO St. MATTHEW.

The ARGUMENT.

The Goſpel according to St. Matthew has of late undergone the common fate of moſt other books in the volume of the Scriptures; and the preachers of the word of God from thence have been called upon by a ſort of people, who jeſt at religion, and deify their ſenſualities, to prove its Divine Authority and genuineneſs. Therefore it will be proper to obſerve, before we enter upon the matter in the text of this Goſpel, That

The word *Goſpel* is a derivative from the word *Euangelion*, which is interpreted *good news*, or *joyful tidings*. And in reality, the book which contains the recital of our Saviour's birth, life, miracles, preaching, paſſion, death, reſurrection and aſcenſion, records the *beſt news* that could be publiſhed in favour of all mankind, who by the ſin of their firſt parents were become the children of wrath.

We acknowledge but four canonical Goſpels, *viz.* This of St. Matthew, and thoſe of St. Mark, Luke and John, of whom in their proper places; for now I ſhall confine my account to St. Matthew only.

St. Matthew the Apoſtle and Evangeliſt, was the ſon of Alpheus, a Galilean by birth, a Jew by religion, and a publican by profeſſion. The other Evangeliſts call him only by his Hebrew name Levi: But ſpeaking of himſelf, he always uſes the name of Matthew, which probably was the name by which he was known as a publican, or officer for gathering the taxes; and he is very free in declaring his former profeſſion, as it was of great contempt among thoſe of his nation, he might thereby the more exalt the free grace of Jeſus Chriſt, who called him from thence and raiſed him to the dignity of an Apoſtle and Evangeliſt. His ordinary abode was at Capernaum, though his office was at a little diſtance on the ſhore of the ſea of Tiberias, from whence Jeſus called him, and without troubling himſelf to put his affairs in order, he immediately obeyed and followed Chriſt our bleſſed Saviour. Which ſudden action is not, as Porphyry and Julian the Emperor maliciouſly argue, to be aſcribed to Matthew's inconſiderateneſs or raſhneſs; but as St. Jerome obſerves (on Matth. ix.) it was the real conſequence or good effect, which the miracles and preaching of the Lord Jeſus had wrought in him. Thus

St. Matthew having acquitted his profeſſion with all his goods and all his pretenſions, invited our Saviour to eat at his houſe: And Jeſus came with his diſciples, and ſat down at table with ſeveral publicans and other acquaintance of St. Matthew, which gave the Phariſees an opportunity to upbraid Jeſus to his diſciples in this manner; "Why does your maſter eat with publicans and ſinners?" To which, our Saviour, over-hearing them, made this reply: "'Tis not the whole or ſound, but the ſick that need a phyſician: Therefore, go and learn the meaning of theſe words, I love mercy rather than ſacrifice, for I am not come to call the righteous, but ſinners to repentance." And here ends the Goſpel-account of this Evangeliſt, to which I ſhall add what may be fairly deduced from Scripture. And nothing more than what can be proved from ancient and good authority. As,

He was admitted an Apoſtle in the very year of his converſion: And conſequently, he was called to the Apoſtleſhip in the firſt year of the preaching thereof by Jeſus Chriſt. And it is to be obſerved that he is, as the other Apoſtles are; ſometimes differently placed, for at one time we read him in the ſeventh place, and again removed to the eighth place, which ſhews that none was greater or leſſer than another, neither that any could claim a right of pre-eminence among the Apoſtles.

He abſtained entirely from fleſh meat; and, as Clement of Alexandria vouches, lived ſolely upon fruits, roots and herbs; Pædag. l. ii. c. 1. According to the moſt general opinion of both ancients and moderns, he preached the Goſpel of Jeſus Chriſt, for which he ſuffered martyrdom in Perſia, or in Carmania, a country then ſubject to the Parthians. And it is as well atteſted that

He writ his Goſpel at the requeſt of the believers in Paleſtine, whom he had inſtructed in the way of Chriſt, or as Irenæus and Euſebius tell us, by the deſire of his fellow-Apoſtles, in the Hebrew or Syriac language, which was then common in Judea, before he departed from Jeruſalem to preach in the province, which was fallen to his particular lot or charge.

'Tis thought that he undertook this work about the year 41 of the Vulgar *Æra*, which was the eighth year after our Saviour's reſurrection: And therefore we find this account at the end of his Goſpel in almoſt all the Old *Greek* MSS. Some pretend it was written ſooner, amongſt whom are the famous hiſtorian *Baronius*, and the Commentator *Cornelius e Lapide*, who, following the ſame authority of the author of the unfiniſhed Commentary on St. Matthew, ſay, that he wrote it on the firſt diſperſion of the Apoſtles, after the ſtoning of St. Stephen, which fell in the third or the beginning of the fourth year of the reſurrection of Jeſus Chriſt. And again, Irenæus thinks that he compoſed it while St. Peter and St. Paul preached the Goſpel at Rome about the year 61 of the Vulgar *Æra*. But if it is true, as is commonly granted, that St. Matthew is the firſt who committed the Goſpel to writing, and that the ſame was abridged by St. Mark about the 43d year of Jeſus Chriſt, it follows plainly, that it muſt be placed before the year 61 of the Vulgar *Æra*, and that it will be enough to place it towards the year 41.

The Hebrew, or rather, Syriack Goſpel of St. Matthew, was in uſe a long time among the Jews converted to Chriſtianity, who retiring to Pella ſome time before the Romans laid ſiege to Jeruſalem, carried it along with them: and from thence this Goſpel was diffuſed as far as Decapolis, and into all the countries beyond Jordan, where the Judaizing Chriſtians kept it till the days of Epiphanius and Euſebius of Cæſarea. But theſe Chriſtians did not preſerve this Sacred Truſt with the fidelity they ought, clogging it with ſeveral Traditions and their own inventions; till it fell at laſt into the wicked hands of the Ebionites, who endeavoured by additions and omiſſions to bring it in defence of their own corrupt doctrines: ſo that in Origen's time the Hebrew-Goſpel of the Judaizing Chriſtians paſſed no longer for authentick. Tho' it muſt be obſerved, this ſame Goſpel continued a long time in its primitive purity in the hands of the Nazarenes, or firſt believers in Paleſtine, ſome of whoſe faithful poſterity were known to St. Jerome, whom he no where reproaches with any errors like that of the Ebionites; but proclaims their integrity, becauſe, tho' they were otherwiſe very zealous for the obſervation of the law, they in no wiſe diſguiſed or changed the Goſpel, and with contempt rejected the Traditions of the Phariſees. Yet it muſt be granted, that the true Hebrew text of St. Matthew's Goſpel, is no where to be found as Dr. Mills has judiciouſly obſerved in his Prolegomena to the New Teſtament. But to make up for this loſs we are bold to add, That

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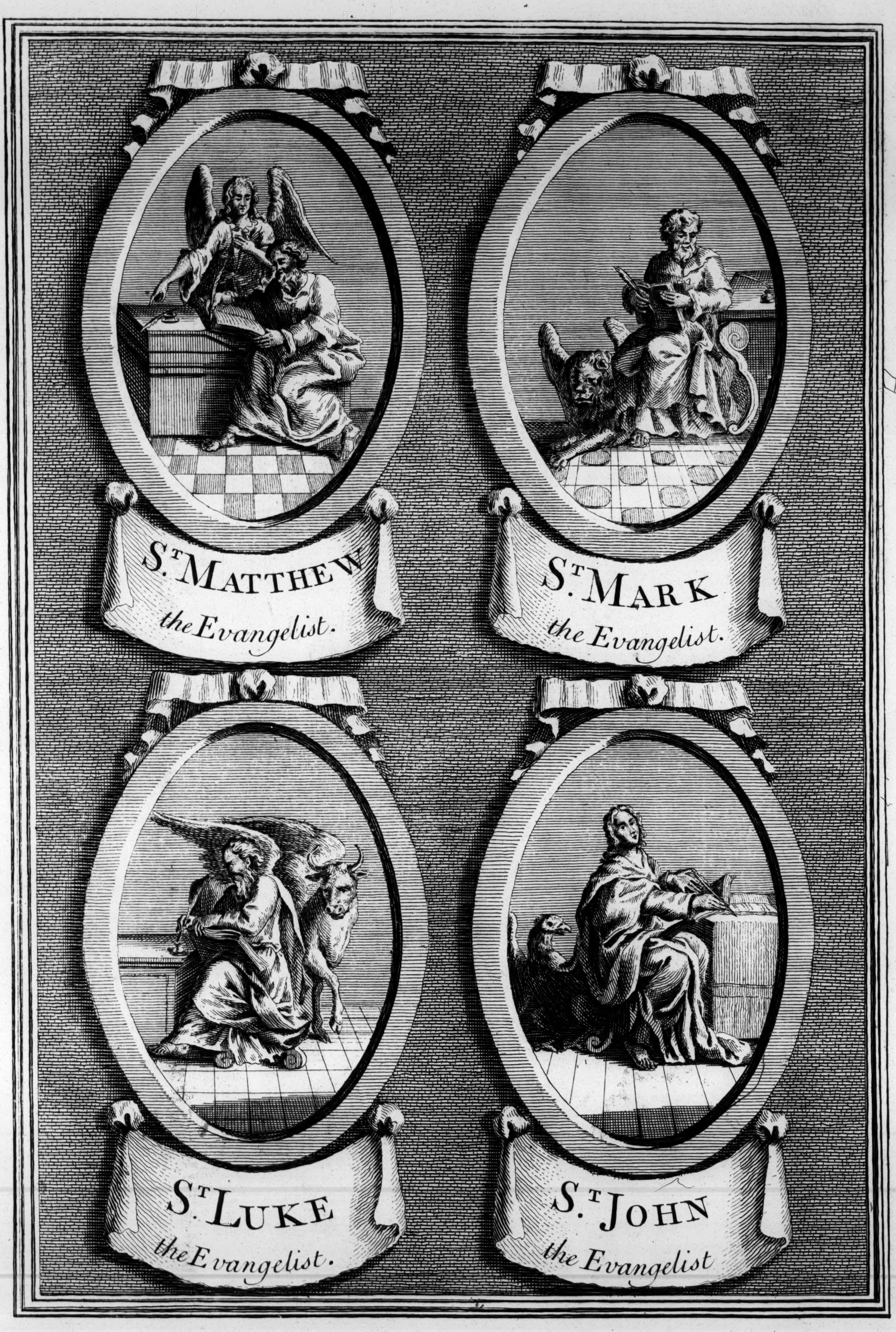
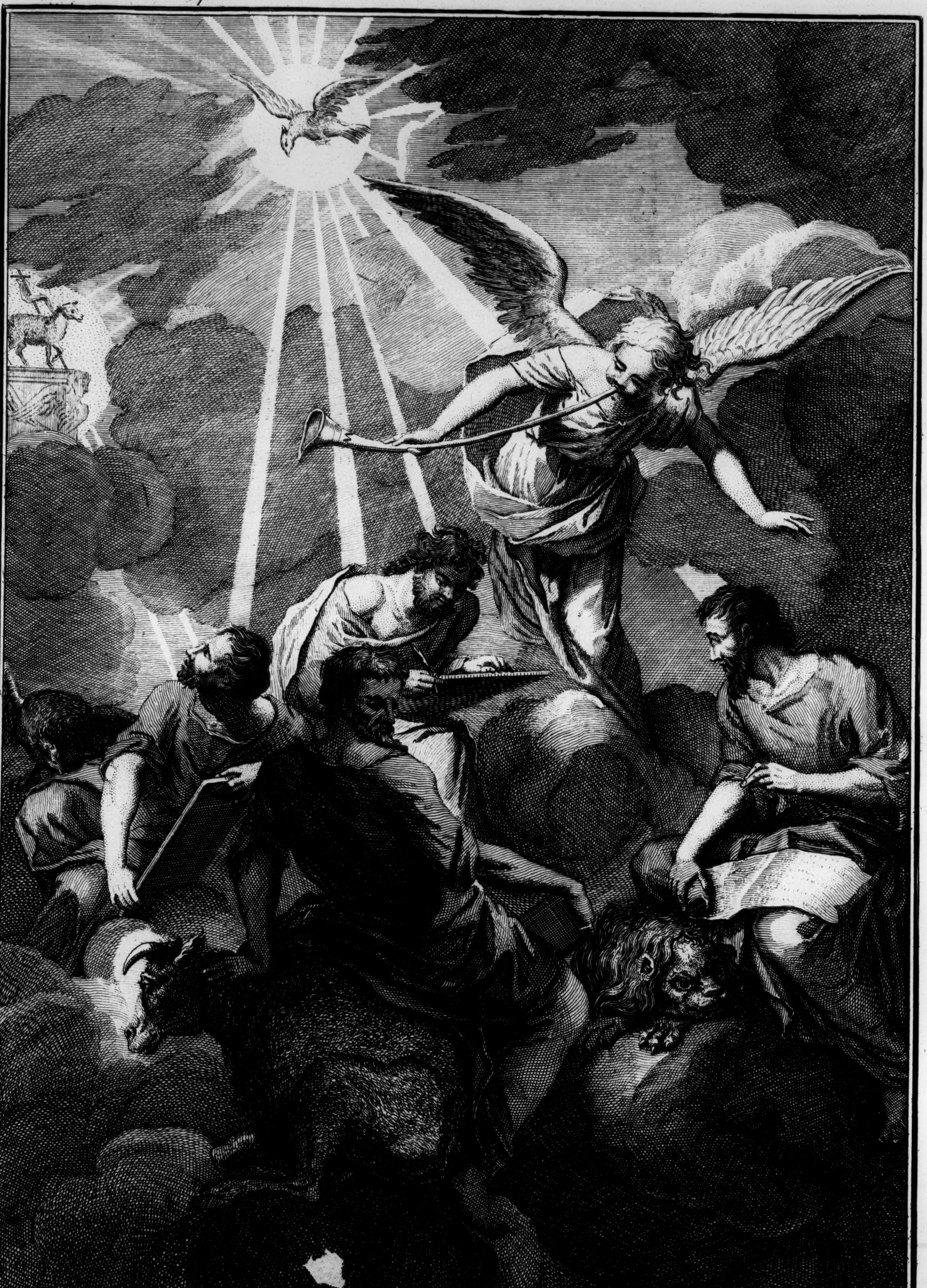

S.T MATTHEW the Evangelist.
S.T MARK the Evangelist.
S.T LUKE the Evangelist.
S.T JOHN the Evangelist

S^t. Matthew Chap I.



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The four Evengelists with their Ensigns.

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Our Greek Verſion of St. Matthew's Goſpel, and which at this length of time has obtained the reſpect of an original, is as ancient as the Apoſtolick age, tho' the author is not certainly known: For ſome aſcribe it to St. Matthew himſelf; others yield the honour to St. James the leſs Biſhop of Jeruſalem; and again, others to St. John the Evangeliſt, or to St. Paul, or to St. Luke, or to St. Barnabas. But Papias, who immediately ſucceeded the Apoſtles, ſays, that every one joined to tranſlate it into Greek as they could; Euſeb. hiſt. Eccl. l. 3. c. 39. So that, tho' they differ as to the certainty of the author, yet they all agree in the aſſertion of its antiquity as high as the Apoſtolick age.

The chief view of the Evangeliſt in this Goſpel was to ſhew us the royal deſcent of Jeſus Chriſt, and to repreſent unto us the life of his humanity, in the manner of his converſation among men; and therefore it is obſervable, that no one of the Evangeliſts enters ſo far into the particulars of the actions of Jeſus Chriſt, or has given us ſo many rules for the conduct of life, ſo many leſſons of morality ſuitable to our neceſſities, and to the deſign of Chriſt, as we may learn from this Goſpel of St. Matthew. And as the great queſtion among the Jews, when he began to write, was, whether Jeſus Chriſt was the Meſſiah, or no? St. Matthew undertakes to prove the affirmative, ſhewing by his miracles that he was the Chriſt; that Mary his mother was a virgin; that Jeſus was not come to deſtroy the law, but to accompliſh it; that his miracles were no magical operations, nor the effects of any human power, but inconteſtable proofs of the Almighty Power of God, and of the Divine Miſſion of Jeſus Chriſt. And here I would have you obſerve, that where you find any difference in the order and ſucceſſion of the actions of our Saviour's life, as from ch. iv. 22. to ch. xiv. 13. compared with the other Evangeliſts, be not ſolicitous about this variation, which can be no prejudice to the truth of the facts, the eſſential part of the Goſpel; for it is certain, that the Sacred Penmen have not always tied themſelves to chronology, but have produced the facts, when they thought beſt to confirm or ſettle ſome point of doctrine.

CHAP. I.

1 The genealogy of Chriſt from Abraham to Joſeph. 18 He was conceived by the holy Ghoſt, and born of the Virgin Mary, when ſhe was eſpouſed to Joſeph. 19 The Angel ſatisfieth the miſdeeming thoughts of Joſeph, and interpreteth the Name of Chriſt.

THE book of the generation of Jeſus Chriſt, the ſon of David, the ſon of Abraham.

2 Abraham begat Iſaac, and Iſaac begat Jacob, and Jacob begat Judas and his brethren.

3 And Judas begat Phares and Zara of Thamar, and Phares begat Eſrom, and Eſrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naaſſon, and Naaſſon begat Salmon.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jeſſe.

6 And Jeſſe begat David the king, and David the king begat Solomon of her *that had been the wife* of Urias.

7 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Aſa.

8 And Aſa begat Joſaphat, and Joſaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

10 And Ezekias begat Manaſſes, and Manaſſes begat Amon, and Amon begat Joſias.

11 And Joſias begat Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joſeph the husband of Mary, of whom was born Jeſus, who is called Chriſt.

17 So all the generations from Abraham to David, *are* fourteen generations: and from David until the carrying away into Babylon, *are* fourteen generations: and from the carrying away into Babylon unto Chriſt, *are* fourteen generations.

18 ¶ Now the birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found with child of the holy Ghoſt.

19 Then Joſeph her huſband, being a juſt man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph thou ſon of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the holy Ghoſt.

21 And ſhe ſhall bring forth a ſon, and thou ſhalt call his name Jeſus: for he ſhall ſave his people from their ſins.

22 (Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying,

23 Behold, a virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Emmanuel, which being interpreted, is, God with us)

24 Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not, till ſhe had brought forth her firſt-born ſon; and he called his name Jeſus.

Ver. 1. *The book of the generation of Jeſus Chriſt.*] The word generation is of various acceptation; but in this place, as in ſome other parts of Scripture it is uſed for the hiſtory and genealogy of any man: ſo as we read in *Gen.* v. 1. 'This is the book of the generations of Adam.' *i. e.* This is the hiſtory of Adam's creation and poſterity, or of thoſe principal perſons, by whom in a *right* line, his ſucceſſion was continued down to Noah, *&c.* In like manner the text before us imports, That this book of St. Matthew's Goſpel is the royal genealogy of Jeſus Chriſt, ſetting forth the principal perſons by whom in a *right* line he was deſcended from king David, the ſon of Abraham; and alſo the hiſtory of his life.—— Nor is it to be wondered, that our Evangeliſt was able to trace this genealogy; for no nation was ever more circumſpect in the preſervation of their genealogies, than the Jews, which monuments of their extraction they renewed from time to time; and particularly ſecured in all their wars, perſecutions, and calamities, till the days of the emperor Adrian: when, being entirely diſperſed by the rebellion of *Barchochebas*, they loſt all their ancient genealogical tables, except thoſe recorded in Scripture, in which, as St. Jerom reports of the Jews in his time, they were ſo well verſed, that they could repeat all the names from Abraham to Zerubbabel, as eaſy as they could tell their own.

— *Jeſus Chriſt.*] This is called the nomination of our bleſſed Saviour; and yet, tho' in the Scriptures you may find him promiſcuouſly and indifferently ſometimes called *Jeſus*, ſometimes *Chriſt*, you are not to make each of them equally and in like propriety his name, "his name was called Jeſus, which was ſo named of the Angel before he was conceived in the womb," Luke 2. 21. "who is alſo called Chriſt," Matt. i. 16. not by name, but by office and title.—— This, how trivial ſoever it may appear to ſome, is a neceſſary obſervation for the full explication of that part of our belief where we declare that we believe in Jeſus Chriſt; for by this diſtinction we are led into a double notion, and ſo reſolve our faith into theſe two propoſitions. I believe there was and is a man, whoſe name was actually, and is truly in the moſt high importance *Jeſus*, the *Saviour* of the world; and I believe the man, who bare that name to be the *Chriſt*, or the Meſſias promiſed of old by God, and was the expectation of the Jews.

——— *Jeſus*, is the ſame name as a *Saviour* or *Joſhuah*, who by God's appointment and power was made a Saviour to the Iſraelites, and a type or deſignation of that eminent *Jeſus*, whom we worſhip, the Saviour of all mankind; of whom the Angel of the Lord ſaid to the amazed ſhepherds: "unto you is born this day in the city of David a *Saviour* which is Chriſt the Lord." So St. Paul declared at Antioch to his Jew and Gentile proſelytes; "of this man's ſeed hath God according to his promiſe, raiſed unto Iſrael a Saviour Jeſus." Which explication of this ſacred Name was not more new or ſtrange unto the world, than the name itſelf, which was of frequent uſe among the ancients, as well heathens as Jews.

The Grecians uſually gave it at firſt as a title to their gods, whom after any remarkable preſervations they ſtiled *Saviours*, and as Biſhop Pearſon learnedly proves in his expoſition of the ſecond article of Chriſtian Belief, under that notion built temples and conſecrated altars to them. Nor did they reſt with their miſtaken piety, but made it ſtoop unto their baſer flattery, calling thoſe men their *Saviours*, by whom their country had received ſome particular deliverance, and it ſeemed on all theſe occaſions, as if they had as great reſpect and honour for thoſe men as they had for their gods. Again,

The Jews thought it no harm to give the title of *Saviour* to the judges of Iſrael, as may be learned from Judges iii. 9, and 15. where though the Engliſh reads it *deliverer*, the original Hebrew and the Septuagint have it poſitively *Saviour*. From whence it appears that

Jeſus or *Saviour* was the higheſt title that the ancients could beſtow on their favourite gods or men. But whatſoever reaſons they pretended or might have for ſtiling their gods or men *Saviours*, is foreign to enquire in this place; this we are ſure of, that this name belongeth unto the Meſſias in a more ſublime and particular manner: of whom its ſaid, "neither is there ſalvation in any other; for there is no other name under heaven given among men whereby we muſt be ſaved," Acts iv. 12. For, he hath not only opened and declared unto us the only true way for the obtaining eternal ſalvation; "he has not only come and preached peace to them which were afar off, and to them that were nigh," Eph. ii. 17. which preaching, "is the power of God unto ſalvation to every one that believeth," Rom. i. 16. Becauſe "it brought life and immortality to light," 2 Tim. i. 10. But this our Jeſus has procured us the way of ſalvation, and wrought it out for us; for ſo it is written, "God ſent his Son into the world, that the world through him might be ſaved," John iii. 17. and ſo he conferred ſalvation on us, "ſhedding his blood for many for the remiſſion of ſins," Matt. xxvi. 28. And now being ſet down at the right hand of God, and received all power both in heaven and earth, the end whereof is to confer ſalvation upon thoſe which believe in him, John xvii. 2. he is actually *our Saviour*, and we muſt acknowledge, that the ultimate and concluſive reaſon for giving him this title, is his actual giving *ſalvation* unto us.

I have dwelt the longer upon this explication, becauſe there is no end of faith without a Saviour, and no other name but this, by which we can be ſaved, and no way to be ſaved by him neither, but by believing in him, 1 John iii. 23. 24. and 1 Tim. ii. 5. and Coloſſ. i. 20.

Chriſt is a derivative from the Greek word *Chriſtos*, which is the interpretation of the Hebrew Meſſias, and is properly rendred in our tongue *anointed.* That *Chriſt* and *Meſſias* are words of the ſame interpretation appears from the ſpeech of the woman of Samaria, who ſaid, "I know that Meſſias cometh, which is called Chriſt." John iv. 25. and more particularly from the ſaying of Andrew to his brother Simon, "we have found the Meſſias, which is, being interpreted, the Chriſt," John i. 41. The interpreter was St. John, who writ his Goſpel in Greek. So that

Chriſt is uſed from thence in the Engliſh tongue for *the anointed* one, who in a ſpecial manner was *anointed* to be a king, a prieſt and a Prophet; and when we uſe the word *Chriſt*, we underſtand thereby a perſon ſet apart by God, anointed with moſt ſacred oil, advanced to the higheſt office, of which all thoſe employments under the law, in the obtaining of which oil was uſed, were but types and ſhadows. For

It would be impoſſible he ſhould be our *Jeſus* or *Saviour*, was he not our Chriſt alſo. He could not reveal the way of ſalvation, except he were a Prophet, he could not work out that ſalvation revealed, except he were a prieſt, he could not confer that ſalvation upon us, except he were a king; nor could he be a Prophet, prieſt and king, except he were *the Chriſt.* Which was the fundamental doctrine taught by the Apoſtles, as appears from St. Paul's reaſonings at Theſſalonica, *&c.* Acts xvii. 2, 3. and xviii. 5. This was the touchſtone by which all men at firſt were tried, whether they were Chriſtian or no. "For whoſoever believeth, ſaith St. John, that Jeſus is the Chriſt, is born of God." Who alſo declareth, "that man to be a liar, and an antichriſt, as denying both Father and Son, who denieth that Jeſus is the Chriſt."

The ſon of David, the ſon of Abraham.] It has been a common and reaſonable queſtion, why the Evangeliſt deduces the pedigree of Jeſus Chriſt from ſuch ancient time? and, eſpecially, why David, who was of the poſterity of Abraham (as it follows at ver. *6.*) is here named firſt before Abraham?

The anſwer to the firſt queſtion is: Becauſe God promiſed to Abraham, that the Meſſias ſhould be born of his offspring, Gen. xii. 13. and xxii. 18. And to David, who proceeded from Abraham, he alſo promiſed and ſaid, "I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh his kingdom,—and the throne of his kingdom for ever," 2 Sam. vii. 12. 13. And therefore, tho' the children of David committed many abominations, and thereby provoked the Lord to withdraw his bleſſing from them, ſo that "Jeroboam was called unto the congregation and made king over all Iſrael, and there was none that followed the houſe of David, but the tribe of Judah only," 1 Kings vii. 20. Yet the whole kingdom could not be taken away till Chriſt were born, becauſe, the promiſe run thus, "the ſceptre ſhall not depart from the tribe of Judah, nor a leader from between his knees until he ſhall come, that was to be ſent."

Hence it is eaſy to collect, that David and Abraham, to whom the promiſes of a Meſſiah were made, are firſt named, becauſe St. Matthew thereby intended to convince the Jews, who expected their completion, that they were really and truly fulfilled in Chriſt. But as to the ſecond queſtion.

2. It is anſwered, that the Evangeliſt mentions David firſt, not becauſe he would thereby inſinuate, that David was older than Abraham, but to confront the received opinion or expectation of the Meſſiah. For, it was not enough to prove, that Chriſt was the ſon of Abraham, becauſe the whole nation claimed Abraham for *their father*, John viii. 39. But it was particularly incumbent upon him to ſhew from a genuine and approved genealogy, that Chriſt was the ſon of David, who had received the promiſe, that his kingdom ſhould be eſtabliſhed for ever, and therefore the whole expectation of the Jews was, that a ſon or deſcendant of king David ſhould come, and be their Meſſiah; "hath not the Scripture ſaid, that Chriſt cometh of the ſeed of David," John vii. 42. And therefore ſince it was promiſed, that the kingdom or ſceptre, ſhould not depart from the tribe of Judah, (not on the account of Abraham, but) purely on the account of David, aſſoon as the Evangeliſt had mentioned Jeſus Chriſt, he immediately calls him the ſon of David, to ſhew that he was not ſpeaking of any, but that Chriſt or anointed only, who was ſo much deſired and expected, and who for ever ſhould reign in the kingdom of David.

As for the further explication of this genealogy, which takes in all to ver. 18. I ſhall defer it till we come to another in the 3d chap. of Luke, ver. 23. where they ſhall be conſidered at large.

Ver. 18. *Now the birth of Jeſus Chriſt was on this wiſe.*] After the Evangeliſt has given, according to the cuſtom of his nation, a particular draught of the pedigree of Jeſus Chriſt, from David the ſon of Abraham, and thereby fortified his narration on that ſide from all genealogical objections; he proceeds *now* gradually to conſider *the birth* of the Meſſias in ſuch a manner, as to prove he preaches no other than Him whom the Prophets had publiſhed, ſhould in due time be born *on this wiſe*, or on this ſtupendous manner he is about to declare. That

When as his mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found with child of the Holy Ghoſt.] This ſtupendous manner of the birth of Jeſus Chriſt was long before promiſed of the Meſſias to the houſe of David, for though God ſaid to Ahaz, "*aſk thee a ſign of the Lord thy God*, &c." Yet as Ahaz refuſed, and ſaid, "*I will not aſk, neither will I tempt the Lord*," the Lord made his promiſe not to Ahaz, but to the houſe of David, as it follows, "*hear* ye now O houſe of David, is it a ſmall thing for you to weary men? But will ye weary my God alſo? Therefore the Lord himſelf will give you a ſign, Behold, a virgin ſhall conceive and bear a Son, and ſhall call his name Immanuel," Iſa. vii. 11—14. By which words it is very evident, as one of the ancients (Origen *contra celſum, l. s.*) very well obſerves, that what is ſaid here is ſaid to the houſe of David, and according to this belief of the Jewiſh nation, St. Matthew *here* particularly deſcribes the virginity of Mary the mother of Jeſus, who, ſays he, though ſhe was indeed eſpouſed to Joſeph, before ſhe *came together*, or had any carnal knowledge of him, her huſband, according to the law, "was found with child of the Holy Ghoſt." For at the 22d verſe following, he tells us expreſly, that "all this was done that it might be fulfilled, which was ſpoken of the Lord by the Prophet, ſaying, Behold, a virgin ſhall conceive, or be with child, *&c.*

—— *She was found with child of the Holy Ghoſt.*] *i. e.* It was perceived that ſhe had conceived a child by the power of the Holy Ghoſt overſhadowing her, according to the promiſe by the Angel, Luke i. 35. of which promiſe Joſeph was entirely ignorant.

Ver. 19. *Then Joſeph her huſband, being a juſt man, and not willing to make her a publick example, was minded to put her away privately.*] At which time, when Mary's pregnancy was no longer a ſecret, Joſeph her huſband, who knew that ſhe had not conceived of him, they having not as yet *come together*, was ſore perplexed, for, as himſelf *being a juſt man*, one that ſtrictly obſerved the rites of his nation, which condemned an adultreſs to be ſtrangled. *(Whitby.)* An eſpouſed virgin for the ſame crime to be ſtoned, Deut. xxii. 22, 23, 24. He thought it infamous to retain one guilty of ſuch a crime, and yet not having thoſe proper evidences, which the Jewiſh canons demanded in ſuch caſes, he was too honeſt a man to ſeek her death by any illegal deed, and, therefore as the ſaid canons allowed of a huſband's writing a bill of divorcement at pleaſure, he reſolved, without any reflections on her character to put her away by a bill of divorce. But, the ſagacious Maldonate obſerves, as a bill of divorce muſt neceſſarily have effected the reputation of a wife, put away from her huſband in thoſe circumſtances of her being found with child, and with a child not acknowledged by the reputed father, it ſeems more probable, that Joſeph was minded, or was meditating, how he might remove himſelf from that part of the country, and ſo part with her under a pretence of a journey, that their ſeparation might be aſcribed not to any fault of hers, but to ſome abſolute neceſſity of life; for this is the genuine purport of the Greek λαθρᾳ ἀπολῦσαι.

Ver. 20. —*Joſeph thou ſon of David.*] See the pedigree of Joſeph in the former part of this chapter, where he is proved to be the ſon or offspring of David, becauſe the ſon of Jacob and grandſon of Matthan. He was the bleſſed Virgin's ſpouſe, and foſter father of Jeſus Chriſt. Many of the ancients thought, that, before his marriage with the Virgin Mary, he had another wife whoſe name was Eſcha, or Mary, by whom he had St. James the Leſs, and the reſt, who in Scripture are called the brethren of Jeſus Chriſt; but this opinion can ſcarce be reconciled with the text in Mark xv. 40. where it appears as if Mary the mother of James the Loſs, were alive at the time of our Saviour's paſſion.

Another opinion among the ancients maintains, that Joſeph was very old, Epiphanius ſays, above fourſcore, and had ſix children by a former wife, when he married the Virgin Mary; whom he married not out of choice, but by lot; not with any deſign of cohabiting with her, as with a wife, but only to be the guardian of her virginity. And again, it is recorded, that he being her neareſt relation, and next heir, was obliged to marry her; and that the blooming rod which the painters fix in Joſeph's hand, denotes the rod which he preſented to the high-prieſt, among others of the houſe of David, who pretended to marry Mary; becauſe his was the only one that bloſſomed, and thereby the will of God was declared that Joſeph ſhould be her ſpouſe. But be that as it will, we are aſſured that he was *a juſt man*, and the husband of Mary, with whom he ordinarily lived at Nazareth, and maintained her by the labour of his hands, in the occupation of a carpenter.

It may be very reaſonably gathered from Scripture, that the Virgin Mary's reſolution of keeping her virginity was very well known to Joſeph, and that he agreed thereto; but the myſtery of the incarnation of the ſon of God, was not at firſt diſcovered to him; and therefore you've read how he was diſcontented to find his wife with child, (ver. 19) and reſolved to put her away. But while he continued in this reſolution, and ſtudied in what manner he might do it moſt privately to ſave her honour, the Angel of the Lord, who had before appeared to Mary, and informed her of her being overſhadowed and conception by the Holy Ghoſt, appeared again to Joſeph in a dream or a viſion of the night, and ſaid to him, Joſeph, Thou ſon of David, fear not to take unto thee Mary thy wife, *&c.* and he took her to his own houſe, and careſſed her as his wife. About ſix months after Joſeph was obliged to go to Jeruſalem, the ſeat of his family, there to be regiſtred with Mary his wife, in purſuance of an order iſſued from the emperor Auguſtus, who had ordered his whole empire to be numbered, at which time and place Mary was delivered of her ſon, our Saviour Jeſus Chriſt. And it is believed with great probability that Joſeph died before Jeſus began to preach the Goſpel, becauſe he is never mentioned in any circumſtance of our Saviour's preaching, and Jeſus Chriſt ready to expire upon the croſs, recommends his mother to St. John, which could hardly be ſuppoſed, if her husband had been living.—— Travellers affirm, that his ſepulchre is to be ſeen in the valley of Jehoſhaphat, on the eaſt of Jeruſalem; but as the ancients ſay nothing of it, and there is no foundation from his circumſtances of life to ſuppoſe his family could erect ſuch a ſepulchre for him, I ſhall give as little credit to their account as to the vain-boaſting of thoſe at Perouze in Italy, who pretend to have his wedding-ring: For both theſe are fables to pick the pockets of the credulous and meek Chriſtian.

——*That which is conceived in her is of the Holy Ghoſt.*] In which words we learn that the conception of our Saviour was wrought by the operation of the Holy Spirit: but for the better underſtanding thereof, it will be neceſſary to obſerve what is excluded by that attribution to the Spirit, and what is included in the operation of the ſame ſpirit. As to the firſt:

The Virgin Mary excludeth firſt all men, and then herſelf; *all men*, by that aſſertion, *I knew not a man*, herſelf by the queſtion, *How ſhall this be?* Luke i. 34. Firſt, our Melchizedeck had no father on earth, in general, not any man, in particular, not Joſeph. 'Tis true, his mother Mary was eſpouſed to Joſeph, but it is as true, that before they came together, ſhe was found with child of the Holy Ghoſt; Matth. i. 18. We read in St. Luke ii. 27. that *the parents brought up the child Jeſus into the temple*; but theſe parents were not the *father* and the mother, but, as it followeth, "Joſeph and his mother marvelled at thoſe things which were ſpoken of him;" Luke ii. 33. 'Tis true, Philip calleth him, "Jeſus of Nazareth the ſon of Joſeph," John i. 45. and what is more, his mother ſaid unto him, "Behold, thy father and I have ſought thee ſorrowing;" Luke ii. 48. But this imports no more than that Joſeph was the reputed father of Chriſt, he being only, "*as was ſuppoſed*, the ſon of Joſeph, which was the ſon of Eli," Luke iii. 23. Now

Secondly, the virgin, I ſay, excluded herſelf, for by the manner of her queſtion, *how ſhall this be?* ſhe declared that of herſelf ſhe could not cauſe any ſuch conception; and the Angel acknowledged this impoſſibility of a woman to conceive, in the very terms of his anſwer, "for, ſays he, with God nothing ſhall be impoſſible;" Luke i. 37. Therefore it was God, who immediately and miraculouſly enabled the virgin Mary to conceive our Saviour. But,

Now let us enquire what is included in the conception by the Holy Ghoſt. And to this generation we ſay, no more is left to be attributed to the ſpirit, than what is neceſſary to cauſe the virgin to perform the actions of a mother; for the Holy Ghoſt did not frame the human nature of Chriſt out of his own ſubſtance, but he was ſo made of the ſubſtance of the virgin as not to be made of the ſubſtance of the Holy Ghoſt, whoſe eſſence cannot at all be made. And becauſe the Holy Ghoſt did not beget him by any communication of his eſſence; therefore he is not the father of him, though he were conceived by him.

All which conſidered, we are inſtructed by this text in the certain faith, That the only begotten ſon of God, begotten of the father before all worlds, very God of very God, was conceived and born, and ſo made man, taking to himſelf the human nature, conſiſting of a ſoul and body, and conjoining it with the divine in the unity of his perſon; that he was made fleſh, and was really and truly conceived in the womb of a woman, but not after the manner of men; not by carnal copulation, not by the common way of human propagation, but by the ſingular, powerful, inviſible, immediate operation of the Holy Ghoſt, whereby a virgin was beyond the law of nature enabled to conceive, and that which was conceived in her was originally and completely ſanctified. Thus

Our Jeſus was like unto us in all things, as born of a woman, ſin only excepted, as conceived by the Holy Ghoſt. And this original and total ſanctification of the human nature was firſt neceſſary to fit it For the perſonal union with the *Word*, who out of the infinite love humbled himſelf to become fleſh, and at the ſame time, out of his infinite purity, could not defile himſelf by becoming ſinful fleſh. And ſecondly, it was neceſſary in reſpect of the end of his incarnation, the redemption of mankind: That as the firſt Adam was the fountain of our impurity, ſo the ſecond Adam ſhould alſo be the pure fountain of our righteouſneſs. "God ſending his own ſon in the likeneſs of ſinful fleſh, condemned ſin in the fleſh," Rom. viii. 3. which he could not have done, had he been ſent in ſinful fleſh: And ſo we cannot *know that he was manifeſted to take away our ſins*, John iii. 5. except we alſo know that in him is no ſin; which is not poſſible except we believe that he was conceived by the Holy Ghoſt.

Ver. 23. *A virgin ſhall be with child and ſhall bring forth a ſon.*] See the notes preceding; and moreover it is here eſpecially to be obſerved againſt all oppoſers, That the Hebrew word *alma*, which we tranſlate *a virgin*, from the Greek *parthenos*, is genuine, and was ſo tranſlated by the Septuagint, who ſo rendred it above 300 years before St. Matthew wrote his Goſpel; and that tranſlation was received and uſed by the Jews themſelves. Again, the derivation of the word *alma*, from עלם, to *hide*, or *cover*, or *keep in private*, confirms this our Verſion: becauſe it alludes to the cuſtom of the eaſtern nations, who kept their virgins as *recluſes* in ſecret apartments, as much as poſſible, from the *company* of men; ſo that they are ſtiled by the ancient author of the Second Book of Maccabees αἱ κατάκλειστοι τῶν παρθένων "the virgins that were ſhut up:" and by Philo, θαλαμευομέναι παρθένοι "the virgins kept in chambers." Orat. in Flacc. And this promiſe was made as a ſign or miracle, to confirm the houſe of David in God's promiſe, made to him of the perpetuity of his kingdom; but had this conception been after the ordinary manner, there had been no need of the ſolemn introduction, "the Lord himſelf ſhall give you a ſign,"

ſign;" had there been nothing new or ſtrange, what need was there of that emphaſis, *Behold!* What? a woman conceiving and bearing a child in an ordinary way, common to all women? No. But, a woman, who ſhould conceive a child in her womb without the knowledge of a man, by the power of the Holy Ghoſt, and after the birth of that Holy Thing ſo conceived, ſtill remaining a virgin unſpotted from any carnal communication; that is, the *ſign* they were to *behold*: that is, the *miracle* we are to adore. Therefore ſays an eminent Biſhop of our church.

We are aſſured by the infallible relations of the Evangeliſts that this Mary the mother of Jeſus, whom we believe to be Chriſt, was a virgin when ſhe bare him, when ſhe brought forth her firſt-born ſon. That ſhe was a virgin when, and after ſhe was eſpouſed unto Joſeph, appeareth by the narration of St. Luke, i. 27. "The Angel Gabriel was ſent from God to a virgin eſpouſed to a man whoſe name was Joſeph." And it appeareth by her queſtion, *How ſhall this be, ſeeing I know not a man*, that ſhe ſtill remained ſo a virgin after the ſalutation of that Angel.. And that ſhe continued ſo after ſhe conceived by the Holy Ghoſt, is evident from the relation of St. Matthew, as above, at the 18th verſe; for when ſhe "was eſpouſed unto Joſeph, before they came together, ſhe was found with child of the Holy Ghoſt." That ſhe was a virgin not only while ſhe was with child, but even when ſhe had brought forth, is alſo evident from the application of the Prophecy on this occaſion, "Behold, a virgin ſhall be with child, and ſhall bring forth a ſon:" for by the ſame prediction it is as manifeſt, that a virgin ſhould *bring forth*, as *conceive a ſon*; it being as contradictory for virginity to *conceive*, as *to bring forth* a child.

——*And they ſhall call his name Emmanuel.*] Or, "he ſhall be called Emmanuel" for the Greek and Hebrew alſo often put a verb perſonal for an imperſonal; and then in the Scripture phraſe, *to be called*, and *to be*, is the ſame thing. Thus the phraſe "my houſe ſhall be called an houſe of prayer," Iſa. lvi. 7. *i. e. is* or *ſhall be ſo*, Luke xix. 46. Iſa. ix. 6. "his name ſhall be called Wonderful," i. e. *he ſhall be* a wonderful perſon. And Jer. xxiii. 6. "He ſhall be called the Lord our righteouſneſs." or he *ſhall be* ſo. And Philo having ſaid (*de Mut. Nom.* p. 823. E.) that the word Jeſus ſignifies the ſalvation of God, Ἰησȣ̃ς ἡ Σωτηρία τȣ̃ Κυρίȣ, conſequently I aſſert, that *he* who is called Jeſus, muſt in effect be called Emmanuel. Since then, Chriſt came to be our Jeſus, to ſave us from our ſins, and give us life eternal, he may well be called Emmanuel, who is *God with us*, ſeeing God, by ſending him to us; for theſe great ends was in the moſt ſignal manner preſent with us; and therefore it is firſt ſaid, "His name ſhall be called Jeſus, for he ſhall ſave his people from their ſins," and then it is added that, "this was done, that it might be fulfilled which was ſpoken by the Prophet, his name ſhall be called Emmanuel." And

In theſe words it is to be obſerved, That Chriſt is called God by way of excellency: of which, Biſhop Pearſon reaſons thus. He which is called Emmanuel, is called God by way of excellency; for that name, ſays St. Matthew, *is God with us.* But Chriſt is called Emmanuel, *that it might be fulfilled*, &c. Therefore *he* is that God with us, which is expreſſed by way of excellency, and diſtinguiſhed from all other, who are any way honoured with that name. For it is a vain imagination to think that Chriſt is called Emmanuel, and that he is *not* what he is called. He is *Emmanu*, that is, *with us*, for he hath *dwelt among us*; John i. 14. And when he parted from the earth, he ſaid to his diſciples, *I am with you alway, even to the end of the world*, Matth. xxviii. 20. And he is the *El*, as the Prophet teſtifieth, ſaying, "Unto us a child is born, unto us a ſon is given, and his name ſhall be called Wonderful, Counſellour, the mighty God," Iſa. ix. 8. He then who is properly called *El* or *God*, and is alſo really *Emmanu*, i. e. *with us*, muſt infallibly be the *Emmanuel*, or *God with us*, and this name being as properly and directly to be attributed to the Meſſias, as the name of Jeſus, it remaineth that Chriſt be acknowledged God with us, according to the Evangelical interpretation, with an expreſſion of that excellency which belongeth to the Supreme Deity. Yet

In this ſame text we are taught alſo to believe that this *El* or *God* when he became *Emmanu* preſent with us, that he was made really and truly a man, of the ſame human nature, common to all other men, who are conceived and born into the world by the ordinary way of generation; for, "the mediator between God and Man, is the Man Chriſt Jeſus;" 1 Tim. ii. 5. that as *by man came Death* by *man* alſo ſhould come *the reſurrection of the dead*, 1 Cor. xv. 21. As ſure then as the firſt Adam, and we, his poſterity are men, ſo certainly is the ſecond Adam and our Mediator a man; and is therefore frequently ſtiled *the Son of man*, in which nature he was always promiſed; firſt to Eve, as her *ſeed*, and conſequently her *ſon*, Gen. iii. 15. then to Abraham, "in thy ſeed ſhall all the nations of the earth be bleſſed," Gen. xxii. 18. and that *ſeed is Chriſt*, Gal. iii. 6. who is the ſon of Abraham, Matt. i. 1. and laſtly, to David as his ſon *to ſit upon his throne, and ſo he is made of the ſeed* of *David according to the fleſh*, Rom. i. 3. *the ſon of David the ſon of Abraham*, Matt. i. 1. and conſequently of the ſame nature with David and with Abraham; all which could be largely enforced by ſtrong arguments founded upon the truth of his nativity, and the actions and paſſions of his life; but ſuch a retail would be needleſs ſince we are informed in a few words, "that every ſpirit which confeſſeth not Jeſus Chriſt come in the fleſh is not of God,' John iv. 3.

Thus we learn, as it is taught in the third article of our Chriſtian belief, that the whole perfect and complete nature of Man was aſſumed by the Son of God, who was conceived and born of a woman and ſo made man. Yet being the divine nature which *he had before*, could never ceaſe to be what it was, nor ever become what before it was not; therefore he who was God *before* by the divine nature which he had, was in this incarnation made man by that human nature which he then aſſumed, and ſo really and truly was both God and Man.

Being then he which is *conceived* was the *only Son of God*, and that only Son begotten of the ſubſtance of the Father, and ſo always ſubſiſted in the divine nature; being by the ſame conception he was made truly Man, and conſequently aſſumed the human nature; being theſe two natures cannot be made *one* either by commixtion or converſion, and yet there can be but one Chriſt ſubſiſting in them both; becauſe that only Son was he which was conceived and born; it followeth that the union, which was not made in the nature, was made in the perſon of the word; i. e. it was not ſo made, that out of both natures one only ſhould reſult; but only ſo, that to one perſon no other ſhould be added.—Nor is this union only a ſcholaſtic ſpeculation, as ſome pretend, but a certain and neceſſary truth, without which we cannot have, one Chriſt, but two Chriſts; one Mediator, but two Mediators; without which we cannot join the ſecond article of our creed (*Jeſus Chriſt thy Son our Lord*) with the third (*who was conceived*) making them, as they do, belong equally to the ſame perſon, and without which we cannot interpret the ſacred ſcriptures, nor underſtand the hiſtory of our Saviour, of whom we read, that "he was of the fathers according to the fleſh, who was God over all bleſſed for ever," Rom. ix. 5. who being put to death *through the fleſh* was quickened *by the Spirit*, 1 Pet. iii. 18.

Note, What more relates to the conception of Jeſus Chriſt by the Holy Ghoſt in the womb of the Virgin Mary, is referred to that account in the firſt chap. of St. Luke, as the moſt proper place, being as it is there more particularly deſcribed.

Ver. 25. *And knew her not till ſhe had brought forth her firſt born Son.*] The *phraſe knew her not* is an hebraiſm, intimating the lawful uſe of matrimony; for the ſame expreſſion is uſed by Moſes, where he ſays, "and Adam "knew Eve his wife;" Gen. iv. 1.

——*Till ſhe had brought forth her firſt born ſon.*] It has been argued with much vehemency from the words of this text, that Mary brought forth many more children by the common and natural means of procreation after ſhe had Jeſus *her firſt born ſon*; and therefore ſay they, ſhe did not *always* remain a virgin. But ſuch ſophiſters can reap no advantages, ſuppoſe the whole of their argument be granted, becauſe we are no further anxious than to prove her *a virgin* before, at, and after the birth of Jeſus; that is the full completion of the Prophecy, "*Behold a* *virgin ſhall conceive and bare a ſon.*" Therefore their argument from hence, that ſhe was not a virgin *before*, *at*, or *after* the birth of Jeſus is a fallaciſm; for the very words, "till ſhe brought forth her firſt born ſon, prove that ſhe had never brought one forth before. And again,

It is a common phraſe in ſcripture to ſpeak of the *only begotten ſon*, by the name of *the firſt born*; for this reaſon, becauſe he that is the only begotten child, muſt of neceſſity be the firſt born. Thus God commanded Moſes to ſpeak unto Pharaoh ſaying: "Thus ſaith the Lord, Iſrael is my ſon, even my *firſt born*," becauſe he had no other. St. Paul alſo ſpeaking of the only begotten ſon of God, calls him expreſly *the firſt born*, Heb. xii. 23. and *firſt begotten*, Heb. i. 6. So that the Evangeliſt in this place uſes the word *firſt born*, to record her virginity, not only in her conception, but alſo in the act of bearing her Child Jeſus. But to come more cloſely to the argument.

We of the church of England believe the mother of our Lord to have been not only *before*, and after his nativity, but alſo for *ever* the moſt immaculate and bleſſed Virgin. For although, as I have obſerved before, it may be thought and allowed ſufficient as to the myſtery of the Incarnation, that when our Saviour was conceived and born, his mother was, and remained a Virgin, yet convinced from the unparallel'd eminency of ſuch a mother, the ſpecial honour due to her ſon, and in regard of that Holy Ghoſt who overſhadowed her with his Power, and of Joſeph's ſingular goodneſs and piety, to whom ſhe was eſpouſed, not only we, but the pureſt ages of Chriſtianity have always believed that ſhe ſtill continued in the ſame virginity, and therefore it is to be acknowledged the *ever-Virgin Mary*; Pearſon on the Creed Art. 3. As if the gate of the ſanctuary in the prophet Ezekiel were to be underſtood of her; "this gate ſhall be ſhut, it ſhall not be opened, and no man ſhall enter in by it; becauſe the Lord the God of Iſrael hath entered in by it, therefore it ſhall be ſhut," Ezek. xliv. 2.

Beſides theſe reflections we are engaged by ſufficient reaſon to hold faſt this Faith. For if the words before us ſhould be concluſive as ſome would have them, that ſhe was a Virgin no longer after her bearing of Jeſus; if 'till or until was an adverb limiting a certain time, then what would be the inference from what God ſaid to Jacob, "I will not leave thee until I have done that which I have ſpoken to thee of," Gen. xxviii. 15. they muſt with as much weakneſs, aſſurance, and falſhood infer, that when *that* was done the God of Jacob left him. So in like manner he that would undertake to prove from the words, *'till ſhe had brought forth* &c. that ſhe no longer remained a Virgin, muſt fooliſhly grant that the ſcripture, which records how Samuel when he had delivered a ſevere prediction unto Saul," came no more to ſee him 'till the day of his death," 1 Sam. xv. 35. informs us, that Samuel therefore viſited Saul after he was dead, And it would be equally as ridiculous and ſtupid to ſuppoſe Michal delivered of a child in the grave, becauſe it is written, "Michal the daughter of Saul had no child unto the day of her death," 2 Sam. vi. 23.

Again, the *firſt-born* in the Scripture notion excludeth any one before, but inferreth not a conſequent; *i. e.* does not intimate that a *firſt-born* is the firſt of many, it concludeth not any to follow after, but only ſuppoſeth that none has gone before; it inferreth, I ſay, no ſucceſſion, nor proveth the mother to have any future offſpring.

But to all this it is objected, that we read expreſly in the Goſpels of the brethren of our Lord; St. John ſays, "he went down to Capernaum, he, and his mother and his brethren," ch. ii. 12. and while he talked unto the people, "his mother and his brethren ſtood without deſiring to ſpeak with him," Mat. xii. 46.

To this I anſwer, that allowing thoſe texts litterally to prove, that our Lord had brethren, yet I deny that they prove thoſe his brethren to be the ſons of Mary his mother; they are no where called the children of the mother of Jeſus. Neither is the queſtion whether Chriſt had any brethren? but whether Mary, his mother, ever brought forth any other children? ſo that theſe texts of John and Matthew prove nothing againſt the bleſſed Virgin's *perpetual* virginity. How then ſhall we account for theſe brethren of our Lord; whoſe children were they?

It is poſſible that they might be the children of Joſeph by a former wife, (ſee note, at ver. 20.) ſo, as he was the reputed father, they alſo might well be accounted and called his brethren, as it is well obſerved and taught by moſt of the ancient fathers, eſpecially of the Greek church, Epiphanius, St. Chryſ. Cyril, &c.

They urge again that it is recorded in Mat. xiii. 55. "Is not his mother called Mary? and his brethren James and Joſes and Simon and Judas?" and therefore James and Joſes, &c. were undoubtedly the brethren of Chriſt, and the real ſons of Mary; for, continue they, among the women at the croſs we find, "Mary Magdalene, and Mary the mother of James and Joſes;" Matt. xxvii. 56. which Mary they ſay is the mother of our Lord. But,

This alſo will appear to be a bad argument; becauſe this Mary the mother of James and Joſes was different and diſtinguiſhed from Mary the virgin, and conſequently if that can be made out, as follows, James and Joſes the brethren of our Lord, were the ſons of another mother. Now to the proof.

We read in St. John (xix. 25.) that "there ſtood by the croſs of Jeſus, his mother, and his mother's ſiſter, Mary the wife of Cleophas, and Mary Magdalene;" which the other Evangeliſts word in this manner: "Mary Magdalene, and Mary the mother of James and Joſes;" Matt. xxvii. 56. Mark xv. 40. And again at the ſepulchre, St. Matthew ſays, "Mary Magdalene, and the other Mary;" chap. xxviii. 1. And who ſhould that other Mary be, but whom he had mentioned juſt before at (chap. xxvii. 56.) the croſs, Mary the wife of Cleophas, who was the mother of James and Joſes, and conſequently James and Joſes the brethren of our Lord were not the ſons of Mary his mother, but of the other Mary, and therefore called his brethren, according to the language of the Hebrews, becauſe that the other Mary was the ſiſter of his mother; St. Hierom. in Catalogo. Thus Abraham ſaid unto Lot, *we be brethren*, Gen. xiii. 8. Whereas Abraham was the ſon of Terah, Lot the ſon of Haran, and conſequently not his brother, but his nephew, or *ſon of his brother*, Gen. xii. 5. Thus alſo "Moſes called Miſhael, and Elzaphan the ſons of Uzziel the uncle of Aaron, and ſaid unto them, come near, carry your brethren from before the ſanctuary," Lev. x. 4. But theſe brethren, Nadab and Abihu, were the ſons of Aaron and not of Uzziel. And again it is written, "Jacob told Rachel, that he was her father's brother, and that he was Rebecca's ſon," Gen. xxix. 12. whereas Rebecca was the ſiſter of Rachel's father. It is ſufficient therefore that the Evangeliſts, according to the conſtant language of the Jews, call the kindred of the bleſſed Virgin, the brethren and ſiſters of her *only* ſon; St. Hierome againſt Helvidius and Corn. in Matt. xii.

——— *And he called his name Jeſus.*] *i. e.* And Joſeph the reputed father of this firſt-born ſon of Mary, when the time came that he was to be circumciſed, gave him the name of Jeſus, as he had been commanded by the Angel, ver. 21. ſee alſo the interpretation of the name of Jeſus above at ver. 1.

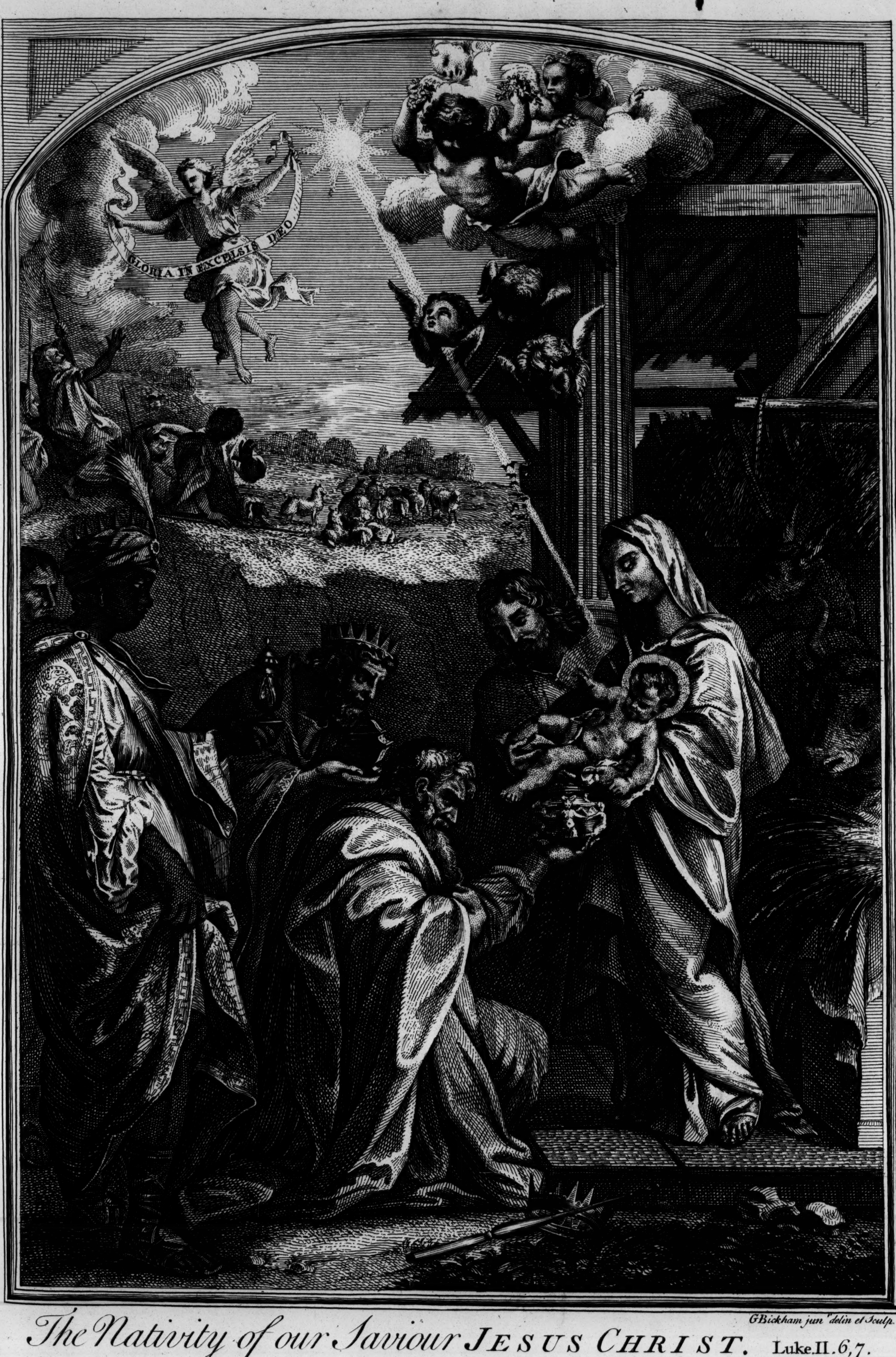
CHAP. II.

1 The wiſe-men out of the eaſt, are directed to Chriſt by a ſtar. 11 They worſhip him, and offer their preſents. 14 Joſeph fleeth into Egypt with Jeſus and his mother. 16 Herod ſlayeth the children: 20 Himſelf dieth. 23 Chriſt is brought back again into Galilee to Nazareth.

NOW when Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wiſe-men from the eaſt to Jeruſalem,

2 Saying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him.

3 When Herod the king had heard *theſe things*, he was troubled, and all Jeruſalem with him.


GLORIA IN EXCELSIS DEO

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The Nativity of our Saviour **JESUS CHRIST.** Luke II. 6, 7.
An Angel appears to the Shepherds. —— Ibid. ver. 8, 20.
The adoration of the **MAGI,** *or Wise Men.* Matth. II. 1, 15.

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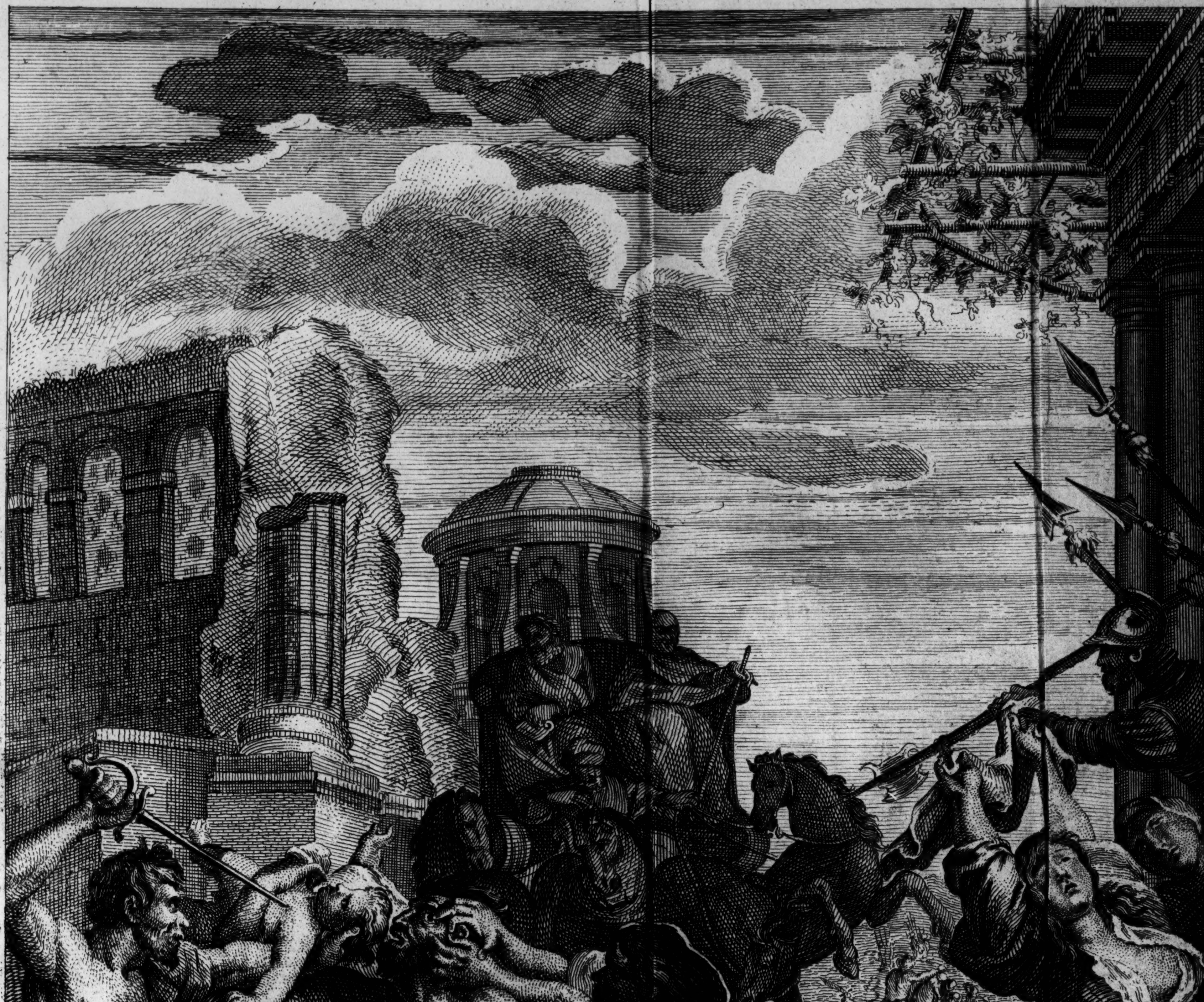

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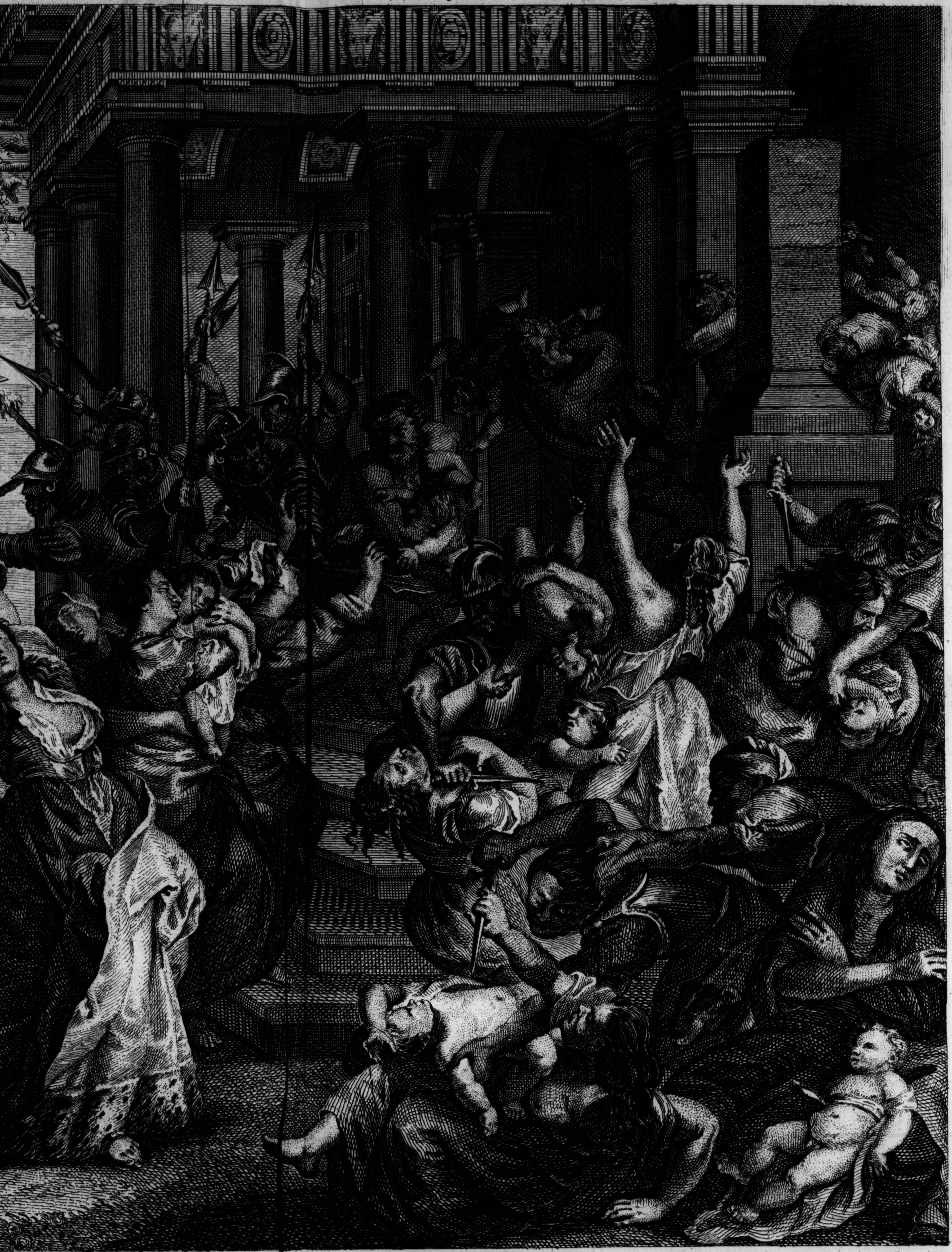

of the HOLY INNOCENTS. Math.11.16.17.18.

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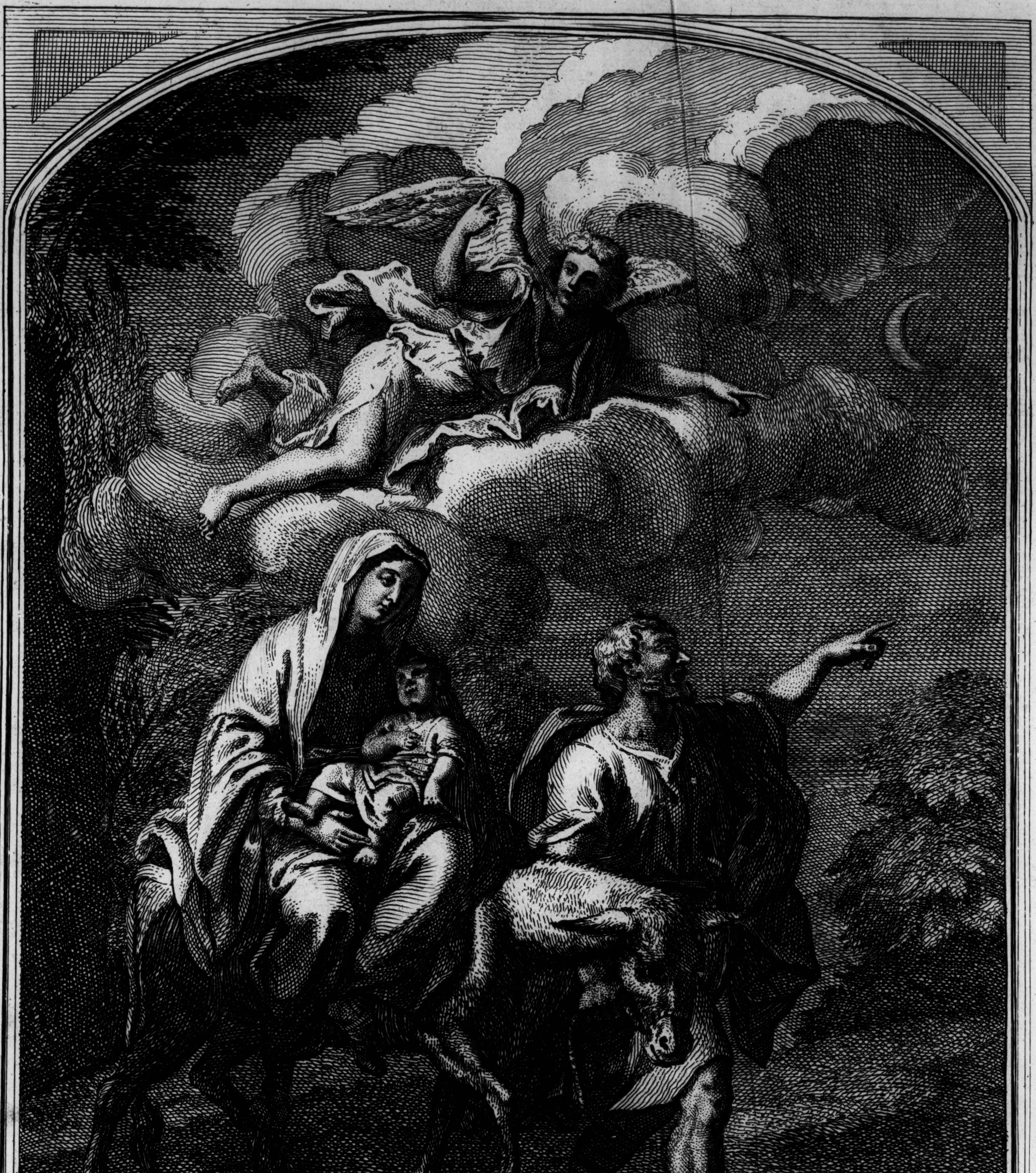


The Flight into Egypt

Matthew.11.14.

4 And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them where Chriſt ſhould be born.

5 And they ſaid unto him, In Bethlehem of Judea: for thus it is written by the prophet.

6 And thou Bethlehem *in* the land of Juda, art not the leaſt among the princes of Juda: for out of thee ſhall come a Governor that ſhall rule my people Iſrael.

7 Then Herod when he had privily called the wiſe-men, enquired of them diligently what time the ſtar appeared,

8 And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child, and when ye have found *him*, bring me word again, that I may come and worſhip him alſo.

9 When they had heard the king, they departed, and lo, the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the young child was.

10 When they ſaw the ſtar, they rejoyced with exceeding great joy.

11 ¶ And when they were come into the houſe they ſaw the young child with Mary his mother, and fell down, and worſhipped him: and when they had opened their treaſures, they preſented unto him gifts; gold, and frankincenſe, and myrrh.

12 And being warned of God in a dream that they ſhould not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will ſeek the young child to deſtroy him.

14 When he aroſe, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my ſon.

16 ¶ Then Herod, when he ſaw that he was mocked of the wiſe-men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men.

17 Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, becauſe they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joſeph in Egypt,

20 Saying, Ariſe, and take the young child and his mother, and go into the land of Iſrael: for they are dead which ſought the young childs life.

21 And he aroſe, and took the young child and his mother, and came into the land of Iſrael.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithſtanding, being warned of God in a dream, he turned aſide into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was ſpoken by the prophets, He ſhall be called a Nazarene.

This chapter contains four parts. The firſt is a deſcription of the place where Chriſt was born, and takes up the twelve former verſes. The ſecond informs us of the place where he paſt his infancy, to ver. 16. In the third is related the hiſtory of the ſlaughter of the infants at Bethlehem, a ſtratagem of Herod, whereby he thought to cut off the Chriſt, the new-born king of the Jews; to ver. 19. and the remainder of this chapter ſheweth where Chriſt was brought up from a boy.

Ver. 1. *Now when Jeſus was born in Bethlehem of Judea.*] Bethlehem of Judea or Judah was a city in the tribe of Judah, generally ſo called to diſtinguiſh it from another of the ſame name, in the tribe of Zebulun; Joſh. xvii. 7. compared with xix. 15. It is alſo known by the name of Ephratah, and its inhabitants Ephrateans, Gen. xlviii. 7. And tho' this city could no wiſe boaſt of its extent or riches; yet it exceed all others on the ſcore of the Meſſiah's birth, as much as the Meſſiah excelled in dignity all the monarchs of the earth, therefore Micah extolling this advantage peculiar to Bethlehem, ſays, "Thou Bethlehem Ephratah, though thou be little among the thouſands of Judah, yet out of thee ſhall come forth unto me he that is to be ruler in Iſrael," or the Micah, Micah v. 2.

Bethlehem is ſituated upon the declivity of a hill, ſix miles or two leagues from Jeruſalem, tho' Joſephus ſeems to place it at the diſtance only of thirty furlongs, or three miles and ſeven hundred paces from thence, and Juſtin Martyr enlarges that computation to five and thirty furlongs, or four miles three hundred and ſeventy five paces. But as all the ancients and moderns agree in the former account, it is highly probable, that the cyphers which denote the ſhort diſtance are changed or miſtaken in theſe two authors.

The cave wherein our Saviour was born was not exactly in the city, but rather without Bethlehem. St. Hierome ſays, it was on the ſouth ſide, Juſtin Martyr and Epiphanius ſay no more than that it was without the city, in the fields. And the inn whither the Virgin Mary and Joſeph took up their quarters, was probably a caravanſeras, or publick houſe, where gueſts were received *gratis*, on ſuch publick occaſions, and where nothing more than ſhelter was allowed. But as the croud was great, when Joſeph and Mary arrived, they were obliged to ſeek for ſhelter in a cave, which ſerved as a ſtable to the ſaid inn, ſee Origen lib. 1. Contr. Celſ. Hier. Epiph. her. c. 1. of which cave travellers inform us, that it was about forty feet deep, and twelve wide, growing narrower towards the roof. And St. Hierome records, that the emperor Adrian, in order to eraze the memory of our Saviour's birth in this place, planted over it a grove of tall trees, in honour of Tammuz or Adonis: ſo that when the feſtivals of that infamous deity were celebrated, the Holy Grotto was heard to eccho with the lamentations, which were made in commemoration of venus's lover. Hieron. epiſt. ad Paulin. *In ſpecie ubi quondam Chriſtus parvulus vagiit, veneris Amaſius plangitur.*

Judea is a province of Aſia, called anciently the land of Canaan, or Paleſtine, the land of promiſe, the land of Iſrael, and laſtly, Judea, after the Jews were returned from the Babyloniſh captivity, becauſe the tribe of Judah was the moſt powerful and numerous; therefore this ſouthern province of Paleſtine obtained from them the name of Judea. This tribe was ſo numerous, that, at the departure out of Egypt, it alone, was compoſed of ſeventy four thouſand ſix hundred men capable of bearing arms, Numbers i. 26, 27. The crown paſſed from the tribe of Benjamin, out of which Saul aroſe king of the Jews, and Iſhboſheth, into that of Judah, which was the tribe of David, whoſe race ſat upon the throne of Judah till the Babyloniſh captivity. And even after the return of the Jews from the ſaid captivity, although this tribe did not reign; it always poſſeſſed the firſt place; it gave the ſceptre to thoſe that did reign, and in ſome ſort reunited in itſelf the whole nation of the Hebrews, who from that time were univerſally known only by the common name of *Judæi*, or *Jews*, which denotes the deſcendants of Judah, and not only the inhabitants of that corner of the earth Judea, here particularly recorded.

To this I ſhall add the note of Maldonate on this place. He obſerves that the Vulgate, or ancient Latin verſion reads this name *Juda*, or *Judah*, and that many Greek copies (which our tranſlators have followed) read it Judea, or τῆς Ἰεδαίας, which, ſays he, tho' ſupported by the authority of Chryſoſtome, Euthymius, and many more, I ſuppoſe to be written corruptly for Judah; becauſe, as St. Hierome obſerves, by Judea we are to comprehend the whole country of the ſettlement of the twelve tribes; whereas Juda or Judah, is that particular and ſmall part of the land of promiſe, which fell to the lot of the tribe of Judah. Whence he infers, that whereas it appears from Scripture, there were two Bethlehems, one in the tribe of Judah, where David and Chriſt were born; and another in the tribe of Zabulon, it is plain, that the Evangeliſt diſtinguiſhes theſe two cities, that in the tribe of Judah, from that in the tribe of Zabulon, by mentioning its particular tribe in which it was ſituated. But it would not be poſſible to judge of which Bethlehem it is recorded, ſhould it be written Bethlehem in the land of Judea, becauſe there were two Bethlehems in that land; therefore it ought to be in Bethlehem of Juda, becauſe there was only one city ſo called in that part or diviſion of the twelve tribes; ſee Maldonate in loc.

——— *In the days of Herod.*] Not of that Herod Antipas, Tetrach of Galilee, Luc. iii. 1. who put John the Baptiſt to death, Matt. xiv. mocked Chriſt, Luc. xxi. 11. nor he who put James to death, and caſt Peter into priſon alſo, Acts xii. 2. but this Herod was father to the former, and grandfather to the latter, and particularly diſtinguiſhed by the appellation of Herod the Great, the ſon of Antipater. Therefore he is alſo called

——— *The king.*] To diſtinguiſh him from the Tetrach mentioned hereafter in chap. xiv. 1. and it appears by this diſtinction, as if the Evangeliſt intended to ſhew, that the time was now come, in which the Chriſt ſhould be born. For whereas it had been foretold, "the ſceptre ſhould not depart out of the tribe of Judah, till Shilo, or he that muſt be ſent, was come," Gen. xlix. 20. in ſaying that Herod, the reigning king, was a foreigner, he ſheweth, that the ſceptre was departed from the tribe of Judah, and that the time was now come, in which that Prophecy of Jacob concerning the coming of Chriſt was to be accompliſhed.

——— *Behold there came wiſe-men.*] Here the word, *Behold*, alludes to the ſudden coming of the wiſe-men ſoon after the birth of Chriſt, and to the great conſternation into which their report threw the whole city of Jeruſalem, ver. 3. Now

Many queſtions have been ſtarted concerning theſe wiſe-men, or as others call them from the original *magi.* 'Tis asked who they were? whence they came? how many there were of them? at what time they arrived at Jeruſalem from the time of the birth of Jeſus? and what was the ſtar that appeared to and guided them to the place where Jeſus lay?

When it is asked who they were? it is conceived to be meant of what ſtation of life they were? to this it is anſwered by ſome, eſpecially by thoſe of the Romiſh church, that they were kings, herein following the authority of Tertullian, who ſeems zealous to maintain their loyalty; *contra Judeos* & lib. iii. *contra Marcion.* But his proofs being founded upon a falſe ſuppoſition, that the orientals were commonly governed by *magi*, are inſufficient to conclude againſt thoſe who maintain the oppoſition. And tho' St. Ambroſe, or rather Cæſarius of Arles, gives them the names of kings; yet, ſays Calmet, it is ſuſpected that this word has been foiſted into the text. Neither can their quotation from St. Cyprian's ſermon on baptiſm, be of greater advantage to their aſſertion, becauſe that ſermon is now found to belong to an Abbot of Bonnevalle, named Arnold, who lived long after St. Cyprian, even ſo late as in the time of Barnard; and as to the moderns, their authority can be of no moment in a matter of this nature. But what has moſt contributed to give the *magi* or *wiſe-men*, the title of kings, are theſe words of the Pſalmiſt; "the kings of Tarſhiſh and of the iſles ſhall bring preſents, the kings of Sheba and Seba ſhall offer gifts," Pſ. lxxii. 10.

The opinions of the learned are as much divided about ſettling the immediate and peculiar profeſſion of the *magi.* Ignatius, and ſome others of great antiquity and authority, as Juſtin Martyr, Origen, Ambroſe, Tertullian, &c. imagined that they in general exerciſed curious and diabolical arts of divination, judicial aſtrology and inchantments; and the ancient Goſpel of the infancy of our Saviour affirms, that they were the diſciples of Zoroaſter. But others of later date have had a more favourable opinion of them, or rather pretend that their *magic* was natural and lawful. Eraſm. Hammond, Epiphanius, thinks that they were deſcendants of Abraham and Kethura. Abbot Rupert calls them Prophets and inſpired perſons. Origen, Baſil, Ambroſe and Jerome, are pretty near of the ſame reaſoning; that the *magi* having perceived by their magical operations, that the power of the devil was weakened, they became inquiſitive to diſcover the cauſe thereof, and at the ſame time obſerving a new ſtar in the firmament of the heavens, which they ſuppoſed to be the ſame as ſpoken of by Balaam, and which was to mark out the place of the birth of a new king of Iſrael, reſolved to go in queſt of him, to pay him their due adoration. Conformable hereto, Tertullian aſſerts, that theſe *wiſe-men* found out the birth of the Meſſiah by aſtrology, "which ſcience, as he pretends *(de idolatria,)* was allowed of till the appearance of Chriſt, at whoſe coming it was forbidden, that no one thenceforward ſhould take upon him to calculate nativities by ſtars."

All this, I ſay, is uncertain; but we ſpeak what we know, when we ſay, that the Engliſh words *wiſe-men* is the tranſlation of the word *magi* or Μάγοι, who were ſuch as the old Greeks ſtile σοφοὶ, the *ſages* or *wiſe-men* of their time; for tho' the Greek word Μάγοι ſtrictly ſpeaking, ſignifies magicians. Yet ſeeing in the ancient times, that word was not appropriated to that evil ſenſe, which now it bears, but generally ſignified men of wiſdom and learning, skilled in the knowledge of things natural and Divine, and more eſpecially in that ſort of learning which relates to the ſun, moon and ſtars, as we learn from Porphyry, &c. therefore the *magi* or *wiſe-men*, are here ſo called, not as by a note of infamy, but as by an honourable title, importing them to be men of great wiſdom and learning. And hence, It may appear ridiculous for the church of Rome, to defend their royal dignity, for the matter does not require it, nor is it reaſonable to think the Evangeliſt would have omitted a circumſtance of ſo great moment, both for their honour and our Lord's. We alſo, ſays the learned and judicious *Whitby*, ſhould in all likelihood have had ſome mention of their royal train and equipage, and all Jeruſalem would have been moved as much to ſee them come, as they were at the hearing their queſtion. Herod would likely have received them with more reſpect, and not have let them go alone to Bethlehem; much leſs would he have laid upon them his commands to return back, and give him an account of the child found. This therefore is an inſtance of the uncertainty and vanity of the traditions of the Romiſh church, who not only teach that the *wiſe men* were *kings*, but pretend to give you their names, deſcribe their travels, and to have their bodies expoſed for to be worſhipped even in theſe our days.

— *From the eaſt.*] Hence the opinion of ſome, that the wiſe men came from Chaldea, a country famous for magicians and aſtrologers. But this is confuted by the ancient Prophets, who foretold the deſtruction of Jeruſalem by the Chaldeans, and ſay, that they lay not on the *Eaſt* but *North* of Jury, and came from thoſe upon them, ſee Jer. i. 14, 15. and vi. 22. Joel ii. 20. It is therefore more probable that they came from Arabia, which was, ſays Tacitus, "the bound of Judea Eaſtward," Hiſt. lib. v. edit. Lipſ. p. 617. And hence, in the Scripture, the Arabians are called ſometimes, the men in the Eaſt, ſee Judg. vi. 3. compared with Job i. 3. Moreover, the gifts which theſe men offered, were the native commodities of Arabia; and the gold of Sheba, ſays the Pſalmiſt, in Arabia, Pſ. lxxii. 15. And the Poet avouches the like of its producing frankincenſe and myrrh, when he ſays, *Molles ſua thura Sabæi.* Add to this that a great part of Arabia was in the land of Canaan; whence David and Solomon, to whom the promiſe of having the land of Canaan was made good in its full extent, extended their dominions over theſe countries, even to Euphrates, and they who lived there were of the ſeed of Abraham. Now, ſays Whitby, it is more likely theſe firſt fruits of the Gentiles ſhould be brought to do homage to the king of the Jews, from a country which did as much to David and Solomon, the types of Chriſt, than from a far more diſtant foreign nation; and to conceive that they were of the ſeed of Abraham, rather than of another race. Nor is it to be wondered that the Magi ſhould be ſaid to come from the Eaſt, ſince Porphyry informs us that Pythagoras went into Arabia to acquire wiſdom, and Grotius here cites Ptolomy ſaying, that Arabia was *Magorum ſinus*, the recepticle of wiſe men.

As to the number of thoſe *wiſe men* here mentioned, it has for a very long time been fixed to three by Leo, Cæſarius, Bede, Rupert, and a multitude of other commentators founding their opinion chiefly upon the three ſorts of preſents that are mentioned in the Goſpel. Their preſents were gold, myrrh and frankincenſe, and their common names are Gaſpar, Melchior, and Balthaſar; but theſe names, as well as all others, come down to our knowledge, I believe, were unknown to antiquity, and no ways to be accepted genuine. And here I ſhall take notice of that equally as ſpurious a tradition recorded by the author of the imperfect work upon Matthew (hom. ii.) who upon an apocryphal authority relates, that they were twelve in number, but this alſo wants ſufficient proof.

Next, the time which theſe *wiſe men* took up in their journey to Bethlehem of Juda is a point much diſcuſſed by Chronologers. For ſome ſuppoſing they came from the remoteſt parts of Perſia, allow them two years for their ſaid journey; ſuppoſing either that the ſtar appeared to them two years before, or at the birth of our Saviour; both theſe found their hypotheſis on the 16th verſe of this chapter. Others again make them ſet out at the moment of our Saviour's birth, and to arrive at Bethlehem thirteen days after on the backs of dromedaries, which travel the ſwifteſt of all creatures. But amongſt all the various opinions, I don't find any one venturing to fix the exact time of their departure from home, though moſt have agreed that the day of their arrival at Bethlehem was the thirteenth from our Lord's birth. Now, from this uncertainty, let us paſs to the ſtar that appeared to theſe wiſe men; for "when they were arrived at Jeruſalem, they asked where is he that is born king of the Jews?"

— *For we have ſeen his ſtar.*] Chryſoſtome, Baſil, Ambroſe, and other ancients aſſert, that this was a new ſtar purpoſely created to declare to men the birth of the Meſſiah. Origen, Maldonate and Grotius, take it for a kind of a comet which appeared preternaturally in the air. Our countryman Lightfoot thinks, that the ſame light which appeared to the ſhepherds near Bethlehem might alſo be ſeen afar off by theſe wiſe men, and guide them to find out our Saviour. Others, as Theophylact, Maldonate, &c. would ſubſcribe to a belief that it was an angel clothed in a body of light in the form of a ſtar, which taking his courſe towards Judea, drew the *Magi* after him. And the author of the treatiſe wrongly aſcribed to St. Auſtin, of the wonders of Holy Scripture, aſſures us, that ſome writers believed this ſtar was the Holy Ghoſt, appearing to the *wiſe men* under the form of a ſtar at the birth of Chriſt, even as he, under the form of a dove appeared at his Baptiſm. Ignatius in his epiſtle to the Epheſians ſays, this ſtar exceeded all the others in brightneſs, and that the whole world was in amazement at the appearance of its new and extraordinary light, which is agreeable to the undiſputable teſtimony of the heathen Chalcidius, a platonic philoſopher, who in his commentary upon Plato's Timæus ſpeaks of this Phænomenon in theſe ſtrong terms: "We muſt obſerve another hiſtory much more holy and more worthy of veneration; 'tis that which tells us of the appearance of a ſtar, which foretold neither diſeaſes nor mortality, but the deſcent of God upon earth, to live among men, and to heap his favours upon them. Wiſe men of Chaldea having perceived this ſtar in the night, as they were skilled in the ſcience of aſtronomy, they betook themſelves to find out the *new-born* God; and having found him they offered him preſents ſuitable to ſo high a majeſty." To this I ſhall add the moſt probable opinion, that,

This ſtar was an inflamed meteor, in the middle region of the air, which having been obſerved by the *Magi* with miraculous and extraordinary circumſtances, was apprehended by them to be the ſame ſtar foretold ſo long before by Balaam; therefore they reſolved to follow it and to ſeek that new-born king, whoſe coming they had learned Balaam's ſtar ſhould declare. Conſequently it was a light not unlike the pillar of fire in the deſart, which moved in the air before them; and they were moved to follow this phænomenon by inward inſpiration, the light of the Holy Ghoſt and the ſollicitation of grace operating in their ſouls.

— *To worſhip him.*] It has been the opinion of ſome, that the word we render *worſhip*, only intimates a courtly or courteous behaviour, ſee *Le Clerc* in Loc. But ſays Maldonate, ſuch commentators are very uncivil; therefore I ſhall defer my remarks thereon to the 11th verſe below.

Ver. 4. *And when he had gathered all the chief prieſts.*] Some by the word *chief*, have underſtood what is commonly called the *high* prieſts; but it is here to be carefully noted, that the Engliſh adjective chief, prefixed to a ſubſtantive plural, as the word *prieſts* imports, properly ſignifies *principal, moſt renouned*, &c. and then the text will be ſo plainly underſtood, that "he gathered all the *principal* prieſts or chief *among* the prieſts." For, it is evident from many texts of Scripture that there was no more than one *chief* or *high Prieſt* at a time, Matt. xxvi. 59—65. Mark i. 44. and ii. 26. Luke xxii. 50. — 54. Acts iv. 6, &c. But it is alſo true that there was a *new* high prieſt every Year, John xi. 49. and xviii. 13. from the time that Pompey took the city and ſubjected the ſacerdotal dignity to his own and the Roman power, Joſephus Antiq. lib. xviii. c. 6. Euſeb. hiſt. Eccl. lib. i. c. 6. and others, whoſe authority is very much leſſened by an obſervation of the learned Maldonate, this propoſition, ſays he, is not univerſally true, for, before the time we read of *annual* high prieſts, when that dignity was continued for life, we read of many chief prieſts co-exiſting, 2 Chron. vi. 14. But that dignity was upon the ancient eſtabliſhment at the time our Saviour was born: Therefore there were not many, but one high prieſt then living. I ſay, continues he, one ſupreme, who was abſolutely and by way of eminence called the high prieſt, and many chief prieſts, ſo ſtiled becauſe they were *raſchei haaboth*, the heads or chiefs of ſacerdotal families, 1 Chron. xv. 6.—12. and xxiv. 6. now

Herod called together the prieſts, becauſe it was their proper office to interpret the law, Malachi ii. 7. but as they were almoſt innumerable, he only ſummoned the principal who were the moſt learned, members of the great council or ſanhedrim, Judges of the nation, and as it were chief counſellors, 1 Chron. xxiii. 4. Matt. xxvi. 3. Mark xi. 18. Acts iv. 26. where it is recorded that the chief prieſts were preſent at all councils of their nation, as well on civil as religious affairs.

— *And ſcribes of the people*] The ſcribes are frequently mentioned in the Goſpels, and were publick writers, and profeſſed doctors of the law, which they read and explained to the people, whom the people of the Jews conſulted in their doubts concerning the ſenſe of the Scriptures, ſee 2 Sam. viii. 17. Eccluſ. xxxviii. 25. So that

Scribes and doctors of the law mean the ſame thing in the Scripture-phraſe; for, he, who in Matt. xxii. 35. is called a doctor of the law, in St. Mark xii. 28. is named a ſcribe or one of the ſcribes. And as the whole knowledge of the Jews at that time chiefly conſiſted in phariſaical traditions, and in the uſe that was made of them to explain the Scriptures; the greateſt number of the doctors of the law, or ſcribes of the people were Phariſees, for which reaſon thoſe two names are moſt commonly found joined together in Scripture. Each of them valued themſelves upon the knowledge of the law, and upon their ſtudying and teaching it. They had the key of knowledge and ſat in Moſes's chair, Matt. xxii. 42. and xxiii. 2. Therefore they were called by Herod to this council, together with the chief prieſts according to ancient cuſtom, to enquire of them what the law and Prophets declared concerning the place of the birth of the expected Meſſiah; for, *he demanded of them where Chriſt ſhould be born.*

Ver. 5. *And they ſaid unto him, in Bethlehem of Judea.*] See the note above on the firſt verſe of this chapter.

Ver. 6. *And thou Bethlehem in the land of Juda art not the laſt among the princes of Juda; for out of thee ſhall come a Governour that ſhall rule my people Iſrael.*] The chief prieſts and ſcribes having with one voice agreed and declared that Bethlehem in the land of Juda was the appointed place for the birth of the Lord Chriſt, backed their declaration with this remarkable prophecy of Micah chap. v. 2. from whence they quoted the words of this text, as foretelling that the Meſſiah ſhould be born in the City of David.

This was certainly the opinion of the Jewiſh nation, and eſpecially of this council called together by Herod, though ſince that time, that diſtreſſed people, abandoned to miſery have propoſed ſeveral difficulties, endeavouring to overthrow this interpretation. — Firſt, they ſay, that there is a contrariety between the text here in St. Matthew, and the words of the prophecy of Micah; for Matthew reads, "and thou Bethlehem of Juda, art not the leaſt of the cities of Juda;" whereas the prophecy of Micah runs thus, "and thou Bethlehem, though thou be little among the thouſands of Juda." And ſecondly Micah ſays, "out of Judah ſhall he come forth unto me, that is, to be ruler in Iſrael, whoſe goings forth have been from of old, from everlaſting." So that, though Micah ſays that Bethlehem is too ſmall to be reckoned among the moſt conſiderable cities of Juda; Matthew quotes him to ſay the contrary, that it is not one of the ſmaller or leſſer cities of Juda. But

It is anſwered, That St. Matthew might have read the text of Micah with an interrogation, in this manner:" And thou Bethlehem, art thou too ſmall to be ranked with the great cities of Juda? for, thus he had very well explained the ſenſe of the Prophet, Thou art not one of the ſmall cities of Juda. But though this anſwer carries a great deal of good ſenſe with it, my opinion is, that they give the moſt ſatisfactory reply, who maintain that the Hebrew word *Zehir*, which is generally tranſlated *ſmall*, ſignifies alſo the quite contrary, and as a proof thereof, our learned orientaliſt Pocock, Mills, Hammond, &c. have cited Jeremiah xlviii. 4. xlix 20. Zecheriah xiii. 7. where, as the Jews agree, *Zehir* ſignifies heads, or principal of the people. But

There is a ſecond difficulty; for though the Jews be convinced that the Meſſiah ſhould come out of Bethlehem, yet they poſitively deny Jeſus to be that Meſſiah they expected, and that the prophecy of Micah here related had any regard either to Jeſus, or the Meſſiah they expected. For, it is ſaid, that he, whom Micah ſpeaks of ſhall "be Ruler in Iſrael;" and (at ver. 3.) "the remnant of his brethren ſhall be converted, and re-united with the children of Iſrael," which, ſay they, can in no wiſe be interpreted of Jeſus, who never reigned over Iſrael; and, if he is God, can have no brethren. Beſides it would be a too great limitation to confine the kingdom of the Meſſiah within the narrow compaſs of Iſrael.

The anſwer to this, grants, that Jeſus as God, or before he took upon him the form of a man, had no brethren; but conſidered as the ſon of Mary, he had, ſee chap. i. ver. 25. in the notes. And as to the kingdom of the Holy Jeſus, the Prophet in this place very well diſtinguiſhes his temporal birth at Bethlehem, and his eternal birth, when he adds that, "his goings forth have been from of old, from everlaſting," nor is it more contrary to the greatneſs of the Meſſiah to ſay, that he will reign over Iſrael, than it is derogatory to the excellence of God, to ſtile himſelf the God of Iſrael; for, this does not exclude the dominion either of the Meſſiah, or of God, over the reſt of mankind, and all other creatures.

— *Princes of Juda*] The word we have tranſlated *Princes* in this place, is rendered *thouſands* of Juda, by the Prophet, Mal. v. 2. which is moſt agreeable to the ancient polity of the Hebrews, whoſe ſtate was principally divided into thouſands, (Exod. xviii. 25.) or as it is in the original *Alephim*, a Hebrew word that ſignifies either the diviſion of a thouſand, or the princes, captains or rulers of thouſands; Maldonate in Loc. or as our tranſlators have underſtood it, the principal cities of each thouſand, as we ſay in England, the chief ſeat in ſuch an hundred, riding, or diviſion.

Ver. 7. *Then Herod when he had privily called the wiſe-men.*] Herod the king having heard all that the prieſts and ſcribes had to ſay, and being informed that this new-born king, ver. 2. was to be ſo near himſelf, who had provoked the Jews with his innovations in their religion, and otherwiſe become hateful to them for his tyrannical government, called theſe wiſe-men aſide from the preſence of the council, and, leaſt the Jews ſhould ſuſpect his wicked deſign to murder the new-born babe, their Meſſiah, and ſo convey him out of his dominions and power, aſked them privately alone by themſelves, with a ſhew of religion, at what time they firſt had ſeen the ſtar, their guide.

Ver. 10. *When they ſaw the ſtar, they rejoiced with exceeding great joy.*] Some have collected from theſe words, that the ſtar, which the wiſe-men followed from the eaſt, ver. 2. diſappeared from their ſight at Jeruſalem, and again ſhewed itſelf aſſoon as they moved from thence, to their very great joy. This was the opinion of Ambroſe, Chryſoſtome, Baſil and Auſtin; but certainly they never regarded the context, and make the Evangeliſt ſpeak what he never thought. For, there is not the leaſt word in the whole Goſpel intimating the diſappearance of the ſtar upon their arrival at Jeruſalem; and the preceding words, at ver. 9. "The ſtar, which they ſaw in the eaſt went before them *till it came* and *ſtood over* where the young child was," import and direct us to underſtand what follows thus, when the wiſe-men ſaw the ſtar arrived at, and ſtanding over the ſaid place, they rejoiced with exceeding great joy, that they were at length come to the place they ſought for, and which anſwered the deſcription thereof delivered to Herod by the chief prieſts and ſcribes out of the Prophets. Therefore they rejoiced not becauſe they ſaw the ſtar, but becauſe they now perceived from its ſtanding, that they had found the new-born king of the Jews, whom they were come from the eaſt to ſeek, ver. 2.

Ver. 11. *And when they were come into the houſe.*] Though it is the common opinion that the wiſe-men found and worſhipped Jeſus in the manger, yet ſome with much reaſon argue from theſe words, that Joſeph had found means after the child Jeſus was born, to get him and his mother removed out of that common hole or ſtable, where, the inns being taken up before, they were obliged to lodge, when ſhe was delivered of the child, (ch. i. ver. 25. in the notes) into ſome better lodging, in which houſe the wiſe-men found them.

——*Fell down and worſhipped him.*] At the firſt reading one may be apt to ſuppoſe theſe words ſignify, that the wiſe-men adored the child, as the ſon of God. God indeed, who had been ſo gracious as to illuminate them with a ſenſe to follow the ſtar, and to underſtand the meaning of that meteor, might alſo inſpire them with the knowledge, that this child they had found, was *God incarnate*; and therefore to be worſhipped with Divine Honour. But the original word *proskunein*, which is tranſlated to worſhip, or adore, frequently in Scripture, is underſtood, not only for that worſhip and adoration which is due to God alone; but likewiſe it is uſed for thoſe marks of outward reſpect, which are paid to kings, great men, and ſuperior ranks and degrees of perſons. And in worſhipping of both kinds, men bowed their bodies very low, and often threw themſelves proſtrate on the earth, as theſe wiſe-men did, to ſhew their reſpect. Thus Abraham proſtrated himſelf to the Angels, Gen. xviii. 2. He alſo made the ſame proſtration to the people of Hebron, Gen. xxiii. 7. And when the Iſraelites heard that the Lord would deliver them out of Egypt, *they bowed their heads and worſhipped*, Exod. iv. 31. This was the conſtant practice of the eaſtern people to their kings; and as the Evangeliſt has given no room for us to believe, that the wiſe-men acknowledged Jeſus to be any greater than a king of the Jews, ver. 2. So it is moſt reaſonable to conclude, they fell down and worſhipped him in the ſame manner, and with the ſame worſhip only, as they gave to earthly kings, according to the cuſtom of the eaſt.

Ver: 14. *When he aroſe, he took the young child and his mother by night, and departed into Egypt.*] When, or how long a time this night was after the departure of the wiſe-men, is uncertain: But it is moſt probable to be the night in which Herod's butchers were gone out to execute his bloody deſigns of killing the child Jeſus by murdering all children in Bethlehem, *&c.* under two years old, leaſt, finding himſelf baulked in that ſcheme, he would trace him as far as Nazareth, and kill him there, where Joſeph and Mary were returned with the child Jeſus, as appears from Luke ii. 39.

——*Into Egypt.*] Becauſe Herod having no juriſdiction nor power in that country, the child might be ſafely concealed, and delivered out of his cruel hands. I know that the Evangeliſt ſays, this was done that the prophecy of Hoſea, (xi. 1.) might be fulfilled, ver. 15. But as Maldonate obſerves, this is not to be conſidered as the cauſe, but the event; for it can't ſo properly be ſaid, that he fled into Egypt that the Prophecy might be fulfilled, but that the Prophecy of Hoſea appeared then to be completely fulfilled; when to avoid the tyranny of Herod he fled into Egypt. So that here, and in many other places of the New Teſtament, when we read, that a Prophecy is fulfilled, we are to collect no more than barely, that ſuch an event is come to paſs which was foretold by the Prophet.—

Ver. 16. *Then Herod when he ſaw that he was mocked of the wiſe-men*, &c.] Here the particle *then*, does not ſuppoſe the immediate time when the wiſe-men departed from Bethlehem; but it tacitly points at the time, when Herod had long expected the return of the wiſe-men; and and they came not: And had made diligent ſearch privately both for them and the new-born king; and found them not: *Then*, at leaſt ſeven and twenty days after their worſhipping him, Luke ii. 22. and longer, Luke ii. 39. He ſent forth and ſlew all the children that were in Bethlehem, *&c.*

—*From two years old and under, according to the time*, &c.] Which does not imply that he ſlew all the male children who had been born with the two years next after the appearance of the ſtar to the wiſe-men: But thoſe, who were born for two years before the time, in which the ſtar appeared, as he had diligently enquired of them.

Ver. 17. *Fulfilled.*] See the notes on ver. 15. above. And again, obſerve, that this prophecy of Jeremiah, xxxi. 16. means thoſe tears ſhed by thoſe Jews, whom Nebuzaradan ſent captives to Babylon, Jer. xli. but it was uſual for the Jews to ſay, ſuch and ſuch a paſſage of Scripture is now *fulfilled*; as often as the like circumſtances called it to their memory. Thus the Evangeliſt intends no more in this place, than to put us in mind of another occaſion wherein that ſaying of Jeremiah may be properly applied, Le Clerc in Loc. and Calmet's Dict. in Rama.

Ver. 18. *In Rama.*] This was a city of Benjamin, ſituate between Gaba and Bethel, towards the mountains of Ephraim, ſix miles diſtance towards the north. Joſephus calls it Ramathan.

——*Rachel weeping for her children.*] Rachel was the wife of Jacob, in whoſe march to Bethlehem, otherwiſe called Ephrath, ſhe was ſeized with the pains of child birth, which tho' ſhe brought forth a ſon, to whom ſhe gave the name of Ben-oni, or the ſon of my pain, were ſo violent, that they killed her, and Jacob buried her in the ſame place. The Prophet Jeremiah and after him, in this place St. Matthew have put Rachel for the tribes of Ephraim and Manaſſeh, born of Joſeph the ſon of Rachel, and through Jeremiah's prophecy, xxxi. 15. was fulfilled when thoſe two tribes were carried away captives beyond the Euphrates. Yet, St. Matthew, according to the cuſtom of his nation, applies it to the mournful time when Herod ſlew the infants at Bethlehem; as if Rachel, who was buried thereabouts, might in ſome manner be ſaid to cry and lament for the death of ſo many young innocents ſacrificed to the jealouſy and cruelty of a wicked prince.

Ver. 20. *For they are dead which ſought the young child's life.*] A little before it is ſaid, that *Herod was dead*, ver. 19. Of whom the Evangeliſt ſpeaks now in the plural number; becauſe he was the principal, upon whom, and by whom, all the other murderers, that ſought for Jeſus to kill him, depended, and were ſet to work: but he being dead, they were alſo become as dead men, without power to execute their wicked and cruel deſigns.

Ver. 21.——*And came into the land of Iſrael.*] As the words in the Greek text, may be properly rendred, *he came into*, or *he was on the road towards the land of Iſrael*, I think the latter the moſt agreeable to the context, that on his way to the land of Iſrael, he heard on the frontiers of Judea, that Archelaus did reign in Judea, in the room of his father Herod.

Ver. 22.——*Archelaus did reign in Judea.*] This Archelaus was born to Herod the king, otherwiſe called *the Great*, of Maltace his fifth wife; and he obtained the kingdom of his father in this manner. Herod having put to death his ſons Alexander, Ariſtobulus, and Antipater, and ſtruck Herod Antipas out of his will, after he had declared him king, ſubſtituted Archelaus in his ſtead, and inveſted Antipas only with the inferior title of tetrarch. So Herod being dead, Archelaus ordered his will to be read, whereby he was declared king, provided that his nomination were ratified by Auguſtus. Upon which, though the people recognized the will, Antipas followed him to Rome, where both the brothers ſet forth by able orators, their pretenſions to the crown before the emperor, and when they had done ſpeaking, Archelaus threw himſelf at Auguſtus's feet, who, though at that time, nor for ſome time after, he gave no deciſive anſwer in that affair, at length ſent for Archelaus, and gave him the title of ethnarch, with one half of the territories which his father Herod had enjoyed. But upon his return to Judea, he governed with ſo much violence, that the chief Samaritans and Jews, about ſeven years after, accuſed him before Auguſtus, in which cauſe he defended himſelf ſo ill, that the emperor baniſhed him for life to Vienne in Gaul, Joſeph. Antiq. lib. xvii. c. ult. & de Bello lib. i. & ii. c. 6.

Ver. 23. ——*Nazareth.*] This was a little city in the tribe of Zabulon, in the lower Galilee, weſtward of Tabor, and eaſtward of Ptolemais; and is much celebrated in the New Teſtament, for having been the uſual place of the reſidence of Jeſus Chriſt, during the firſt 33 years of his life. It was there our Saviour became incarnate, Luke ii. 51. where he lived in obedience to Joſeph and Mary, and from whence he took the name of Nazarene.

————*Fulfilled which was ſpoken by the Prophets, He ſhall be called a Nazarene.*] Where note, That the name a *Nazarene*, may ſignify; Firſt, One that is of Nazareth, or a native of that city. And ſecondly, This name was given to Jeſus Chriſt and his diſciples; and commonly it is taken in a ſenſe of deriſion and contempt in ſuch authors as have written againſt Chriſtianity.

The name of Nazarene belongs to Jeſus Chriſt, not only becauſe of his having lived the greateſt part of his life at Nazareth, and becauſe this city has always been conſidered as his country, but alſo becauſe the Prophets had foretold that he ſhould be called a Nazarene; as St. Matthew here eſpecially declares, that we find no particular place in the Prophets, in which it is ſaid, that the Meſſiah ſhould be called a Nazarene. But as St. Matthew only quotes the Prophets in general, perhaps he would inſinuate that the conſecration of the Nazarites, and the great purity of which they made profeſſion, was a type and a ſort of Prophecy of our Saviour: Or elſe, that the name of *Nazir* or Nazarite, given to the patriarch Joſeph, which was to be fulfilled in the perſon of Jeſus Chriſt, of whom Joſeph was a figure. But St. Hierome was of opinion, that St. Matthew here alludes to that paſſage of Iſaiah xi. 1. and lx. 21 where the Branch (in Hebrew *Nezer)* and the rod are certainly intended to denote Jeſus Chriſt by the general conſent of the Fathers and Interpreters.

CHAP. III.

1 *John preacheth: his office, life, and baptiſm.* 7 *He reprehendeth the Phariſees,* 13 *and baptizeth Chriſt in Jordan.*

IN thoſe days came John the Baptiſt, preaching in the wilderneſs of Judea,

2 And ſaying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was ſpoken of by the prophet Eſaias, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

4 And the ſame John had his raiment of camels hair, and a leathern girdle about his loyns; and his meat was locuſts and wild honey.

5 Then went out to him Jeruſalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confeſſing their ſins.

7 ¶ But when he ſaw many of the Phariſees and Sadducees come to his baptiſm, he ſaid unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance.

9 And think not to ſay within your ſelves, We have Abraham to *our* father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.

10 And now alſo the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good *fruit*, is hewn down, and caſt into the fire.

11 I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the holy Ghoſt, and *with* fire.

12 Whoſe fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jeſus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, ſaying, I have need to be baptized of thee, and comeſt thou to me?

15 And Jeſus anſwering, ſaid unto him, Suffer *it to be ſo* now: for thus it becometh us to fulfil all righteouſneſs. Then he ſuffered him.

16 And Jeſus, when he was baptized, went up ſtraightway out of the water: and lo, the heavens were opened unto him, and he ſaw the Spirit of God deſcending like a dove, and lighting upon him.

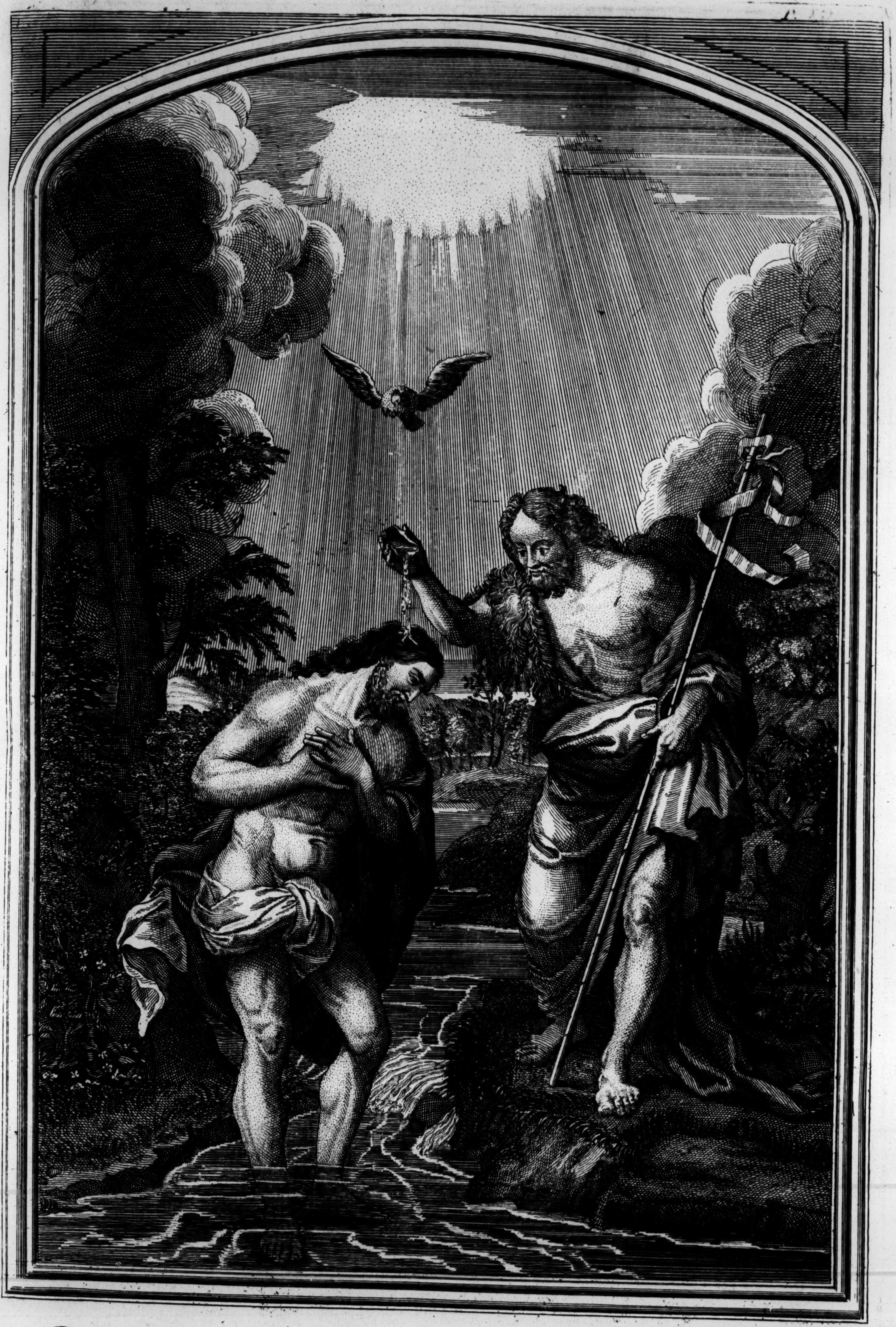
17 And lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed.

Ver. 1. *In thoſe days came John the Baptiſt.*] As this chapter may be miſunderſtood to begin exactly in courſe of time, when Jeſus "came and dwelt in the city of Nazareth," ch. ii. 23. it will be proper to obſerve that theſe words, "in thoſe days," regards not the time, at which he came to dwell, but from which time Jeſus, having been brought up at Nazareth, was about to return from thence, to ſhew himſelf, and to preach the Goſpel to the children of Iſrael. And,

This *John the Baptiſt*, was the fore-runner of Jeſus Chriſt, and ſon of Zechariah and Elizabeth in their old age, Luke i. 10, *&c.* Some authors have pretended to ſay, that this Baptiſt dwelt in a cave, in a place called Sapſas, about a mile beyond Jordan; ſo John Moſchus, c. 1. and Chryſoſtome and Hierome, hold a tradition that he was brought up from his infancy in the wilderneſs. But Paulinus with more reaſon affirms, that he ſpent the firſt years of his life in his fathers houſe, where he learned the law of Moſes; and that, aſſoon as his bodily ſtrength permitted, he retired into the wilderneſs, where he eat and drank ſo little, and things ſo improper to pleaſe the appetite and palate, that in ſome ſort it might be ſaid, as our Saviour ſpeaks of him, *John came neither eating nor drinking*, Mat. xi. 18. or that he neither eat nor drank at all, making uſe only of wild honey and locuſts, and being clothed only with camels hair, and a leathern girdle about his loins, ver. 4. So that

In thoſe days, refers to the time when John came out of his retirement and was manifeſted unto the world by his preaching, being then about thirty years old, in the fifteenth year of the emperor Tiberius, Luke i. 30. His ſubject was the coming of the Meſſiah, and repentance for ſins, which he obliged them to confeſs, and at the ſame time plunged them in the river Jordan; and therefore, from this baptiſm, or purifying by water, he obtained the ſirname of *Baptiſt* or the *Baptizer.* He preached with ſuch ſucceſs, that he not only brought many to repentance, and whom he baptized; but there were ſome perſons, who remained with him, and became his diſciples, exerciſing themſelves in acts of repentance, and preaching it to others; ſome of whom afterwards followed our Saviour, John i. 37, 4. Luke xi. 1. and v. 3.

The virtue of John ſpread ſo eminently through all the country, that the Jews took him for the very Meſſiah, to which he replied in the negative, Luke iii. 15. John i. 19, *&c.* And when Jeſus preſented himſelf, among the other Jews, to receive baptiſm from him, he, by the aſſiſtance of a ſupernatural light, diſcerning who he was, excuſed himſelf, as unworthy to be ſo highly honoured, ver. 13, *&c.* But Jeſus prevailed, alledging that in ſo doing, he would fulfil all righteouſneſs. This happened in the 30th year of the common Æra, John being then



The Baptism of Jesus & Descent of yͤ Holy Ghoſt.

Math. III. 13-17.

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then about thirty-four, and Jeſus thirty-three years of age.

John having gotten ſuch reputation by his exemplary life and preaching, and inſpired with Divine reſolution, ſtuck not to reprove Herod Antipas to his face, for marrying his brother's wife, he being ſtill alive. But Herod, incenſed at his freedom, commanded him to be impriſoned in the caſtle of Macherus, Joſeph. antiq. l. 18. c. 2. where, at laſt, the adultreſs Herodias procured him to be beheaded, Mark vi. 19, 20, &c. about the end of the thirty-firſt year, or in the beginning of the thirty-ſecond year of the vulgar Æra.

Ver. 2. —— *Repent.*] *i. e.* Be ſincerely ſorrowful for your ſins, and firmly reſolved not to do the like again, but to walk more uprightly in the law of God, for the time to come.

—— *The kingdom of heaven.*] This is a frequent expreſſion in the New Teſtament, and ſignifies the kingdom of Jeſus Chriſt; the calling of the people to the faith; the preaching of the Goſpel. So the old Prophets in their deſcriptions of the Meſſiah, ſcarce ever failed to inſert the name *of king* and deliverer; nay, even in their accounts of his humiliation and ſufferings, they interſperſed ſome touches, which ſhewed his power, reign and Divinity. Thus Zachary ſaid, "Behold thy king cometh unto thee. He is juſt and having ſalvation, lowly and riding upon an aſs." So that the Jews collated from ſuch expreſſions, that the kingdom of the Meſſiah would be temporal, and be able to reſtore the monarchy of the Jews, and raiſe the throne of David once more to all its ſplendor, by ſubduing the nations to his dominion, and rewarding his friends and faithful ſervants in proportion to their fidelity and ſervices. Hence alſo it was, that the Apoſtles had ſo often conteſts about precedency in this kingdom; and that the ſons of Zebedee prevailed with their mother to deſire of our Saviour the two firſt places in it. Jeſus himſelf retained this mode of ſpeech to prove, that he was the true Meſſiah; and when he ſpoke of what was to happen in his Church after his reſurrection, he ſaid in like manner, that ſuch a thing would be ſeen in the kingdom of heaven, Matt. xviii. 11. and xx. 21. Mark ix. 13. 34. And laſtly, when he ſpake in parables, he frequently began with, *The kingdom of heaven is like unto* —— Therefore

Let us now once for all obſerve, that in the Goſpel there are ſeveral acceptations of theſe words, *the kingdom of heaven.*

Firſt, they are taken for the firſt coming of the Son of God, for his temporal birth; his preaching, and manifeſtation to the world. As for example, "If I with the finger of God caſt out devils, no doubt but the kingdom of God is come upon you," Luke xi. 20. St. Matthew in another place ſays, that "Jeſus Chriſt went about all the cities and villages preaching the Goſpel of the kingdom." Then again St. Luke ſays (xvii. 21.) "Behold the kingdom of God is within you," which is parallel to what St. John ſays, (i. 26.) "There ſtandeth one among you whom ye know not."

2dly, Theſe terms are made uſe of to ſhew the vengeance, which God was to exerciſe upon the incredulous Jews; and which accordingly he exerciſed, after the death of our Saviour, upon Jeruſalem, by the arms of the Romans, who deſtroyed this city, and its temple, in ſuch a cruel manner, that the laſt ſiege thereof is looked upon as one of the moſt lively images of the laſt judgment. And in this ſenſe we are to read the words of the text, "*Repent*, for the kingdom of heaven is at hand." As if John had ſaid, God is ready to let his hand fall heavy on the wicked; he will ſpeedily hew down thoſe trees, which are good for nothing.

3dly, The kingdom of heaven ſignifies eternal bliſs, the reward of God's faithful ſervants; Matt. vii. 21. and xix. 14. and v. 3.

4thly, This expreſſion ſometimes denotes the calling of the Gentiles, excluſive of the Jews. Thus Jeſus Chriſt, having firſt ſpoken of the centurion's faith, foretels the calling of the Gentiles, and rejection of the Jews in theſe words, "The children of the kingdom ſhall be caſt out," Matt. viii. 12. In which ſenſe alſo we are to read Matt. x. xii. 2. and Mark xii. 2. But

Laſtly, the kingdom of heaven moſt frequently denotes the Church of Jeſus Chriſt; the preaching of the Goſpel; the manner of God's conduct in bringing men to faith and happineſs. So that when we read that the kingdom of heaven is like unto a treaſure, Matt. xiii. 44. or to goodly pearls, 45. we are to underſtand nothing more than faith in Jeſus Chriſt. And when the kingdom of heaven is compared to a field, where tares are found mixed with the good ſeed; or to a net in which good and bad fiſh are caught; it denotes the Church of Chriſt, which always contains good and bad Chriſtians in this world But

Note alſo, that *the kingdom of God* in the New Teſtament eſpecially, is often ſynonymous with the kingdom of heaven; as in Luke xi. 20.

Ver. 3. *This is he that was ſpoken of by the prophet Eſaias.*] See the notes hereafter on Luke iii. 4, 5, 6.

Ver. 6. *Were baptized of him in Jordan, confeſſing their ſins.*] Here it will not be amiſs to give you an account of baptiſm, as then practiſed, it being very inferior to that of the Chriſtian Church.

Baptiſm, in general, is derived from the Greek word *baptizo*, to waſh, dip or baptize. The Hebrews had many ſorts of baptiſms, or purifications. Sometimes they waſhed themſelves all over, and plunged their whole body in water; at other times they only waſhed their cloaths; and again, ſometimes they waſhed both body and cloaths. The moſt ſuperſtitious amongſt them waſhed their arms from their elbows, to the extremity of their hands; when they returned from market, or came out of the ſtreet, leaſt they had touched ſome unclean thing or perſon. They waſhed their hands alſo very exactly before and after meals; and they even waſhed the very furniture and utenſils of their table and kitchen, as often as they had the leaſt ſuſpicion of their having been polluted by any accident, Mark vii. 2. and 4. and 2 John xi. 6.

When they received a proſelyte to their religion, they both circumciſed and baptized him, pretending that this baptiſm was a kind of regeneration, whereby the proſelyte was made a *new man*; or, that of a ſlave he became free. And it is thought that our Saviour alluded to this opinion in his anſwer to Nicodemus, when he told him it was neceſſary he ſhould be born again, in order to become his diſciple, John iii. 10. And

I may add that the whole law and hiſtory of the Jews, abounded with luſtrations and baptiſms of different ſorts. Moſes enjoined the Iſraelites to waſh their garments and purify themſelves to prepare for the reception of the law, Exod. xix. 10. The prieſts and Levites before they entered upon the exerciſe of their miniſtry, waſhed themſelves with water. All *legal* pollutions were cleanſed by baptiſm, or by plunging or dipping into water. There are certain diſeaſes alſo and infirmities natural to men and women, which were through uncleanneſs, and were to be purified by bathing. To touch a dead body or to be preſent at funerals made people unclean, and to ſtand in need of purifications by water; as may be ſeen in Exod. xxix. 4. Levit. viii. 6. xi. 25, 26. xiii. 6, 34. xvi. 6, 7, &c. xxii. 6. Numb. viii. 6, 7, 8. But

Theſe purifications were not always uniform, or performed in one manner: People generally, as the word *baptize* moſt ſimply and naturally imports, dipped themſelves entirely under water. Though ſometimes they were ſatisfied with baptiſm by aſperſion, or ſuch a luſtration as included no more than ſcattering lightly ſome luſtral blood and water on the perſon to be baptized, as may be read more particularly in Exod. xxix. 21. Levit. viii. 11. xvi. 14, 15. Numb. xx. 11, &c. and Levit. iv. 32. xiv. 7. So

When John the Baptiſt began to preach repentance, he inſtituted a ſort of baptiſm, which he adminiſtred in the river of Jordan; not attributing to it the virtue of forgiving ſins, but making uſe of it as a preparation only for receiving baptiſm at the hands of Jeſus Chriſt, and the remiſſion of ſins by penetential acts, wherewith he required that ceremony to be attended, Mark i. 4. thereby not only exacting ſorrow for ſin committed, but a change of life, and ſuch practices as might attone for the commiſſion of ſin through the merits of a gracious Redeemer, who was immediately to appear and nail our ſins to his croſs, and cleanſe the penitent ſoul with his moſt precious blood; ſo that, the baptiſm of John was much more perfect than that of the Jews, but much leſs perfect than that inſtituted by Jeſus Chriſt. "It was, ſays Chryſoſtome, (Hom. xxiv.)

xxiv.) as it were a bridge, which from the baptiſm of the Jews, made a way to that of our Saviour, and was more exalted than the firſt, but inferior to the ſecond." For that of St. John promiſed, what that of Jeſus Chriſt executed. Whence ſay Auſtin, after the baptiſm of John, that of Jeſus Chriſt was ſtill neceſſary, to receive the forgiveneſs of ſins, and the grace of ſanctification. Now

There are three queſtions propoſed relating to this baptiſm of John. Firſt, Whether he had power to remit ſins? Secondly, Whether the repentance be preached, as a diſpoſition of his baptiſm, was barely ſorrow for ſin, without any neceſſity of its being accompanied with ſatisfactory works? Thirdly, Whether the confeſſion of ſins by thoſe to be baptized was a bare acknowledgment of their faults, without any particular detail of their private ſins?

1. As to the firſt difficulty it is anſwered, that the baptiſm of John did not remit ſins by any virtue peculiar to it, as I have affirmed above: But it only diſpoſed people to receive forgiveneſs by our Saviours baptiſm, *i. e.* it promiſed pardon, but did not grant it: Tertull. de Bapt. They who received the baptiſm of John were not ſpiritually born again, this was only affected by virtue of our Lord's baptiſm; Auguſt. de fide, ſpe. *&c.* c. 49. Origen in John c. 8. So that if any one be ſaid to have received remiſſion of his ſins in John's baptiſm, it was by virtue of his faith in the Meſſiah; for, the baptiſm of John had no more power in this reſpect, than the ſacrifices and oblations of the old law. And that which diſtinguiſhed it, and gave it the precedence, was, its pointing out the Meſſiah then preſent and already come; whereas the Sacraments of the Moſaic covenant, proclaimed him in a vale at a diſtance, and only promiſed his coming in the fulneſs of time."

2. The repentance which John preached to the Jews, required a ſincere return to God, a change of heart, and renovation of life; therefore ſays he below (ver. 8, *&c.*) to the Phariſees, *Bring forth fruits meet for repentance*, &c. *for he ſhall burn up the chaff with unquenchable fire.* Where you ſee that he is not ſatisfied with fair appearances; he requires good fruits, and good works; of which his whole life and doctrine was a conſtant example and precept; for, the auſterity of his diet and the roughneſs of his dreſs, teach us to be neither dainty nor proud. And when the people asked him what they were to do? He ſaid to them, Let him that hath two coats give to him that wanteth it. To the publicans he ſaid, exact no more than that which is appointed you. To the ſoldiers, do violence to no man, and be content with your wages, Luke iii. 10, *&c.* And this is what he calls fruits meet for repentance and ſincere converſion of their manners.

3. The confeſſion which proceeded St. John's baptiſm, was without doubt of the ſame nature with the common confeſſions made in his nation, even as he imitated their luſtrations by his baptiſm. Now the *confeſſions* practiſed by the Iſraelites in the temple, were all made particularly by each perſon for himſelf, while he laid his hand upon the head of the victim on the day of the ſolemn expiation; when they were not ſatiſfied with declaring themſelves *in general* culpable and ſinners, but they confeſſed *circumſtantially* their ſeveral crimes and offences, excepting thoſe which might expoſe them to the puniſhment of Death, Maldonate, Eſtias, Janſenius and Grotius on this chapter.

Ver. 7.—*Phariſees.*] This was a ſect, and the moſt ancient as well as the moſt conſiderable among the Jews; though its original in reſpect of time, and its authors are not well known, ſo as for us to ſpeak with any certainty. So indeed have ventured to fix their beginning on, or before the year of the world 3830, or 180 years before Chriſt's incarnation. Calmet's Dict. But St. Hierome brings their riſe as late as the diviſion of the two ſchools of Hillel and Shammai, which Shammai or Samæas lived in the days of Herod the Great; Joſeph. Antiq. l. 14. c. 17. and conſequently not long before the birth of our Saviour. The Rabbins alſo acknowledge Hillel as founder of the ſect of the Phariſees, or at leaſt as the chief ornament thereof. And it is plain that

The Phariſees take their name from a Hebrew word which ſignifies diviſion or ſeparation, becauſe they diſtinguiſhed themſelves from the other Iſraelites, by a more ſtrict manner of life, of which they made their outward profeſſion; they alſo contributed much to deſtiny or fatality, and to the eternal decrees of God, which, ſay they, have appointed all things before the beginning of time; yet they did not hereby intend to deſtroy *free-will*; but rather fell into the ethical doctrine, which did not aſcribe every thing to deſtiny, but left to men a liberty of doing good actions, or not. Joſephus.

This ſect as it grew very numerous, it alſo diſperſed itſelf very wide through their nation, and, having preſently gained a ſuperior reputation among their people by their learning, and regularity of their lives, became very early formidable even to the kings themſelves. For Alexander Jannæus king of the Jews, having long conteſted his Power againſt the Phariſees, repented ſo much of the variance, that upon his death-bed he told his wife, if ſhe deſired to reign in peace after he was dead, ſhe muſt win the Phariſees to her intereſt. Joſeph. Antiq. l. vi. 13. c. 18. de bello lib. i. c. 4. in conſequence whereof they became maſters of the queen, who let them diſpoſe of every thing in the government at their pleaſure. So that

When our Saviour appeared in Judea, the Phariſees were then in great credit among the people, not only on the account of their power in the ſtate, but eſpecially becauſe of the opinion they had conceived of their learning, holineſs of Life, and ſtrict obſervance of the law. They faſted often; made long prayers, paid their tithes ſcrupulouſly, diſtributed much alms; but all this was vitiated and corrupted by the ſpirit of pride, oſtentation, hypocriſy and ſelf-love. So, as our Saviour ſaid, like to whitned ſepulchres, they appeared beautiful without; whilſt within was nothing but corruption and deformity, Matt. xxiii. 27.

They wore large rolls of parchment, called phylacteries, upon their foreheads and wriſts, in which were written certain words of the law; and affected to have fringes and borders of their garments broader than the other Jews wore, as a badge of diſtinction, that they might be accounted greater obſervers of the law than others. And, as St. Hierome records, there were ſome of them, who faſtned thorns at the bottoms of their robes, which, pricking their their legs as they walked, ſo as to draw blood, might inure them to mortification, and oblige them to be continually thinking upon God.

They often waſhed their hands, at entring their houſe, and ſitting down at table; and in returning from the market, they waſhed from the finger ends, even to their very elbows, leaſt they ſhould have touched any unclean thing, Mark. vii. 3, 4. They would not ſo much as touch a Publican or any man that they thought led an ill life, nor would they eat, drink, or pray with him, Matt. ix. 11. Luke vii. 39. Moreover, they often plunged the veſſels and other houſhold goods, their very beds alſo into water, and often bathed themſelves in cold water, by way of purification, as Joſephus in his own life teſtifies.

They kept many more faſts than the law appointed: So the Phariſee in the Goſpel boaſted of his faſting twice a week, Luke xviii. 2. on Monday and Thurſday; Epiphanius, hæreſ. 16. and they performed it with greater ſtrictneſs than the other Jews; for which cur Saviour condemned them, Matth. vi. 16.

They in matters of religion, took the traditions of their nation as their principal guide, adding thereto their own inventions, as they thought fit, which they alſo vented for ancient tradition. By which means the law being incumbered with a vaſt number of trifling obſervances, became a grievous burden, and almoſt an inſupportable yoke. Yea, moreover they in many important articles altered and corrupted it, as our Saviour tells them by their own perverſe interpretations. For, though the law commands the child expreſly to honour father and mother; the Phariſees taught, that if we ſay to our parents that are in neceſſity, "Father or mother, the thing which you ask of me, is *corban*, or *dedicated to God*, ſo it is no longer in my power; but you ſhall have a part in the merit of my offering:" They were then freed from the obligation of ſuccouring their neceſſitous parents, Mark vii. 10, *&c.* As to their refined doctrine concerning the keeping of the ſabbath, you'l find it in Luke vi. 7. John ix. 16. Mark ix. 11. John v. 8, 9. where they often blame Jeſus Chriſt for doing good on that day, and our Saviour never ſticks to upbraid them with their extravagances; ſee Matt. xxiii. 14, 15, 29. Luke xi. 47, 48.

The followers of this ſect condemned only the actual commiſſion of ſin, and thought themſelves allowed to entertain any evil deſires, thoughts or deſigns that were not attended with any outward acts of ſin, as may be gathered from Joſeph. Antiq. lib. 12. c. 13. And the author of the acts of the Apoſtles informs us, ch. xxiii. ver. 8. That the Phariſees believed the ſoul to be immortal, and acknowledged the exiſtence of Angels and ſpirits; and they alſo admitted a kind of tranſmigration of the ſouls of good men, which might paſs from one body to another; whereas thoſe that had lived wickedly were condemned to dwell for ever in priſons of darkneſs, as may be gathered from Joſeph. Antiq. lib. xviii. c. 2. de bello, lib. ii. c. 12. And from ſome of them, ſaying, that Jeſus Chriſt was John the Baptiſt, or Elias, of ſome one of the old Prophets, Mat. xvi. 14. ſuppoſing, that the ſoul of one of thoſe great men had paſſed into the body of our Saviour. They believed alſo the reſurrection of the dead, and admitted all the conſequences of it againſt the Sadducees, who rejected it, Matt. xxii. 23. Yet for all this diviſion,

It is to be obſerved, that this ſect was not ſeparated from the body of the Jews, as hereticks are ſeparated and rejected from the body of the Chriſtian Church. For whatever abuſes and corruptions might come in and prevail among the Jews, whether in manners or opinions, they were united in one communion with the other Iſraelites, who diſagreed with their doctrine. So that though the opinions of the Phariſees were as oppoſite to the Sadducees as light and darkneſs, they nevertheleſs were united in one body, and divided between them the chief offices of religion and ſtate.

The ſect of the Phariſees ſubſiſts to this day, for the greateſt part of the Jews profeſs themſelves ſuch, and are as much devoted to their traditions, which they call the *oral law*, as their anceſtors were; only that the modern Phariſees are more commonly known by the name of Rabbiniſts, who declare, that, *he who rejects the* oral law *is an apoſtate, and ought to be put to death.* They leave every thing, as the antients did, to the diſpoſal of deſtiny, except what depends upon human liberty. They ſay, that all things are in the hand of God, except *the fear of God*; or in other words, every man in the exerciſe of acts of piety has *a free-will*, and may voluntarily determine himſelf to good or evil. And they alſo hold a metempſychoſis or revolution of ſouls out of one body into another.

—— *Sadducees.*] Theſe made another principal ſect of the Jews. They were the diſciples of one *Sadoc*, who lived about the year of the world, 3740. The Sadoc was the diſciple of Antigonius Soccheus, who out of an exceſs of ſpirituality or devotion, taught that we muſt give unto the Lord a pure and diſintereſted worſhip. "Be not like ſlaves, ſaid his ſcholars; do not obey your God only on a proſpect of recompenſe, but obey him without any views of ſelf-intereſt, and without hoping for any recompenſe of your labours; let the fear of the Lord be upon you." His diſciple Sadoc, not able to conform himſelf to ſo diſintereſted a morality, and yet not being willing to abandon his maſter, gave this maxim of his a quite contrary turn to what he himſelf had intended, drawing this concluſion from it, "that there was no recompenſe to be hoped for, nor any puniſhment to be feared after this life; and that good was to be done, and evil to be avoided without any view either to hope or fear." Thus it is generally thought, began the ſect of Sadducees; but I ſhall obſerve another plauſible conjecture by Epiphanius, Hierome, &c. That the word *Sadducees* comes from the Hebrew *ſedec*, i. e. *juſtice*; and that they took this name to diſtinguiſh themſelves from others, being deſirous to be accounted great lovers of juſtice; and Joſephus obſerves, they were ſevere in puniſhing faults; de bello lib. ii. c. 12. Be this as it will,

They were chiefly diſtinguiſhed among the Iſraelites, by their opinion concerning the exiſtence of angels, and the ſouls immortality. They did not deny but that we had reaſonable ſouls; but they maintained that this ſoul was mortal, and conſequently not capable of reward or puniſhment in a future ſtate; Joſephus, *ib.* They pretended alſo, that what is ſaid of the exiſtence of Angels, and of a future reſurrection are mere illuſions, Acts xxiii. 8. Matt. xxii. 23. Mark xii. 18. Luke xx. 27. Yet they admitted the whole books of the law where frequent mention is made of Angels and their appearances. They obſerved the ſaid law themſelves, and cauſed it to be obſerved by others, with the utmoſt rigour. They admitted of none of the traditions, explications or modifications of the Phariſees; they kept only to the text of the law; and therefore maintained that nothing more was to be obſerved, than what was written therein, Joſeph. Antiq. lib. 13. c. 18. They enjoyed equal power in Church and ſtate with the Phariſees; ſee the preceding note, And though this ſect was much reduced by the deſtruction of Jeruſalem, it is not yet totally extinguiſhed; ſee Eſſais de Literature, an. 1704. p. 190. Ganz. Tzemath. David p. 125. They are now chiefly found in Africa, and among theſe, very few deny the immortality of the ſoul, and the reſurrection of the body.

Ver. 8, 9, 10, 11, 12. *Bring forth therefore fruit meet for repentance.*] See above the notes on ver. 1, 2.

Ver. 11——*He ſhall baptize you with the Holy Ghoſt and with fire.*] Theſe words of St. John the Baptiſt, who ſaid that for his part, he only baptized with water, have given occaſion to much ſpeculation for aſcertaining their genuine interpretation. From hence many of the ancient fathers, as Origen, Lactantius, Hillary and Ambroſe collect, that all the faithful, before they entered Paradiſe, would paſs through a certain fire, which ſhould purify them from the pollutions that might ſtill remain with them to be expiated. And the generality of the ancients propoſe this opinion with ſome difference, founding it upon what is ſaid in Gen. iii. 24. concerning the cherubims being placed at the entrance into Paradiſe, with a flaming ſword, and upon 1 Cor. iii. 12, 13, 14, 15. But Baſil and Theophilus of Antioch explain this fire by that of hell, where the hypocrites and wicked ſhall be caſt, Matt. xiii. 41, 49. and the author of the Imperfect Work upon Matthew, calls it the *fire* of tribulations and temptations. Chryſoſtome explains it by an abundance of graces; others ſuppoſe it to mean the deſcent of the Holy Ghoſt upon the Apoſtles in the form of fiery tongues; and there are others who pretended, that the word fire is an addition in this text, and that we are to read no more than this in Matthew, *viz.* "I baptize you with water, but he that ſhall come after me will baptize you with the Holy Ghoſt."

Some old hereticks, ſuch as the Seleucians and Hermians, took this text litterally, and thereby maintain'd that material *fire* was neceſſary in the adminiſtration of baptiſm. Valentine re-baptized thoſe who had received baptiſm out of his communion and drew them through the fire, of whom Tertullian writes

Bis docuit tingi, traducto corpore flamma.
Cont. Marcion. lib. 1.

Heraclion cited by Clement Alexandrinus, ſays, that ſome applied a red hot iron to the ears of the baptized. And Eugenius Roger, a modern traveller, ſays, that the Ethiopians touch the noſe, eye-lids and temples of the newly-baptized, with a ſmall two-edged hot iron. But Mr. Renaudot declares, that this account of the Ethiopian practice in baptiſm, is entirely falſe; t. 4. Perpetuite 84. See alſo Ludolf Hiſt. Ethiop. lib. iii. c. 6. n. 41, 42. And

Now from what I have laid before you, it appears, that the Chriſtian Church never approved of thoſe, who taking the words of this Goſpel *litterally*, aſſerted *fire* to be *neceſſarily* uſed in the ceremony of Chriſtian Baptiſm: but has left people at liberty to explain *this fire*, as meaning either the abundance of graces poured forth into our ſouls by baptiſm, or the fire which accompanied the deſcent of the Holy Ghoſt on the Apoſtles, or the fire of tribulations, grief, and repentance, which ought always to go along with baptiſm, where the ſubject is capable; or finally, I would chooſe to explain it in the next verſe, where the Baptiſt proceeding in his declaration ſays of Chriſt:

Ver. 12.——*Whoſe fan is in his hand——he will burn up the chaff with unquenchable fire.*] i. e. He will not only thus purify by the inſpiration of his Holy Spirit, (ver. 11.) the ſouls of his faithful ſervants, from all contaminations of ſin, and thereby make them heirs of his ſalvation: but ſhall alſo cleanſe the body of his church from the mixture of all hypocrites and wicked men, *caſting them into hell-fire;* and gathering all his true and faithful ſervants into the kingdom of heaven; ſee Matt. xiii. 4. i. 49.

Ver. 15.——*For thus it becometh us to fulfil all righteouſneſs.*] This is the declaration of Jeſus, and imports that he was come into the world to teach us by his example, that obedience is better than ſacrifice, and that we are particularly to worſhip God by his ſacraments.

For, as the word *righteouſneſs* teaches us to underſtand thereby ſomething, *holy*, *good* and *praiſe-worthy*; ſo when Chriſt, aſſoon as he was baptized or purified, according to the ceremony of the Jewiſh nation, declared, that this action was done to *fulfil all righteouſneſs*; he taught us not to neglect, much leſs deſpiſe; but to ſhew forth our obedience to God by a particular obſervance of his ordinances; which is holy, good and praiſe-worthy in his ſight.

Ver. 16.——*Lo, the heavens were opened to him.*] Unto whom? ſome refer theſe words to Jeſus; others with as much applauſe to John the Baptiſt; and I think with more reaſon, as well from the tenor of the following conjunction and clauſe of the ſentence, as from a collateral Scripture in John i. 32, 33. where the Baptiſt bares record, "ſaying, I ſaw the ſpirit deſcending from heaven like a dove, and it abode upon him," &c.

——*And he ſaw the ſpirit of God deſcending like a dove*, &c.] i. e. John the Baptiſt ſaw the ſpirit of God which is the Holy Ghoſt deſcending from heaven in the ſhape or appearance of a dove upon the lamb of God, Jeſus Chriſt the Righteous, John i. 29—35.

——*Like a dove.*] In token of a new degree of the Holy Ghoſt's operation in Chriſt at the time that he was about to enter upon his publick office, in innocency, purity, ſimplicity, grace and mildneſs; vertues which are emphatically repreſented in Scripture frequently by the nature of a dove; in oppoſition to the deceits and ſtratagems of the ſpirit of Satan, who ſeduced Eve under the form of a ſerpent, a cunning, impure and venemous creature. See more relating to the *bodily* ſhape of this appearance in the notes on Luke iii. 22.

CHAP. IV.

1 *Chriſt faſteth, and is tempted.* 11 *The angels miniſter unto him.* 13 *He dwelleth in Capernaum,* 17 *beginneth to preach,* 18 *calleth Peter and Andrew,* 21 *James and John:* 23 *and healeth all the diſeaſed.*

THen was Jeſus led up of the ſpirit into the wilderneſs, to be tempted of the devil.

2 And when he had faſted forty days and forty nights, he was afterwards an hungred.

3 And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread.

4 But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and ſetteth him on a pinnacle of the temple.

6 And ſaith unto him, if thou be the Son of God, caſt thy ſelf down: for it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

7 Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God.

8 Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them:

9 And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me.

10 Then ſaith Jeſus unto him, Get thee hence Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

11 Then the devil leaveth him, and behold, angels came and miniſtred unto him.

12 ¶ Now when Jeſus had heard that John was caſt into priſon, he departed into Galilee.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the ſea-coaſts, in the borders of Zebulon and Nephthalim:

14 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

15 The land of Zebulon, and the land of Nephthalim, *by* the way of the Sea beyond Jordan, Galilee of the Gentiles:

16 The people which ſat in darkneſs, ſaw great light: and to them which ſat in the region and ſhadow of death, light is ſprung up.

17 ¶ From that time Jeſus began to preach, and to ſay, Repent, for the kingdom of heaven is at hand.

18 ¶ And Jeſus walking by the ſea of Galilee, ſaw two brethren, Simon, called Peter, and Andrew his brother, caſting a net into the ſea: (for they were fiſhers)

19 And he ſaith unto them, Follow me, and I will make you fiſhers of men.

20 And they ſtraightway left *their* nets, and followed him.

21 And going on from thence, he ſaw other two brethren, James *the ſon* of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ſhip and their father, and followed him.

23 ¶ And Jeſus went about all Galilee, teaching in their ſynagogues and preaching the goſpel of the kingdom, and healing all manner of ſickneſs, and all manner of diſeaſe among the people.

24 And his fame went throughout all Syria: and they brought unto him all ſick people that were taken with divers diſeaſes and torments, and thoſe which were poſſeſſed with devils, and thoſe which were lunatick, and thoſe that had the palſy; and he healed them.

25 And there followed him great multitudes of people, from Galilee, and *from* Decapolis, and *from* Jeruſalem, and *from* Judea, and *from* beyond Jordan.

Aſſoon as Jeſus had paſſed through John's baptiſmal miniſtration, and had the Holy Spirit *remaining* upon him, he was led, or acted by that ſame ſpirit, to go into the wilderneſs, to be there tempted of the Devil; which came to paſs after he had there faſted forty days and forty nights in a continual abſtinence from all nurture or natural refreſhment of meat or drink.—In which time ſome collect from Mark i. 13. and Luke iv. 2. that Satan not then knowing him to be the Son of God, did endeavour to fill his mind with temptations, as he is accuſtomed to do to *other* men; but with no ſucceſs; becauſe the prince of this world hath nothing in him, John xiv. 30. *i. e.* no place to enter by; nor any corrupt clay to ſow his temptations in. So that

When the tempter had learned who Jeſus was, he, according to his original pride and impudence, advanced boldly at the end of forty days continual faſt, and taking advantage of that his ſuppoſed great hunger, ſaid unto him, "If thou be the Son of God, command that this ſtone, Luke iv. 3. or theſe ſtones be made bread." To which the Lord anſwered in the words of the law, "man ſhall not, or doth not live by bread alone; but by every word that proceedeth out of the mouth of God," Deut. viii. 3. which ſhews that the tempter made uſe of the *ſhape* or *appearance* of ſuch a one as was capable of reading and underſtanding the Scriptures. But baulked of his end in this firſt attack, he took Jeſus up, or rather, Jeſus (to ſhew us how to repulſe the Devil, by a ſtrong holy reſolution, and perſeverance in well doing) did not fear, while God was on his ſide, to follow the tempter, not only into the holy city, but to the top of the temple, where he ſaid unto Jeſus again, "If thou be the Son of God caſt thy ſelf down; for, it is written in Pſalm xci. 11, 12. he ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leaſt at any time thou daſh thy foot againſt a ſtone," to which our Saviour replied from Scripture alſo, "It is written again, in Deut. vi. 16. Thou ſhalt not tempt the Lord thy God," by doing needleſs and unreaſonable things upon an unwarrantable dependance of protection from him. The Devil thus baffled, takes him into an exceeding high mountain, from whence, ſhewing to Jeſus all the kingdoms of the world and their glories, told him with an air of truth that falſe aſſertion, that it was in his power to beſtow them on him, if ſo be he would *fall* down and worſhip him. To which impudent ſpeech Jeſus replied with ſome warmth and juſt diſdain; and bid him begone; "for, he added, it is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve." Where we are expreſly taught by word an example, that neither riches nor honours, ſhould ſo poſſeſs our hearts, as to draw them from the worſhip of the true God to the ſervice of our own ungovernable deſires, and the allurements of Satan, whoſe greateſt bait are the vain promiſes of earthly treaſure, which, however, is no further in his power to grant, than as God ſhall permit for the puniſhment of an abandoned and impenitent ſinner.

Ver. 1—11. *Then was Jeſus led up of the ſpirit*, &c.] i. e. By the impulſe of the Holy Ghoſt then remaining on him. See the notes on the temptation as it is deſcribed in Luke iv. 1—13.

Ver. 11.—*And behold, angels came and miniſtred unto him.*] Jeſus having confounded the devil and all his ſtratagems and temptations, by the word of God, ver. 4—7—10. was immediately attended with his Holy Angels, who came, and obeyed all his commands, and then was fulfilled alſo that of the Pſalmiſt, *He ſhall give his angels charge over thee, to keep thee in all thy ways*, Pſal. xci. 11. And as every action of our Bleſſed Saviour's life carried in it ſome example for our good; ſo in this, he teaches us clearly and perſonally what the Apoſtle did afterwards write, *Reſiſt the devil, and he will flee from you.* Jeſus reſiſted, ver. 4—7—10. and *then the devil leaveth him*, ver. 11.

Ver. 12. *Now when Jeſus had heard that John was caſt into priſon, he departed into Galilee.*] Though it may be apprehended from the word *now*, that this report was heard by Jeſus preſently after his temptations; yet it is certain, that it was not immediately; becauſe we read in other places, that before John was caſt into priſon, both Jeſus and his diſciples came into the land of Judea, and baptized. See John iii. 22, 23, 24.—iv. 1, 2.

Ver. 14. *That it might be fulfilled which was ſpoken*, &c.] Not that the prediction by Eſaias was the *cauſe* of the accompliſhment; which on the contrary, was the *cauſe* of the prediction: But this is ſaid to ſhew the neceſſity of the accompliſhment of ſuch a prophecy in its due time; or, plainly to ſhew the concurrence of the accompliſhment with the prediction; to which effect I have noted before, in ch. i. 22.

Ver. 17. *From that time Jeſus began to preach*, &c.] See the notes above, on ver. 12.

—*The kingdom of heaven.*] See the notes on ch. iii. 2.

Ver. 19.—*I will make you fiſters of men.*] i. e. Inſtruments of converting and drawing men to God out of the ſea of the world, and ſin, and out of the abyſs of death of perdition.

Ver. 22.—*Teaching in their ſynagogues.*] Theſe ſynagogues were houſes ſet apart for particular aſſemblies of the Jews, for the exerciſe of piety and devotion, erected in ſuch places from whence the people could not go up to the temple at the hours of prayer.

—*Preaching.*] Or bringing them the happy and joyful tidings of the coming and manifeſtation of the Meſſiah, and of his ſpiritual kingdom ſo long promiſed to the fathers, and ſo much expected and deſired.

Ver. 25.—*Decapolis.*] This is a Greek word, and imports a country or province, containing *ten cities*; and was ſituate on the confines of Paleſtine towards Syria, Mark vii. 13.

CHAP. V.

1 *Chriſt beginneth his ſermon in the mount:* 3 *declaring who are bleſſed,* 13 *who are the ſalt of the earth,* 14 *the lighs of the world, the city on an hill,* 15 *the candle:* 17 *that he came to fulfill the law:* 21 *what it is to kill,* 27 *to commit adultery,* 33 *to ſwear:* 38 *Exhorteth to ſuffer wrong,* 44 *to love even our enemies,* 48 *and to labour after perfectneſs.*

AND ſeeing the multitudes, he went up into a mountain: and when he was ſet, his diſciples came unto him.

2 And he opened his mouth, and taught them, ſaying,

3 Bleſſed *are* the poor in ſpirit: for theirs is the kingdom of heaven.

4 Bleſſed *are* they that mourn: for they ſhall be comforted.

5 Bleſſed *are* the meek: for they ſhall inherit the earth.

6 Bleſſed *are* they which do hunger and thirſt after righteouſneſs: for they ſhall be filled.

7 Bleſſed *are* the merciful: for they ſhall obtain mercy.

8 Bleſſed *are* the pure in heart: for they ſhall ſee God.

9 Bleſſed *are* the peace makers: for they ſhall be called the children of God.

10 Bleſſed *are* they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven.

11 Bleſſed are ye when men ſhall revile you, and perſecute *you*, and ſhall ſay all manner of evil againſt you falſly for my ſake.

12 Rejoyce, and be exceeding glad: for great *is* your reward in heaven: for ſo perſecuted they the prophets which were before you.

13 ¶ Ye are the ſalt of the earth: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſalted? it is thenceforth good for nothing, but to be caſt out, and to be troden under foot of men.

14 Ye are the light of the world. A city that is ſet on an hill, cannot be hid.

15 Neither do men light a candle, and put it under a buſhel: but on a candleſtick, and it giveth light unto all that are in the houſe.

16 Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to fulfil.

18 For verily I ſay unto you, Till heaven and earth paſs, one jot or one tittle, ſhall in no wiſe paſs from the law, till all be fulfilled.

19 Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven: but whoſoever ſhall do, and teach *them*, the ſame ſhall be called great in the kingdom of heaven.

20 For I ſay unto you, That except your righteouſneſs ſhall exceed *the righteouſneſs* of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven.

21 ¶ Ye have heard, that it was ſaid by them of old time, Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgment.

22 But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire.

23 Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee;

24 Leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adverſary quickly, whiles thou art in the way with him: leaſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon.

26 Verily I ſay unto you, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

27 ¶ Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit adultery.

28 But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

29 And if thy right hand offend thee, pluck it out, and caſt *it* from thee: for *it* is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

30 And if thy right hand offend thee, cut it off, and caſt *it* from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

31 It hath been ſaid, Whoſoever ſhall put away his wife, let him give her a writing of divorcement.

32 But I ſay unto you, That whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine oaths.

34 But I ſay unto you, Swear not at all; neither by heaven, for it is Gods throne:

35 Nor by the earth, for it is his footſtool; neither by Jeruſalem, for it is the city of the great king.

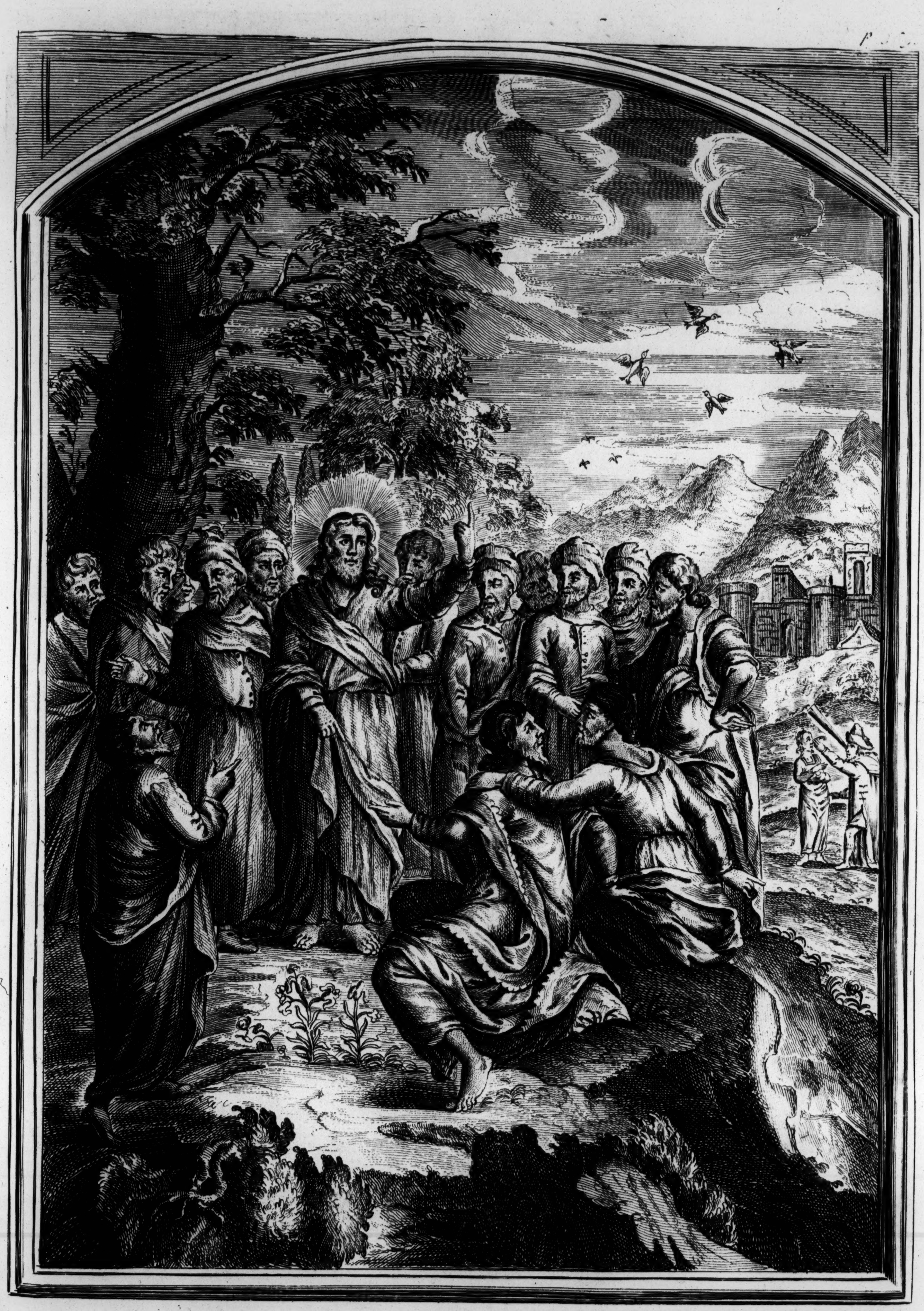
36 Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay; for whatſoever *is* more than theſe, cometh of evil.

38 ¶ Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth.

39 But I ſay unto you, that ye reſiſt not evil: but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo.

40 And if any man will ſue thee at the law, and take away thy coat, let him have thy cloak alſo.



The Sermon on yͤ Mount.

Matt: V.

BRITISH MUSEUM

41 And whoſoever ſhall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy:

44 But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you:

45 That ye may be the children of your Father which is in heaven, for he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.

46 For if ye love them which love you, what reward have you? do not even the publicans the ſame?

47 And if ye ſalute your brethren only, what do you more *than others*? do not even the publicans ſo?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP. VI.

1 Chriſt continueth his ſermon in the mount, ſpeaking of alms, 5 prayer, 14 forgiving our brethren, 16 faſting, 19 where our treaſure is to be laid up, 24 of ſerving God, and mammon: 25 Exhorteth not to be careful for worldly things: 33 but to ſeek Gods kingdom.

TAKE heed that ye do not your alms before men, to be ſeen of them: otherwiſe ye have no reward of your Father which is in heaven.

2 Therefore when thou doſt *thine* alms, do not ſound a trumpet before thee, as the hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily, I ſay unto you, they have their reward.

3 But when thou doſt alms, let not thy left hand know what thy right hand doth:

4 That thine alms may be in ſecret: and thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.

5 ¶ And when thou prayeſt, thou ſhalt not be as the hypocrites *are*: for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men. Verily, I ſay unto you, they have their reward.

6 But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.

7 But when ye pray, uſe not vain repetitions, as the heathen do: for they think that they ſhall be heard for their much ſpeaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye; Our father which art in heaven, Hallowed be thy name.

10 Thy kingdom come, Thy will be done in earth as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For, if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.

15 But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

16 ¶ Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily, I ſay unto you, they have their reward.

17 But thou, when thou faſteſt, anoint thine head, and waſh thy face:

18 That thou appear not unto men to faſt, but unto thy Father which is in ſecret: and thy Father which ſeeth in ſecret, ſhall ward thee openly.

19 ¶ Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal.

20 But lay up for your ſelves treaſures in heaven, where neither moth and ruſt doth corrupt, and where thieves do not break through nor ſteal.

21 For where your treaſure is, there will your heart be alſo.

22 The light of the body is the eye: if therefore thine eye be ſingle, thy whole body ſhall be full of light.

23 But if thine eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great *is* that darkneſs.

24 ¶ No man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon.

25 Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body what you ſhall put on: Is not the life more than meat, and the body than raiment.

26 Behold the fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are not ye much better than they?

27 Which of you by taking thought, can add one cubit unto his ſtature?

28 And why take ye thought for raiment? Conſider the lillies of the field how they grow; they toil not, neither do they ſpin.

29 And yet I ſay unto you, that even Solomon in all his glory, was not arayed like one of theſe.

30 Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven, *ſhall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed?

32 (For after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things.

33 But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.

34 Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day *is* the evil thereof.

CHAP. VII.

1 *Chriſt ending his ſermon in the mount, reproveth raſh judgment,* 6 *forbiddeth to caſt holy things to dogs.* 7 *Exhorteth to prayer,* 13 *To enter in at the ſtrait gate,* 15 *To beware of falſe prophets,* 21 *Not to be hearers, but doers of the word:* 24 *like houſes builded on a rock,* 26 *and not on the ſand.*

JUdge not, that ye be not judged.

2 For with what judgment ye judge, ye ſhall be judged: and with what meaſure ye mete, it ſhall be meaſured to you again.

3 And why beholdeſt thou the mote that is in thy brothers eye, but conſidereſt not the beam that is in thine own eye?

4 Or how wilt thou ſay to thy brother, Let me pull out the mote out of thine eye? and behold a beam *is* in thine own eye?

5 Thou hypocrite, firſt caſt out the beam out of thine own eye; and then ſhalt thou ſee clearly to caſt out the mote out of thy brothers eye.

6 ¶ Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample them under their feet, and turn again and rent you.

7 ¶ Ask, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you.

8 For every one that asketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

9 Or what man is there of you, whom if his ſon ask bread, will he give him a ſtone?

10 Or if he ask a fiſh, will he give him a ſerpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more ſhall your father which is in heaven give good things to them that ask him?

12 Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them, for this is the law and the prophets.

13 ¶ Enter ye in at the ſtrait gate; for wide *is* the gate, and broad *is* the way that leadeth to deſtruction, and many there be which go in thereat:

14 Becauſe ſtrait *is* the gate, and narrow *is* the way which leadeth unto life, and few there be that find it.

15 ¶ Beware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening wolves.

16 Ye ſhall know them by their fruits: Do men gather grapes of thorns, or figs of thiſtles?

17 Even ſo every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire.

20 Wherefore by their fruits, ye ſhall know them.

21 ¶ Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

22 Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils? and in thy name done many wonderful works?

23 And then will I profeſs unto them, I never knew you: Depart from me ye that work iniquity.

24 ¶ Therefore, whoſoever heareth theſe ſayings of mine, and doth them, I will liken him unto a wiſe man which built his houſe upon a rock:

25 And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe: and it fell not, for it was founded upon a rock.

26 And every one that heareth theſe ſayings of mine, and doth them not, ſhall be likened unto a fooliſh man which built his houſe upon the ſand:

27 And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe: and it fell, and great was the fall of it.

28 And it came to paſs when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine.

29 For he taught them as one having authority, and not as the ſcribes.

Chap. v, vi, vii. The three preceding chapters contain the matter of that excellent ſermon, or diſcourſe, which our Bleſſed Saviour ſpake to his diſciples at their firſt ſetting out to preach the Goſpel to the Jewiſh nation; and therein it ſhall be obſerved, he particularly is careful to condemn the innovated traditions of the Phariſees, and expoſe their pretended obſervance of the letter of the law. But though

It is agreed by all Chriſtians, that this is the diſcourſe, delivered by Chriſt to his diſciples, yet it is frequently argued, whether this be the ſame diſcourſe that is recorded by Luke; for theſe two Evangeliſts ſeemingly differ very much in ſome particulars. Thus Matthew declares, that Chriſt went up into a mountain to teach, ver. 2. his diſciples; whereas Luke ſays, that *he prayed*, and that "he continued there all night in prayer to God," Luke vi. 12. Matthew ſpeaks of the election of the Apoſtles, chap. x. ver. 2. as if it was made a long time after this diſcourſe, but Luke mentions it as done at the time of his being on the mountain before he had begun to preach, chap. vi. 13, *&c.* Luke ſays plainly, that Jeſus was come down and ſtood in the *plain*, when he ſaid to to his diſciples, "bleſſed be the poor," ver. 17,—20. and Matthew here, as expreſly writes, that he was then upon the *mountain*, when he opened his mouth and taught them, chap, v. 1, 2. Again, Matthew has ſpecified eight *Beatitudes*, which Luke reduces to four, Matt. v. 3,—10. compared with Luke vi, 20, 21, 22. I ſay, upon theſe accounts many learned men have reſolved, that the diſcourſe of Jeſus on the mount recorded here by St. Matthew, is not the ſame as that recorded by St. Luke, chap. vi. 20, *&c.* ſaying that as Chriſt preached often he is recorded by St. Luke to have repeated in a diſtinct ſermon, what he had more fully taken notice of, in a former diſcourſe, tranſcribed and publiſhed for our inſtruction by St. Matthew in chap. v, vi, vii. See Auſtin, in lib. ii. de conſ. Evang. c. 19. and the author of the imperfect work upon Matthew Hom. 9. as alſo Cromatius on Matt. v. 1. and Gregory hom. 9. in Ezechiel. But Tacian, Hierome, Chryſoſtome, Origen, Euthymius and Theophylact (ap. Maldonat.) agree, that theſe two diſcourſes are copies of the ſame ſermon.

Therefore let us ſee what grounds there are of reconciliation. It is granted that Luke ſays Chriſt went up into a mountain *to pray*; and that Matthew does not ſay ſo; but he does not *deny* that particular; neither does he aſſign any reaſon, why he went up; but only records what he *did* there; and only ſo many of his actions as ſerved his purpoſe in writing his book of the Goſpel, which was to treat of the *Doctrine* of Chriſt in particular, therefore he omits the reaſon, which Luke gives, how Jeſus went up into the mountain to *pray*, and only certifies us, that when he was arrived on the mountain and was ſet down, he opened his mouth and *taught* his diſciples. The ſame reaſon may be aſſigned why our Evangeliſt does not mention our Saviour's choice of his Apoſtles; which account does not appear till we come to chap. x. 1. And though that objection raiſed from the diſagreement of the place, where this ſermon was preached, for one ſays on the mountain; the other on the plain, appears to be the ſtrongeſt; St. Auſtin ſolves it many ways, of which I ſhall only tranſcribe the following: Chriſt, having gone up into a mountain, as Luke ſays, vi. 12. to *pray*, afterwards deſcended a little from the top, which Luke calls the *plain*, Lib. ii. de conſ. Evangl. c. 19. But be that as it will, we are certain that this ſermon was ſpoken to the diſciples on the mountain; and therefore the moſt probable opinion is, that after Chriſt had been in the mountain and prayed, choſe his twelve Apoſtles, and was returned down to the plain, as Luke ſays, did go again up into the mountain and taught thoſe diſciples, as Matthew here deſcribes. So that

From what has been noted it may be obſerved, that the Evangeliſts, St. John excepted, who ſeems to be more accurate, do not always concern themſelves in declaring the exact order of time, when every thing was ſpoke or done; but content themſelves with amaſſing, or collecting the matters of fact, the ſubſtantial part of Chriſt's diſcourſes, his miracles and his actions, without being very curious about every minute circumſtance, or order, or method; for their buſineſs was not to make men chronologers, but Chriſtians. — And, this is the reaſon why one brings in a diſcourſe of Chriſt after ſuch a remarkable paſſage; another before it, and yet both theſe methods are ſuitable to their principal deſign; which, ſays Dr. Horneck, was to give an account of the treaſure, no matter in what order the Jewels lie. And accordingly we ſee, that though Luke ſets down the delivery of this ſermon or the ſubſtance of it, after the miraculous cure wrought upon the man, who had the withered hand, Luke vi. 12. Matthew chuſes to ſpeak of it before he mentions the miracle; not that one ſaith it was done *before*, and the other *after*, which would be a flat contradiction, and a proof that one gave a falſe account. But the caſe is *only* this, one thought proper to record the ſermon before the miracle, and the other poſtponed the ſermon to the ſaid miracle. And as in this, ſo in all other circumſtances, let it be now obſerved once for all, that where there is no oppoſition there is no diſagreement, but none of the Evangeliſts oppoſes or denies what the other ſaith; therefore they do not diſagree; though it is allowed, that one mentions a circumſtance, which another may leave out, but ſuch an omiſſion does not infer a denial of the fact.

As to the time when this ſermon was delivered, the common account fixes it in the ſecond year of Chriſt's miniſtry, and, ſays Dr. Horneck about the middle of May. And for the ſubject of it,

It may be properly called the *pandects* of Chriſtianity, or the moſt complete body of practical divinity; and the moſt perfect ſyſtem of the duties we owe to God and man. It contains not only all that is good and ſound in moral Philoſophy, but a great deal more; and gives the laſt directions for perfecting human nature, and how a man may come up to emulate the life of the angelic choir. And yet this doth not make the particular leſſons here laid down impracticable, or impoſſible to be performed; on the contrary, the kingdom of heaven, and the everlaſting enjoyment of God, is denied to thoſe, who refuſe to live up to theſe canons, Matt. v. 20. and vii. 24, 25, 26. which ſhew the life here preſcribed, is attainable, the duties practicable, the neglect inexcuſable, and the performance poſſible; for it is contrary to the infinite goodneſs and righteouſneſs of God to require things for which he gives no power, nor capacity. I may add, that

By this ſermon the Chriſtian world will be judged in the laſt day; and then we muſt ſtand or fall according as our behaviour ſhall agree with its doctrine. For,

All that is neceſſary to ſalvation lies here plainly delivered within the compaſs of three chapters. So that no man of ſound reaſon can pretend either want of time to read them, or want of memory to remember them, for in leſs than half an hour the whole duty of a Chriſtian may be ſurveyed. In a word,

This ſermon, both as for ſubject and its author, is the greateſt and beſt that ever was preached or publiſhed, the ſubject you've heard contains *all things neceſſary to our ſalvation*; the author is the great Saviour of the world, the *Son of God*, in whom are all the treaſures of wiſdom and knowledge. It was, I ſay, publiſhed by him who could not be miſtaken in the law he gave, or in the ſanction of it, who knew very well that with the aſſiſtance of his grace we are able to do, what the neglect of ſo ſolemn a meſſage doth deſerve; and how great the encouragements are, that are here given to thoſe, who have the boldneſs to force their way through the impediments of this preſent world into eternal glory; Dr. Horneck's ſermon on the vth of Matt. vol. 1. page 2.

CHAP. V. ver. 1. *And ſeeing the multitudes he went up into a mountain.*] Theſe words relate to the laſt verſe of the preceding chapter; where we read that great multitudes of people from Galilee, and Decapolis, from Jeruſalem, and from Judea, and from beyond Jordan; and, as Luke adds (ch. vi. 17.) as far as from the coaſts of Tyre and Sidon, partly to hear his gracious words; and partly to be healed of their diſeaſes and infirmities. But theſe multitudes, as we learn from the text, grew ſo numerous, that he was obliged to withdraw with his diſciples into a mountain, not, as ſome have thought, that he might the better be heard from thence preaching to the multitudes below: but as Auſtin, Chryſoſtome, Hierome, and other eminent commentators write, that he might avoid the crowd, and, as it follows, teach his diſciples privately by themſelves.

—— *Into a mountain.*] There have been ſeveral conjectures concerning the name of this mountain; but as the Scripture gives it no name, we ſhould abuſe our readers by aſcertaining thoſe weak traditions, which ſay it was the mount of Olivet, or a mountain about three miles diſtant from Capernaum. And therefore, I can't forbear taking notice of that great impoſture of the Fryars, who have given the name of *Chriſt's mount* to a certain mountain in Judea, in order to pick the pocket of the credulous traveller; for, here they pretend to ſhew the very *ſtone*, on which Chriſt ſat, when he delivered this ſermon; and who would not pay well to ſee ſuch a curioſity! But there is no credit to be given to ſuch fallacious inventions.

Neither can I agree with thoſe who aſſign the reaſons of his aſcending in a mountain on this occaſion to be an *imitation* of the eternal father's delivery of the law to Moſes on mount Sinai, Exod. xix. 11. or, to be a *token* of the ſublimity and grandeur of his doctrine and precepts; becauſe, theſe are only far-fetched ſpeculations without any foundation in the context, which as I have obſerved before, barely ſays, that he went up into a mountain, and taught his diſciples ſeparate from the multitudes.

—— *And when he was ſet, his diſciples came unto him.*] Chriſt being about to teach his diſciples, *ſat down* in imitation, no doubt, of the Jewiſh teachers, who *ſat*, and the hearers *ſtood*; and Luke ſpeaking of Chriſt teaching in the ſynagogue, alludes to this very thing, ſaying, "He cloſed the book, and gave it again to the miniſter, and *ſat down*, and the eyes of all that were in the ſynagogue were faſtned upon him!" Luke iv. 20. Now, in theſe ſynagogues, which were much in the nature of our Pariſh Churches, there was a ſeat, whereon the teacher ſat, and the hearers ſtood at his feet; whence aroſe that proverbial phraſe, "That ſuch a one was brought up at the feet of ſuch a teacher, as Paul ſaith of himſelf, That he had been brought up at the feet of Gamaliel," Acts xxii. 3.

—— *His diſciples.*] The Apoſtles in the firſt place were part of theſe diſciples. But we are not to ſuppoſe theſe principals were his whole aſſembly, no; for the word *Talmid* in Hebrew, and Μαθητὴς in Greek, directs us to underſtand the word *diſciples* in a large acceptation, even of all ſuch of the multitude, that believed in the great Jeſus, and confeſſed that he was the Meſſiah, or Saviour of the world; ſee Luke vi. 13. John vi. Acts ix. 26. and xi. 26. So that we are to infer from hence, that all, who have given their names to Jeſus Chriſt, reſigned themſelves to the rules of his diſcipline, and profeſs his religion, are concerned in this ſermon. The leſſons here reach every one that names the name of Chriſt, whether they be high or low, rich or poor, for Chriſt here conſidered men not as gentlemen, or noblemen, but purely as Chriſtians; which bare name will never ſave them, if they don't obey the will and precepts of our great Lord and maſter Jeſus Chriſt.

Ver. 2. *And he opened his mouth and taught them.*] This phraſe of *opening the mouth*, is uſed in Scripture when the ſpeaker intends to utter ſome great and important matter. So when David intended to rehearſe the wonderful works and providences of God toward the children of Iſrael, he begins with, "Give ear O my people, to my law; and incline your ears to the word of my mouth. I will *open my mouth* in a parable," Pſ. lxxviii. 1, 2. So that this phraſe, *and he opened his mouth*, he ſpeaks the attention of all conſiderate men, and imports that the Lord of preachers on this occaſion is going to publiſh things of the greateſt importance, upon the conſequence whereof depends our eternal weal or woe.

Ver. 3. *Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven.*] As the inſpired Pſalmiſt begins that book of Pſalms with a "*Bleſſed* is the man that walketh not in the counſel of the ungodly." So our Saviour begins his ſermon with the ſame ſubject, and it is remarkable, that he pronounces thoſe *bleſſed* who are commonly accounted the moſt wretched and miſerable in this world. Yet they are not the poor in ſpirit, to whom Chriſt here ſpeaks, whoſe poverty is outward, or ſuch who are in a ſtate of beggary; neither thoſe who have voluntarily renounced their eſtates and riches, and enter into a monaſtery or nunnery, vowing perpetual poverty, chaſtity and blind obedience, with a view of encreaſing their own merit; but the poor in ſpirit, to whom Chriſt here promiſes the kingdom of heaven are thoſe, who are clothed with a true *Chriſtian humility*, which conſiſts in a lively ſenſe of God's greatneſs, holineſs and goodneſs; low and deſpicable thoughts of our own unworthineſs; a hearty deteſtation and abhorrence of ſelf-conceitedneſs, ſelf-admiration and deſire of vain-glory; in a preference of others in honour before ourſelves, according to the command and character of humility in Rom. xii. 10. Yet in this preference the humble perſon is to take care, while he thinks of others better than himſelf that he does not run into deſpair, nor conceal, nor hide the grace of God beſtowed upon him, when the edification of others requires a declaration of it, as is evident from Pſ. lxvi. 16. and 1 Cor. xv. 10. And from hence flows a holy contentedneſs in the mean condition, God hath placed us in. And laſtly, this humility is not complete, without a chearful and humble ſubmiſſion to what God requires to be done. But,

It may be asked, why humility ſo deſcribed is called poverty in ſpirit? I anſwer, becauſe the humble man hath no good thing of his own. He carefully diſtinguiſheth what is God's, and what is his own. He is ſenſible that all the evil he hath is his own; and if what he may call his own be conſidered, he will appear a very poor, miſerable wretch, deſtitute of mercy and favour, and comfort, and fit only to fall a prey to the rage of the Devil. What good he hath or finds in himſelf, he aſcribes to the true cauſe, God bleſſed for evermore, 1 Cor. xv. 10. He freely and feelingly acknowledges, that he is nothing, and can do nothing that is good, without the power and influence of God. He ſees nothing in himſelf that can help him, or ſave, or ſecure him. All his riches, hope, life and power, and ſtrength, and virtue is in Chriſt Jeſus; and, having nothing of his own, that he can boaſt of, he may be truly called poor in ſpirit, and entitled to the kingdom of heaven; ſee ch. iii. 2.

Ver. 4. *Bleſſed are they that mourn, for they ſhall be comforted.*] Our Saviour you ſee ſubjoins the mourners to the humble, or poor in ſpirit; becauſe humility is the cauſe of mourning, or mourning is the effect of humility. For the poor in ſpirit mourns at the preſence of ſpiritual evils, and the abſence of ſpiritual bleſſings. So that the mourners who are here pronounced bleſſed, are ſuch as David, and Peter, and Magdalene, who mourned for their ſins, Pſal. xxxviii. 8. Matt. xxvi. 75. Luke vii. 38. and for the ſins of others, as David, Jeremiah, and other pious men have done, Pſal. cxix. 136. Jer. ix. 1, 2. Ezek. ix. 4. 2 Cor. vii. 11. But

To prevent miſtakes, that this text does enjoyn a *continual* mourning; it is to be obſerved, that it enjoyns no ſuch continuance, but only ſignifies, that they are *bleſſed*, who mourn as they have occaſion to reflect either upon the ſpiritual evils which are preſent, or ſpiritual bleſſings which are abſent from them; for if our lives were to be filled with mourning, the Apoſtle had in vain exhorted us to rejoyce in the Lord always, *i. e.* upon every occaſion, Phil. iv. 1.

Nor will it avail a man to be always mourning, if he does not ſorrow in order to a greater end, even to eſtabliſh our ſouls in the love of God, to ſtrengthen our graces, to corroborate our repentance, and averſion from ſin, and to purify our outward and inward man more and more; and, therefore, it is emphatically called, *ſorrowing to repentance*, 2 Cor. vii. 9. This mourning is agreeable to that of the Saints mentioned by Ezekiel, ix. 4. and Paul, 2 Cor. xii. 21.

——*For they ſhall be comforted.*] They ſhall be ſupported by the Divine Spirit, and in their weakneſs ſhall be made ſtrong, 2 Cor. xii. 9. They ſhall be enlightned in the midſt of their mourning, ſhewing them the will of God, who ſuffers them to mourn for a ſeaſon, that he may purify them for himſelf. And this is the effect of that famous promiſe, *unto the upright there ariſeth a light in darkneſs*, Pſal. cxii. 4. They ſhall be comforted by good men, as we read in Hezekiah's caſe, Iſa. xxxviii. 2, 3, &c. and by meditating on, and hearing the word of God preached to them in this world, Pſal. cxix. 50. which will give them a livelier ſight and clearer apprehenſions of the things which are not ſeen; ſo that when death ſhall approach, it will be received the ſaying of good old Simeon, "Lord, now letteſt thou thy ſervant depart in peace," &c. Luke ii. 29. to partake of thoſe heavenly joys, prepared for the ſervants of the Lord.

Then it is, that they who now go on their way mourning for their own, or the publick and private ſins of others, ſhall find reſt to their ſouls; their mourning ſhall be turned into joy; they ſhall now reap the fruit of their labours and bring their ſheaves with them; all which is beautifully deſcribed by the Pſalmiſt, xxiii. 2. and Iſaiah more fully, xxxv. 10. and lxi. 3. But the author of the Book of Revelations explains theſe words, *they ſhall be comforted*, moſt clearly of all, "God, ſays he, ſhall wipe away all tears from their eyes, and there ſhall be no more death; neither ſorrow nor crying; neither ſhall there be any more pain; for the former things are paſſed away. And they ſhall ſee his face, and his name ſhall be upon their foreheads, and there ſhall be no night there, and they need no candle, nor the light of the ſun, for the Lord gives them light, and they ſhall reign for ever and ever, Rev. xxi. 4. and xxii. 4, 5.

Ver. 5. *Bleſſed are the meek, for they ſhall inherit the earth.*] What is ſaid of meekneſs here, is agreeable to that of the Pſalmiſt, *The meek ſhall inherit the earth*, Pſal. xxxvii. 11. Where it is not to be underſtood of thoſe who are mealy-mouthed, as we ſay, or gentle, or calm, when it is our duty to be angry with thoſe that notoriouſly affront the Divine Majeſty, and wrong their conſciences, Gal. iii. 1, 2. and v. 12. of which ſort of anger the Scripture furniſheth us with many examples, as Exod. xxxii. 19. John ii. 15—17. Acts xiv. 14, 15. and with thoſe eſpecially, over whom we have a more immediate care, when they prove incorrigible in their ſins, Gen. xlix. 6, 7. And,

Here it won't be improper to note, That there is a rational anger, which with ſome warmth and heat, pleads and argues for God's honour, but runs not into unſeemly behaviour, or into reviling language. And this is the anger we are to ſhew when God is diſhonoured by ourſelves, or by others. So that meekneſs excludes paſſion, rage and fury; but not all anger: for a rational anger is as much our duty to exert, as to ſhew a rational meekneſs; ſo as all that is called meekneſs is not lawful, neither is all anger ſinful, Eph. iv. 26. Now,

The meekneſs to which a bleſſing is aſſigned in the text, is that temper of mind, that grace or gift of the Divine Spirit, whereby a man is able to curb, and ſubdue and moderate his anger, wrath and paſſion, peeviſhneſs and cholerick diſpoſition, when it is neceſſary: and to behave himſelf with calmneſs, gentleneſs and great modeſty, and moderation in his ſpeeches and anſwers, in his actions and tranſactions with his neighbours. To which purpoſe Paul admoniſhes Titus to *ſhew all meekneſs to all men*, ch. iii. 2. Solomon lays it down as a rule, that *a ſoft anſwer turns away wrath*, Prov. xv. 1.

The bleſſing promiſed to theſe meek perſons is, that they ſhall inherit the *earth*, which ſome ancient interpreters to ſave themſelves the labour of ſearching the Scriptures, have abruptly declared, that by *earth*, we are to underſtand *heaven*, as being eminently the *land of the living*. But as I have obſerved before, this bleſſing is a repetition of the Pſalmiſt, xxxvii. 11. who intended in that pſalm to ſhew, that wicked men, ſhould by God's judgment ſuddenly periſh, while righteous men lived eaſily and quietly in the land of Canaan, Pſal. xxxvii. 9, And therefore, as Chryſoſtom has well obſerved on the place, that becauſe the Jews had been oft taught this leſſon in the Old Teſtament, our Saviour addreſſes himſelf to them in the language or phraſe of ſpeech they had been accuſtomed to. This ſon of David, ſays Dr. Whitby, repeateth and confirmeth to them the promiſe to them by David. But then

It is to be noted, that our Saviour doth not here promiſe to advance the meek unto an affluence or great abundance of temporal things, to make him great in power, or rich and wealthy in the world. For, "*a man's life*, at leaſt the true comfort and ſatisfaction thereof, conſiſts not in the *abundance* of the things which he poſſeſſeth," Luke xii. 15. So that from this promiſe we have no reaſon to expect thoſe things which are not needful to the comfort and ſatisfaction of our lives. Experience avouches, that this is not the ordinary portion of the *meek*; and therefore doth ſufficiently inſtruct us that this is not the bleſſing promiſed by that God, who cannot lie, or fail of the performance of his promiſe: And therefore poſitively this phraſe ſeems rather to import, that *meekneſs* is the beſt way to the moſt ſure enjoyment of theſe things, as far as they are needful and convenient; and to enjoy them with the greateſt quiet and tranquility, without that ſtrife, debate, anxiety and trouble, which imbitter the enjoyment of theſe things to others; and with the greateſt and trueſt comfort, ſatiſfaction and contentedneſs of mind.

Ver. 6. *Bleſſed are they that hunger and thirſt after righteouſneſs.*] The righteouſneſs here mentioned, is by ſome thought to be the righteouſneſs of faith, by which, we being juſtified, or freed from the guilt of ſin, have peace with God; and this undoubtedly is a fit matter of our ſpiritual thirſt and hunger; but yet I think this cannot be the proper import of the words. Becauſe the Greek word Δικαιοσύνη, i. e. *righteouſneſs*, bears no ſuch ſenſe in any other part of the Goſpel: And ſecondly, becauſe the Jews, to whom Chriſt ſpeaks, had no idea of *this* righteouſneſs; no apprehenſion that their Meſſiah was to die, and much leſs that they ſhould be juſtified by his death: And therefore, had Chriſt ſpoken of *this* righteouſneſs, none of them could have underſtood his meaning, as we may learn from his diſcourſe on this very ſubject, John vi. for the Jews could not underſtand it: Wherefore the righteouſneſs here intended, is that *inherent* righteouſneſs, which conſiſts in a ſincere endeavour to practiſe all thoſe duties which God requires at our hands, and to eſchew that evil which he hath forbidden. In which ſenſe Zacharias and Elizabeth are ſaid to be "both righteous before God, walking in all the commandments of the Lord, blameleſs," Luke i. 6. And it is repreſented as our duty to "ſerve God in righteouſneſs and holineſs before him all the days of our life," ver. 74, 75. And here it is ſaid a little below, at ver. 20. "except our righteouſneſs exceed the righteouſneſs of the ſcribes and Phariſees, we can in no caſe enter into the kingdom of God." So that

To *hunger* and *thirſt* after righteouſneſs, is to be as ſenſible of the want of it, as eagerly deſirous to have it, as induſtrious to obtain it, as reſtleſs and inceſſant till we do enjoy it; as men uſual are when they are pinched with hunger and thirſt. And they who ſtand thus affected to it, ſhall be ſatisfied with it, *i. e.* they ſhall have all the means and aids required to make them thus righteous here, and ſhall have the reward of righteouſneſs hereafter, and ſo ſhall be bleſſed; for ſeeing it is God himſelf, who by his word and ſpirit, raiſes in them this diſpoſition towards righteouſneſs; ſince he inviteth every hungry Soul to eat of this ſpiritual food, and ſaith to every thirſty ſoul, *come drink of thoſe waters of life*, ſeeing this righteouſneſs renders them ſo acceptable and well pleaſing to his ſight; and laſtly, ſeeing he hath promiſed them this ſatisfaction, they on all theſe accounts may reſt aſſured that they ſhall attain this food of the ſoul.

Ver. 7. *Bleſſed are the merciful, for they ſhall obtain mercy.*] Ammianus Mercellinus, a grave heathen writer, taking notice of the differences among Chriſtians in his time, about matters of religion, and the hatred one ſect bore to another, ſays, "no wild beaſts are ſo cruel, nor ſo barbarous to another as ſome Chriſtians are to thoſe that differ from them in opinion," which is a very bad character, and it is a ſhame, that heathens and infidels ſhould have occaſion given them to ſpeak ſo reproachfully of this noble religion, whoſe precepts run in another ſtrain, forbidding the very appearance of cruelty and animoſity; but on all occaſions breathing into the ears of its diſciples, mercy and charity, according to the dictates of its founder, who told us from the beginning that bleſſed are the merciful for they ſhall obtain mercy." Now

The merciful temper is a compaſſionate heart, or an inward pity and compunction at the ſight or hearing of the miſeries of others, and therefore we are expreſsly called upon to put on Bowels of mercy; Col. iii. 12. This is ſo neceſſary that without it the moſt pompous external acts of mercy prove fruitleſs and ineffectual; 1 Cor. xiii. 3. where by charity muſt be meant true Chriſtian pity and compaſſion, which may be abſent from the moſt ſtately beneficence, including an actual relief of our calamitous and miſerable neighbours. For, if any one ſhall pretend to pity the neceſſitous, and ſay "depart you, be you armed and filled, without giving ſuch things as are needful for the body," James ii. 16. he not only mocks the poor, but God alſo, who made them ſo, to be aſſiſted by the merciful beneficence of the wealthier ſort. So that any one that deſires the true character of a *merciful* man, muſt, according to his capacity in life, viſit his diſtreſſed neighbours when ſick, or in priſon, helping them in thoſe circumſtances, as far as in his power, and contribute to their cure, when diſtempered, according to the example of St. Paul, Acts xxviii. 8, 1. and James i. 27. giving them drink when thirſty, Rom. xii. 20. feeding them when hungry, Acts xvi. 34. reſcuing and delivering them from danger, if it be in our power, and in a juſt cauſe, Acts xx. 10, 12. covering their nakedneſs, and giving them cloths when they have none, Acts ix. 39. receiving them into our houſes, or providing lodging and harbour for them when they have no place to reſt in, Acts xvi. 15. and burying them decently. when they leave, or have no means to diſcharge the expences of their funerals, Acts viii. 12. Tobit ii. Theſe are ſome of the principal acts of that mercy which is due to the bodies of our miſerable brethren, and ſpecified with great urgency by Chriſt himſelf, Matt. xxv. 35, 36. But this is not all. For,

The mercy of a Chriſtian muſt alſo extend to the Souls of our neceſſitous brethren in their oppreſſion under ſin and ignorance. When we find them out of the way to eternal life, we muſt admoniſh, teach and direct them according to the rule laid down in Heb. xii. 12, 13. we muſt reprove them when they ſin, and correct them if obſtinate, Eph. v. 11. 1 Cor. v. 5. we muſt comfort them in diſtreſs, and ſpeak peace to them under dejection, 2 Cor. i. 4. we muſt forgive their offences and pardon the affronts and injuries they have done to us, eſpecially where they profeſs ſorrow and repentance, Matt. xviii. 21, 22, 25. we muſt in a word bear with their infirmities, eſpecially where they appear to be invincible, Rom. xv. i. and laſtly, we muſt pray for them whether they be our friends or enemies, James v. 16. Matt. v. 44.

This is a general character of a *merciful* Chriſtian, and happy is he who can lay a juſt claim to it, for he ſhall *find mercy* from the Lord in his day. But I would not be underſtood in a negative ſenſe, that no man can lay claim to the *mercifulneſs* in the text, but he who anſwers this character in every particular, no, that is not intended. For every man who in his ſeveral ſtations, exerciſes all thoſe charities, which his capacity allows of, or looks upon other mens afflictions as their own, has a right claim to the mercy promiſed to a merciful perſon in the text. So he whoſe neceſſities at home, incapacitate him from relieving the temporal wants of his neighbour, may be in a condition to redreſs his ſpiritual.

Ver. 8. *Bleſſed are the pure in heart: for they ſhall ſee God.*] The pure in heart are thoſe who have an antipathy to ſinful thought, or a ſettled abhorrence of ſuch thoughts, deſires, paſſions, and affections, as are manifeſtly contrary to the will of God, and are the parents or cauſes of impure and ſinful ſpeeches and actions, whereby our neighbour may be any ways wronged, defrauded, ſlandered, abuſed or reviled, and our own ſpiritual and everlaſting concerns are neglected. In a word, a *pure heart* abominates all thoughts which are injurious to God, to our neighbour, or to the intereſt of our ſouls. And here it would be proper to diſtinguiſh between the *mind* and the *heart*. The mind may be aſſaulted with evil thoughts, and the heart ſhall remain pure and untainted, if it gives no conſent, no approbation, nor reſpect to them, therefore ſays David, *I hate vain thoughts*, Pſ. cxix. 113. whereby he expreſſes the purity of the heart. And God expoſtulating with Jeremiah (ch. iv. 14.) ſays, "how long ſhall thy vain thoughts lodge within thee," ſhew that the heart preſerves its purity if it does not permit evil thoughts to enter and lodge in it.

— *Shall ſee God.*] The end of the man whoſe heart denies entrance to, and will not permit evil thoughts to lodge therein, ſhall finally be bleſſed with the eternal enjoyment of ſeeing God face to face, at his tranſlation into the kingdom of glory.

Ver. 9. *Bleſſed are the peace-makers, for they ſhall be called the children of God.*] The original Greek word which we tranſlate largely by the term of *peace-maker* is εἰρηνοποιοὶ which in a ſtrict and more adequate ſenſe, ſignifies thoſe who make or procure peace among perſons that diſagree and uniting thoſe that are at variance. This is the meaning of the word in Greek authors: But in Scripture the word is of a larger ſignification, extending even to ſuch as do make peace with God, and with their own conſciences, to which purpoſe we read in Job xxi. 22. "acquaint now thy ſelf with him, and be at peace, for your iniquities have ſeparated betwixt you and your God," Iſa. lix. 2. And including thoſe who make it their buſineſs to live peaceably, as much as in them lies, with all men, in human ſociety, and ſeek to maintain that peace which neither nature, religion, friendſhip or good-neighbourhood, have ſettled among men, with whom we live, Rom. xii. 18. In fine, this word in the goſpel ſuppoſes one who hath made peace with God and his conſcience, lives peaceably, giving none offence wilfully, and from a ſenſe of Chriſtian love and charity, endeavour to reconcile diſagreeing neighbours, telling them with the Pſalmiſt how good and how pleaſant a thing it is for brethren to dwell together in unity, Pſ. cxxxiii. 1. And thus the peace-maker ſhall in a more ſpecial manner, than other good Chriſtians be called the *children of God*, becauſe they act in the neareſt degree to the perfection of the divine nature; he being the God of peace. Thus they expreſs his nature in their own; for his divine eſſence, is the true pattern of peace. God makes peace within thy borders, ſays David; he ſpeaks peace to his people; he creates peace, and calls to peace; is the author of peace, and the Lord of peace; as I collect from many parts of the Sacred Books.

Ver. 10. *Bleſſed are they that are perſecuted for righteouſneſs ſake, for theirs is the kingdom of heaven.*] Here the word διώκειν to *perſecute*, is properly to follow hard after a thing, and with great earneſtneſs to endeavour to ſeize upon a thing we deſire, or to purſue it, as hunters do a prey, which they don't quit till they take it. The word in Scripture is uſed ſometimes in a good, and ſometimes in a bad ſenſe. In a good ſenſe when it is applied to virtue, as "follow that which is good," 1 Theſſ. v. 15. "Follow peace with all men," Heb. xii. 14. "Follow after charity," 1 Cor. xiv. 1. "Follow after righteouſneſs," 1 Tim. vi. 11. In all which places for follow in the original the word διώκειν is uſed, which in other places we render *perſecute*, to ſhew that till it be joined with ſomething elſe that alters the ſenſe, it imports no more than *to* *follow hard after a thing.* When it is applied to perſons it is commonly underſtood in a bad ſenſe, and implies *purſuing* with a deſire or intent to hurt the perſon purſued. which is the uſual notion and acceptation of the word, even to proſecute or purſue a perſon with an intent to afflict, or hurt, or puniſh him: and that's the meaning of the word in the text, where the perſecuted muſt be perſons hunted or haunted, teazed, tormented, impriſoned, abuſed, or in a word evil-entreated, as is evident from the ſcope of the context wherein Chriſt endeavours to comfort thoſe whom the world counts miſerable.

By righteouſneſs here is meant the whole circle of religious duties and offices, or obedience to the laws of God, or of the Goſpel; and it takes in both believing and practiſing, *i. e.* believing what God has commanded us to believe, and practiſing what God in his word has commanded us to practiſe, and conſequently forbearing to believe or practiſe, either what God hath not revealed, or hath forbid to believe or practiſe. Thus righteouſneſs here is the ſame with goodneſs, as it is oppoſed to wickedneſs, in which ſenſe, we have read it at the 6th verſe, and ſhall read it again at the 20th, and at the 33d of the ſixth chapter; and is ſometimes called *the righteouſneſs of faith,* Rom. iv. 13. *i. e.* a chearful performance of the duties God hath commanded in the Goſpel. Hence

It is eaſy to collect that to be perſecuted for righteouſneſs ſake, is to be evil entreated for aſſerting or maintaining a doctrine or principle, which God hath revealed plainly either by the light of nature, or by the light of Scripture, or for not ſubſcribing to a doctrine manifeſtly falſe, or contrary to the Scripture. In like manner for eſpouſing a worſhip or practice, which God hath plainly commanded; or for not yielding to a worſhip or practice, which he hath plainly forbid, as the three young men in Daniel, and Daniel himſelf were perſecuted.

—— *Theirs is the kingdom of heaven.*] This reward you ſee is the ſame with what was promiſed to poverty of ſpirit, or deep humility, ver. 3. And the reaſon why Chriſt promiſes the ſame recompenſe to the perſecuted for righteouſneſs ſake, as he doth to the humble, is, becauſe there is a very great affinity betwixt humility and ſuffering for righteouſneſs ſake. For ſuffering for righteouſneſs ſake is the deepeſt act of humiliation; eſpecially if that ſuffering be accompanied with death. Humility can go no lower; a man in ſuffering and dying for righteouſneſs ſake, pulls down all his lofty thoughts, makes all ſtoop to the croſs of Chriſt; ſubmits his faith to the Goſpel, and for things inviſible, denies himſelf in all the viſible comforts of this life, which is humility in its glory, and bring him that is ſo perſecuted, before the bodies of other men to the kingdom of heaven, there to be glorified in the firſt reſurrection, Rev. xx. 4, 5.

This of bearing perſecution for righteouſneſs ſake, or for Chriſt's ſake, and the Goſpel was ſet laſt, becauſe it was then, as it yet is, ſays an ingenious author, the *lot* of thoſe, who labour to attain thoſe *excellent conditions,* to which the foregoing bleſſings are pronounced. Which to prepare his diſciples to undergo, he repeats this laſt, by application thereof to them there preſent, ſaying, "Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you, *but* falſely, *and* for my ſake. Rejoice and be exceeding glad; for great is your reward in heaven, *for* ſo perſecuted they the Prophets that were before you." Now

Thoſe *bleſſings,* which are eight in number, excluſive of the eleventh verſe, (which I have noted to be only a repetition or application of the former) have obtained the excellent name of the *eight beatitudes* in the Chriſtian Church; becauſe they begin ſeverally with *bleſſing,* and jointly contain the *chief heads,* wherein a man's happineſs particularly centers. And

Tho' Luke has not ſet the bleſſings down either in the ſame *order,* or *number,* yet, to ſo many of them as he recites, he oppoſes their contraries under ſo many woes, *viz.* "Wo unto you that are rich. 2. Wo unto you that are full. 3. Wo unto you that laugh now. 4. Wo unto you when all men ſhall ſpeak well of you, Luke vi. 20, &c.

Ver. 11. *Bleſſed are ye when men ſhall revile you,* &c.] Theſe words I have ſaid are an application of the former verſe to the diſciples of Jeſus; and is, as it were a prophetic admonition to them, that they in a particular manner would be opprobriouſly ſpoken againſt, and burthened with falſe and unjuſt accuſation before kings and magiſtrates for his ſake and the Goſpel. And here we ought to obſerve, that this *reviling* of conſcientious Chriſtians, began very early. It was not long after this manifeſtation of the miniſtry of Chriſt, that the Jews called him, the maſter of the houſe, Beelzebub; then we may ſuppoſe that his Apoſtles, and thoſe of his houſhold the Church, could not long eſcape their virulent tongues. So it was when Paul and his company, out of charity for the ſalvation of their fellow-creature, preached the Goſpel at Philippi, their reward was calumny; and inſtead of gratitude they charged them with rebellion, for they brought them before the magiſtrates, ſaying, "theſe men being Jews, exceedingly trouble our city, and teach cuſtoms which are not lawful for us to receive," Acts xvi. 20. And again Tertullus the orator for the Jews againſt Paul, calls him "a peſtilent fellow, and a mover of ſedition," &c. Acts xxiv. 5. See alſo Acts xvii. 6, and 18. In all which circumſtances the diſciples of Chriſt did not render railing for railing, or reviling for reviling, not even when they ſuffered death, as ſome of them alſo did for his name, but approved themſelves to be his diſciples by "*baring the reproach* of Chriſt, and eſteeming it greater riches than the treaſures of the world," 1 Pet. ii. 21, 22. Knowing that God hath promiſed and will certainly give a crown of righteouſneſs unto the man, who ſhall perſevere unto the end, when he is reviled and perſecuted for righteouſneſs ſake. Therefore he continues in

Ver. 12. *Rejoice and be exceeding glad, for great is your reward in heaven, for ſo perſecuted they the prophets that were before you.*] Chriſt having in all the preceding *beatitudes,* particularly ſhewn wherein the bleſſedneſs of thoſe virtuous men whom he commends, doth conſiſt, he doth the like in this *exhortation* to joy; for having in the foregoing verſe pronounced thoſe perſons bleſſed, who are reviled and evil ſpoken of for righteouſneſs ſake, or for the name of Chriſt; he declares in this the nature of their bleſſedneſs, "rejoice, ſays he, and be exceeding glad, for great is your reward in heaven." And to encourage to a more chearful bearing of theſe unjuſt reproaches, he ſets before them the example of the ancient Prophets, "for ſo perſecuted they the Prophets that were before you." To ſhew that this was the cuſtom of the world many ages agone, to ſpeak all manner of evil of their teachers. For they called Moſes a *pragmatical man*; Samuel, an old dotard; Elijah, a troubler of Iſrael, and an enemy to the commonwealth; Eliſha, bald-pate; Micaiah, an impertinent fellow; and Amos, a clown. But they dealt much worſe with Iſaiah, whom, after their revilings, they *ſawed aſunder*; and after a thouſand reproaches they *ſtoned* Jeremiah *to death.*

Our Lord having thus far gently opened the underſtandings and hearts of his diſciples, to receive farther inſtruction, goes on, and gives them ſome little intimation of the work or miniſtry, he intended ſhortly to ſend them about and employ them in, ſaying,

Ver. 13. *Ye are the ſalt of the earth.*] Tho' ſome pious annotators have underſtood theſe words as ſpoken to the whole body of Chriſtians wherever diſperſed throughout the whole world, and to ſhew the nature and tendency of the Chriſtian religion, as meaning, if you are true followers of me, thus it is with you, and thus certainly it will be with you, even as it is with *ſalt*; what ſalt doth, you will do in a ſpiritual ſenſe; and in your actions and converſations you will imitate the nature of that mineral; ſo Dr. Horneck on this text: yet it is plain from the context that theſe words were directed particularly to the Apoſtles and miniſters of Chriſt, importing, that as I have conferred my gifts upon you, and have appointed you for paſtors and teachers in my Church, that by your doctrine and example, the world might be purged and preſerved from corruption, and ſeaſoned with righteouſneſs and holineſs. For, as the text is a metaphor taken from the creature ſalt; whoſe acrimonious quality purgeth out putredinous humours, as it preſerves fleſh from corruption; ſo they by the powerful preaching of the piercing word, and ſound doctrine committed to them, were to ſeaſon mankind in all parts of the earth, whether they ſhould be ſent, and leave an example to all future miniſters to do the ſame. So that

What we learn from this text is plainly this. Ye, my Apoſtles and diſciples are now appointed by that pure word and holy doctrine which ye are to preach, and by the *ſavour* of your good converſation, to purge out that corruption from the world in which it lies, and repreſent them, your hearers, to God as *a ſacrifice of a ſweet ſmelling ſavour, holy, and acceptable to God* , but if yourſelves ſhould looſe the ſavour of your good converſation, and become putrified members in my body, you would be wholly uſeleſs to theſe good ends; and therefore can expect nothing but to be rejected by me, and caſt off, as *unſavoury ſalt* is caſt into the dunghil.

Ver. 14. *Ye are the light of the world.*] As the effect of light is to make things manifeſt, Eph. v. 13. and to direct us in the way wherein we ſhould walk. So we learn from this metaphor that Chriſt ſaid to his diſciples, ye are appointed by me to manifeſt my doctrine to the world; even that doctrine, which will diſcover to them what is *the good and acceptable and perfect will of God*, and ſo direct their feet into the way that leadeth to eternal life, and will enable them *to walk as children of light*; and if you cauſe this light to ſhine forth in your doctrine and Chriſtian life and converſation, the *light* of it is ſo clear and radiant, that it cannot be hid from them.

Ver. 16. Lo therefore *let* this *your light ſhine before men that they may* from your good converſation, as well as from your doctrine, *ſee your good works and glorify your father, which is in heaven.* Hence note,

That though Chriſt's apoſtolic diſciples are *chiefly* concerned in theſe metaphors; yet they are in ſome meaſure applicable to all Chriſtians; for it is the duty of all Chriſtians to "ſhine as *lights* in the world," Phil. ii. 15. And Chriſt having ſaid, "He that forſaketh not all he hath, cannot be my diſciple," preſently ſubjoins, "Salt is good, but if the ſalt have loſt its ſavour, wherewithal ſhall it be ſalted," Luke xiv. 33, *&c.*

2dly, The good works here mentioned muſt be ſuch as by *the light of nature* ſeem good and honourable in the ſight of men; becauſe they were to engage the very *heathens* to ſpeak well of *Chriſtianity*. And,

3dly, Though theſe good works are commanded to ſhine before men, yet they are not to be done *phariſaically*, with oſtentation, to gain credit among men, that we may the better deceive them and ride over them; but for God's glory, and the edification of our neighbour; that they diſcerning the holineſs, juſtice and goodneſs of his precepts, and the excellent effects they have on thoſe that embrace them, may thereby be convinced that their religion is the inſtitution of a juſt and holy God, full of kindneſs and good-will towards men.

Ver. 17. *Think not that I am come to deſtroy the law or the prophets.*] The word in the original which is here tranſlated *deſtroy*, is more properly rendred *diſſolve*. Which premiſed, I ſay, our Lord hath taught us that all the law and the Prophets are comprehended in two precepts, Matt. xxii. 40. compared with Rom. xiii. 8. Gal. v. 14. James ii. 8. It is not therefore to be thought that Chriſt came to diſſolve the *moral law*, or any rules of morality delivered by the Prophets; but he came rather that "the righteouſneſs of the law might be fulfilled by us, who walk not after the fleſh, but after the ſpirit;" Rom. viii. 4. And that this is the law intended in this place may be concluded. Becauſe,

1ſt, Chriſt only undertakes the true interpretation of the precepts with reſpect to the *moral law*: and in theſe alone can he be rationally conceived to require "our righteouſneſs ſhould exceed that of the Scribes and Phariſees," not in the litteral obſervance of the ritual precepts, in which they were exactly ſcrupulous, whilſt they neglected *judgment, mercy, and the love of God.* And of them only could he ſay, that "he who brake the leaſt of them, and taught men ſo to do, ſhould be the leaſt in the kingdom of heaven," ver. 19, 20. ſince otherwiſe, ſays Dr. Whitby, the Apoſtle Paul muſt have been chief in that number. But

2dly, Our Lord expreſly declares that "the law, or the *rituals* of the law and the Prophets, were until John," Luke xvi. 16. and adds, that the time was coming, when "neither in Samaria, nor in Jeruſalem, ſhould they worſhip the father," but ſhould worſhip him every where in a more ſpiritual manner, John iv. 22, *&c.* Moreover he foretels the diſſolution of that temple and Jewiſh polity, on which their ritual and judicial precepts did depend, ch. xxiv. add to this, that Paul ſaith, the "law was only given till the promiſed ſeed ſhould come," Gal. iii. 19. and that he being come, we no longer under the ritual dictates or *pedagogy* of the law. That Chriſtians were dead to the law "through the body of Chriſt," Rom. vii. 4, 5. That they were "looſed from the law, that being dead, under which they were held," ver. 6. That it was *evacuated,* 2 Cor. iii. 11. That they were *redeemed* from it by Chriſt, Gal. iv. 5. and that they ought no more to be ſubject to that *yoke of bondage*, or return to thoſe beggarly *elements*, ver. 9. and v. 1. That Chriſt had broken down the *partition wall*, and evacuated that law of commandments, Eph. ii. 14, 15. That he had "blotted out that hand-writing of ordinances, and took it out of the way, nailing it to his croſs," Coloſ. ii. 14. That it was only, "to continue to the time of reformation," Heb. ix. 10. That the "prieſthood being changed, there was a neceſſity of the change of the law," ch. vii. 12. and that there was "a diſannulling of the commandment going before, becauſe of the weakneſs and unprofitableneſs of it," ver. 18. Which things ſeem inconſiſtent with the doctrine that Chriſt came not to diſſolve that *ceremonial law*, from which he freed all Chriſtians, and made them dead to it by his body, evacuating this hand-writing of ordinances, and taking it out of the way by nailing it to his croſs. All which ſeems to claſh with our text. But then

3dly, Theſe *rites* of the law may be conſidered as they were *typical* of good things to come by Chriſt, Col. ii. 17. Heb. x. 1. The Prophets alſo may be looked upon as foretelling his days, and ſpeaking of the things he was to do and ſuffer, and of his future glory, and the glad tidings of the Goſpel, Acts iii. 24. 1 Pet. i. 10, *&c.* of the converſion of the Jews; the fall of antichriſt; the coming in of the fulneſs of the Gentiles; and of the final judgment: And in this ſenſe the text ſtands good, Chriſt came not to diſſolve the law and the Prophets, but to *fulfil them*, by exhibiting the antitype and the ſubſtance, of which theſe *rituals* were the *types* and *ſhadows*; and fulfilling theſe Propheſies, and taking care the truth of theſe things ſhould not fail; nor ſhould the law and the Prophets ceaſe to have their force till theſe things were accompliſhed; and ſo the phraſe ἕως πάντα γένηται occurs in Luke xxi. 31. *till all things foretold by me be done*, importing the performance of what was typified by the law, and foretold by the Prophets. See Matt. xxiv. 34. and Mark xiii. 30. Again,

4thly, Many of theſe *ritual* precepts had a ſpiritual ſenſe; as, the circumciſion of the *fleſh*, denoted the *ſpiritual* circumciſion of the heart; the reſt of the ſabbath, a reſt remaining for the people of God, *&c.* on which account the Apoſtle declares not only, that the *law was holy, juſt and good*, but that it was alſo *ſpiritual*, Rom. vii. 12—14. And in this ſenſe alſo, Chriſt came not to deſtroy the law, but to fulfil, eſtabliſh and perfect it, by changing him that was a Jew *outwardly* to one *inwardly*; and "the circumciſion of the fleſh in the letter, to the circumciſion of the heart in the ſpirit," Rom. ii. 29. Col. ii. 11. and Phil. iii. 3. And there he adds in

Ver. 18.——*Till heaven and earth paſs away, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled.*] By one *jot* or one *tittle* of the law, I underſtand, one *precept* of it. And as for theſe words, *till heaven and earth paſs away*, they may be underſtood only of the *moral* law, or elſe muſt bear the ſenſe which Luke gives of them, ch. xvi. 17. Sooner may heaven and earth *paſs away*, than God ſhall fail of accompliſhing the things typified by the law, or foretold by the Prophets.

Ver. 19.—*He ſhall be called the leaſt in the kingdom of heaven.*] i. e. He ſhall be accounted unworthy to be reckoned one of the members of my kingdom, if he does not repent of his ſin. So when Paul ſaid, I am the *leaſt* of the Apoſtles, 1 Cor. xv. 9. is meant, *I am unworthy to be called an Apoſtle.*

Ver. 20.——*Except your righteouſneſs exceed the righteouſneſs of the ſcribes and Phariſees.*] See in what the righteouſneſs of the Phariſees conſiſted, in the notes on ch. iii. 7. But our righteouſneſs is not to reſt as theirs did in the outward man; we are here taught, that except we obſerve all the precepts of the *moral* law in the *ſpiritual* ſenſe, we ſhall not be fit to enter into the kingdom of Chriſt.

Ver. 21. *Ye have heard it has been ſaid by them of old time, Thou ſhalt not kill*, &c.] The words τοῖς ἀρχαίοις, which are tranſlated, *by them of old*, ſhould be *to them of old*; as well on account of the grammatical conſtruction, as the ſenſe of the context; becauſe the words thus cited by our Lord, are ſpoken *to them of old*. And

Now our Bleſſed Saviour begins to expound the ſpiritual ſenſe and meaning of the law, which the Phariſees that ſat in Moſes's ſeat, were either ignorant of, or did not teach their diſciples, and to vindicate it from the groſs and corrupt comment of the ſaid Phariſaical teachers. Where obſerve, Chriſt doth not deliver a *new* law, but expounds the *old*; doth not injoin new duties, but enforces the old ones. For the law of God was always perfect, requiring the ſons of men to love God with all their hearts, and their neighbour as themſelves. And in this expoſition of the law, Chriſt begins with the ſixth commandment, *Thou ſhalt not kill*, to ſhew that beſides the actual taking away of life, a perſon may violate that command by raſh anger, and by diſgraceful and reviling words; which the Phariſees looked upon as no breach of the law. Therefore he adds

Ver. 22.——*Whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment.*] i. e. To the dreadful judgment of God. And from hence we learn, that ſome anger may be juſt and lawful, not as it is defined to be *a deſire of revenge*, or doing evil to another; purely becauſe he hath done ſo to me; we being forbidden to *avenge ourſelves*, Rom. xii. 19. Prov. xxiv. 29. But it is lawful, being only an inward commotion and diſpleaſure of the mind, ariſing from the apprehenſions of ſome evil done to me, or to others for whom I am concerned, with a deſire to remove the evil: In this ſenſe, I ſay, anger cannot be always ſinful; becauſe,

1ſt, Some anger hath been found in that Jeſus, *who did no ſin*, 1 Pet. ii. 22. As when the cauſe of God and piety were concerned; "he looked upon the Phariſees with *anger*, being grieved for the hardneſs of their hearts," Mark iii. 5. Again,

2dly, Anger is implanted in our very nature: Therefore to ſay it were wholly evil in its exerciſe, would be blaſphemouſly to impeach God with being the author of that ſin. And,

Finally, It is no where ſaid we muſt not be angry *at all*; but only we muſt be *ſlow to anger*, James i. 19. and not to be haſty in our ſpirits to exert this paſſion, Prov. xiv. 29. But if this paſſion were always evil, we ought not only to be *ſlow* to do, but always careful to avoid falling into any occaſions of anger.

Ver. 23, 24. *Therefore if thou bring thy gift to thy altar*, &c.] If we have given juſt occaſion of offence to our Fellow-Chriſtians, we muſt not think that God will accept of our devotions, tho' never ſo coſtly, whether publick or private, till we are reconciled, or have reconciled ourſelves to our offended or injured neighbour.

I apply what is ſaid here of bringing our gift to the altar, to any *devotion*, whether it be prayer, or receiving the ſacrament of the Lord's Supper, or conſecrating part of our eſtate and goods to God's ſervice, *&c.* For, tho' Chriſt in that phraſe alludes to the practice and cuſtom of the Jews, who looked upon God as ſome ſoft and eaſy deity, and appeaſable by the free-offering of ſheep, turtles, pigeons, *&c.* upon the altar, the holieſt place in the tabernacle or temple of Jeruſalem; yet, ſince by bringing a thing, or coming to the altar of God, is ſometimes meant divine worſhip in general, as in Malach. ii. 13. Pſal. xxvi. 6. the ſame phraſe may be juſtly underſtood of Divine Worſhip, wherein we intend to expreſs our dependence on, and duty to God; and that the want of reconciliation, in caſe we have offered any ſignal injury to our fellow-creature, either in word or deed, renders the *gift*, or devotion, we offer, unpleaſing, or unacceptable.

Ver. 25, 26. *Agree with thine adverſary*, &c.] Theſe words are an appendix to thoſe immediately preceding, and contain the ſanction which is intended to enforce the duty of being reconciled to our offended brother, when quarrels and differences have riſen betwixt us. Laws looſe their force without a penalty annexed, and tho' one would think it was puniſhment enough to threaten, as Chriſt doth in the preceding verſe, that without forgiveneſs and reconciliation, our devotions are not, will not, and cannot be pleaſing to God, nor find acceptance in his ſight: yet, theſe words contain a communication of ſomething more dreadful, which ſhall undoubtedly be inflicted on the perſon that neglects to renew that love and charity, which hath been broken by quarrels, wrath, malice and offences given to our fellow-creature. But

To apprehend the true meaning of this Scripture, remember that as our Saviour has juſt in the four preceding verſes, aſſured us of the greatneſs of the ſin of *inordinate* anger, and reproachful language, and unwillingneſs to forgive, or to be reconciled to thoſe, whom we have offended, goes on in the text, proſecuting the ſame ſubject: And, that none might complain of God's rigour and ſeverity in caſting a man into hell-fire, for an angry or reviling expreſſion, ſhews by what degrees God proceeds to the execution of that ſentence, not only in avenging virulent and angry expreſſions, and names and titles, but uncharitableneſs and delay of reconciliation with our brethren, to whom we have given juſt occaſion of offence. For,

God offers mercy, and is willing to accept of our timely repentance, while we are now *in the way*, in this world (for there is no repentance in the grave) and thereupon to reverſe the judgment threatned. If we fall out with our brother, he will allow us time for repentance and reformation, upon which terms he is alſo willing to be friends with us. But if we delay that repentance and change; and forbear or neglect to be reconciled to God and man; his patience then will turn into ſeverity and juſt vengeance. Thus,

As among men he that comes to terms with his antagoniſt, and agrees with his adverſary quickly, yields betimes, and doth not ſtubbornly ſtand out againſt a man more potent than himſelf, finds favour and mercy, and kind uſage; but if he be obſtinate and inflexible, he is without any more ado brought before the *judge*, and by him condemned, and delivered to the officers of juſtice, and by them thrown into priſon, where he muſt lie and periſh, and never think to be releaſed, till all the debt be paid. So God is gentle and gracious, and will not refuſe him that betimes acknowledges his folly, which he hath committed, in yielding to the temptations of the Devil, and the fleſh, when they tempted him to uncharitable language and behaviour. But if God obſerves the contrary, that we perſiſt to our hatred, malice, *&c.* he will judge and doom that man to *priſon*, even to hell, where he muſt lie for ever.

This is the plain meaning of our Saviour's words. So that what is ſaid here is a ſimilitude taken by judicial proceedings uſed among men againſt their knaviſh debtors that are able to pay, and will not.

Ver. 27, 28.——*Thou ſhalt not commit adultery.*——*Whoſoever looketh on a woman to luſt after her hath committed adultery with her already in his heart.*] As the ſcribes and Phariſees by their traditions had corrupted the ſixth commandment, and had introduced monſtrous errors and abuſes among the Jews. So they dealt with the ſeventh in like manner, which they interpreted ſtrictly of the outward act of adultery, without concerning themſelves about laſciviouſneſs or adulterous thoughts, deſires, luſts, *&c.* of which particulars they ſaid nothing to the people. For which reaſon Chriſt inſtructs his diſciples how they muſt behave in order to fulfil that part of the law, *i. e.* not only to avoid the outward act of adultery, but to baniſh from their hearts and minds all laſcivious and ſinful thoughts. For if the looking upon a woman cauſe ſecret, lewd purpoſes, deſires, luſts, and affection in the mind, and will, the adultery and fornication, is actually committed in the heart.

Ver. 29, 30. *And if thy right eye offend thee, pluck it out and caſt it from thee.*——*And if thy right hand offend thee, cut it off, and caſt it from thee*, &c.] Theſe words are metaphorical, and are taken from ſurgeons, who cut off a corrupt limb, hand, or foot, or arm, *&c.* to preſerve the other parts; and cauſe one to periſh that the other may continue whole and untainted. Thus in like manner Ovid.

> ——*immedicabile vulnus*
> *Enſe reſcindendum eſt, ne pars ſincera trahatur.*
> Metamorph. lib. 1.

Therefore the meaning of our Bleſſed Saviour muſt be this, if theſe parts of thy body adminiſter occaſion to ſin; if looking upon an object, or touching it, cauſes, or is apt to cauſe evil thoughts, and impure deſires, luſts and deſigns, pluck out and cut off the occaſions of theſe inward evils. At leaſt, *forbear* looking that way as much as if thine eyes were plucked out, and *avoid* touching that object, as much as if thy hands were cut off. For, *it is better for thee that thou enter into life* [eternal] *with one eye*, or maimed, *or that one of thy members ſhould periſh*, i. e. it is better for thee that thou ſhouldſt miſs that ſatisfaction, which enters by thine eye, and is prompted by thy hand, than upon that account to be caſt into hell.

Ver. 33.——*A writing of divorcement.*] From the inſtance of adultery Chriſt paſſes to that of divorce: which tho' not contained in the decalogue, or the ten commandments, was yet a part of the Moſaic law, Deut xxiv. 1. as an indulgence granted by *permiſſion* to the Jews for prevention of greater evils, by reaſon of *the hardneſs of their hearts*. So that whereas by the law, Lev. xx. 10. and Deut. xxii. 22. the wife that lay with another man than her huſband was to be put to death with her companion in the crime. It might be in the power and choice of the abuſed huſband, to ſpare, if he thought fit, his wife's life, and to diſmiſs, or put her from him entirely, with *a bill of divorce* in this or ſome ſuch like form. "Of my own accord without conſtraint of any, I have determined to diſcharge, forſake, and caſt off, who haſt hitherto been my wife; and I do now in ſuch manner diſcharge, forſake, reject and caſt thee off from me, that thou mayſt be at thy own diſpoſe, and mayſt depart whither thou haſt a mind, at thy own will and pleaſure. Nor ſhall any one at any time hinder it; and be thou ſo diſcharged that thou mayſt be married to any man." Grotius on the place.

This permitted favour, intended for a mercifnl expedient, and that in the caſe of adultery only, the Jews perverſly extended to almoſt every trifling occaſion of difference that happened between them and their wives. So that, at any time, if a man grew weary of his wife, and deſired to be clear of her, he could accompliſh his end by ſuch a writing of divorcement. Wherefore

Our Lord informs his diſciples better, and that they might endeavour to quaſh ſo groſs an addition to the law, tells them that *whoſoever ſhall put away his wife, ſaving for the cauſe of fornication*, which word, though moſt properly and uſually ſpoken of *unmarried* perſons, is here by *ſynedoche generis*, as the Grammarians ſpeak, uſed for adultery, *cauſeth her to commit adultery*, if, according to the liberty granted in the bill of divorce, ſhe marry another huſband; and *whoſoever ſhall marry* her ſo divorced, *committeth adultery alſo*. And

Here it is to be obſerved, that this was a mere Phariſaical trick, and no part of the law; and therefore our Saviour doth not ſay in this caſe as in the former. "Ye have heard that it hath been ſaid (by Moſes and the Prophets) to them of old time;" but barely *it hath been ſaid*, viz. by ſome of the ſcribes and Phariſees, who palm upon you their own inventions for the word of God; ſee Matt. xix. 7.

In fine, this inſtruction of our Saviour's, is no contradiction to the law of Moſes, but raiſing an imperfect into a more perfect law; for the law made nothing perfect; but the bringing in of better hope did.

Ver. 33—*Thou ſhalt not forſwear thy ſelf, thou ſhalt perform unto the Lord thine oath.*] We have the ſenſe of theſe words in Levit. xix. 12. but the words themſelves ſeem to be a paraphraſe of the ancient expoſition of the law among the Jews upon that law in Leviticus, where it is, "Ye ſhall not ſwear by my name falſely, neither ſhalt thou prophane the name of thy God," which words it is like were paraphraſed by the words in the text; and therefore Chriſt does not ſay that the text is the letter of the law, but only "it hath been ſaid by them (or thoſe *expoſitors*) of old." Others have thought that this text was a comment made by the ancient Jews upon the third commandment, or that they relate to Numb. xxx. 2. Yet, however it be, or whoever were the authors of this ſaying, it muſt be confeſſed that they ſpake conformable to the will of God, and therefore theſe words are in effect a divine precept, and of perpetual obligation. Now,

An *oath* is a ſolemn and religious calling of God to witneſs the truth; which if it be *falſe*, or ſhall be broken or not performed, imprecates the heavy wrath of God, and his judgments upon thoſe that take it. This is the import of that ſaying, Deut. vi. 13. where God directs the Iſraelites, that if there be a neceſſity for their ſwearing, That *they ſhould ſwear by his name.* And for this reaſon it is called *the oath of God*, or *the oath of the Lord*, Exod. xxii. 10.

An oath is either *aſſertory* or *promiſſory*, it either aſſerts and affirms the truth of what is paſt, or of what is preſent, or, we promiſe to ſay or do, or to not ſay or do a thing. The former is exemplified in Numb. v. 19. and is commonly uſed in courts of judicature, the latter is found in Gen. xxiv. 9. and Joſh. ix. 15. *&c.* and is uſed in contracts, commerce and compacts. And the words in the text, though they include the aſſertory do chiefly relate to a promiſſory oath. Hence we ſee that

In every oath, a man hath to deal with two parties, God and man, with God as the ſearcher of hearts, and the grand witneſs of the truth, and with man, for whoſe ſatisfaction, and acquieſcence in the matter the oath is taken, which ſhews the difference between an oath and a vow. For in a formal vow God is immediately addreſſed, ſo that God and the party vowing are alone concerned, but in an oath man as well as God is made a party.

In every oath man obliges and ties himſelf to the manifeſtation of the truth, not only becauſe it is a voluntary act and promiſe without the performance, whereof he cannot be juſt, and ſhall be abandoned by human ſociety; but becauſe he engages the moſt *Sacred Being* in the ſaid promiſe, and gives God for his ſecurity, even that God who hath not only power, but is concerned in juſtice to avenge the perjury. Now,

Some will ſay, it is therefore better not to ſwear, yea they have ſaid, *it is not lawful to ſwear.*

I anſwer, in the word of the Lord, who hath ſaid, "by myſelf have I ſworn," Gen. xxii. 16. compared with Heb. vi. 13. and Pſ. xcv. 11. The Angel alſo in Daniel, "lift up his hands to heaven, and *ſware* by him that lives for ever and ever," chap. xii. 7. And ſo it can be proved from many texts of Scripture, that the uſe of an oath was lawful to the Jews. See Gen. xiv. 22, 23. xxvi. 31. xxxi. 53. Exod. xxii. 11. Jer. iv. 2. Ezek. xvi. 59. But,

The greateſt difficulty is, whether it is lawful for a Chriſtian to take an oath, for not only Chriſt in the following verſe ſaith, *But I ſay unto you, ſwear not at all*, but we find the primitive Chriſtians were very cautious how they ventured upon an oath, even on ſolemn and ſerious occaſions, thinking a Chriſtian ought to be believed upon his bare word and affirmation. Now

As to the words *ſwear not at all*, they are not to be extended to the utmoſt latitude, they will abſtractly bear; but their univerſality muſt be reſtrained to the ſubject and matter, meaſured by our Saviours hope and deſign, and by the Sins he intends to reprove; even as that ſaying of his in John x. 8. where he tells us "that all that came before him were thieves and robbers" where alſo it is evident this general expreſſion muſt be reſtrained to thoſe who gave out that they were the Meſſiah, elſe John the Baptiſt and all the Prophets of old muſt be comprehended under the notion of *thieves* and *robbers*. So when Paul ſaith, "all things are lawful for me," 1 Cor. vi. 12. it muſt neceſſarily be reſtrained to things not forbidden, elſe an inference might be drawn from the words that Paul thought *lying*, and *ſtealing* and *fornication* were lawful for him. After the ſame manner the expreſſion, "I became all things to all men," 1. Cor. ix. 22. muſt be underſtood of things indifferent, elſe it might be interpreted of his becoming an *idolater*, to pleaſe idolaters; and ſo here *ſwear not at all* muſt neceſſarily be reſtrained to the ſins Chriſt intended to reprove, which were the leſſer oaths, as they call them, uſed in common diſcourſe, and in ordinary tranſactions and negotiations: So that Chriſt denies not but that upon extraordinary occaſions, before ſuperiors and at their command, in a ſerious and weighty matter, a difference may be ended, and a doubtful truth confirmed by an oath, the lawfulneſs of which we are alſo aſſured of from the practice of the Apoſtle Paul. For,

This Apoſtle who could not but know his maſters mind did upon extraordinary occaſions make uſe of thoſe religious aſſeverations; for what are thoſe expreſſions of his we meet with, "*I call God for record upon my ſoul, God is my witneſs behold before God I lie not.* They are really ſolemn oaths. And therefore it cannot altogether be unlawful for a Chriſtian to uſe them upon ſome occaſions; not to mention, that the Goſpel doth not reverſe the law of nature, which I could prove hath taught moſt civilized nations to have recourſe to them in things doubtful. But I ſhall treat of this ſubject more at large in James v. 12.

Ver. 34,—37, *But I ſay unto you ſwear not at all,* neither by heaven — Nor by the earth, *&c.*] The oaths Chriſt chiefly alludes to, and doth ſo ſtrictly forbid, were the oaths, which moſt of the Jews had uſed themſelves to in their diſcourſes, dealings and communications, and had been taught by the Phariſees to making nothing of, or to look upon as harmleſs, and ſuch as inferred no obligation of performance; ſo that there are two things that Chriſt reproves here. *Firſt,* their uſing any thing like an oath in their ordinary communications. *Secondly,* the particular oaths by any creature, ſuch as *Heaven* and *Earth,* and *Jeruſalem,* &c. That in this prohibition Chriſt did not mean the taking an oath in a judicial court when the nature of the thing, and ſuperiours require it, is evident from hence, becauſe ſuch oath by heaven, or earth, or Jeruſalem, *&c.* were never uſed among the Jews upon thoſe publick occaſions; for, then they ſwore by the *Great creator of heaven and earth, as the Lord lives, God do ſo unto me, and more,* &c. and conſequently this prohibition muſt be underſtood of oaths in ordinary communications, as appears from ver. 37.

In fine, Chriſt only intends to prove, that their excuſes and pretences of not taking the name of God in vain, when they ſware by heaven and earth, *&c.* were impertinent and frivolous; for in ſwearing by the creatures they did effect ſwearing by the *maker* of them; and when they ſwore by *heaven,* they ſwore by the God whoſe throne is in heaven; when by the *earth,* their oath was as injurious and offenſive to God, as if they had ſworn by him whoſe footſtool the earth is; when by *Jeruſalem,* it was as bad as ſwearing by the great King, God bleſſed for evermore, who had taken that city into his peculiar care and protection; and when by *their heads,* it was nothing leſs than ſwearing by that God, whoſe power and goodneſs appeared in the ſmalleſt things about them, ſuch as the *hairs* of their heads, which they had ſo little command of, that they could not in the root of it, turn a white one black, or a black one white. This is the thing Chriſt declares to the ſinners of his time; and the ground of his aſſertion is plainly this; becauſe in an oath, not pretences, but the nature and import of the thing are conſidered by Almighty God. *Men always ſwear by a greater,* viz. *a ſupreme being.* This is an eternal rule, and whatever trivial things may be brought, or put into an oath, that doth not alter the nature of it, which hath ſtill relation to God, who is the creator of all the leſſer things men ſwear by, and is as much prophaned by ſuch oaths, as if they had particularly named him. See the notes on ver. 33.

Ver. 37. *Let your communication be yea, yea; nay, nay,* &c.] An excellent rule in converſation. The meaning is not that we in our anſwers and diſcourſes, muſt not uſe any other words than *yea* or *nay,* according to the queſtion propoſed. That is contrary to the example of he that lays down this rule, which example is the beſt comment on the text; whoſe general intent is to teach us, that to avoid greater ſins, we are to ſhun the leſſer. To avoid ſwearing in diſcourſe, we muſt allow ourſelves in nothing that comes to more than bare affirmations and negations. To direct us that in our diſcourſes we are to be calm, not to be moved into paſſion, and from thence into aſſeverations, and impertinent confirmations of what we ſay or promiſe. But to confine ourſelves to the rules of plainneſs and moderation in all our ſpeeches and diſcourſes, keeping within the compaſs of plain affirmations and negations, without the unneceſſary and irreligious addition of an oath.

Ver. 38. — *An eye for an eye, and a tooth for a tooth. But I ſay,* &c.] Theſe words are properly an abridgment of Exod. xxi. 23. And it is called the law of *retaliation,* in uſe not only among the Jews, but among the ancient Greeks and Romans, who puniſhed the perſon, who had unjuſtly hurt another in a certain limb or part, ſuppoſe the eye, tooth, foot or hand, with the loſs of that part, which he had taken from his brother. But this law did not give the Jew liberty to exerciſe any private revenge, he could not by this law, I ſay, on his own accord wound him in the eye, foot, or tooth, *&c.* who had wounded him in any of thoſe parts, for the whole matter was to be laid before the judges to be determined, Exod. xxi. 22. So far the Jews acted by God's permiſſion, which the Phariſees by their traditions applied to, or interpreted of the lawfulneſs of private revenge, and returning evil for evil, making that a *duty* which at the beſt was but a permiſſion, vouchſafed to carnal man, to prevent a greater evil, ſuch as murder, and exceſſive private revenges. Here then Chriſt condemns the revengeful doctrine of the Phariſees, and informs his diſciples, that they muſt fulfill the law by *bearing injuries patiently.* And therefore he adds,

Ver. 39. *But I ſay unto you,* &c.] Who are my diſciples, that ye reſiſt not evil men, when for my ſake they perſecute you; and if any one ſmites thee on the right cheek, turn to him the other alſo.

In which phraſe, and the two following, in the 40, and 41 verſes, repreſenting to the reader the *perſon, property,* and *liberty,* the three great privileges of every free-man, our Lord inſtructs his diſciples, that it were better for them, and they ought rather to bear injuries; to ſuffer wrong twice over, than once to revenge themſelves after the example of the Phariſees.

Ver. 42. *Give to him that asketh,* &c.] By this it appears, that it is ſcarce enough for us to prove ourſelves the diſciples of Jeſus by bearing injuries, without retorting. But that Chriſtianity teacheth to do *good* for *evil;* to ſhew *kindneſs* in giving or lending, as our ability, and the petitioners neceſſity may anſwer, even to thoſe, who have done us wrong.

Ver. 43. —— *Hate thine enemy.*] Theſe words have been foiſted into the law by the ſpirit, which had corrupted ſeveral other parts thereof, as already obſerved, God commands us "to *love* our neighbour," Lev. xix. 18. but no where to *hate our enemy,* on the contrary to *help him,* Exod. xxiii. 4, 5. The reaſon for ſuch a corruption therefore appears to be this. The Phariſees, who had got into the Prieſthood, and could be ſatiſfied with nothing leſs than the whole ſpiritual and temporal government of this nation, ſtuck at nothing to raiſe their power and authority among the people, nor ſcrupled to corrupt the law to help them out in their wicked deſigns, one of which was to deſtroy, or at leaſt to cruſh all thoſe who oppoſed their meaſures, theſe they called enemies, becauſe they were not their diſciples, and affirmed that it was lawful to hate them upon that account, and if they had a fair opportunity to avenge themſelves of them. Wherefore Chriſt teaches us in the next verſes to avoid and reject that wicked doctrine of hatred, and commands his diſciples to love their enemies, in ſuch a manner, and for ſuch reaſons as are ſpecified in the context.

Ver. 48. *Be ye therefore perfect even as your father, which is in heaven is perfect.*] Theſe words either relate to the duty immediately preceding (of loving our enemies) ſee ver. 45. or to all the virtues and ſelf-denials preſſed and recommended in this chapter. If to the *duty,* they import an impartial and univerſal charity. If to *all* the virtues, it imports that we are to be ſincere and conſcientious in the practice of them *all,* of one as well as of another, even as our heavenly father exerciſes all his perfections for the good of mankind and the whole creation, and particularly for the good of thoſe that love him. All which may be reſolved into this propoſition, That a Chriſtian's perfection conſiſts in a chearful imitation of the perfections of his father which is in heaven, "we muſt be followers of God as dear children," Eph. v. 1.

It is not then here intended, that we ſhould arrive at the perfection of the Divine nature, all that is required of men and Chriſtians is a *limited* perfection, which amounts to no more than *ſincerity,* which is an *evangelical perfection,* and ſuch as God, for Chriſt's ſake, is willing to accept of.

CHAP. vi. Ver. 1. *Take heed that you do not your alms before men to be ſeen of them,* &c.] This was a notorious cuſtom of the Phariſees againſt whoſe pride and oſtentation, Chriſt, having ſhewn how they had corrupted the law, deſcends to caution his diſciples, and give them proper rules, whereby their alms and prayers might obtain their reward in the ſight of God, who will never accept of thoſe offered up in a vaunting manner, with an immediate view to deceive their neighbour, or to gain thereby a popular praiſe; for all ſuch will come ſhort of a reward from God," Luke vi. 24.

Ver. 3.—*Let not thy left hand know what thy right hand doth.*] This is a proverbial kind of ſpeech, ſignifying a moſt concealed ſecret, *i. e.* Don't blaze abroad thine acts of charity, or be not the publiſher of thine own praiſe.

Ver. 4.—*Openly.*] In the clear light of the reſurrection of the juſt.

Ver. 6.—*Enter into thy cloſet.*] Withdraw to ſome private corner, and be content, that thou haſt God for the witneſs of thy devotions.

Ver. 7. *When ye pray uſe not vain repetitions.*] This was a caution againſt the *battology*, or tedious repetitions in the Phariſaical prayers, of which hereafter in Mark xii. 40.

Ver. 8.—*Your father knoweth what things ye have need of, before ye ask him.*] God perfectly knowing what we have need of, and being entirely diſpoſed, by his eſſential goodneſs to ſuccour us, will not that we ask or ſollicit him like a man, whom we may miſtruſt; or as if we thought to change his eternal decrees by our importunity; but he is pleaſed that we offer up our neceſſitous petitions in a few words, which ſhall acknowledge our entire dependence on him, and ſet forth his great mercies towards us.

Ver. 9. *After this manner therefore pray ye.*] In handling of theſe words it has been enquired, whether Chriſt thereby deſigned to give only a general model or directory to all our devotions? or, a particular form of words to be uſed by all Chriſtians? They that maintain *extempore* prayer, aſſert the former queſtion. But the whole body of ancient interpreters, and the ſober part of the modern, ſays the learned Dr. Mangey, agree, "That this command of our Saviour extends not only to the *ſubject matter*, but to the *form of words* here ſet forth. However, in favour of the aſſerters of the former opinion,

It muſt be obſerved, that the words, *after this manner*, might eaſily lead an unlearned, or unthinking perſon to believe, that they were only a general direction to pray to *that*, or to *the like effect*. Which is wholly owing to the inaccuracy of the Engliſh Verſion, which ought to have rendred the Greek οὕτως, not by *after this manner*, but by the demonſtrative particle *thus*, as *thus pray ye*, or *ye ſhall thus pray*; and this manner of tranſlation is confirmed from the parallel place in Luke xi. 2. where there ſeems no *diſcretionary* liberty left to men, either to uſe or not to uſe this *form*; for, they are poſitively commanded when *they pray to ſay*, *Our Father*, &c. Therefore,

This granted, The Lord's Prayer here preſcribed is always to be a part of our devotions; and not only the conſtant acceptation of the words in this ſenſe, and the practice of the ancient Church in all ages. But the words themſelves alſo naturally lead us to this ſenſe of them; Hierom. lib. 3. againſt Pelagius; Auguſtin's Homilies; Gregory the Great's Epiſt. and Cyril. Hieroſol. Catech. 5.

This prayer was held in ſo much reverence by the pureſt ages of Chriſtianity, that none were admitted to join in it, except they were in actual communion with the Chriſtian Church, Chryſoſtome Hom. in Matt. Auſtin againſt Pelagius. And with a great deal of reaſon, becauſe the ſucceſs of this prayer is only founded in the reconciliation to God by his Son. "The haſtening of God's kingdom, the forgiveneſs of our treſpaſſes, and the deliverance from our ſpiritual enemies," are only due to us as Chriſtians, by vertue of our relation to our Lord Jeſus; the bleſſings here asked for, do ſo much exceed both human merit and underſtanding, that they could neither be diſcovered without the preaching, nor claimed without the ſatisfaction of a Redeemer.

It is further obſervable, that as we in this prayer profeſs the faith and the hope; ſo likewiſe do we promiſe the practice of a Chriſtian. Every article of it is a leſſon of ſome virtue, and ſuppoſeth our own honeſt endeavours to improve thoſe ſpiritual perfections, for which we here pray. The Lord's Prayer is not only a direction to our deſires, but a rule of behaviour; and as Tertullian obſerves, contains an abridgment of all the Goſpel-precepts, Tertul. on prayer.

In ſhort, it ſets forth the full extent of our hope, and the conditions of it; and ſhews in one ſhort view, both what we are entitled to ask by the merits of our Saviour, and what we are obliged to do by the rule of his Goſpel.

—*Our father which art in heaven.*] God is called *father* as he is the *creator* of the world, and all things therein; in which ſenſe the prophet of old ſays, "O Lord thou art our father, we are the clay, and thou the potter, and we all are the work of thy hand," Iſa. lxiv. 8. when we therefore look up to heaven and pierce the clouds with theſe words, we can't fail of acts of humility, acknowledging that *it is he that hath made us and not we ourſelves*; and rendering to him as moſt due the glory of all our actions and ſucceſs. Again,

He is called *father* in reſpect of his care and preſervation of his creatures. In which ſenſe, the devout and grateful Pſalmiſt, ſaying, "Thou O God art the thing that I long for, thou are my hope, even from my youth. Through thee have I been holden up ever ſince I was born; thou art he that took me our of my mothers womb; my praiſe ſhall be always of thee," Pſ. lxxi. 5, 6. and let him that ſays the Lord's prayer be never ſo high, or never ſo low, when he repeats theſe words *Our father* muſt be ſenſible of God's bounty.

Laſtly, God is *our father*, by right of our redemption through Chriſt our Saviour, and thus when a Chriſtian ſays, *Our father which art in heaven*, profeſſes his faith in a redemption that is paſt, and that God is in a peculiar manner become his father in the ſaid act of redemption, before which there was neither command nor allowance to call God *father*. Therefore when he prophetically promiſes, "that he will be to them a father, and they ſhall be to him as Sons," he repreſents that nearneſs of relation that would thence after be founded by the Meſſiah among Chriſtians. So, this expreſſion of *father* in the Chriſtian ſenſe, which is the ſenſe of this prayer, ſpeaks the priviledge of our redemption, "by which means we that were afar off, are brought to be near," and are treated as children in the aſſurance of an "inheritance, eternal, incorruptable, undefiled, reſerved in the heavens for us."

This is then the ſenſe in which every one muſt be ſuppoſed to call *God* their *father* in this prayer: *Firſt*, in the capacity of men profeſſing him to be *the giver of life, breath and all things*, and *then* in quality of Chriſtians owning him the author of eternal life by the redemption. Chryſoſtome on this place.

—*Our*] Our Saviour doth not once in the whole Goſpel ſay *our father* but in the Lord's prayer, where he ſpeaks not his own words, but ſuch words as he directs his diſciples to offer to God in prayer. Wherever beſides he mentions God, he calls him my *father*, or *your heavenly father*, ſhewing by this diſtinction, that he *only* in a true ſenſe is the Son of God, and therefore of the ſame divine nature with his father. See John v. 18. xx. 17. ſo that he by *nature*, but we only by his *grace* and *redemption* call God *our father*. Conſequently, as when we ſtyle ourſelves Sons, we mean no more than the priviledges of Chriſtianity. So when we ſtyle him ſo, we ſhould mean no leſs than that he is *one with his father*, and by that, over all, God bleſſed for ever. Rom. ix. 5.

——*Which art in heaven.*] The Jews being filled with a vain notion, that all worſhip was confined to Jeruſalem, and that their prayers were not ſo well aſſured of acceptance from any other place; which notion was founded upon that glorious appearance that always attended the tabernacle in that place. Our Saviour to oppoſe this narrow opinion, commands us to pray to *our father in heaven*, teaching us thereby that God is *omnipreſent*, that our prayers have *equal* acceſs to him from *all* parts of the world, and that his goodneſs is always ready to help us.

——*Hallowed be thy name.*] This is the firſt petition of the Lord's prayer, beſeeching that every one may pay a juſt reſpect and homage to the name of our God, and by that to his perſon and authority. We here pray that an inward reverence may every where accompany an outward reſpect; and that all his creatures may worſhip and praiſe him. We in this petition expreſs a true zeal for God's ſervice, and the moſt beneficial charity to each other; ſince the eſtabliſhment of his worſhip would bring along with it, univerſal order and peace to men. In ſhort we pray for two things; that God would in his due time, "enlighten the dark corners of the earth, that his ways may be known upon earth, his ſaving health among all nations," and that thoſe who already know him, may live anſwerably to that "knowledge, and adorn the doctrine of God their Saviour, in all things."

This is what may be properly gathered from the nature of *holineſs*, as it is found in the Deity and manhood. This word, from whence comes *hallowed*, ſignifies in general a ſeparation of things or perſons from common uſe, and is for that reaſon promiſcuouſly attributed to God and his creatures, Pſ. lxxvii. 13. Iſa. vi. 3. But with this great difference, that in God it is the *eſſential beatitude* of his nature, that can never change or be diminiſhed, but in creatures it is only *relative*, and encreaſeth or leſſens according to their wills. Hence when *ſanctification* is applied to God, as in this place, it is, it means only to confeſs and attribute to him that tranſcendent holineſs, which he hath independently of our worſhip and praiſes, and to wiſh that all mankind may be ſenſible of it.

Ver. 10. *Thy kingdom come.*] *i. e.* Eſtabliſh thy Son's ſpiritual kingdom in this world, by thy word and ſpirit, and deſtroy the kingdom of Satan and ſin; and bring to perfection both theſe works in thy kingdom of glory, Luke xxii. 18. 1 Cor. xvi. 24. This kingdom then ſignifies the viſible Church of Chriſt, and by howſoever different appellations of the *kingdom of God*, or the *kingdom of his dear Son*, or *the kingdom of Chriſt*, it is called, it only means the *ſame kingdom*, in different lights. As it is called the *kingdom of God*, it ſets forth thoſe more perfect methods of obedience to his will, which we are taught by the Goſpel. As it is called the *kingdom of Chriſt*, it repreſents the immediate founder and governor of it, our Lord Jeſus. And laſtly, as it is called the *kingdom of heaven*, it ſignifies that merciful diſpenſation, which will carry us thither, which muſt now improve us in grace, and hereafter conſummate us in glory. But

Some may ſay, how can we now pray for the coming of this kingdom, ſeeing that the Church of Chriſt has been *come* for ſeveral ages?

This kingdom, it is anſwered began in John (ſee the notes on Matt. ii. 2.) when he preached repentance, and continued to encreaſe by the miniſtry of our Saviour and his Apoſtles. But then as it is not come to that wideneſs in its extent, and that purity in its members, that the Divine wiſdom deſigned, and our Saviour's ſufferings deſerved; we therefore pray that God would in his due time haſten thoſe bleſſings.

That this *kingdom* of God is not *come* in its full perfection on earth, appears from the narrow extent of Chriſtianity, compared with Matt. xxiv. 14. Pſ. lxxii. 2 Cor. iv. 4. Rom. xi. 25. for the bounds of Chriſtianity do not extend at preſent to one ſixth part of the known world. Again,

This *kingdom* is not *come*, becauſe there is a want of due obedience in its members. A government cannot be ſaid to be perfect, where the laws and conſtitutions of it, have not their due force; and this hath been generally the caſe of our Saviour's kingdom. Our faith ſhone with the greateſt luſtre, at its firſt riſing, but "all that generation were gathered to their fathers, and there aroſe another generation after them, which knew not the Lord, nor the works which he had done for Iſrael," Judg. ii. 2. The lives of the modern Chriſtians are much degenerated from the precepts and example of the great patriarch of their ſouls, practiſing hatred and revenge, which are contrary to Chriſt's ſpiritual kingdom; in which ſenſe we pray that God's kingdom may come, or that the profeſſors of Chriſtianity may turn unto the Lord with all their hearts.

Finally, the *kingdom* of God cannot be ſaid to *come*, till the pious and faithful members thereof receive their reward in Heaven. And in this ſenſe moſt people underſtand this petition. For firſt a kingdom cannot be ſaid to be *perfect*, ſo long as its ſubjects are under hardſhips and oppreſſions; which is the ordinary caſe of the true members of Chriſt's Church, neither can his kingdom be ſaid to be accompliſhed, till his faithful ſervants are made ſharers in it, and they that have already ſuffered with him, be admitted to reign with him.

—— *Thy will be done in earth as it is in heaven.*] The will of God *is our ſanctification*, 1 Theſſ. it contains all thoſe rules of duty, that he hath impoſed upon his creatures in order to make them holy, as he is holy, and *perfect as their father is perfect*. It is called therefore in reſpect of our own narrow and imperfect diſpoſitions *the good and acceptable and perfect will of God*, Rom. xii. 2. and is ſet forth in thoſe ſeveral laws, which he hath made the condition and meaſure of his favour; which laws are that portion of *natural* light with which he hath bleſſed every one; and the more perfect copy of it is the revelation of his Son from Heaven, which muſt be done or executed in all its precepts, as willingly and faithfully on earth by men, as it is in heaven by angels, whoſe obedience ought to be a pattern to men.

Ver. 11. *Give us this day our daily bread.*] This is the firſt petition in this form, wherein we pray particularly for our private neceſſities. Yet ſome of the ancients have thought that the ſpiritual food and nouriſhment, received in the Holy Sacrament, were the ſubject of this petition. But the literal interpretation is more to be approved, which by *daily bread*, underſtands no other than the temporal neceſſaries of life; and our Saviour by commanding us to pray for them, teacheth us to diſtinguiſh between the inſenſibility or careleſneſs of the Stoick, and the religious faith and concern of a Chriſtian, who is here directed under the name of *bread*; to pray for all temporal neceſſaries of life, and to avoid aſking any thing contrary to the rules of the Goſpel, James iv. 2. This petition therefore ſhews, that nothing more than neceſſary things deſerve the care of a Chriſtian, and that even that care is made ſuperfluous by an humble truſt in God, Matt. vi. 31.

The ſubſtance therefore of the petition is this, Thou, O ever merciful Lord, beſtow on us all needful things, as well for this life preſent, as for the everlaſting; diſtributing them unto us according to our need by little and little; that being never utterly deſtitute, we may not fail, but ſtill perſiſt in thankſgiving unto thee *our father*, and the author of all goodneſs; and that not poſſeſſing them in too much abundance all at once, but having a *daily* dependance on thy bounty and merciful kindneſs, we may not reſt ſecure, within ourſelves, and ſo forget to call upon thee, Prov. xxx. 8. 9.

Ver. 12. *And forgive us our debts as we forgive our debtors.*] Now the *debts* we in this place pray to be delivered from are plainly by Luke in a parallel place ſaid to be *our ſins* againſt God; and our *debtors* are thoſe, who have offended us, and not made reparation and reſtitution. This explication of the words is alſo warranted from verſe 14, 15. and from the parable of the unmerciful ſervant.

—— *As we forgive.*] We do not here pretend to give a law or an example to God by our moſt imperfect one; ſeeing we all ought to take example by him, Eph. iv. 32. Col. iii. 13. Nor do we hereby ground our prayers upon the merits of our works, Dan. ix. 18. But we here ſubſcribe to God's order to pardon our neighbour, if we purpoſe to be pardoned ourſelves at the throne of grace. And then the words of the text may be properly paraphraſed in this manner. "Let thy favour, O Lord, be to me in proportion to my affection to my brethren; blot out my ſins, as I for thy ſake have pardoned their injuries. Let my prayers for pardon have the ſame acceptance at thy tribunal, which their entreaties have had with me. I am willing to be accepted or rejected at the laſt day upon thoſe terms; and deſire to meet with no more mercy in the next world than I have practiſed in this; becauſe thou haſt ſaid, "bleſſed are the merciful, for they ſhall obtain mercy," Matt. v. 7. See the note upon that Scripture.

Ver. 13. *Lead us not into temptation.*] Or, as I have it in an old tranſlation publiſhed by order of K. Henry VIII. *Let us not be lead into temptation.* By which, we are taught, as in the former petition to avoid the guilt and puniſhment of paſt ſins, ſo in this, to prevent the danger of ſinning for the future. We firſt asked forgiveneſs from God's mercy; and now protection from his providence and aſſiſting grace from his ſpirit, that we may be delivered, not abſolutely from the ſeveral trials of human virtue, which more or leſs is the condition of human nature whilſt on earth; but from thoſe additional trials that ſurprize. We herein ſuppoſe, that temptations may overtake us, but we deſire that they may *be ſuch as are common to men*, ſuch as we may have either means to eſcape a virtue, to go through. So we thereby only deſire to be diſcharged from ſuch trials, as make our perſeverance in well doing not only difficult, but doubtful.

The Calviniſts have taken occaſion from theſe words to charge God with the concurrence to wicked actions, in flat contradiction to the Apoſtle James, who ſays, "Let no man ſay when he is tempted, I am tempted of God, for God cannot be tempted of evil, neither tempteth he any man," chap. i. 13.

— *But deliver us from evil.*] Modern interpreters have generally underſtood by *evil* thoſe calamities which beſal men either in their temporal or ſpiritual condition. They apply the word as being general or moral evil; and therefore mean by it either the external harms which they ſuffer, or the ſins which they commit. But that this is not the genuine ſenſe of the place will appear, not only from the tenour of the foregoing petition, where we expreſs our fears of evil in *general*, under the word *Temptations*; but eſpecially from the very conſtruction of the Greek word τȣ̃ πονηρȣ̃, which ſignifies, the author of our fear and the prompter of thoſe temptations; and therefore it ſhould be rendered *deliver us from that evil one*, the tempter, the Devil, who is ſo called by way of eminency, for his tranſcendent rebellion againſt Heaven and perpetual malice to mankind. See Eph. xi. 2. vi. 12. John xii. 31. And therefore in praying to be delivered from the *evil one*, we particularly mean to be delivered from that ſort of *pride*, or preſuming confidence, of our own merit and capacities in oppoſition to God; this is the great artifice of the Devil, and agrees beſt with the ſin that threw him out of heaven; Ezek. xxviii. 15. Iſa. xiv. 13. and for this reaſon, he who is lifted up with this pride is ſaid to fall into the *condemnation of the devil*, 1 Tim. iii. 3. 6. who then finds no difficulty to bring in *infidelity*, as he always endeavours, for it is his buſineſs, 1 Theſ. iii. 5. But if he finds that he can't conquer this way, he then ſtrives to work upon us by *deſpondency* and *dejection*. Therefore ſays the Apoſtle "if any one be afflicted he ſhould pray," to be delivered from the evil ſpirit, that beſets him, even as it did king Saul, 1 Sam. xvi. 14. And theſe are the ſeveral temptations which may be properly called thoſe of the Devil.

— *For thine is the kingdom, the power and the glory.*] It muſt be owned that this clauſe or doxology is not mentioned by Luke, nor to be found in many copies of Matthew; yet as the *Syriack* verſion, and the Greek liturgies, and moſt of the ancient copies of this Evangeliſt patronize, this concluſion of the Lord's prayer we admit it; as alſo becauſe it was a familiar doxology of the Jews in their ancient ſtate, 1 Chron. xxix. 11, *&c.* and moreover it is very improbable, that the pious fathers of the Greek church ſhould preſume to add their own inventions to a form of our Lord's own compoſing. Now,

The import of this clauſe ſeems to be this, "thou, O Lord, art the only abſolute and rightful Sovereign, and all men are concerned to honour thee, and obey thy laws. Thou art the ſupreme governor of the world, and King of thy church; therefore let thy kingdom come, and *thy will be done*. And as thine is the power, or as thou art inveſted with all power, *give us daily bread, and forgive us our daily ſins*; for herein we acknowledge thy power to ſupply our temporal neceſſities, and authority to forgive or pardon our ſpiritual infirmities. And ſo, thine will be the *glory* by us, and from us, when thou ſhalt vouchſafe to grant theſe our petitions.

— *For ever and ever.*] i. e. thy *kingdom*, O heavenly Father! is eternal, thy *power* eternal, and thy *glory* eternal. The God to whom we pray has been always merciful to them that ſeek him in prayer; and will be ſo to us alſo, if we petition him as we ought, *nothing* doubting, for he is the ſame, yeſterday, to day, and for ever.

Ver. 14. *For if we forgive men their treſpaſſes.*] This is a good leſſon for us to learn: for, though God promiſes remiſſion of ſins to him that forgiveth others, yet it is not ſaid nor included that this virtue can *alone* obtain favour with God, if other Chriſtian duties are neglected. For, though *negative* precepts are abſolute, and *he that forgiveth not, ſhall never be forgiven:* yet *affirmative* promiſes, admit of this limitation, *ſi cætera ſint paria*, if no other condition of ſalvation ſhall be wanting. As for example, *He that heareth not*, the Goſpel revealed to him, *ſhall be damned* is abſolutely true: But, *he that believeth and is baptized, ſhall be ſaved*, is only true; if he who ſhall be baptized perform the condition of his baptiſmal covenant, when he is in a capacity ſo to do. Or,

This promiſe is made to one who from his heart forgives his brother; becauſe he who doth thus forgive all the offences of his brother, in obedience to God's commands, and from a ſincere deſire to obtain forgiveneſs of God, will by the ſame motives be induced to do whatever elſe is neceſſary to obtain favour and acceptance with him.

Ver. 16, 17, 18. *When ye faſt, be not as the hypocrites.*] Do nothing which may ſignify you faſt for any worldly view, to gain applauſe from men, by affecting a ſullen countenance, like as the Phariſees do, who vitiate and diſcolour their faces, and aboliſh their native complection, for hypocriſy can disfigure the face by painting it black and ſable, as well as pride can do it with red and white. On the contrary he adviſes us to *anoint the head and waſh the face*, we to look as at other times, uſing our ordinary garb and attire, and not to affect any thing that may make us look like mourners, when really we are not ſo. Hence,

We ſhould note, that though hypocrites by their dejected countenances and mournful habits, do ſeek to gain an extraordinary reputation for piety and devotion; yet the ſincere Chriſtian is to be abundantly ſatisfied with God's *approbation* of his ſervices, and with the ſilent applauſe of his own conſcience.

Ver. 19, 20. *Lay not up for your ſelves treaſures upon Earth, — But in Heaven.*] By the word *treaſure* we are not to underſtand every thing which we lay up for the future, provided we be ready, when the glory of God, or the duties of charity require us to part with it; for merchandize and husbandry cannot be carried on without ſomething laid up in ſtore; but that is in the forbidden ſenſe our *treaſure*, which we chiefly prize, delight in and ſet our hearts upon, ver. 21. and that which we do chiefly ſpend our time and ſtudy to purſue and proſecute, with the neglect, and to the hazard of our *heavenly treaſures*, which are thoſe *good habits* that will bring us to an inheritance in glory. Therefore,

Thoſe and the following words to the end of the chapter contain an excellent diſſuaſive from an inordinate affection to, and from an anxious ſollicitude about the good or comfortable things of this life. — Taken from the conſideration of the *nature* of them, they being fading, and ſubject to caſualty, ver. 19. —— From the miſchief of them, when our hearts are ſet upon them, and our minds are anxious about them. For, "they take of our hearts from thoſe true ſpiritual and laſting bleſſings, ver. 20, 21. which we ſhould primarily and chiefly proſecute, ver. 33. They corrupt all our actions and turn them into deeds of darkneſs, ver. 22, 23. They rival God, and take of our affections due to him, ver. 24. They ſhew great want of faith, and truſt in God, ver. 30." They add to the evils of this preſent life, ver, 24. tormenting the mind with cares, which are fruitleſs, ver. 27. and *needleſs*, ſeeing our heavenly father knoweth our wants, ver 32. and he, who is ſo liberal in making proviſion for the graſs of the field, and for the fowls of the air, will not be wanting in his proviſions for the neceſſities of his children, ver. 26, 28, 29, 30. And they are heatheniſh, *for after all theſe things do the Gentiles ſeek.* ver. 32.

Ver. 22, 23.——*If thine eye be ſingle, thy body will be full of light. But if thine eye be evil, thy whole body ſhall be full of darkneſs.*] By the *ſingle eye*, is meant a *liberal* perſon; and by the evil eye, is intended the covetous man that layeth up treaſures upon the earth. This phraſe is not peculiar to our Saviour in this place; it was in uſe before among the Sacred Writers, and ſpoke proverbially among the Jews, who were wont to ſay, "He that gives a boon, or gift, let him do it *with a good eye*," i. e. *freely*, or *liberally*. So the author of Eccluſ. ſays, "Give thy firſt-fruits ἐνάγαθῷ ὀφθαλμῷ, *with a good eye*. See alſo Prov. xi. 25. James i. 5. Rom. xii. 8. 2 Cor. viii. 2. ix. 11, 13. On the contrary, the *evil eye*, is the *covetous eye* that repines at his neighbour's good. See Prov. xxviii. 22. xxiii. 6. Eccluſ. xiv. 10. Tob. iv. 16. Matt. xx. 15.

Hence we learn, That as the eye gives light to the body, to lead it ſafely in the way, ſo the eye, or mind, free from covetouſneſs, and ready to relieve the wants of Chriſt's needy members, will be a light to the Chriſtian, to lead him in the way of life: Whereas coveteouſneſs being *the root of all evil*, he that hath this evil eye muſt be led by it into evil, and walk in darkneſs, and in that way that leads to utter darkneſs; for *the friendſhip of this world is enmity to God*, James iv. 4. 1 John ii. 15.

Ver. 24. *No man can ſerve two maſters.*] This is an excellent rule whereby we may infallibly diſcern what we do prevalently love in any caſe, even that which we cleave to, with neglect of that which ſtands in competition with it.

The two maſters here ſpoken of are *God* and *mammon*, or the *world*. God is our maſter by creation, preſervation and redemption; he has appointed us our *work*, and ſecured to us our wages. But the world can only be ſaid to be our maſter by intruſion, uſurpation, and a general eſtimation of thoſe who make it their *chief good*, or *chief joy*. Now,

Theſe *two maſters* have contrary *intereſts*, and ſend forth contrary *commands* to their ſervants: But where commands interfere, and intereſt claſh, it is impoſſible to obey both; therefore no man can pretend to ſerve both God and the world, tho' he may ſerve God with the world, while he makes the goods of the world ſubſervient to the glory of God.

Ver. 25.——*Take no thought for your life.*] So it is repeated at ver. 34. *Take no thought for the morrow.* We are not by theſe words forbidden to *labour with our hands* to get proviſion for ourſelves and others, Eph. iv. 28. But, ſince our Lord had above forbid his diſciples to lay up *treaſures on earth*, and foreſeeing that it might thence be aſked, how then ſhall we provide for food and raiment? obviated the objection in the words of the text.

Where we may obſerve, that he doth not ſay, *take no pains*; or, uſe no endeavour to get an honeſt livelihood: But only be not *thoughtful* about your meat, drink and raiment, be not *over-careful, too ſolicitous*, make it not thy *main buſineſs*; not thy maſter, Do thy juſt endeavour, and leave the reſt to God. And,

This he enforces by an argument, *a majori*, i. e. reaſoning from the *greater* to the *leſs*, in this form. Is not the *life* more than *meat*, and the body more than *raiment*? Therefore, ſince God is the author of both thy *life*, and of thy *body*, and thou oweſt both to his bounty and goodneſs; canſt thou doubt that whilſt thou continueſt in his ſervice, and doſt honeſtly perform thy part, he will afford thee *raiment* to cover thy *body*, and *food* to ſuſtain the *life*, which of his free grace he hath given them. But,

If reaſon will not rule thee, take this example from the animal world, which are inferior to thee in creation. Behold the *fowls of the air: for, they ſow not, neither do they reap nor gather into barns.* They only ſeek about and pick up what they can find, according to the *inſtinct*, and law of their nature: *Yet your heavenly father* feedeth them, or provideth them food enough to live upon: *and are not ye much better than they?* As if he had ſaid, ſurely, if God ſo provides for theſe leſſer parts of his creation, he will much rather provide for mankind, its moſt noble part. The ſame argument from the leſs to the greater, is found on the ſame account at the 28th verſe.

Ver. 27. *Which of you by taking thought.*] i. e. By all endeavours, artifice, care and ſkill.

Ver. 30.——*O ye of little faith.*] This was an expreſſion applied by the Jews to thoſe, by way of reproof, who having enough for the preſent, did vex and torment themſelves with apprehenſions of future want.

Ver. 32.——*Theſe things do the Gentiles ſeek.*] The Jews valuing themſelves upon their extraordinary election by God, looked upon all other nations as ſinners, whom are here called Gentiles, or Heathens, who with an anxious care, ſays the text, not having the true knowledge of God, nor a lively apprehenſion of his providence, nor faith in his fatherly love, ſeek only after the things of this world, and ſerve mammon rather than God.

Ver. 33. *But ſeek ye firſt the kingdom of God and his righteouſneſs*, &c.] The perſons ſpoken to in this place, were the diſciples of Chriſt, and in them all Chriſtians to the end of the world. They imply that our deſires, affections, hopes, expectations, duty and obedience, ſhould not terminate as the Heathen or Gentile did; but that our firſt and chiefeſt care ſhould be to ſerve our great maſter God Almighty, by an entire ſubmiſſion to his holy will and pleaſure; and then in their night-time we may alſo ſeek for thoſe things which are neceſſary for the conveniency and comfort of this life: And when the kingdom of God and his righteouſneſs is ſought firſt and chiefly, *then all theſe things* that are fit for us, ſhall be added to thoſe that ſtand in need. Wherefore to conclude this ſubject, he wills his diſciples not to be ever thoughtful for the time to come, ſaying,

Ver. 34. *Take therefore no thought for to morrow.*] See ver. 25. For every day brings vexation and trouble enough with it (which is here called the *evil* of the days;) ſo that we need not increaſe our preſent cares, by perplexing thoughts concerning the future, or how we ſhall toil thro' the world hereafter. Hence we learn this excellent leſſon: We ought always to wait God's pleaſure, which if it be to our relief, contrary to our expectation, it would be the height of folly for us to trouble ourſelves in caring for that evil, which will not happen to us: And if it be to our affliction and puniſhment, what good can we propoſe to reap by anticipating the ſorrow before its appointed time. For, as it follows:

——*Sufficient unto the day is the evil thereof.*] i. e. As God ſends us afflictions gradually, and at proper times or ſeaſons; we ought not to caſt ourſelves down entirely in an inſtant through a fore-boding care and apprehenſion of future times, that they will be more afflicting to us.

Having thus thoroughly cautioned his diſciples againſt worldly-mindedneſs; in the next place he proceeds to warn them to beware, that they be not *raſh* and *haſty* in paſſing judgment upon others, according to the example of the Phariſees; ſee Luke xviii. 11.

CHAP. vii. Ver. 1. *Judge not, that ye be not judged.*] Some have interpreted this Scripture to be an admonition for us not to form raſh or haſty reſolutions on the judgments or puniſhments, and promiſes of God, leaſt he alſo bring the like upon us. For thus we read, "Speak not evil one of another, brethren: He that ſpeaketh evil of his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law: But if thou judge the law, thou art not a doer of the law but a judge," James iv. 11. This alſo is what Chriſt pointed at in the affair of the Galileans, whoſe blood Pilate had mingled with their ſacrifices; and in the misfortune of the eighteen, upon whom the tower in Siloam fell, and ſlew them, Luke xiii. 1—5.

Other ſome interpret theſe words, judge not, to mean, "don't be irreconcileable to your neighbour; nor inexorable when he begs pardon for injuries done to thee. There are others who think, that *judge not*, is put here for *condemn not*. And there are many more who ſay, that this text prohibits us both to condemn and judge our neighbour raſhly. And this, I think, is neareſt the ſenſe of the place. But I underſtand it to prohibit not only *raſh judgment*, but all *vain curioſity* into our neighbour's affairs; therefore we ſee that judgment is ſet before condemnation, like as the enquiry into a cauſe precedes the ſentence of judgment. But

If this be the caſe, ſays Hierom, &c. ſhall not a man be at liberty to judge freely of the ſin, when he ſees a murder committed, or adultery conſummated in his preſence? We alſo read how Paul did not only *judge*, but alſo condemned the Corinthians, and "delivered ſome up to Satan, for the deſtruction of the fleſh that the ſpirit might be ſaved," 1 Cor. v. 3, &c. 1 Tim. i. 20. Peter proceeded to the cutting off of Annanias and Saphira, Acts v. 1. And Chriſt, who has ſaid, *judge not*, gave his Apoſtles power of *judgment concerning ſins*, Matt. xvi. 19. xviii. 18. John xx. 23. xxi. 15. He has impowered all men to form *right judgment*, John.

Hillary alſo has ſtarted this objection, if we are forbid by this place, *judge not*, to judge *at all*; what means the following words, "with what judgment ye judge, ye ſhall be judged," ver. 2.

Hierom replies. Chriſt has not forbid us to judge, but on the contrary, has taught us ſo to do. In publick affairs, 1 Tim. v. 24. and in private; ſo that we don't wreſt circumſtances againſt the truth of the facts; and wherein a good or bad judgment may be given, charity obliges us to give the ballance of the good in favour of our neighbour, 1 Cor. xiii. 5. Therefore

Auſtin declares it to be his ſentiment, that we are herein only forbidden to judge *raſhly*, where the affair may admit of a double interpretation, *i. e.* always to form the beſt judgment of our neighbours *doubtful* actions; to which we may apply what follows, at ver. 4. and more particularly, that of Paul, "Therefore thou art inexcuſable, O man, whoſoever thou art that judgeſt, for wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that judgeſt doſt the ſame things," Rom. ii. 1. And as the judgment of God is *according to truth*, ſo we ſhould always form, as near as we are able, our judgments according to his pattern: for otherwiſe "he ſhall have judgment without mercy, that hath ſhewed no mercy, James ii. 13. From the whole

We learn, That Chriſt did not forbid ſimply and indefinitely *all* judging; but only *haſty*, *unadviſed*, *raſh*, *unrighteous* and *falſe*-judging; even ſuch judgment as will bring them under judgment for it that give the ſame. Judge not *ſo*, as to bring judgment upon your ſelves for giving it. Judge nothing *before the time*, 1 Cor. iv. 5. Judge no man before he has had full liberty to make his defence, firſt *hearing him*, John vii. 51. Judge not according to outward appearances only, but judge *righteous* judgment, John vii. 24. Judge not according to the fleſh, John viii. 15. which generally puts a falſe gloſs upon our neighbours actions. Neither judge others for that whereof ye your ſelves are guilty, Rom. ii. 21, *&c.* For ſo you will be like the Phariſees, ver. 3, 4. But the godly man is *merciful*, *loving*, and *righteous*, Pſal. cxii. 4.

It is therefore lawful for magiſtrates to ſit in judgment in *criminal* matters, or, to condemn notorious offenders; it is by the Lord's authority that *kings reign, and princes decree judgment*, againſt the factious and prophane, ſeditious and ungodly perſon; ſee Prov. viii. 15. Rom. xiii. 4. 1 Tim. ii. 2.——Church-governors in like manner may judge, condemn, and paſs the cenſures of the Church upon notorious and ſcandalous offenders, Matt. xviii. 17. and xvi. 19. 1 Cor. v. 3—12—15. Every Chriſtian may freely paſs his judgment on the manifeſt and notorious actions of his Chriſtian brother; or how ſhall he comply with thoſe duties enjoined him by Levit. xix. 17. Eph. v. 11. 2 Theſſ. iii. 6. Rom. xvi. 17. 2 Tim. iii. 5. 1 Cor. v. 11. Now, I ſay, it is impoſſible for any one to perform thoſe duties who does not judge, who walks diſorderly; who commits deeds of darkneſs; who is a fornicator or idolater; who makes diviſions, *&c.* and therefore to forbid this ſort of judging is conſequentially to forbid the practice of theſe Chriſtian duties.

Ver. 3. *The mote that is in thy brother's eye.* —— *The beam that is in thine own eye.*] This is a proverbial expreſſion; and by the tenour of it confines the preceding not of *judging* to the bounds of our expoſition, for, by the *mote* are underſtood ſmall or trifling ſins, or rather ſome things that we ſuppoſe are ſins in our neighbour, which we would not regard in ourſelves, or as the old claſſic expreſſes it,

In alio eſt virtus, quod in me vitium vertis.

By the *beam* is meant on the contrary ſome notorious, or habitual ſin of our own. Which teacheth us that thoſe who would have other men look upon their own infirmities with a compaſſionate eye, muſt not look upon others with a cenſorious eye.

Ver. 6. *Give not that which is holy unto the dogs, neither caſt ye pearls before ſwine.*] By *dogs* and *ſwine*, we are to underſtand all thoſe wicked, prophane and obſtinate people, who reject the grace of God, and pertinaciouſly continue in their filthy luſts, after they had ſeen the miracles, heard the Goſpel, and received the knowledge of the truth. Among ſuch perſons, ſays Chriſt to his diſciples, ſpend not much time, ſeeing your labour will not only be loſt, but be hazardous to yourſelves. Such were the Jews to whom Paul preached, when he turned to the Gentiles, Acts xiii. 41, 46. Such were eſpecially thoſe Scribes and Phariſees, rulers of the Jews, who ſeeing Chriſt caſt out devils, ſaid, he did it by confederacy with *Beelzebub the prince of the devils*, Matt. ix. 34. xii. 24. who being reduced to ſilence by his miracles were *filled with madneſs*, Luke vi. 11. and *took counſel how they might deſtroy him*, Matt. xii. 14. and confeſſing that he did many miracles, concluded thence that he was to *be taken of*, John xi. 47, 53. who conſulted how to cut off Lazarus alſo, becauſe *by reaſon of him, many believed in Chriſt*, John xii. 10, 11. and being aſſured of Chriſt's reſurrection, by the teſtimony of thoſe very ſoldiers, whom they had placed as a guard about his ſepulchre, corrupt theſe witneſſes with money, to diſguiſe it with a bare-faced lie, Matt. xxviii. Add to this that

Buxtorff, that learned orientaliſt, ſays this was a proverbial expreſſion, importing, that *charitable reprehenſions* are ſure to be caſt away upon incorrigible ſinners, Buxt. Flor. p. 306.

Ver. 7,—11. *Ask and it ſhall be given you, ſeek and ye ſhall find*, &c. *for every one that asketh receiveth*, &c.] Theſe words contain a *command* and a *promiſe*. The duty commanded is importunity and conſtancy in prayer, deſcribed by the verbs *ask*, *ſeek*, *knock*; the promiſe is audience and acceptance with God. Yet

We can't be aſſured, that we obtain the promiſe, except we alſo take off our hearts and affections from every evil way, therefore ſays the Pſalmiſt, "If I regard iniquity in my heart, God will not hear my prayer," Pſ. lxvi. 18. At leaſt

We muſt obſerve upon it, and begin to do the will of God, John ix. 31. for when once his holy fear is rooted in our hearts, his ear will be ſtill open to our prayers, Pſ. cxliv. 1 John xxi. 22.

We muſt alſo forgive the treſpaſſes of our neighbour againſt us, or we can't be diſpoſed to obtain the pardon of our own, Eccluſ. xxviii. 3, 4, and Mark xi. 25, 26.

We muſt not ask any thing but what is agreeable to God's holy will, 1 John v. 14. Nor any thing but what is for our good.

We muſt likewiſe pray in faith, that is believing God is able to ſupply all our wants; that he ſees all our neceſſities, and knows how to relieve them; and ſo will not with-hold any good thing from them, that lead a godly life. See Matt. xxi. 22.

We muſt be inſtant when we pray for ſpiritual things, and wait with patience till the Lord will pleaſe to anſwer our petitions, Luke xviii. 1. comp. with Eph. vi. 18. And

We muſt pray, at leaſt for ſpiritual bleſſings with fervency of ſpirit, we muſt *knock*, ſays the metaphor here, we muſt be in agonies of devotion, Col. iv. 12. to ſhew how much we deſire them; the *fervent*, being the availing prayer, James v. 16.

Ver. 12. *All things whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets.*] This was a rule both among the Jews and Gentiles; as,

Quod tibi fieri vis, fac alteri

Γενοῦ πᾶσιν ὡς σοι θέλεις παντας.

Nilus.

Quod tibi fieri non vis, alteri ne feceris.

Ὅπερ συ μισεῖς παρ᾽ ἑτέρον σοὶ γένεσθαι, εἰς ἑτέρους μη ποίει.

Hieroc.

And in theſe words of the Rabbi Hillel, *Do not thou that to thy neighbour, which thou hateſt when it is done to thee.* To which purpoſe good Tobit alſo ſaith, *do that to no man which thou hateſt*, ch. iv. 15.

This is an incomparable rule of life. It is the great rule of righteouſneſs and equity in all our dealings with mankind, to which we are bound as well by the light of nature, as the moſt perfect law of Chriſt. To us Chriſtians, it is the ſum of the Old Teſtament, the *law* and the *Prophets*, ſo far as concerning our duty to our neighbour, and the ſubſtance of the ſecond table of the old law, requiring us not only to be juſt in our outward actions, but to ſpeak, think and judge of others, as in like circumſtances we may in equity and reaſon expect they ſhould ſpeak, think, and judge of us. And alſo in a negative acceptation not to ſpeak, think, or judge of others,

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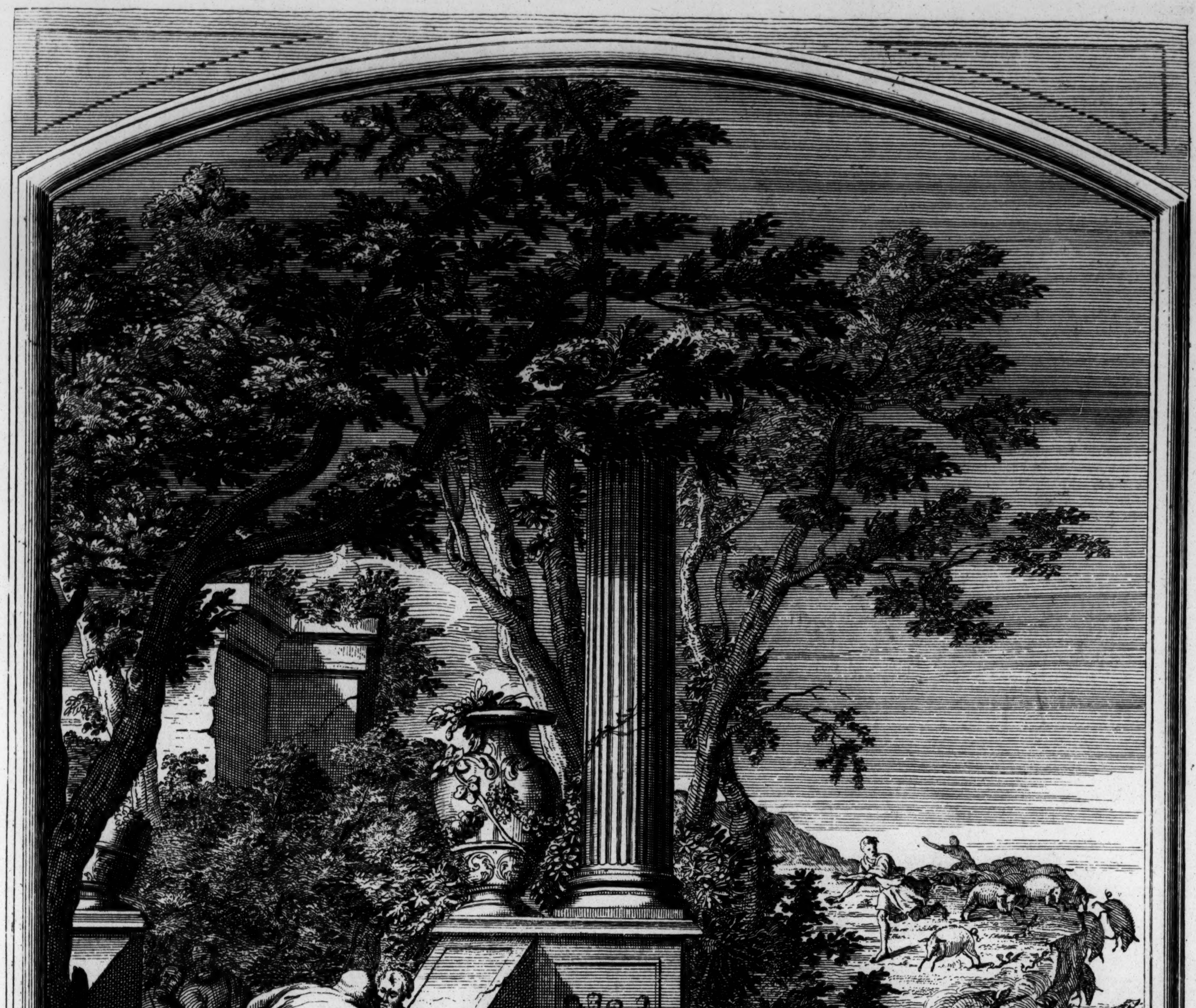


J. Mynde sc.

The two Demoniacs cured.

Matth. VIII.

as we conceive, that in like circumſtances, they ought not to ſpeak, think, or judge of us.

Ver. 13, 14. *Enter ye in at the ſtrait gate*, &c.] This is a metaphorical expreſſion, where by *gate* is meant our firſt entrance into a religious courſe of life, and its being *ſtrait* denotes the difficulties they generally meet with from the fleſh, the world and the devil, when they are reſolved to renounce their ways, and walk in the paths of righteouſneſs. We are here particularly informed, that example muſt not be taken from a multitude; and that afflictions and temptations are great means to obtain God's favour, and the way for us to arrive at the kingdom of glory. *For what ſon is he whom the father chaſtneth not*, Heb. xii.

CHAP. VIII.

2 *Chriſt cleanſeth the leper*, 5 *healeth the centarion's ſervant*, 14 *Peter's mother-in-law*, 16 *and many other diſeaſed.* 18 *Sheweth how he is to be followed:* 23 *ſtilleth the tempeſt on the ſea*, 28 *driveth the devils out of two men poſſeſſed*, 31 *and ſuffereth them to go into the ſwine.*

WHEN he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper, and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean.

3 And Jeſus put forth *his* hand, and touched him, ſaying, I will, be thou clean. And immediately his leproſy was cleanſed.

4 And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thy ſelf to the prieſt, and offer the gift that Moſes commanded, for a teſtimony unto them.

5 ¶ And when Jeſus was entred into Capernaum, there came unto him a centurion, beſeeching him,

6 And ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented.

7 And Jeſus ſaith unto him, I will come and heal him.

8 The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldſt come under my roof: but ſpeak the word only, and my ſervant ſhall be healed.

9 For I am a man under authority, having ſoldiers under me: and I ſay to this *man*, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doth it.

10 When Jeſus heard *it*, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael.

11 And I ſay unto you, that many ſhall come from the eaſt, and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob in the kingdom of heaven.

12 But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

13 And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

14 ¶ And when Jeſus was come into Peters houſe, he ſaw his wives mother laid, and ſick of a fever.

15 And he touched her hand, and the fever left her: and ſhe aroſe and miniſtred unto them.

16 ¶ When the even was come, they brought unto him many that were poſſeſſed with devils: and he caſt out the ſpirits with *his* word, and healed all that were ſick:

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, Himſelf took our infirmities, and bare *our* ſickneſſes.

18 ¶ Now when Jeſus ſaw great multitudes about him, he gave commandment to depart unto the other ſide.

19 And a certain ſcribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt.

20 And Jeſus ſaith unto him, The foxes have holes, and the birds of the air *have* neſts; but the Son of man hath not where to lay *his* head.

21 And another of his diſciples ſaid unto him, Lord, ſuffer me firſt to go and bury my father,

22 But Jeſus ſaid unto him, Follow me, and let the dead bury their dead.

23 ¶ And when he was entred into a ſhip, his diſciples followed him.

24 And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep.

25 And his diſciples came to him, and awoke him, ſaying, Lord, ſave us: we periſh.

26 And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe and rebuked the winds and the ſea, and there was a great calm.

27 But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him!

28 ¶ And when he was come to the other ſide, into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs, exceeding

fierce, ſo that no man might paſs by that way.

29 And behold, they cried out, ſaying, What have we to do with thee, Jeſus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many ſwine, feeding.

31 So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine.

32 And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the poſſeſſed of the devils.

34 And behold, the whole city came out to meet Jeſus, and when they ſaw him, they beſought him that he would depart out of their coaſts.

Chap. viii. The Evangeliſt having concluded Chriſt's doctrine delivered in his ſermon upon the mountain, ſays, that "the multitude were aſtoniſhed; becauſe he taught them as one that had authority, and not as the Scribes," chap. vii. ver. 29. which authority relates to his confirmation of his doctrine by miracles. For, when he had cured all manner of diſeaſes, Demoniacks, Lunaticks and Paralyticks, the people flock'd to him from all quarters, Matt. iv. 24, 25. So Mark i. 27. "They all marvelled, ſaying, what is this new doctrine? For, κατ' ἐξουσίαν with authority he commanded the unclean ſpirits, and they obey him." But Luke ſpeaks very particularly, "They were amazed at his doctrine, for his word was ἐν ἐξουσίᾳ attended *with the power of miracles*;" and therefore after Matthew has ſhewn how Chriſt was come *to fulfil the law and the Prophets*, by his more perfect doctrine, he proceeds in this chapter to record ſome inconteſtable and publick miracles, whereby he proved his miſſion not only ſuperior to that of the Scribes, but alſo to be immediately derived from God Almighty. But,

As this atteſtation of Chriſtian doctrine, the miracles of Chriſt, has been attacked by the greateſt power of *antichriſtians*, in order to obviate any of their impudent aſſertions, I judge it will be both pleaſing and inſtructing to the reader to find in this place, before we enter upon the particular miracles of our Saviour, a Diſſertation upon miracles, ſignifying their uſe, and wreſting thoſe wrought by Chriſt out of the falſe gloſs and oppoſition they have of *late* met with from thoſe who endeavour to root, as far as in their power, the very name of a *revealed religion*, out of the hearts and minds of that creature *man*, whoſe chief good is dictated to him from the *Sacred Writings*, and who is chiefly intereſted in the veracity or truth of thoſe *miraculous facts*, which we find recorded in them to be wrought by Jeſus Chriſt.

A Diſſertation upon MIRACLES.

THERE is one God the Creator and Preſerver of all mankind, *&c.* whom he rules and governs according to the *original* deſign of their creation. And, as he can't expect a reaſonable ſervice from his other creatures, ſo he governs thoſe, who are capable of understanding the nature and obligation of them, by proper laws, rewarding and puniſhing every individual according as they obſerve or violate them.

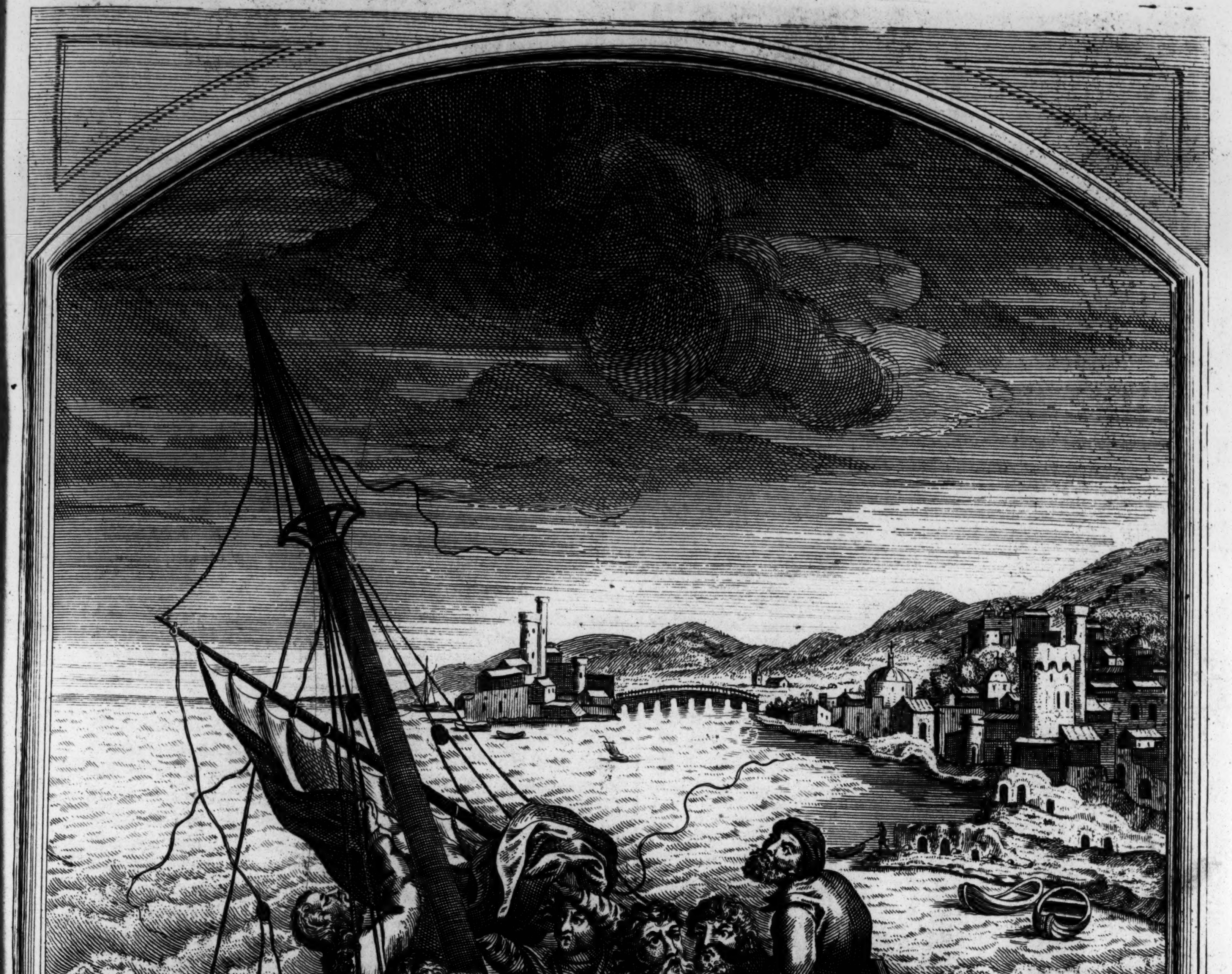
Theſe laws are made known to man either by our natural powers, and reaſonable faculties, which is the meaning of *natural religion*; or elſe, upon a deficiency of human reaſon in the attainment of ſuch a knowledge, by ſome extraordinary goodneſs of our Creator, revealing in what manner the Godhead muſt be obeyed, and the recompenſe the creature may expect in return for complying with that his duty; and this is what we properly term *revealed religion*, or *revelation*, which vouchſafement is moſt ſuitable to the character of an infinite perfect Being. Now

Reaſon dictates that ſuch a revelation can't be expected to be made to every ſingle perſon, but only to ſome peculiar or ſelect perſons, who receiving full inſtructions from God, and coming in his name, and with *proper* credentials of their Divine Miſſion, may have *ability* and *authority* to inſtruct others, otherwiſe the reſt of mankind could be under no obligation to receive and ſubmit themſelves to their direction. And as *miracles* have been looked upon as the proper teſtimonials of any perſons being inveſted with ſuch a Divine diſpenſation of truth, tho' others have proceeded ſo far in the oppoſition as to deny the very poſſibility of them, or at leaſt that they are of any uſe in religious matters, I ſhall now ſet forth the *nature* of miracles, their *uſe*, and particularly the *authority* of our Saviour's miracles.

A *miracle* has been variouſly defined, and is generally underſtood to be "ſomething very extraordinary and ſurprizing, above, or contrary to, the common courſe or law of nature." But however this definition has gained applauſe of the multitude, it is in no wiſe exact. Neither is that free from juſt exception, which ſays, "a miracle is an extraordinary operation, above the power of all created beings, and performable by God alone." Becauſe the Scriptures do expreſly attribute miracles to *created* beings, inferior to God as well in wiſdom as in power. For the original of 2 Theſſ. ii. 9. reads it, "with all *miracles*, ſigns, and lying wonders;" ἐν πάσῃ δυνάμει ϗ σημείοις ϗ τέρασι, this agreeing with the tranſlation of σημείοις τέρασσι ϗ ποικίλαις δυνάμεσι, "with ſigns and wonders and divers *miracles*," Heb. ii. 4. Where in the former paſſage the miracles are ſaid to be *after the working of Satan*, or, in the power and with the aſſiſtance of the Devil. To this we might add our Saviour's warning his diſciples to beware of falſe prophets, and falſe chriſts, *&c.* Matt. xxiv. 24. as God had before admoniſhed the Iſraelites againſt the like deceit, Deut. xiii. 1, 3. So that the Scriptures ſuppoſe that miracles may be effected by the Devil and his inſtruments; but of this hereafter, more largely. But,

I apprehend with a late ingenious author, That a "miracle is an action done, or an operation viſibly performed by *any being* that is really and truly above the reach, natural power and capacity of that ſaid Being, who doth it, of himſelf, and without the aſſiſtance of ſome ſuperior agent, to perform." For was the action done, let it be never ſo ſurprizing to others, only the proper effect of its cauſe, it is not miraculous in it ſelf. And therefore, *a miracle*, when ſpoken of as done by a man, in confirmation of a Divine Miſſion, *is ſomewhat viſibly performed by him, in order to prove himſelf to be ſent of God, that is ſtrictly and truly above all his natural powers and capacities; and which he could not of himſelf perform, without the influence, and aſſiſtance of ſome ſuperior agent.* As for example, ſpeech is a faculty natural to man, but that a lion ſhould ſpeak, is as truly a miracle, as if a man was, out of the ordinary courſe of nature, enabled to fly. It is alſo the natural faculty of man to compute the magnitudes, to underſtand the motions of Heavenly Bodies, their influence upon the waters, and other bodies, and to foretel the conſequences of ſuch particular motions and influence, but it would be as really a miracle for him to command the winds and the waves into ſubmiſſion and ſilence, or to ſtop the courſe of the Heavenly Bodies, as that by his bare word he ſhould create the whole world out of nothing. So that

What



Jeſus appeaſes a great Tempeſt.

Matth. VIII.

What is, and what is not a miracle, is to be determined not by the extraordinarineſs of the work, or the opinion of the ſpectator ; but by the agreement and *proportion* between the action performed, and the capacities and powers of the agent or performer of ſuch an action. If the action done be certainly above all the powers of the agent, of himſelf an unaſſiſted, to perform it, it is a true and proper miracle ; proving all that a miracle can or need to prove, namely the co-operation and aſſiſtance of ſome inviſible and ſuperior power. Therefore ſuch as deny the poſſibility of miracles, on a preſumption that they are an infringement upon the *eternal* decrees of God, and *unchangeable* laws of nature ; are put to ſilence, becauſe, by this ſcheme we admit no miracle to be poſſibly done by God himſelf, I ſay the actions of God ; upon this ſcheme, cannot be miraculous ; becauſe, as *all power belongs to him*, he can't be acted by the aſſiſtance of any Being ſuperior to himſelf.

How then ſhall it be determined when any thing is a proper miracle, or not ? For, it will be difficult to know all the powers of human nature ; and conſequently, whether the effect be proper to the cauſe, or the act to the doer ; or whether it be above the natural faculty of the agent, and ſo miraculous ?—— It is anſwered, That until we can certainly determine the meaſure and capacity of the reaſonable powers which God hath implanted in human nature, we can't bound the extant of human knowledge, nor fix thoſe limits, beyond which the underſtandings of men cannot reach ; yet the circumſtances of the caſe will lead us into the truth of the matter ; for tho' our converſation with learned men and ſtudy with much obſervation, experience and reaſoning, ſupported with ſtrong natural powers and faculties, render a man capable of great and uncommon improvements, which are by no means to be accounted miracles, becauſe within the reach of the agent's faculties ; yet ſhould one who had enjoyed none of thoſe advantages in learning, become in an inſtant, as knowing and underſtanding of all parts of literature, as the perſon already deſcribed, his knowledge muſt neceſſarily be eſteemed as the effect of ſome ſupernatural agency and influence. And

As to the external operations, it is an eaſy matter to judge what are miraculous, and what not. For whatever appears to be done according to certain fixed laws, of nature's eſtabliſhing, can have nothing of real miracle or wonder in them. But when a man is ſeen and known to ſupercede or change theſe laws of nature, by giving ſolidity and firmneſs to the water to ſupport him ; by rarifying his own body, ſo as to ride upon the wings of the wind ; by operating upon diſtant bodies by the ſole act of his own will ; in a word, if any man can overcome a ſuperior reſiſtance by a leſſer, then it is plain his work is miraculous. So

In like manner, the *prediction* that depends on certain fixed laws of cauſes and effects, which he has ſtudied and underſtands (as in the knowledge of aſtrology) is not to be wondered at. But a *prediction* of very diſtant things depending on the determination of free agents, or that ſeem to be entirely at the pleaſure and direction of providence, muſt be looked upon as the effect of a ſuperior aſſiſtance, and ſo miraculous in the perſon that acts in the prediction, if it is perfectly accompliſhed.

Again, it is true that, it is no miracle to hear men, after a long courſe of ſtudy and application to languages, ſpeaking with divers tongues ; but when men, known to be never bred up to ſuch ſtudy and application, are in an inſtant become capable, and heard to ſpeak all the languages of the moſt different nations, ſhall we doubt of ſuch a miracle ? we know that ſuch a turn cannot be owing to any alteration of conſtitution, nor, much leſs, to ſlight or craft ; but we muſt confeſs it to be done by the influence and information of ſome ſuperior intelligence, and conſequently miraculous. In like manner, it is no wonder to ſee a ſkilful phyſician cure diſeaſes ; and a due and proper application of remedies reſtore health, and eſtabliſh a bodily vigour ; but it can only be in the power of one aſſiſted with a Divine, or ſome ſuperior Being, by a ſingle word to reſtore the ſick to a healthful ſtate ; to make the lame and maimed whole and ſound, the deaf to hear, the blind to ſee, and the dead to return to life, ſuch feats are real miracles, tho' at the ſame time I don't aſſert, which would be falſe, that *all* things as ſeem moſt to exceed the powers of human nature, done by any perſon, are in themſelves a ſufficient teſtimonial that he is the meſſenger of God ; unleſs they can be proved *circumſtantially* to be done by the immediate interpoſition of God, or by the miniſtry of his holy Angels. Becauſe *real* miracles have been wrought to weaken the credit of an authority actually derived from God ; and, as ſhall hereafter be ſhewn, the Scriptures ſuppoſe, that they may be wrought in confirmation of falſe pretences, and in oppoſition to the true religion. So that

Every *miracle-worker* muſt firſt be tried before we ſubmit to his authority. And let his works be never ſo prodigious, men need not, except they will, be impoſed on. And there are methods, as you ſhall ſee below, within our power, whereby we may detect the falſhood of vain pretenſions, and prove the impoſtor to be, either a cunning jugler, or elſe in league with evil and deſtructive ſpirits. Hence I conclude, that it is not a *miracle-working* power alone, that ought to be accepted as a ſufficient proof of any one's miſſion from God ; but we are only to adhere to ſuch, as work miracles in confirmation of doctrines *oppoſite* to the intereſt of Devils, Matt. xii. 25. 26.

I know that the miſtaking things *unuſual*, ſometimes for *ſupernatural*, has given the enemies of Chriſtianity a topick of argument againſt the premiſes ; and I grant, that this miſtake has been very frequent among that ſect of Chriſtians, called by themſelves *Roman Catholicks*, the aſſerters of Papal infallibility ; and it may be, for argument ſake, allowed, that many *effects* may be miſtaken for ſupernatural and miraculous by ſome, which are not ſo in truth ; either through credulity, ignorance or ſimplicity, when they read of trances, rapts, apparitions, long faſts, incorruption of bodies, cures of the diſeaſed, &c. when they ſee ſome deliverances from dangers, or ſuch like vouchſafements of God's goodneſs ; but though none of theſe be real miracles, it can't thence be inferred, That the miracles of our Saviour, or of his diſciples were only things *unuſual*, and not *ſupernatural* effects ; or, that the belief of *real* miracles is abſurd, becauſe ſome that are alledged to be *real* and *ſupernatural* favours are, probably no more than *unuſual* things, or, what is worſe, done to gain credit or profit to the *perſon* by whom, or to the *places*, where, they are ſaid to be done. And theſe are not only confeſſed, but have been from time to time diſcovered by the more conſcientious Chriſtians, and after their manifeſtation and detection, ſuch counterfeits have been proceeded againſt and puniſhed ; of which proceeding againſt certain Friars, uſing ſuch cheating, I recommend my reader to Dr. *Stillingfleet's enquiry into Roman Miracles*, p. 635, &c. and *Spondanus* ſays of the ſame Friars, that *they were burnt alive for this crime*, Spond. A. D. 1508.

Such *romances* and *forgeries* of the miracles of *martyrs* and other *Saints*, we find to have been uſed not only in latter, but ancient times. Thus we read that a *roman* council of ſeventy *Biſhops* in the 5th age, prohibited the uſe and reading of them ; and ſuch like *legends* were ſtill complained of in latter times, for which Dr. *Stillingfleet* quotes (Enquiry p. 594.) *Petrus Damiani*, who lived in the eleventh Century, and *Guibert*, that came ſoon after, with many others more modern. But, neither the *Dr.* nor *Petrus Damiani*, nor *Guibert*, nor the reſt, did therefore exclude the belief of *true* and *real* miracles, but on the contrary, held theſe diſcoveries an argument to convince us of *true miracles* ; for, the ſame argument, that convinces us of falſhood, does alſo, at the ſame time, prove the veracity of the oppoſite truth.

The diſcreet reader of ſuch ſtories will aſſent to no more, than what he ſees credibly atteſted ; to whoſe judgment, it is left to conſider, whether the *relater* of ſuch ſtories hath either not well weighed the gravity of the matter, or weakneſs of the atteſtation. Where alſo, ſince no true miracle, *i. e.* any done by *God's* aſſiſtance, can poſſibly contradict any Divine *attribute*, his *veracity*, or his *wiſdom*, &c. (for ſo *God* would deny, or contradict, himſelf,) it follows, that no miracle, thus peccant, can ever be ſufficiently witneſſed for *true*. By *true*, I mean ſuch, as our *Lord* and his *diſciples* did. So that 'tis granted, that, if any pretended miracle can be certainly and demonſtratively ſhewed contrary to faith, or the Divine laws, it is enough to invalidate any teſtimony of the truth of ſuch a miracle, though wrought by one pretending himſelf to be the meſſenger of God, (which he never can be) or an eye-witneſs thereof. Hence

It is further granted that no miracle, tho' ſuch as our *Lord* did, and ſo atteſted, can be *true*, if clothed with ſuch circumſtances, as are by ſome other *certainty known* to contradict or prejudice *God*'s laws and truth, his veracity, honour, wiſdom, or any other Divine attribute, as I touched above; becauſe God, the *only* author of *true* miracles, can't contradict or deny himſelf in any attribute whatſoever. So that if *Apollonius*, *Mahomet*, *Antichriſt*, or, an *Angel* from Heaven be ſuppoſed to come, pretending to do miracles, and ſuch ſigns, that ſhould bear a ſimilitude of our *Lord*'s, and his Apoſtles, and teach a doctrine otherwiſe certainly known to be contrary to our holy faith, and the eſtabliſhment of Chriſtianity; or, if the miracles of *Moſes* and of our *Lord*, ſhould moſt certainly and demonſtratively contradict each other in their laws, yet one law muſt be judged ſpurious, tho' they both have the ſame apparent atteſtations; or, if both, *i. e.* contradictories be true, all religion muſt be abandoned, and the Divinity deny itſelf.

I adviſe the gentlemen of the *Romiſh* communion to examine their pretended miracles of all ages by this rule; let them firſt conſider, how their doctrine agrees with that of *Chriſt*, and his Apoſtles; let them find there the doctrine of *Tranſubſtantiation*, *Indulgences*, *Purgatory*, *Image-worſhip*, &c. and then ſearch for the truth of their miracles; there can be no true miracles in a religion, whoſe doctrine is oppoſite to *God*, and his truth. Therefore, we know the truth of a miracle from its doctrine, which was firſt eſtabliſhed by miracles; yet where true doctrine has been ſignalized by miracles, they have been mutually corroborated by each other; and the reaſon is obvious why miracles are now ceaſed, becauſe there is nothing more in matter of faith neceſſary to be determined, than what is already in Scripture delivered to us, and confirmed with miracles by our *Lord* and his Apoſtles, who alſo is declared in Scripture to have been ſent in the *latter age* of the world, *finally* to publiſh to it, and confirm with miracles the *whole will* of *God* his Father, in the faith of which, mankind is to be ſaved.

I ſay, there is not the like neceſſity of miracles, *ſince*, as in the days of Chriſt, and of his holy Apoſtles, now in the encreaſe, as in the firſt planting of the *Chriſtian* religion; becauſe, thoſe firſt miracles done by them, and deſcending to latter ages by a *plenary* authority, do afford a ſufficient credibility of themſelves, and theſe again, ſo believed, eſtabliſh a ſufficient confirmation (ſo far as miracles may do it) of the doctrine they taught, and propagated to poſterity. And, tho' ſeveral nations are, as yet to this day unconverted to this faith, it is nevertheleſs ſpread already over the greateſt part of the earth, which, joined with the many other motives, (tho' miracles be excepted) ſeems an ample conviction for any rational creature, that the *Chriſtian*, is the *true religion.*

Again, there remaining but a little of the *harveſt* to be gathered in, and the *labourers* being many, there ſeems to be need of the leſs help of ſuch an extraordinary means.

Finally, the rarity or want of ſuch evidences in latter times, ſeems to be ordered by the Divine Providence, purely to ſerve to the greater merit of our faith. Of which miracles we may ſay, as our *Lord* ſaid to *Thomas* the Apoſtle, *Bleſſed are they that have not ſeen, and yet have believed.*

That theſe ſupernatural and extraordinary works were *reſtrained* in the Apoſtles time, ſo as not to be done by them in all places, and upon all occaſions, where and when they preached, is notorious in *Paul* at *Athens*, where other motives ought to have had ſome operation in this place of learning; nor upon all perſons that were even objects of their pity, otherwiſe *Paul* would not have left his ſervant *Trophimus* ſick at *Miletum*. Theſe are Scripture teſtimonies; and thoſe that cry out for the faith of the Fathers, let them conſult *Auſtin*, (de civit. Dei, lib. xxii. c. 8. & de verbis Dom. ſer. 18.) Hom. vi. 1 Cor. c. 2.

Nor are we under any neceſſity to affirm, that the miracles of our Bleſſed Saviour, and his Apoſtles, were abſolutely needful at the firſt introduction or publication of the Goſpel of Chriſt, for the conviction of all ſorts of people? Becauſe the ſanctity of our dear Redeemer's doctrine, infinitely exceeds all the inventions of men, and exactly accords with the *Moſaic* inſtitution, rightly underſtood, which law was already eſtabliſhed by the legiſlator's miracles; beſides the many ancient Prophecies in the Old Teſtament, ſo clearly fulfilled in our *Lord*, run parallel with miracles, and ſhew the perſons that delivered them clearly to be ſent from *God*. Which made *Peter* boaſt in theſe words, *we have alſo a more ſure word of Prophecy*, 2 Pet. i. 19. To this I might add the teſtimony of the *Baptiſt*, a perſon of ſo extraordinary a life and miſſion, which had it not been moſt rationally creditable, our *Lord* would not have reprehended the Phariſees ſo often for disbelieving it; all theſe, I ſay, abſtract from miracles, ſeem to infer a ſufficient manifeſtation, as to the more learned and prudent among the *Jews*, both of the quality of our *Lord*'s perſon, and truth of his doctrine, excepting that ſome of the Prophecies, made expreſly concerning our *Lord*'s doing of miracles, could not be fulfilled without them. Now to proceed,

Satan and his Inſtruments, Magicians, may do things miraculous (or even divinely ſupernatural, as to appearance) in the eyes of men, not knowing how they are wrought For, though in the common ſchool-opinion, ſpirits can make no alteration, or change *ſubſtantial* or *accidental*, in corporal things *immediately* and by their *own power* over them ſave only in moving them from one place to another, as they pleaſe; yet, this ſingle *loco-motive* power, allowed them, and ſo alſo their perfect skill in all the operations of bodies, and their ſeveral diſpoſitions and qualities, by the ſeperating and joining, extracting, mingling and applying theſe one to another, may do wonderful feats, (eſpecially if the phyloſophy be true, which works all alterations, forms and qualities in matter by *local* motion and figure) and this done with all the celerity and velocity of motion, which bodies can poſſibly be capable of. Thus, as we eaſily heat any thing at pleaſure by applying fire to it, it is hard to ſay what thus mediately by the means of one body duly applied, approximated to, and working upon another, is not in their power to effect; or, how little that meaſure of time is that is required to it; eſpecially in ſuch productions as are leſs elaborate, and to which fewer cauſes are neceſſary and may more eaſily and ſpeedily be applied.

By this way then, it ſeems in their power to raiſe winds and tempeſts on land or ſea, rains, thunders and lightnings. See the firſt chapter of *Job*. Satan with a tempeſt caſt down the houſe upon the heads of Job's children, and with a fire from Heaven, deſtroyed his ſervants and flocks. This is no illuſion; it was a real tempeſt and real fire, ſo that it ſeems not out of the natural power of Satan, to convey, in a forenoons time, fire to the ſacrifice of *Baal*'s prieſts in their conteſt with *Elijah*, concerning the truth of their religion; or, to have brought rain, 1 Kings xviii. 15. or fire from Heaven, 2 Kings i. 10. as Elijah did, though this only, mediately, by the application of the natural cauſes thereof, which proves ſuch a work only natural; whilſt the Prophet did it, immediately by the Divine Power, and ſo his work was ſupernatural and miraculous.

It ſeems alſo in their power to ſuſpend the operations, whether of natural agents, or artificial inſtruments, or alſo of men and beaſts, by interpoſing the natural impediments thereof, that they ſhall not produce their uſual effects; in ſo much as to ſuſpend the fire from burning, the ſword or bullet from wounding, or wild beaſts from devouring; even as the Angel ſhut up the lions mouth from hurting Daniel.

It ſeems alſo in their power to tranſport and convey bodies from place to place, having all treaſures in his diſpoſal, and to elevate and to carry thoſe more heavy in the air, as he pleaſeth. So *Satan* carried our *Lord* out of the deſert to the pinacle of the temple, even as the good ſpirit or Angel carried *Philip* from near *Gaza* to *Azotus*, Acts viii. 39. See alſo 1 Kings xviii. 12. and 2 Kings xi. 16. Ezek. iii. 12, 14. The ſtories told of Simon Magus, if true, were doubtleſs affected by the ſame art or power of the Devil.

Thus the Devil, well knowing the firſt ſeeds and originals of bodies, how to haſten their productions, ſeems able by the application of natural cauſes to produce ſome living creatures, of a more *imperfect* conſtitution, and leſs organized, moſt like unto thoſe produceable ordinarily in a putreſcent matter by heat alone, without the need of any other ſeed thereof, of this conſtitution are flies, frogs, and ſeveral ſorts of worms and ſerpents, called by the Sacred Pen-man, Luke x. 19. *the power of the enemy*, perhaps becauſe, in his power to produce them, and with them, as his inſtruments, to be offenſive and hurtful to mankind, tho' it is ſolid here, according to the common opinion of ſchools, that it is not in his power to make any *perfect animal* even from pre-exiſtent matter, neither can he exactly prepare and organize the body fit for all operations of the ſoul; nor can he renew all its *decays*, when defective, periſhed, or withered internal or external *limbs, conſumptions, or the like.* Why? Becauſe the compoſition of ſuch creatures is more difficult, having a complication of many cauſes, which demonſtrates them not to be perfected on a ſudden. And alſo the decays, in ſuch creatures, are ſuch, as not to be repaired at all by pure natural cauſes or ſeeds. And finally, it is not in his power to make any *metamorphoſes*, or to change the ſhape of one *ſpecies* into that of another. For which I have the authority of Auſtin (de civit. Dei, lib. 18. c. 18.) and others. *Canon, Cauſa 26. Qu. 5. c. 12. Quiſquis aliquid credet poſſe fieri, aut aliquam creaturam in melius aut in deterius immutari, aut transformari in aliam ſpeciem vel ſimilitudinem, niſi ab ipſo Creatore——procul dubio infidelis eſt* [ſpeaking of the transformation of witches into other bodies] but ſeems poſſible one ſubſtance ſhould be changed into another by the power of the Devil, when both the ſubſtances are of a more *ſimple*, and of an *eaſier* tranſmutation. This I might exemplify in *Pharaoh's* magicians, who by their enchantments, *i. e. by the power of the Devil*, with ſome ſuperſtitious ceremonies invoked and invited, changed their *rods* into *ſerpents*, the *waters* of *Egypt* into *blood*, and out of it brought *frogs*. This might be granted, *ſalva fide*, if it was *not queſtionable*, whether natural cauſes, however approximated or applied, can in ſo ſhort a ſpace of time compleat their effect? For, there is no natural activity ſo extenſive, which is not limited with in ſome certain ſupreme degree and bound. But, to argue with more reaſon, *Moſes*'s ſerpent devouring theirs, ſeems to intimate a deluſion in this act of the *magicians*, and argues their having no *ſolidity*. If then, they had no *ſolidity*, that transformation pretended to be wrought by the magicians, was no more than the appearance of *ſpirits*, which appearing in the likeneſs of men, or of any other bodies, are mere repreſentations, and ſo ſuddenly compacted, framed and diſſolved without needing any entrance or egreſſion where they appear; and have no *ſolidity*. This made our Saviour argue, from the *ſolidity* of his parts, of his fleſh and bones, that he was no ſpirit or deluſion, appearing to them, Luke xxiv. 39. which ſpirits alſo, whatever they may do, need not to aſſume any real body, where they can make the ſame ſhow and diſcovery of what they intend without it. So that from hence I may reaſonably conclude, that theſe were only the appearances of blood, frogs, ſerpents, *viz.* ſpirits appearing in their likeneſs, aſſuming ſome aerial body eaſily faſhioned by the Devil's art, or elſe *true* ſerpents, blood, frogs ſubintroduced by a moſt ſwift *local motion* from ſome other place, the rods being conveyed away; either of theſe latter ways being much eaſier performed by evil ſpirits, than the firſt, ſuppoſing that both were in their power, eſpecially when we read of the reſtraint of theſe deluſions in the fourth paſſage of the lice (an eaſier act than the former) and the wondering magicians calling it, *The finger of God*, Exod, viii. 19.

It alſo ſeems to be in his power to inflict or cure diſeaſes, eſpecially thoſe *leſs mortal*, or ſuch as himſelf hath cauſed, by application of natural cauſes, after the manner of experienced phyſicians. But I would have it obſerved, that thoſe diſeaſes, which ſorcerers or witches by his agency do inflict, (by command or permiſſion) can't be removed without God permits them, and if Satan refuſes ſuch a cure; or, if they do cure them, it is by transferring ſuch a diſeaſe on ſome other perſon, or elſe it falls on themſelves; as you may find it proved in *Angevin's Fleau des Demons et ſorciers, lib. 3. c. 2.*

It is alſo in his power to poſſeſs or dwell in beaſts or men, to ſpeak in them, with languages utterly unknown to them; to give an activeneſs and ſtrength far above what is common in human nature; ſo that the man poſſeſſed in the country of the *Gadarenes*, brake all the chains and fetters they could bind him with, neither had they any way to tame, or keep him in, which may be attributed to the legion of Devils; which were ſo many as afterwards to diſtribute themſelves by Chriſt's permiſſion into two thouſand ſwine, Mark v. And, if he can thus poſſeſs, he can alſo quit ſuch a poſſeſſion, and that in a ſeeming obedience to the commands of one that is his devotee: When, by relinquiſhing his lodging in ſome particular perſon, he may do more miſchief to mankind in general, by making an *Apollonius*, or a *Simon Magus*, by ſuch a feat, paſs for a *Saint*, or a *Demi-god*.

He ſeems alſo to have power of aſſuming a body inanimate, a *Cadaver*, to move it, to ſpeak in it, and imitate all the actions of life; but ſince he can make the ſame appearances, ſimilitudes, and diſcourſes, and produce all the ſame effects by framing to himſelf an aereal body, not diſcernable by mortals from a ſolid or ſubſtantial one, it may be rationally ſuppoſed, that he takes rather this way, by deceiving our ſenſes; than the other of aſſuming real bodies, which ſeems to be clogged with many more incongruities. He ſeems to have proceeded in this manner in our Lord's temptation, when he preſented all the world's pomp and glory before our Saviour, and offered it all to him for one act of adoration. Could he demand ſuch honour, or offer ſuch a reward, if he had not arrayed himſelf in great pomp and ſtate? But that he can thus diſguiſe himſelf, is certain; for, the Apoſtle ſaith, he is able to *counterfeit an Angel of light*. This ſeems the ordinary way of working, rather by illuſions, than realities, if perhaps both theſe are in his unreſtrain'd power.

In fine, to conclude his power about bodies, I ſay, he can preſerve dead bodies for a long time from corruption, and make them ſend forth a flagrant ſmell or ſavour; he can preſerve a living body a long while without food, and he can render it ſenſeleſs and dumb under torments, &c. but this is miraculous, for nature alone can do the ſame, at leaſt, by the aſſiſtance of human art. But this is not all; he likewiſe ſeems to have a ſtrange power over ſouls. For, tho' it be commonly held, that he can't frame, nor create any new *phantaſms*, or *ſpecies* of things, in the brain; but only make uſe of thoſe he finds, and ſuch as have entred by the outer ſenſes; yet, he can preſent feigned and ſtrange objects both to the external ſenſes, and by a various moving of the humours or ſpirits in the brain, in which theſe *ſpecies* or phantaſms are ſubjected, mingling and confounding there, what was ordinarily ranged and compoſed, he can excite the *fancy*, and by it the *intellect* to work upon, and conſider ſome of his preſentations more than others; by which means he may trouble the *judgment*, cauſe *frenzies*, and *madneſs*, work much diſturbance in the acts of the ſoul, and, in like manner, by the diſcourſe of the intellect, he can bring the operation of the *Will* and *Paſſions* to execute whatever he pleaſes, ſo much as in his power to do. And, this is done, much after the manner as the ſpirits and humours are moved in our dreams and fevers, in which much variety of fancies are uſually raiſed, when the outward ſenſes are ſhut up; (Canon Cauſa 26. Q. 5. c. 12.) By this means he alſo effects ſtrange tranſports of the *mind*, and violent motions of the *body*; as the evil ſpirit in *Saul*, who is ſaid, when it came upon him, to have propheſied in the houſe, 1 Sam. viii. 10. The like is ſtoried of the heathen prieſts at the time when they delivered the Devil's oracles, Plut de Oracul. defectu. Thus alſo, by cauſing a ſudden refraction of the animal-ſpirits from the external into the inner parts, he can produce *extaſies*, and *rapts*, accompanied with ſeveral other viſions introduced by a ſenſeleſsneſs of the outward members of the body; and can make the poſſeſſed ſpeak ſtrange and unknown tongues, but no *magnalia Dei*, or, *wonderful works of God*. Thus it was he perſuaded to the Sabeans and Caldeans, the plundering of Job's goods, Job i. 17. to David the numbering of the people, 1 Chron. xxi. 1. to Judas his haſty riſing from ſupper, and repairing to the high-prieſt's, and there to betray our Lord, Matt. xxvii. to Ananias and his wife the concealing part of the price of their land, Acts v. 2. Thus he excited the high-prieſt's maid ſo earneſtly to queſtion Peter; and his officers ſo barbarouſly to uſe our Lord. So he was a lying ſpirit in the mouth of Ahab's Prophets, 1 Kings xxii. 22. This is his power to *work*, and make divers impreſſions, in the ſouls *of the children of diſobedience*, Epheſ. ii. 2.

The celerity of motion, and the co-intelligence one evil ſpirit has with another gives me to believe, that the Devil doth, or may know all, or the moſt notable things done in abſence, and in the remoteſt parts of the earth; can diſcover and declare preſent or paſt things, that are loſt by us, ſtolen or ſtrayed from us, and this power gains him the moſt credit; I ſay, in the declaring and diſcovering of theſe things, when conſulted, either by words in thoſe perſons he poſſeſſeth, Acts xvi. 16. or with them to whom he is familiar, or in the repreſenting them, either exteriourly to the outward ſenſe (by which they ſeem to behold with their eyes; (Sheffer *Laponia*, c. ii. p. 122.) what things are acted in places remote) or, interiourly to the fancy, and that alſo by caſting them, his inſtruments, firſt into an extaſy, *(ibid. p. 135.)* And herein lies the Devil's chiefeſt trading and practice, credit and reputation, becauſe, what he thus delivers, are certain truths.

Again; He, in ſome meaſure, can give ſhrewd conjectures of the preſent ſituation of mens hearts, thoughts and intentions; and, by his exact knowledge of all the ſymptoms of mens paſſions, he is made able to judge thereon: and not only this, but he may be ſuppoſed to give a great gueſs at *contingent futurities*, within ſome diſtance of time; nor is this out of the power of nature; for, a *wiſe man* by his long experience in the world can know contingent futurities, it may be, ſome thouſands of years after, by the like courſe of the Divine Providence in all times; according to that of Solomon; *that which hath been is that, which ſhall be: and there is no new thing under the ſun*, Eccl. i. 9. But how ſhall the Devil have this knowledge? He has been in the world many thouſands of years; ſo that he ſhall know theſe things by the obſerving of the conjuncture of preſent cauſes and paralliſing them with thoſe events of the like affairs, which are already paſt; by knowing the courſe of mens ſins, and God's juſtice; and more certainly, when he catches at any Divine Prophecy already fulfilled, then he ſpeaks with confidence; declares the fact that will certainly come to paſs, knowing the future events muſt neceſſarily anſwer their Divine Prediction. And, by this means, it is lawful to conjecture that the heathens, the poets, and the ſybiles came acquainted with the expectation of the *Meſſiah*; and that mens deaths, great dearths, or plenties, the ruin or riſing of ſtates, *&c.* are foreſeen by the Devil.

It can't then ſeem ſtrange, if, I ſay, he can alſo communicate all theſe things, when known to him, to his diſciples, by ſome external diſcourſe with them, or by repreſenting, what he would manifeſt, to their inward fancies, as hath been ſaid, in ſuch repreſentations we commonly ſuffer in dreams; or, by exhibiting thoſe ſigns of beaſts, birds, or other creatures, which his own art of divination hath very differently conſtituted and diviſed to portend and ſignify evil or good, proſperous or adverſe affairs to the conſulters of him. And in this act the ſubtilty of the Devil moſtly appears; for, when he riſes and reveals ſuch things, he pretends himſelf neceſſitated thereto, (*viz.* to appear and declare ſuch things they aſk, or to do ſuch ſervices, as he is then commanded) by ſuch art, of which he is the ſole wicked inventor and founder; and which, that it might deceive us the more, and draw us more to his beck, he contrives to conſiſt, and to be compoſed, of many Sacred Words and Ceremonies, Obſervances, Faſting, Abſtinence from venery and all pollution (Porphyry, apud Aug. de civ. Dei lib. 10. c. 11. to ſeem forced thereby to obedience; but theſe are always mix'd with ſome other ſuperſtitions and fopperies, which manifeſt them to be the dictates of Satan. And he will, when permitted from *above*, do miſchief unto the practicer, tranſgreſſing the rules and preſcriptions of ſuch his *Black Art*.

From the premiſes, it ſeems conſequent, that man, being ignorant of the juſt extent of theſe ſtrange effects, which are poſſibly produceable by natural cauſes, cannot certainly know all the ſtrange works in the power of Satan, by the ſole management of the ſame cauſes we ſee. Let us but reflect on the quick influence the ſoul hath upon the body, in the betraying of its paſſions, in the impreſſions made on the infant in the womb, from the mother's fancies and longings, which, not ſatisfied, leave very often continual marks; and recollect the account of *Jacob*'s lambs, whoſe ſpots proceeded from the ewes, beholding the ſtreaked rods; then ſuppoſe Satan to have only a *loco-motive* power over bodies, yet in conjoining or ſeparating differently qualified matter, we can't ſay what it may not produce. But, who ſhall demonſtrate by reaſon, that Devils have only a *loco-motive* power over corporals? *Suarez* (de angelis, lib. iv. c. 25.) indeed, aſſerted it, as the common opinion of the ſchools, yet at laſt he concludes, *difficile ſit efficaci ratione illam perſuadere*; it will be a hard matter to prove it by reaſon.

Many of the foregoing examples make appear, that the ſame effects may be truly ſupernatural, and Divinely miraculous, as done by one perſon, aſſiſted by the Divine Power; and not ſo, as done by a ſecret application of natural cauſes. Thus we have obſerved that the fire and rain called by Elijah from Heaven, 1 Kings xviii. was ſupernatural and miraculous by the power of God; but the fire and tempeſt brought from Heaven by Satan, was not ſo, Job i. So *Moſes*'s rod changed into a ſerpent, and by his command, the waters into blood, were miraculous, by the power of God; but if the magicians ſerpents were real, they were only done by inchantments. In like manner, the Devil's departure out of a poſſeſſed body, by *conſtraint* of the Divine Power is miraculous; not ſo, if he ſhould *voluntarily* quit it, at the inſignificant command of a magician, to the end ſome greater miſchief might be effected againſt mankind.

From the foregoing power granted to the Devil, and thro' him to his emiſſaries and diſciples, we may rightly think, knowing our own weakneſs in forming ſuch a judgment, that ſuch wonders, which do not *abſolutely* appear, whether truly miraculous, and wrought by the *Finger of God*, or deluſions, the effects of the Devil's art in managing natural principles, can't determine for the orthodox faith, or, for the real ſanctity of the *agent* or *patient*, becauſe none can conclude from the work, whether 'tis really Divine, or only ſo appearing, as not to be diſcerned from a true miracle wrought by the power of God; in which uncertainty, we muſt ſuſpend our belief, concerning what is endeavoured to be proved by ſuch an act, till other *circumſtances* concur, from which we may be enabled to determine whether the work be *of God*, or no. Therefore,

Suppoſe the Devil be ſometimes permitted to effect by *natural cauſes* ſome of thoſe things, which the ſervants of the Almighty have wrought by his aſſiſting power; there are, I ſay, *common circumſtances* in thoſe works, by which the *diabolical* and the *Divine* operations may eaſily be diſtinguiſhed; as,

Firſt, if the *end* of ſuch a work be certainly known to be *evil*, it claims *Satan* for its author; if an apparently Divine miracle be wrought to the prejudice of the true faith, certainly known to be ſo; for, God's works, or true miracles, never contradict the end they are applied for, nor each other; or, if the miracle appears manifeſtly hurtful, vain or unprofitable; ſuch qualities are inconſiſtent with the Divine attributes of goodneſs, wiſdom and juſtice; they are certain characteriſticks of Satan, who is in every thing oppoſite to the Creator, and giver of all goodneſs.

Secondly, if the perſon by, or upon, whom ſuch miracles are wrought, be of a ſtrong and true faith, has lived a godly life, apparently virtuous, holy, charitable, and more eſpecially an humble life, which is leaſt in the power of the Devil to counterfeit, who fell from his glory by pride; we may preſume them to be *Divine*. Becauſe Satan is not permitted to work his feats in any inſtruments, that are, or have not been notoriouſly diſtinguiſhable, for their wicked lives and actions.

Thirdly, if theſe ſtupendious works are not wrought by any ſuperſtitious, inſignificant, impertinent, or ridiculous ceremonies, (*ſi nec invocationibus Angelicis, nec incantationibus, nec aliqua prava curioſitate faciunt aliquid*) but with a clean heart and pure mind, lifted up in prayer to God alone (*ſed munde & pure & manifeſte orationes dirigentes ad Dominum*, &c.) according to *Irenæus*, we have a clear indication, that Satan hath no hand in them, who uſually doth no favours, without ſome extravagant rites preliminated, as it were, by the way of a *pre-contract* with him; and, if theſe obſervances be in ſome things ſacred, as many times they are, that he may the better impoſe upon his ignorant diſciples, making them believe they do not ſerve, but command the evil ſpirits; yet at the ſame time they are commonly confined to a place, time, number, and ſuch inſignificant preparations of the perſon, whereby they may eaſily be diſcerned to be merely *diabolical*.

Fourthly, the publication and frequency of ſuch works, is a great circumſtance whereby to diſtinguiſh and diſcern from whom they have their original; and conſequently things ſeldom and ſecretly done, are moſt liable to ſuſpicion, as leſs ſubject to a ſtrict examination.

Wherefore, when we read of a work done for a *known* good end, the honour of God or his faith, or for the good of our neighbour, accompanied with the former circumſtances, we may juſtly conclude either from the perverſeneſs and malice of Satan's will, or reſtraint of his liberty, that it is none of his working, tho' not out of the Devil's natural power to effect. This conſequence is ſo neceſſary to be inferred, that without it the very people, who ſaw the inſenſibleneſs of the ancient martyrs in the midſt of cruel torments, who ſaw them paſs through fire, and preſerved from the ravenous jaws of the tiger and lion; who ſaw our Lord's and Elias's faſts; his bringing fire from Heaven upon the ſacrifice, and procuring rain; who ſaw Eliſha make the bar of iron to ſwim, and declare, when in the city, what Gehazi did in the field; not to mention the ſtory of the bitter pottage; who ſaw the three children walking in the midſt of fire; who ſaw Peter and Paul's extaſies and rapts, &c. our Lord's ejection of Devils; and the miraculous cures of ſuch diſeaſes as are remediable, for any thing we know, by medicines and art, all which have been ſaid before to be feaſible, by application of natural cauſes, and conſequently within the verge of Satan's activity: I ſay, the very people might and ought to queſtion them, (if we don't conclude as above) whether they be the work of a Divine or diabolical power. And,

I ſay now, that when our Lord and his diſciples argued the truth of their doctrine, and Divine Miſſion from their open and frequent miracles, they muſt neceſſarily extort from all thoſe, that own, or ſuppoſe, the truth of Chriſtianity, and of the Scriptures, a belief and conſent, that *ſome* of the miracles, wrought by them, were, and are, out of the power of Satan *abſolutely* or *permiſſively*, God not permitting. Tho' it ſeems highly probable, and lawful for us to aſſert, that Satan in his own perſon, as well as thro' the inſtrumency of other enemies of God's revealed truth, and members of unſound religion, may work real and true miracles, when God is pleaſed for his greater glory to make his enemies (*unwilling* and *compelled*) to confeſs, and by ſome other acts to confirm his truth againſt themſelves. For, as God hath a *reſtraining* power over Satan and his inſtruments, to hinder and retard them from many things they otherwiſe would do; ſo hath he a *compulſive* power, which can neceſſitate and compel them to do, what otherwiſe they would not do. Here then 'tis ſuppoſed, that in ſuch a caſe God manifeſts them to be his inſtruments, in this their *conſtraint*, to confirm ſuch truths, leaſt any one ſhould be ſeduced by them, when they voluntarily and unforced, ſpeak lies, for eternal truths. This may be very properly exemplified in that paſſage of Acts xvi. where Satan is recorded to have been forced for many days together, in the *damſel poſſeſſed with a ſpirit of divination*, to confeſs, that *Paul* and *Silas*, were *the ſervants of the moſt High God, which ſhew to men the way of ſalvation*, ver. 16. In that of Numbers xxiv. 12, 13. where Balaam, God's ſpirit coming upon him, and his inchantments laid aſide, was forced to bleſs *Iſrael*, and prophecy the reign and coming of the *Meſſiah*, much againſt his own will, as plainly appears from his coveting *Balaak*'s rewards; and moſt malicious deſign againſt *Iſrael*, teſtified from the apparition of the Angel in the way; becauſe his way and purpoſe were diſpleaſing to him, and afterwards from his *adviſing Balaak*, under the ſpacious pretence of friendſhip, *to caſt ſuch a ſcandal before the children of Iſrael, as ſhould make them offend God, in partaking of the feaſts of their ſacrifices, and committing fornication with their daughters*. In that of *Samuel*, 1 Sam. xvi. 14. and xviii. 10. where *Saul* propheſied in the company of *Samuel* and *David*, tho' at other times poſſeſſed with an *evil ſpirit*, and at other ſeaſons, had ſuch rapts, and ſpeak ſuch extravagances, which the ſaid evil ſpirit effected him with, or ſuggeſted to him; which agitations were ſometimes calmed and aſſwaged by *David*'s *muſick*; 1 Sam. xviii. 10. Such alſo, was the Prophecy delivered by the evil ſpirit, raiſed in the form of *Samuel*, by the witch of *Endor*; which ſpirit told her, that the conſulter was *Saul* diſguiſed. Theſe examples, I think, prove what I aſſerted, that *Satan*, and his inſtruments, may do, and tell truth *by conſtraint* from the Divine Power, directly againſt themſelves, and for their confuſion. And to theſe examples I could add that of Exodus vii. 11, 22. viii. 7. and the prieſts of *Baal* were famed (1 Kings xxii. 6.) for Prophecy, or for telling of fortunes, *i. e.* making conjectures which might happen ſometimes true, (for, he hath very bad luck that never gueſſes right,) gueſſing always the thing ſeemingly moſt to their advantage; nor had the king of *Iſrael* ſent to the God of *Ekron*, 2 Kings i. 2. If the prieſts of that God had not uſed to return anſwers; but they did no ſuch miracle as *Elijah* or *Eliſha*: and tho' Simon Magus, like other conjurers, and the poſſeſſed maid, wrought many and great wonders by his ſorceries, Acts viii. 6. 11. which were called, by the people of Samaria, *the great power of God*, he could do nothing like thoſe of the Apoſtles; inſomuch that, he himſelf, with the reſt of the people, wondered very much at the miracles and ſigns wrought by *Philip*, Acts viii. 13. before he ever ſaw the Apoſtles, *Peter* and *John*, confer the *Holy Ghoſt*; or the people ſpeak with *tongues*, or experienced *Peter*'s diſcovery to him of his *thoughts*, thinking at the ſame time, that what our Lord and his diſciples did, was only the effect of a ſuperior kind of art *magick*, and therefore offered money to learn it, Irenæus lib. i. c. 20. But,

In reply to the premiſes, ſome may be apt to urge, That it is not conſiſtent with the *goodneſs* of God to ſuffer men, under the influence of *evil* ſpirits, to do miracles, eſpecially where the Devil propoſes to oppoſe the cauſe of God, and thereby to eſtabliſh his own dominion.

I anſwer, if it be granted, that it is conſiſtent with the Divine Goodneſs, to give any Being powers and faculties ſuperior to us; there can be no inconſiſtency in the permiſſion of the exerciſe of their powers. Again, had God ever intended that a miracle, ſhould be an immediate *end* to all debates in religion, he would have commanded us in his revelation, to look upon a miracle, as the immediate effect of his own power; nor would he ever have permitted that to paſs into the power of Satan. But there is no ſuch command; on the contrary he has acquainted us by his word, with the *power* and *craft* of evil ſpirits, and cautioned us againſt being deceived by them. So that the moſt that can be argued from hence is, That the permiſſion of evil ſpirits to do wonderful works, ought, indeed, to render us more careful and diligent in our enquiry into the proofs of every pretenſion to a *Divine Miſſion*; but does not carry in it the leaſt imputation againſt the Divine Juſtice and Goodneſs, becauſe we can't otherwiſe be impoſed on by them, than through our own negligence and partiality. As in the caſe of temptations; they are permitted as trials of our faith, and God is nevertheleſs eternally good. So miracles, which are the effect of the Devil's power, under God's permiſſion, are ſo many extraordinary temptations or trials, to draw away (if it were poſſible) the elect from the faith; yet God is juſt, who has provided a way for his ſervants to eſcape the Devil's wicked deſign. Conſequently, tho' God permits the Devil to do wonderful things, he does not prompt them to be deceived by them, we can't be deceived, except we are willing to forſake God, and follow the dictates of Satan; becauſe the doctrine taught by the Devil and his emiſſaries, are inconſiſtent with true *piety*, and in many things contrary to plain *morality*. Yet,

I admit, that in caſe an impoſtor ſhould ſtart up and boaſt himſelf againſt God, and confront the Divine Will with diabolical wonders in vindication of his own impious doctrines, without doubt, God would either reſtrain the power by which the impoſtor acts, or enable his own meſſengers to ſurpaſs him by ſuch extraordinary deeds, which he knows are out of the reach of evil ſpirits to imitate. This was the very caſe between Moſes and the Egyptian magicians, for though the magicians for a while imitated and rivalled the works done by Moſes the ſervant of the Lord, the moſt High God cauſed them to be ineffectual, and at laſt entirely reſtrained the power by which they acted, but made Moſes to triumph in his continued power to do miracles, and thereby proved to the ſpectators that Heaven itſelf decided the victory in his favour. And this neceſſarily brings me to conſider the deſign or uſe of miracles.

The deſign of miracles cannot be to prove or eſtabliſh the proofs of the Principles of *natural religion*, as the being of a God, his perfections and providence, and the difference between good and evil; becauſe all religion is to ſtand the teſt of our reaſon before we can be under any obligation to receive its dictates. So that the very ſuppoſition of a miracle implies, that our notions of God and his will are true, and therefore cannot be wrought to prove them ſo. But,

When mankind has loſt the ſenſe of theſe important principles and truths by a long continuance in deep ignorance and vice; as in the caſe of the Iſraelites, when God ſent Moſes to them in Egypt, or, when God is pleaſed to reveal to us other matters of great moment and conſequence to our happineſs; as he did in the perſon of his Son Jeſus Chriſt; it was neceſſary that ſuch an immediate meſſenger from God atteſted with the moſt eminent credentials of a Divine Miſſion, to preach the firſt and moſt neceſſary, though almoſt forgotten and forſaken principles of the Being of a God and his providence, and the obligations to virtue and goodneſs, as moſt certainly was the caſe of the Jewiſh nation at the time of our Saviour's manifeſtation to the world; or they could in no wiſe have deſerved the harſh appellation of *a generation of vipers*, &c So that the miracles are not a proof of the verity of thoſe principles, but of the Divine Miſſion of the preacher, to gain him authority and credit with his hearers.

Neither are miracles neceſſary as a farther teſtimony of the truth of a former revelation, ſufficiently atteſted by God to any ſerious and impartial enquirer; otherwiſe Abraham's anſwer to the rich man would have been impertinent, Luke xv. 19, &c. For the revelation by Moſes had been ſufficiently atteſted to be divine, and therefore it was unreaſonable to hope for new miracles to confirm it. An excellent leſſon to inſtruct us, that as ſuch means either by negligence or ſloth; through pride and obſtinate prejudice, will not ſee, or not acknowledge the evidence of the divine teſtimonials, which have been, we can't ſuppoſe any obligation, on the part of God, to work *new* miracles for a further teſtimony of the ſame evident truth. And we are to remember that God hath been pleaſed to order the circumſtances of religion, as that it ſhall be a matter of our own choice; and to cover it with ſome difficulties, that men may uſe care and diligence in ſearching both into its nature and evidence; that ſo their very believing may be an act of the greateſt reaſon ſupported by thoſe rational motives and inducements, which is naturally ſuited to convince and perſuade men. But if God, under a falſe notion of his goodneſs, muſt be ſuppoſed obliged to work *new* miracles to remove every inſignificant cavil againſt the ſtanding evidence of his holy religion, there can be no longer room for enquiry; all reaſon muſt be needleſs and abandoned; and God muſt neceſſarily work miracles continually, as often as man's pride and vanity demands them. But,

Miracles were abſolutely neceſſary to give a ſufficient credit and authority to our Lord's perſon and pretenſions; that to prove that he was the meſſenger of God, and was authorized by him to inſtruct and ſave the world by a *new religion*. For it would have been impoſſible ever to have perſuaded the Jews to abandon their religion actually inſtituted by God, and for which, on that ſame account they had the higheſt veneration without the moſt expreſs and clear warrant from God himſelf; or, to have prevailed with the Gentiles to abandon the altars of their deities, without ſome inconteſtible proofs that thoſe perſons acted by a Divine Miſſion, who preached to them *to turn from ſuch vanities*. But there could be no ſtronger proofs than miracles. Therefore,

The only *end* or *uſe* of miracles in my opinion, when they are the work of God or his ſervants, is, to confirm that perſon's miſſion from God, who comes in the name of the Almighty, and by his authority imparts a revelation of the Divine Will to mankind; Or, to convince men of the miſſion of his ſervants, and to ſecure the greater credit to the meſſage they deliver in his name, when oppoſed by the greateſt power of Satan. For, let his doctrines and precepts be never ſo excellent, they being within the reaſonable powers and faculties to be invented by man, would not in themſelves be a proper evidence of any perſons miſſion from God, but if theſe doctrines and precepts be ſupported by divine miracles, that would be a certain proof that the teacher, who doth them, ought to be eſteemed a meſſenger ſent from God. Now,

You may know that a miracle is *divine*, or done by the immediate aſſiſtance of God, or miniſtry of his Holy Angels, both with reſpect to the *things* wrought to the *perſon* who is ſaid to work the miracles, and to the *end* for which they are done. For,

Firſt, Since God cannot affect what is impoſſible, nor can be ſuppoſed to uſe little tricks like the cunning deceits of artful impoſtors, or any means that ſhould ſeem improbable or incredible to confirm the truth. So all things that are termed miracles of God muſt be in themſelves not only *poſſible*, but alſo probable, creditable and conſiſtent with the perfections of God, to inveſt himſelf in; and with his character, as governour of the world, to do, diſcovering ſomewhat of that almighty power, wiſdom and goodneſs, which neceſſarily belongs to the eternal Being.

To this I may add, that it is neceſſary for the things pretended to be miracles to be done openly before many and proper witneſſes, with that manifeſt ſincerity, openneſs and freedom, which becomes a good man, acting by a Divine Commiſſion. And the proof from hence will ſtill be more convincing, if they be *many* in number, and the perſon ſo working does enable others to do the ſame or greater in confirmation of the ſame end. And it muſt always be obſerved, that the teſtimony of theſe facts be as well conveyed to us with equal certainty or probability, as other paſt facts require to be attended with to gain our credit.

Secondly, The pretending to work miracles by a divine authority and miſſion, ſhould be in a full exerciſe of his reaſon and ſenſes; living in the fear of God, and of a good report for an unblameable and virtuous converſation; and preſerving an exact harmony and agreement in every thing that he delivers. For who can believe that God would make choice of madmen to deliver to the world the *words of ſobriety and truth*, or that he would ſend immoral and wicked men to eſtabliſh the practice of virtue and all goodneſs: neither can any one inſtructed of God deliver oppoſite and contradictory meſſages, no more than it is poſſible for the God of wiſdom and all knowledge to contradict himſelf.

Thirdly, We muſt enquire what purpoſes are intended to be anſwered by thoſe miracles pretended to be Divine, or what doctrines and precepts they are, for whoſe confirmation they are wrought; and then fix this, as an eternally true principle, That no miracles whatſoever, wrought in oppoſition to the principles of true reaſon and natural religion, can be from God.———Nor muſt we admit of his authority, who would introduce a falſe object, or a method of worſhip, unſuitable to the nature and perfections of the *one* true God, or attempt to diſprove the truth or doctrines of any former revelation, that was really from God. Becauſe, there can be no greater impoſſibility in nature than for the Supreme Being to commiſſion any perſon to teach and perſuade others, that he doth not exiſt; that there is no providence, nor future ſtate; and that there is no obligation to piety, juſtice, charity and the government of our paſſions. For it is as demonſtrable, that there *is a God*, as that we are alive, whoſe worſhip is founded on reaſons peculiar to himſelf, and can belong to none other, and whoſe revelation is calculated, "to lead men into juſt and becoming ſentiments of the Divine Being and perfections; to direct and appoint that method of worſhip that will be acceptable to himſelf; to recover men from their ignorance; to reform them from their vices, and to lead them into the practice of virtue and true goodneſs, by proper motives and arguments; for the general welfare of ſocieties, every one's particular happineſs in this life, and for their preparation for a better world hereafter." So that unleſs miracles are calculated and appointed to ſerve this end, the interpoſition of the Divine Providence for the confirmation of his will, they ought never to be acknowledged as any proof of a Divine Miſſion from the premiſes.

It may poſſibly be concluded, that I have fallen into that erroneous method of arguing, called a circle, by appealing for the Divinity of miracles, to the doctrines they confirm; and then proving the doctrines, by an appeal, to the Divinity of the miracles. Wherefore I anſwer, from the definition of a miracle, that the very doing of it argues the interpoſition or aſſiſtance of ſome ſuperior agent; and that the *end*, for which ſuch a miracle is done, evidently diſcovers the nature and diſpoſition of that Being, by whoſe influence it is performed. The doctrines prove, not the aſſiſtance of a ſuperior power, but whether the aſſiſtance be given by a good or bad one. The miracles prove, not the goodneſs of the doctrine, but that he who preaches the good doctrine ſo confirmed, acts by an authority ſuperior to his own. Conſequently neither of them ſeparately prove the Divine Miſſion; but where they both concur, they certainly prove, That the *miracle-worker* acts by the authority of ſome ſuperior, good and powerful Being, agreeable to the ſuperior power of God.

All which characters and marks are applicable to the Chriſtian Revelation; for, whether we conſider the miracles alone, or the perſon Jeſus Chriſt, or his Apoſtles that wrought them, or again the doctrine and precepts, which they were wrought to confirm: They will appear to be not only *poſſible*, *probable* and *conſiſtent* with the Divine Perfections, but alſo *many* in number, done *openly* in the ſight of many *creditable* and *proper* witneſſes, and conveyed down to us by *unexceptionable authority*. The perſon, Jeſus Chriſt, was ſuch a one, as moſt eminently anſwers all the characteriſticks of the ſecond rule above; and as for his doctrine it is the whole will of God: As you may plainly gather from the following ſhort account;

Jeſus went about all Galilee teaching in their ſynagogues, and preaching the Goſpel of the kingdom, and healing all manner of ſickneſs, and all manner of diſeaſe among the people: and his fame went throughout all Syria; and they brought unto him all ſick people, that were taken with divers diſeaſes, and torments, and thoſe which were poſſeſſed with devils, and thoſe that were lunatick, and thoſe that had the palſy, and he healed them, Matt. iv. 23, 24. Was this acting like an impoſtor? did he not go publickly *about Galilee healing?* was not his fame *ſpread* abroad? for what? for *healing*, &c. *he healed them.*

At Capernaum, *they brought unto him many that were poſſeſſed with devils; and he caſt out the ſpirit with his word, and healed all that were ſick,* Matt. viii. 16.

In his own city, in the ſight of the *ſcribes, he ſaid to the ſick of the palſy: Ariſe, take up thy bed, and go unto thine houſe.*

And he aroſe, and departed to his houſe.

But when the multitude ſaw it, they marvelled, and gloriſied God, Matt. ix. 6, 7, 8.

What did *Chriſt* ſay, and do, when the *Baptiſt*, who *in priſon had heard of the works of Chriſt, ſent to him two of his diſciples* to queſtion him? *Jeſus anſwered and ſaid unto them, go and ſhew John again thoſe things, which you do hear and ſee; the blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the Goſpel preached to them,* Matt. xi. 2—5.

Luke ch. vi. 17, 18, 19. *He came down* [from the mountain] *with them* [the twelve] *and ſtood in the plain, and the company of his diſciples, and a great multitude of people out of all Judea and Jeruſalem, and from the ſea-coaſt of Tyre and Sidon, which came to hear him, and to be healed of their diſeaſes, and they that were vexed with unclean ſpirits; and they were healed. And the whole multitude ſought to touch him; for there went virtue out of him, and healed them all.*

Did *Jeſus turn water into wine* in ſome private corner? John ii. Did he not do it at a *marriage-feaſt*, when many were gathered together, where the *ſervants*, the *governor*, and thoſe invited to the feaſt, were teſtimonies of what was done? And ſoon after that, when he went down to celebrate the *paſſover* at Jeruſalem, *in the feaſt-day, many believed in his name, when they ſaw the miracles, which he did,* John ii. 23.

There was a chief man of the Phariſees named Nicodemus, a ruler of the Jews; the ſame came to Jeſus by night, and ſaid unto him, Rabbi, we [I and the reſt of the nation] *know that thou art a teacher come from God: for no man can do theſe miracles, that thou doſt, except God be with him,* John iii. 1, 2.

Who can think that *Nicodemus*, a *Jew*, a *ruler* of the Jews, and a *Phariſee*, would have come with ſuch a ſtory in his mouth, to a private, ſkulking impoſtor? Truly, ſuch an example demands our aſſent to *Jeſus's miracles*, and that we ſhould ſay with him, *No man can do theſe miracles, which thou doſt, except God be with him.* Which puts me in mind of the doctrine Jeſus taught; it certainly had ſome effect on his auditory, by concurring with his miracles. He was a *preacher*, he was a *doctor*, he was a *maſter*; he was generally preaching before he wrought any miracle. But what was his doctrine?

Jeſus began to preach, and to ſay, Repent, for the kingdom of heaven is at hand, he taught *in the ſynagogues*, and preached *the Goſpel of the kingdom*, Matt. iv. 17. 23, &c.—— *He taught as one having authority*, Matt. vii. 29. —— *And when he was come into his own country, he taught them in their ſynagogues, inſomuch that they were aſtoniſhed, and ſaid, whence hath this man this wiſdom, and theſe mighty works?* and they repeated, *whence hath this man all theſe things?* Matt. xiii. 4, 56. You ſee here in the firſt place, Jeſus preached up *repentance*, a ſorrow for having offended a good God; which repentance, he in other places of the Evangeliſts is recorded to have taught by ſelf-abnegation or denial; love of God above all things; and of our neighbour as ourſelves; by bearing wrong, and afflictions with patience, by being juſt to all men; and not only by praying for the converſion of, but by forgiving our enemies. Such doctrine as this, could not conſiſt with the darkneſs, ſpite, and ſenſuality of Satan, who riots in luxury, hatred, and rapine. So, tho' it be granted, that Satan, or Beelzebub might, by himſelf, or his emiſſary, do ſuch ſigns and wonders; yet, I inſiſt on it, what I have in a preceding page urged, that he never could do them accompanied continually with ſuch a doctrine, ſubverting his own kingdom.

But why all this pains to prove the truth of what is in reality denied to be fact? Our Saviour's miracles were, ſay they, not *real*; they were only *chimeras, allegories.* If they had been real, the Jews would certainly have embraced his happy doctrine, ſeeing they had expected him, the Meſſiah ſo long; expected him every moment, the time of his advent being come, according to their Prophets, and the calculations therefrom by the Doctors of the law. Beſides, they expected to be made a mighty people, when the Meſſias came, to be freed by him from all *temporal* care, and eaſed of all concupiſcence to ſin, by his mediation. So that, in this life, they might live as in a Paradiſaical State of happineſs.

I have already produced a liſt of ſome paſſages from cotemporary authors, that do atteſt the miracles of our Saviour, but as thoſe hiſtorians are pretended to be intereſted in a falſe account, and as the Jews incredulity is urged againſt their reality, I ſhall here obſerve, that the Jews never doubted of the miracles recorded of Jeſus in the Goſpels, all that they ſaid or accuſed him of was, that he did them by ſome *bad art*, or *means*; I ſay, they never denied their appearance, and reality. Nay, the Goſpel facts have been acknowledged by thoſe to be true, whoſe temporal intereſt it has been to deny them. But they would ſay, *this man caſts out devils, by Beelzebub the prince of the devils,* Matt. xii. 24. the putting a wrong conſtruction on the manner or means did not diſprove, but confirms the reality of ſuch facts. They really confeſſed his actions were *above nature*, ſeeing they attributed them to a *more than natural*, tho' a wrong, Being. This is confeſſing the miracle. The Jews who ſaw, or heard of, the miracle of Jeſus curing the paralytic on the Sabbath-Day, never attacked it with the aſperſion of *a fallacy*, but they only cavill'd at his doing of it upon the *Sabbath-Day*, John v. 10. conſult what I have ſaid above, concerning the anſwer Chriſt gave to John the Baptiſt's meſſage; there you will ſee what miracles he did; how he openly profeſſed them to be wrought by him, under the noſes of the Jews, who would not only have immediately refuted and given them the lie, but would certainly have ſtoned him to death. He, in that anſwer, bids them *look* and *ſee* with their eyes the very facts, not hiſtorical hyperbols, and to *hear* nothing, that can be ſaid to have been exaggerated by ſelf-intereſted hiſtories; but what their own ears and eyes could then, at that preſent time hear, and ſee, ſulfilling. What would ſuch an anſwer avail him? what conviction could it have been to theſe diſciples, who were jealous of their maſter's, the Baptiſt's glory, if they had not heard and ſeen *real prodigies*, and ſuch as could no ways be excepted againſt?

Why did not the Phariſaical pride, flatly deny the fact of Lazarus's reſurrection from the dead? They would certainly, if it could have been done, diſproved ſuch a thorn in their ſide, ſuch a ſhort way would have ſaved them much trouble and credit. They granted his *miracle-working* power, but were, thro' ſpleen, reſolved to cut him off; for which purpoſe, *the chief prieſts and the Phariſees gathered a council and ſaid, what do we? For this man doth many miracles, if we let him thus alone, all men will believe in him, and the Romans ſhall come and take away both our place and nation*, John xi. 47. Here the ſynagogue confeſs the truth, the reality of his miracles, for they were ſubject to ſenſation to the underſtanding, to the eyes and ears; or, how could they, the Jews, be afraid, that *all men* would thereby be induced *to believe in him*. If they had not been real miracles, why did they not proceed againſt him as an impoſtor? It could not be for favour, becauſe they never ſhewed him any. It could not be thro' any temporal fear; for, he was poor and needy, who had not where to lay his head.

I don't now find it neceſſary to mention any more teſtimonies from the Evangeliſts, but ſhall confirm theſe already alledged, by the collation of ſome conceſſions and abſurdities which the Rabbinical tribe has been forced to eſpouſe, rather than acquieſce in the evidence of theſe miracles, which they would not deny. They then pretend that Jeſus Chriſt found a certain inſcription of the name of God, which he either tranſcribed for uſe, or committed to his memory, ſo that as oft as he ſhould, or did pronounce this marvellous name, every thing jumpt up at his pleaſure, as if God was preſent to ſay the word. What ſtuff! what fables! what a heap of nonſenſe and contradiction! nothing of it is likely, and much leſs capable of deſtroying the veracity and reality of our Saviour's miracles.

Can it be thought that the Jews would ever expoſe their ignorance in ſuch wretched terms, if the facts they would conceal or invalidate were only imaginary facts? If they had queſtioned the reality of the facts, I mean the miracles wrought by Jeſus Chriſt, their only way would have been reſolutely to deny them? To explain what is not, is to play with the wind; and to hazard the real belief of any thing, which we know to be falſe, by endeavouring to ſubvert it with ſuch far-fetch'd and nonſenſical explications, is the height of ſtupidity and madneſs: But this was the procedure of the Jews aginſt our Saviour's miracles, they acknowledged the reality of the facts, and could not tell how to avoid their evidence; therefore they ſaw his miracles and believed them to be true, which was to be proved.

But why ſo great propenſity and deſire to avoid the evidence of theſe miracles, which were wrought among 'em by Jeſus Chriſt? They, as it is objected above, longed for the coming of the Meſſiah, of whom it was propheſied he ſhould do ſuch extraordinary and miraculous things.

The motive is flagrant, if we do only conſider theſe two things, firſt, the nature of the Jewiſh nation and law, which deſired nothing more, and propoſed no further reward than *temporal benefits*, and ſecondly, the ſtate of the Jewiſh nation at the time Jeſus did theſe things, which then had loſt all its power, authority and magiſtracy: "the ſceptre was gone from Juda, and the government was taken from the elders of the nation." The *Sanhedrim* was diſſolved and its members, that aforetime had been abſolute, were levelled with the other doctors of their law; and the power of life and death was devolved to the Roman governor.

Here, in the firſt place we muſt look upon the affections of theſe people. Their affections were to live grand in this world; their only object was temporal gain. Secondly, Let us conſider, whether the perſon of Jeſus Chriſt, or his doctrine, which he daily preached among them were agreeable to theſe affections. He preached up pennance, ſelf-reſignation, contempt of the world, and the love of God above all things.

Thus we ſee from the poſture of the Jewiſh ſtate, and their worldly affections, that it was not to their purpoſe to acknowledge Jeſus for the Meſſiah. The reduction of their power, and their vanity made them wreſt the prophecies, which in their proſperity they had rightly interpreted, to what ſuited beſt their *preſent* purpoſe, this made them overlook the *poverty* of Jeſus Chriſt the true Meſſiah, and look for ſome other that ſhould renew and encreaſe their ancient ſplendor that ſhould ſubject every nation to their yoke, and heap up *riches* to the houſe of Jacob; that ſhould be a warrior and a temporal conqueror, ſubduing the Gentiles with a ſtrong army. I ſay, the Jews, who exceeded all others in pride and ſenſuality, who expected to be exalted above the heathen, and to reign victorious on the earth under the banner of the *Meſſiah*, did loſe nothing of thoſe expectations, ſo much the more deſirable and coveted, under ſuch circumſtances, as I have ſhewn their nation lay under. Theſe diſpoſitions and affections baniſhed the thoughts of an *humble*, *meek*, and *poor Meſſiah*; who was manifeſted in the fleſh under an humble and low condition; eſteemed no more than the ſon of a carpenter; who neither promiſed grandeur, nor worldly goods to his followers, who was free from pride, auſtere, and reſerved the execution of his promiſes, which were really conſolative and majeſtick, to the next world. Thus we ſee the Jews were naturally inclined to abhor whatever had the appearance of poverty or humility: No wonder then why they remain'd obſtinate at Chriſt's preaching and miracles. Nay, Chriſt had not fulfilled all the prophecies, he had not been the *Meſſiah*, had the Jews been otherwiſe than obſtinate, for *he alone is the Meſſiah, in whom alone all the prophecies concerning the Meſſiah agree*; but the *obſtinacy* and *blindneſs* of the *Jews* was *one* of theſe prophecies, it was then neceſſary in proving *Jeſus* to be the *Meſſiah*, that they ſhould disbelieve his perſon, though they acknowledged his miracles, for that is *obſtinacy*, &c. Deut. xxviii. 15, *&c.* and xxxii. 28, 29. Pſal. xvii. 44. and lxviii. 24, *&c.* Wiſ. ii. 21, 22. Iſa. i. 3, 4. and v. 13. and vi. 8, *&c.* and xxix. 9, *&c.* and xlii. 19, *&c.* Jer. v. 21, *&c.* And,

I hope it will appear from the premiſes, That the miracles wrought by Jeſus Chriſt and his Apoſtles, in confirmation of the Chriſtian Religion, were *real* and *true* miracles, effected by the aſſiſtance of a Divine Superior Being. For,

The characters of theſe miracle-workers can no ways be attainted with any deceitful ſubtilety, or breach of morality; and the doctrine, which they taught and confirmed with their miracles, and for which they laid down their lives, inſtructs us in the belief of a God and his providence; of a future ſtate wherein every one ſhall receive a reward or puniſhment according to their deeds; teaches us the ſpiritual nature of God, and that the worſhip of the heart and ſpirit is moſt acceptable to him; that men thereby may be recovered from their idolatry, and brought back to the worſhip of the one only living and true God, and to the practice of that duty, which is owing to each other. By which means we ſhould learn to obſerve and practice whatſoever things are *true*, *honeſt*, *juſt*, *pure*, *lovely*, *of good report*, *virtuous*, and *praiſe-worthy* And to mortify every inordinate affection and evil habit within ourſelves, and to attain to thoſe excellent diſpoſitions of mind, by which, we, here on earth, may reſemble God, become moſt uſeful in life, and beſt prepared for future happineſs. In a word, the doctrine of Chriſtianity, which they taught, eſtabliſheth the practice of theſe two great duties, *The love of God*, and *the love of our neighbour*, which is both reaſonable, and plain, and eaſy enough to be underſtood; founded upon the *reaſon* and *nature* of things, and tending manifeſtly to make man better in themſelves, more uſeful to others, and more acceptable to God. So that,

I conclude, that as there is nothing in the *nature* of the *Chriſtian Religion*, that hath the leaſt tendency to prove its being an impoſture; but, on the contrary, is calculated, to ſerve the nobleſt ends and purpoſes: So its being confirmed by ſuch wonderful works, I ſay, by ſo numerous and great miracles, ſufficiently argues its Divine Original; and that, therefore, theſe doctrines and miracles together carry with them an indiſpenſible obligation on all men, who are capable of underſtanding the nature of ſuch evidences, on which *Chriſtianity* is founded, both believe and obey it.

As it cannot be expected, neither was it intended in this Diſſertation, which is already of a great length, to treat of the miracles of Jeſus Chriſt, *&c.* any further than to evince, that he did work *real* and *true* miracles: But care ſhall be taken to bring the ſtrongeſt evidences for each miracle wrought by Chriſt and his Apoſtles, in their proper and diſtinct places as they occur in the Goſpels and Acts of the Apoſtles.

Ver. 2. *And behold, there came a leper, and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean.* 3. *And Jeſus put forth his hand and touched him, ſaying, I will; be thou clean. And immediately his leproſy was cleanſed.*] This is the firſt miracle Matthew records that Jeſus did, when he was come down from the mountain: But I ſhall refer you for its particular proof to Luke v. 12.

Ver. 4. *And Jeſus ſaith unto him, See thou tell no man.*] We have the like prohibition in this ſame Goſpel, Matt. ix. 30. and xii. 16. as alſo in Mark v. 43. And I apprehend the cauſe thereof to be, That Chriſt inſtructs us to be more attentive to the precepts of his doctrine, than amazed at his miracles. For as miracles for the moſt part, produce little more than vain effects of admiration, did rather hinder thoſe, who terminated their expectations in ſome corporeal favours, they expected to receive from them, than forward them in the attainment of the chief end of Chriſt's manifeſtation in the fleſh, which was the eternal ſalvation of our ſouls.

Ver. 5. *Capernaum.*] This was a city in the land of Judea. It lay eaſtward from Jeruſalem, on the borders of the lake Genezareth, not far from Bethſaida. Adamnanus ſaith, that it extended itſelf from weſt to eaſt, covered with a mountain on the north, and waſhed with the lake of Tiberias on the ſouth. This was the principal place of our Saviour's abode, during the three years of his preaching. He wrought many miracles here alſo; but the inhabitants received little benefit from his miniſtry, which brought upon them many of his reproaches, telling them, that though they were exalted unto Heaven, they ſhould be brought down into hell, *&c.* Matt. xi. 23. Here alſo Chriſt called Matthew, and invited him to follow him.

—*There came unto him a centurion's ſervant.*] This miraculous account, as far as ver. 14. being repeated with ſome other circumſtances in Luke vii. 1, *&c.* I ſhall refer my reader to that place for my Annotations.

Ver. 14. *And when Jeſus was come into Peter's houſe, he ſaw his wife's mother,* &c.] See Mark i. 29, *&c.*

Ver. 16 ——*They brought unto him many that were poſſeſſed with Devils,* &c.] See Mark i. 32, *&c.*

Ver. 19.——*I will follow thee whitherſoever thou goeſt,* &c.] See all this account to ver. 23. in Luke ix. 57, *&c.*

Ver. 22.——*Let the dead bury their dead.*] Some at firſt ſight may be ſo weak to infer from theſe words, that the diſciples of Chriſt are not permitted to perform their *parentalia*, the laſt duty of a child to his natural parent; by which the heathen world endeavoured moſt to demonſtate their affections to thoſe, from whom they had themſelves received life. But,

Theſe words are far from ſuch a prohibition of a natural duty: They plainly regard the ſpiritual death of the ſoul; for all men by nature are ſpiritually dead in ſin, as appears from theſe texts, Luke xv. 24—32. John v. 25. Rom. vi. 13. 2 Cor. v. 14. Eph. ii. 1. and v. 14. Coloſſ. xi. 13. and Rom. iii. 23. v. 12. And then the ſenſe will be, Let thoſe who do not obey my word, but are enthralled in the bondage of ſin, and are dead unto righteouſneſs, take care to bury this their brother, who is dead before he has been regenerate from the corruption of Adam's ſin. For if thou wilt not follow me in the regeneration, thou canſt have no part with me.

Ver. 23. to 28. *And when he was entered into a ſhip,* &c.] See Mark iv. 35. to the end of the chapter.

Ver. 28, &c. *And when he was come to the other ſide into the country of the Gadarenes,* &c.] See Mark v. 1, *&c.* and Luke viii. 26—39.

CHAP. IX.

2 *Chriſt curing one ſick of the palſie,* 9 *calleth Matthew from the receit of cuſtom,* 10 *eateth with publicans and ſinners,* 14 *defendeth his diſciples for not faſting,* 20 *cureth the bloody iſſue,* 23 *raiſeth from death Jairus daughter,* 27 *giveth ſight to the blind men.* 32 *healeth a dumb man poſſeſſed of a devil,* 36 *and hath compaſſion of the multitude.*

AND he entred into a ſhip, and paſſed over, and came into his own city.

2 And behold, they brought to him a man ſick of the palſie, lying on a bed: and Jeſus ſeeing their faith, ſaid unto the ſick of the palſie, Son, be of good cheer, thy ſins be forgiven thee.

3 And, behold certain of the ſcribes ſaid within themſelves, This man blaſphemeth.

4 And Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts?

5 For whether is eaſier to ſay, Thy ſins be forgiven thee? or to ſay, Ariſe and walk?

6 But that ye may know that the ſon of man hath power on earth to forgive ſins (then ſaith he to the ſick of the palſie) Ariſe, take up thy bed, and go unto thine houſe.

7 And he aroſe, and departed to his houſe.

8 But when the multitude ſaw *it*, they marvelled, and glorified God, which had given ſuch power unto men.

9 ¶ And as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receit of cuſtom: and he ſaith unto him, Follow me. And he aroſe, and followed him.

10 ¶ And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many publicans and ſinners came and ſat down with him and his diſciples.

11 And when the Phariſees ſaw *it*, they ſaid unto his diſciples, Why eateth your maſter with publicans and ſinners?

12 But when Jeſus heard *that*, he ſaid unto them, They that be whole need not a phyſician, but they that are ſick.

13 But go ye and learn what that meaneth, I will have mercy, and not ſacrifice: for I am not come to call the righteous, but ſinners to repentance.

14 ¶ Then came to him the diſciples of John, ſaying, Why do we and the Phariſees faſt oft, but thy diſciples faſt not?

15 And Jeſus ſaid unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom

ſhall be taken from them, and then ſhall they faſt.

16 No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worſe.

17 Neither do men put new wine into old bottles: elſe the bottles break, and the wine runneth out, and the bottles periſh: but they put new wine into new bottles, and both are preſerved.

18 ¶ While he ſpake theſe things unto them, behold, there came a certain ruler and worſhipped him, ſaying, My daughter is even now dead: but come and lay thy hand upon her, and ſhe ſhall live.

19 And Jeſus aroſe, and followed him and *ſo did* his diſciples.

20 ¶ (And behold a woman which was diſeaſed with an iſſue of blood twelve years, came behind *him*, and touched the hem of his garment.

21 For ſhe ſaid within her ſelf, If I may but touch his garment, I ſhall be whole.

22 But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour)

23 And when Jeſus came into the rulers houſe, and ſaw the minſtrels, and the people making a noiſe,

24 He ſaid unto them, Give place, for the maid is not dead, but ſleepeth. And they laughed him to ſcorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid aroſe.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jeſus departed thence two blind men followed him, crying, and ſaying, Thou ſon of David, have mercy on us.

28 And when he was come into the houſe, the blind men came to him: and Jeſus ſaith unto them, Believe ye, that I am able to do this? They ſaid unto him, Yea, Lord.

29 Then touched he their eyes, ſaying, According to your faith, be it unto you.

30 And their eyes were opened, and Jeſus ſtraitly charged them, ſaying, See that no man know *it*.

31 But they, when they were departed, ſpread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man poſſeſſed with a devil.

33 And when the devil was caſt out, the dumb ſpake: and the multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael.

34 But the Phariſees ſaid, He caſteth out the devils through the prince of the devils.

35 And Jeſus went about all the cities and villages, teaching in their ſynagogues, and preaching the goſpel of the kingdom, and healing every ſickneſs, and every diſeaſe among the people.

36 ¶ But when he ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted, and were ſcattered abroad, as ſheep having no ſhepherd.

37 Then ſaith he unto his diſciples, The harveſt truly *is* plenteous, but the labourers *are* few.

38 Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt.

Chap. ix. This chapter is a continuation of ſeveral miracles, which Matthew witneſſeth were done by Chriſt. But as they have been related more circumſtantially by ſome other Evangeliſts, I ſhall now only refer you to thoſe places where I intend to be more particular in their examination. Therefore,

Ver. 2. *They brought to him a man ſick of the palſy,* &c.] See this account in Mark ii. 3, *&c.* to 13.

Ver. 9. — *He ſaw a man named Matthew*, &c.] This is the Evangeliſt Matthew, or as Mark calls him, *Levi the ſon of Alpheus*, ch. ii. 14. conſult the introduction or argument prefixed to this Goſpel, and Mark ii. 14—18.

Ver. 14. — *Why do the Phariſees faſt oft*, &c.] See Luke v. 33. to the end.

Ver. 18. — *Behold, there came a certain ruler*, &c.] See Mark v. 22, *&c.*

Ver. 20. — *Behold, a woman which was diſeaſed with an iſſue of blood twelve years*, &c.] See Mark v. 24. to 35.

Ver. 32. — *Behold, they brought to him a dumb man poſſeſſed with a devil*, &c.] See Luke xi. 14—27.

Ver. 37, and 38. Theſe two verſes are ſpoken by Chriſt by way of parable, which kind of ſpeech being very frequently met with in the Sacred Book, it will be proper to give you ſome general account of them, before we proceed any further. Therefore,

Let it be obſerved, That Chriſt and his forerunner John in their parabolical diſcourſes were wont to allude to things preſent. The old Prophets, when they would deſcribe things emphatically, did not only draw parables from things which offered themſelves, as from the rent of a garment, 1 Sam. xv. from the ſabbatic year, Iſa. xxxvii. from the veſſels of a potter, Jer. xviii, *&c.* but alſo when ſuch fit objects were wanting, they ſupplied them by their own actions, as by rending a garment, 1 Kings xi. by ſhooting, 2 Kings xiii. by making bare their body, Iſa. xx. by impoſing ſignificant names to their ſons, Iſa. viii. Hoſ. i. by hiding a girdle in the bank of Euphrates, Jer. xiii. by breaking a potter's veſſel, Jer. xix. by putting on fetters and yokes, Jer. xxvii. by binding a book to a ſtone, and caſting them both into Euphrates, Jer. li. by beſieging a painted city, Ezek. iv. by dividing hair into three parts, Ezek. v. by making a chain, Ezek. vii. by carrying out houſhold-ſtuff like a captive and trembling, Ezek. xii, *&c.* By ſuch kind of types the Prophets loved to ſpeak. And Chriſt being endued with a nobler prophetic ſpirit than the reſt, excelled alſo in this kind of ſpeaking, yet ſo as not to ſpeak by his own actions, that was leſs grave and decent, but to turn into parables ſuch things as offered themſelves. So here in this text on Matthew, ix. 37. and again, in John iv. 35. On occaſion of the harveſt approaching, he admoniſhed his diſciples once and again of the ſpiritual harveſt. Seeing the lilies of the field, he admoniſhes his diſciples about gay clothing, Matt. vi. 28. In alluſion to the preſent ſeaſon of fruits, he admoniſhes his diſciples about knowing men by their fruits, Matt. vii. 16. In the time of the paſſover, when trees put forth leaves, he bids his diſciples *learn a parable from the fig-tree: when its branch is yet tender and putteth forth leaves, ye know that ſummer is nigh*, &c. Matt. xxiv. 32. Luke xxi. 29. The ſame day, alluding both to the ſeaſon of the year and to his paſſion, which was to be two days after, he formed a parable of the time of fruits approaching, and the murdering of the heir, Matt. xxi. 33. Alluding at the ſame time, both to the money-changers whom he had newly driven out of the temple, and to his paſſion at hand; he made a parable of a nobleman going into a far country to receive a kingdom and return, and delivering his goods to his ſervants, and at his return condemning the ſlothful ſervant becauſe he put not his money to the exchangers, Matth. xxv. 14. Luke xix. 12. Being near the temple where ſheep were kept in folds to be ſold for the ſacrifices, he ſpake many things parabollically of ſheep, of the ſhepherd, and of the door of the ſheepfold; and diſcovers that he alluded to the ſheepfolds which were to be hired in the market-place, by ſpeaking of ſuch folds as a thief could not enter by the door, nor the ſhepherd himſelf open, but a porter opened to the ſhepherd, John x. 1, 3. Being in the mount of Olives, Matth. xxxvi. 30. John xiv. 31. A place ſo fertile that it could not want vines, he ſpake many things myſtically of the husbandman, and of the vine and its branches, John xv. Meeting a blind man, he admoniſhed of ſpiritual blindneſs, John ix. 39. At the ſight of little children, he deſcribed once and again the innocence of the elect, Matth. xviii. 2. xix. 13. Knowing that Lazarus was dead and ſhould be raiſed again, he diſcourſed of the reſurrection and life eternal, John xi. 25, 26. Hearing of the ſlaughter of ſome whom Pilate had ſlain, he admoniſhed of eternal death, Luke xiii. 1. To his fiſhermen he ſpake of fiſhers of men, Matt. iv. 10. and compoſed another parable about fiſhes, Matt. xiii. 47. Being by the temple, he ſpake of the temple of his body, John ii. 19. At ſupper he ſpake a parable about the myſtical ſupper to come in the kingdom of Heaven, Luke xiv. On occaſion of temporal food, he admoniſhed his diſciples of ſpiritual food, and of eating his fleſh and drinking his blood myſtically, John vi. 27——53. When his diſciples wanted bread, he bade them beware of the leaven of the Phariſees, Matt. xvi. 6. Being deſired to eat, he anſwered that he had other meat, John iv. 31. In the great day of the feaſt of tabernacles, when the Jews, as their cuſtom was, brought a great quantity of waters from the river Shiloah into the temple, Chriſt ſtood and cried, ſaying, *If any man thirſt let him come to me and drink. He that believeth in me, out of his belly ſhall flow rivers of living water*, John vii. 37. The next day, in alluſion to the ſervants, who by reaſon of the ſabbatical year were newly ſet free, he ſaid, *If ye continue in my word, the truth ſhall make you free.* Which the Jews underſtanding literally with reſpect to the preſent manumiſſion of ſervants, anſwered, *We be Abraham's ſeed, and were never in bondage to any man: how ſayeſt thou, ye ſhall be made free?* John viii. They aſſert their freedom by a double argument: Firſt, becauſe they were the ſeed of Abraham, and therefore newly made free, had they been ever in bondage; and then, becauſe they never were in bondage. In the laſt paſſover, when Herod led his army through Judea againſt Aretas king of Arabia, becauſe Aretas was aggreſſor and the ſtronger in military forces, as appeared by the event; Chriſt alluding to that ſtate of things, compoſed the parable of a weaker king leading his army againſt a ſtronger who made war upon him, Luke xiv. 31. And I doubt not but divers other parables were formed upon other occaſions, the hiſtory of which we have not.

CHAP. X.

1 Chriſt ſendeth out his twelve Apoſtles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them againſt perſecutions, 40 and promiſeth a bleſſing to thoſe that receive them.

AND when he had called unto him his twelve diſciples, he gave them power *againſt* unclean ſpirits, to caſt them out, and to heal all manner of ſickneſs, and all manner of diſeaſe.

2 Now the names of the twelve apoſtles are theſe; The firſt, Simon, who is called Peter, and Andrew his brother, James *the ſon* of Zebedee, and John his brother.

3 Philip, and Bartholomew, Thomas, and Matthew the publican, James *the ſon* of Alpheus, and Labbeus, whoſe ſirname was Thaddeus.

4 Simon the Canaanite, and Judas Iſcariot, who alſo betrayed him.

5 Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.

6 But go rather to the loſt ſheep of the houſe of Iſrael.

7 And as ye go, preach, ſaying the kingdom of heaven is at hand.

8 Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils: freely ye have received, freely give.

9 Provide neither gold, nor ſilver, nor braſs in your purſes.

10 Nor ſcrip for your journey, neither two coats, neither ſhoes, nor yet ſtaves: (for the workmen is worthy of his meat.)

11 And into whatſoever city or town ye ſhall enter, enquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an houſe, ſalute it.

13 And if the houſe be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whoſoever ſhall not receive you, nor hear your words: when ye depart out of that houſe, or city, ſhake off the duſt of your feet.

15 Verily I ſay unto you, It ſhall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city.

16 ¶ Behold, I ſend you forth as ſheep in the midſt of wolves: be ye therefore wiſe as ſerpents, and harmleſs as doves.

17 But beware of men, for they will deliver you up to the councils, and they will ſcourge you in their ſynagogues.

18 And ye ſhall be brought before governors and kings for my ſake, for a teſtimony againſt them and the Gentiles.

19 But when they deliver you up, take no thought how or what you ſhall ſpeak, for it ſhall be given you in that ſame hour what ye ſhall ſpeak.

20 For it is not ye that ſpeak, but the Spirit of your Father which ſpeaketh in you.

21 And the brother ſhall deliver up the brother to death, and the father the child: and the children ſhall riſe up againſt *their* parents, and cauſe them to be put to death.

22 And ye ſhall be hated of all men for my names ſake: but he that endureth to the end ſhall be ſaved.

23 But when they perſecute you in this city, flee ye into another: for verily I ſay unto you, ye ſhall not have gone over the cities of Iſrael till the Son of man be come.

24 The diſciple is not above *his* maſter, nor the ſervant above his lord.

25 It is enough for the diſciple that he be as his maſter, and the ſervant as his lord: if they have called the maſter of the houſe Beelzebub, how much more ſhall *they call* them of his houſhold?

26 Fear not them therefore: for there is nothing covered, that ſhall not be revealed; and hid, that ſhall not be known.

27 What I tell you in darkneſs, *that* ſpeak ye in light: and what you hear in the ear, *that* preach ye upon the houſe-tops.

28 And fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell.

29 Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your father.

30 But the very hairs of your head are all numbred.

31 Fear ye not therefore, ye are of more value than many ſparrows.

32 Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven.

33 But whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven.

34 Think not that I am come to ſend peace on earth: I came not to ſend peace, but a ſword.

35 For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter-in-law againſt her mother-in-law.

36 And a mans foes *ſhall be* they of his own houſhold.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth ſon or daughter more than me, is not worthy of me.

38 And he that taketh not his croſs, and followeth after me, is not worthy of me.

39 He that findeth his life, ſhall loſe it: and he that loſeth his life for my ſake ſhall find it.

40 ¶ He that receiveth you, receiveth me; and he that receiveth me, receiveth him that ſent me.

41 He that receiveth a prophet in the name of a prophet, ſhall receive a prophets reward; and he that receiveth a righteous man, in the name of a righteous man, ſhall receive a righteous mans reward.

42 And whoſoever ſhall give to drink unto one of theſe little ones, a cup of cold water only, in the name of a diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.

Ver. 1. *He gave them power againſt unclean ſpirits, to caſt them out, and to heal all manner of ſickneſs, and all manner of diſeaſe.*] ἐξουσία πνευμάτων, here is *genitivus objecti*, ſay Grammarians; power of unclean ſpirits, being put for power over, or againſt them. So βλασφημία τοῦ πνεύματος, Matt. xii. 31. is expounded, ver. 32. *blaſphemy againſt the Holy Ghoſt*; ſee Iſa. iii. 14. Joel iii. 19. 1 Cor. ix. 12. But that which chiefly is to be obſerved here, is this, that Chriſt here delegates power to the Apoſtles, and afterwads to the ſeventy diſciples, Luke x. 9, 17. and after his reſurrection to Believers in the general, to do this in his name, Mark xvi. 17, 18. And tho' the Apoſtles were not at preſent impowered to impart theſe gifts to others, yet after our Lord's reſurrection they were enabled to do it, by baptizing, and laying their hands upon them; which is ſo eminent a demonſtration of the truth of Chriſtian faith, as hath no parallel in any hiſtory, excepting that of Moſes, who *laid his hands upon Joſhua, and he was filled with the ſpirit of wiſdom*, Deut. xxxiv. 9. and of Eliſha, on whom the *ſpirit of Elijah* reſted, 2 Kings ii. 15. Tho' this was done, not by any power they had to communicate to others the virtue which reſided in them, but in the caſe of Joſhua by the particular command of God, Numb. xxvii. 19, 20. and in the caſe of Eliſha by the will of God; and was a ſignal confirmation that they were both Prophets ſent by God; and much leſs was it done, as here, by invocation of their names. For among all the accounts the heathens have given us of their famous magicians, and workers of wonders, there is not one to be found, who ever pretended to a power to delegate their virtue to others, or to impart their power to them, upon the invocation or uſing of their names, or belief of their doctrine. And hence Arnobius, having ſummed up the miracles our Saviour did, adds, that he not only did them by his power, *Verum quod erat ſublimius multos alios experiri & facere ſui nominis cum adjectione permiſit*, "but permitted many others to do them, by invocation of his name; nor did he any of thoſe miracles which raiſed aſtoniſhment in others, which he enabled not his little ones, but even ruſticks to perform. And then he triumphs over the heathens thus, "What ſay you, Oh ye ſtiff and incredulous minds?" *Alicuine mortalium Jupiter ille Capitolinus hujuſmodi poteſtatem dedit?* "Did ever that Jupiter whom ye Romans worſhip in the capitol, give the like power to any mortal?" and then he concludes this to be the evidence of a true Divine Power, "for to tranſcribe your miraculous power to a man, *and* to give authority and ſtrength to a creature, to do that which you alone can do, *ſupra omnia ſitæ eſt poteſtatis, continentiſque ſub ſeſe eſt rerum omnium cauſas,* "is an evidence of one who hath power over all, and hath the cauſes of all things at his beck." Arnob. adv. Gentes l. 1. p. 30, 31.

Ver. 2. *Firſt Simon.*] It is the obſervation of many of the fathers, Cyprian Ep. 71. Baſil. de judicio, Dei. Hillar. in Matt. Theoph. in loc. and interpreters here, that Simon is here reckoned the firſt of the Apoſtles; not as being ſo in dignity, but as being firſt called; for which ſee Mark i. 16. Matt. iv. 18. And therefore this word is omitted both by St. Mark, ch. iii. 16. and St. Luke, ch. vi. 14. which ſure they would not have done, had they imagined it to be ſo remarkable, for eſtabliſhing St. Peter's monarchy, as the Papiſts do.

Ver. 6. *But go rather to the loſt ſheep of the houſe of Iſrael.*] He calls all Iſrael ſheep, tho' they were not obedient to the voice of the ſhepherd, as being all God's choſen people; he calls them loſt ſheep, becauſe they were in ſo great peril of being loſt and ruined by the ignorance and wickedneſs of their guides; ſo Pſal. cxix. 176. Iſa. liii. 6. Jer. l. 6. To them the Apoſtles are firſt ſent, becauſe they were *children of the kingdom,* Matt. viii. 12. to whom the promiſe of the Meſſiah was made, Gen. xvii. 1. and the adoption and promiſes eſpecially belonged, Rom. ix. 4. Whence the Apoſtle ſaith, the Goſpel ought firſt to be preached to them, Acts xiii. 46. They who by *ſheep* here, underſtand the *elect by a ſecret decree of God,* muſt, contrary to the tenor of the New Teſtament, make Chriſt and his Apoſtles to be ſent to none, who rejected the Goſpel; yea, they make Chriſt ſend his Apoſtles to them, whom they could never find; it being not poſſible for them, without a revelation, to know who were thus *the elect of God.*

Ver. 8. *Raiſe the dead.*] Dr. Mills here notes, That theſe words are wanting in many Manuſcripts; and, becauſe the Apoſtles raiſed none from the dead before Chriſt's reſurrection, he conjectures, that they have been added to the text: But, againſt this imagination, let it be noted, That theſe words are to be found in the Vulgar, Syriack, Arabick, and Ethiopick Verſions, and left out only in the later Verſion of the Perſick; and the argument which he and Grotius, uſe for the excluding theſe words from the text, would exclude alſo the *cleanſing of the lepers,* for we read of none cleanſed by them in that interval: But it is to be obſerved, that the words in this chapter reach to their miſſion after Chriſt's reſurrection, and many of them were not fulfilled before: For then only was it, that they were *brought before councils, and ſcourged in the ſynagogues, and brought before kings and governors, for Chriſt's ſake,* ver. 17, 18. then only was *the ſpirit given them, to teach them how to ſpeak,* ver. 19, 20. then were they *hated of all men for his name.* Note therefore, that there was a double miſſion of the Apoſtles. The

1ſt, Was to the Jews only, excluſively to the Gentiles, and Samaritans, ver. 5. and thus they were ſent, *two and two,* Mark vi. 7. to go thro' the cities and villages of Iſrael to preach, ſaying, *the kingdom of Heaven is at hand,* here ver. 7—23. Luke ix. 5, 6. which miſſion they compleated before our Saviour's death, Luke ix. 10—22—35. and in this they were only impowered to *heal diſeaſes, and to caſt out Devils,* Matt. x. 1. Mark vi. 7—13. Luke ix. 1, 2. But,

2dly, They had a ſecond miſſion after our Lord's reſurrection conceived in theſe words, *as my father ſent me, ſo ſend I you,* John xx. 21. And this was to be executed after the deſcent of the Holy Ghoſt upon them, by being *his witneſſes in Jeruſalem, and all Judea and Samaria, and to the utmoſt ends of the earth,* Acts i. 8. And to this miſſion relates this commiſſion, *to cleanſe the lepers, and to raiſe the dead;* for, beſides the many things already mentioned, which cannot poſſibly relate to their firſt miſſion; moſt of the things mentioned in this chapter, are the very things ſpoken in our Lord's prediction of the deſtruction of Jeruſalem, and are there mentioned as things to be done then, Matth. xxiv. 9. And theſe words, ver. 22. *He that endures to the end, ſhall be ſaved,* are the very words which Chriſt uſeth, when he ſpeaks of the deſtruction of the Jewiſh polity, Matt. xxiv. 13. Mark xiii. 13. and therefore it is obſervable, That St. Mark and Luke, who relate only what appertained to their firſt miſſion, ſpeak nothing, in the chapters mentioned, of their commiſſion *to cleanſe the lepers,* or *to raiſe the dead;* or, from ver. 15, to 31. as knowing, that theſe things belonged to their ſecond miſſion.

——*Freely you have received, freely give.*] Tho' theſe words are by latter Fathers extended to both the Sacraments, according to thoſe words of Tertullian, *Nulla res Dei pretio conſtat,* "We receive nothing for the things of God;" yet, from the connection of them with the commiſſion given to *cure diſeaſes, caſt out Devils, and raiſe the dead;* and from the words of Irenæus, l. 2. c. 57. ſaying, "The Church did all theſe miracles, neither ſeducing any man, nor taking money for them, for as ſhe hath received them freely of God, ſo ſhe freely miniſters them," I ſay, from theſe things it is evident, that theſe words only relate to the diſpenſing of *miraculous gifts,* and they aſſuredly do wreſt, and very much abuſe them, who plead from them againſt the maintenance of the *miniſtry.* For, 1. Chriſt ſending the Seventy on the ſame errand, and inveſting them with the ſame power, bids them "into whatſoever houſe they entred, to eat and drink what was ſet before them, becauſe the labourer was worthy of his hire," Luke x. 7. And many of the Apoſtles, when executing this commiſſion, even the brethren of our Lord, and Cephas, did ſo, 1 Cor. ix. 4, 5. St. Paul alſo, who did not uſe this liberty, not only juſtifies his right to do ſo, but requires them who are "taught the Word, to communicate to him that teacheth in all good things," Gal. vi. 6. ſee the note there; and pronounceth him that "labours in the Word and doctrine, worthy of double honour, *that is,* maintenance; *and ſaith,* the Lord hath ordained, that they who preach the Goſpel, ſhould live of of the Goſpel," 1 Cor. ix. 14

Ver. 10. *Nor yet ſtaves.*] That the reading of Theophylact, and many MSS. *μηδὲ ῥαβδὸς, nor ſtaves,* is the true reading, is evident from Mark vi. 8. Luke ix. 3. where they are permitted to carry *one ſtaff.* And by this precept, our Lord taught them, when they were employed in his ſervice, to depend upon his providence for the proviſion of what they wanted; and therefore, he ſpeaks thus to them, "When I thus ſent you forth, lacked ye any thing?" Luke xxii. 35. it follows, "for the labourer is worthy of his meat;" and therefore, even they were diſpenſing theſe miracles, our Lord allows them to receive it: Only Theophylact here notes, That Chriſt here ſays, he is worthy *τροφῆς οὐ τρυφῆς,* "of his food, not of dainties; for it becomes not a teacher to fare deliciouſly."

Ver. 11. *Enquire who in it is worthy.*] So ver. 13. *And if the houſe be not worthy.* Here Camero pronounces them innovators, who conclude hence, that the reaſon why one is rather called than another, is in men themſelves, i. e. in any diſpoſition in them to receive the word; that is, he pronounceth all the ancients, innovators: For that they were of this opinion, is evident from Dally's teſtimon. veterum, and from Voſſius in his Pelagian hiſtory, l. 7. c. 2. and is demonſtrable from theſe words of Chriſt; for he ſends his Apoſtles to the loſt ſheep of the houſe of Iſrael, i. e. to thoſe who had ſtrayed from the ſalutary paſtures of the law, and the Prophets, to them whom he calls to repentance, Mark vi. 12. to whom the Goſpel was to be preached, Luke x. 9. He ſpeaks therefore not of them, who were called already, but who were to be called to Chriſt's ſheepfold, to the kingdom of heaven, and to faith, and repentance, as the preparations for entring into it. 2. In thoſe who are thus to be called, Chriſt manifeſtly ſuppoſeth, ſome would be found by the Apoſtles ἄξιοι, worthy, ſome unworthy; bidding them to enquire, who were ſuch, and who not; and accordingly, to deport themſelves towards them: Now, whence ſhould they know this, but from ſuch diſpoſitions found in ſome, which rendred them fit for the kingdom, or from whom they might hope, they ſhould not labour in vain, in calling them to repentance, and preaching the kingdom of God to them: So alſo, when he ſends his ſeventy diſciples on the ſame errand, bidding them ſay, *peace to the houſe they come to;* and promiſing, that *if a ſon of peace were there, their peace ſhould reſt upon it*, Luke x. 6. What can this *ſon of peace be*, but one diſpoſed to receive ſuch perſons peaceably, and kindly, and to hearken to their admonitions? And is not this the very thing which fitted them for the Divine Benediction? This will be ſtill more evident, from the conſideration of the perſons oppoſed to the *worthy*, and the *ſons of peace*; for they were ſuch as were not diſpoſed to hearken to the word, or to receive the preachers of it, Matt. x. 14. Mark vi. 11. Luke x, 10. for which they were to look upon them as impure; yea, for which Chriſt pronounces, their puniſhment would be *greater in the day of judgment, than that of Sodom and Gomorrah:* And muſt not ſuch dreadful Judgments befal them, for want of ſuch diſpoſitions, as might, and ought to have been in them towards the Goſpel of the kingdom, and thoſe who came to them with the kind offer of the bleſſings of it? They, therefore by refuſing to receive the word, judged themſelves unworthy of eternal life, Acts xiii. 46. when they might, and ſhould have done the contrary; and for want of thoſe good diſpoſitions, which others had, and they might have had, fell ſhort of the ſalvation tendred to them.

Ver. 13. *But, if it be not worthy, let your peace return unto you.*] That is, They ſhall not obtain the peace you wiſh them, or receive any benefit from your wiſhes; ſo this phraſe ſignifies in thoſe words of the Pſalmiſt, *My prayer returned into my boſom*, Pſal. xxxv. 14. ſee Iſa. lv. 11.

Ver. 14. *Shake off the duſt from your feet.*] The Jews thought the duſt of heathen lands polluted; ſo that the import of this phraſe is this, "Look upon ſuch, as thoſe heathens whom I have forbid you to preach to;" when therefore ye depart from them, ſhake off the duſt of your feet, as a teſtimony that you ſo eſteem them.

Ver. 15. *Verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.*] The gloſs which ſome have put upon theſe words, *viz.* That the puniſhment of that city ſhall be greater, when Chriſt comes to execute his judgment on the Jewiſh nation, than that which Sodom and Gomorrah ſuffered, for refuſing the preaching of Lot, doth certainly pervert the import of theſe words. For, 1. Chriſt ſaith not, *it hath been more tolerable for Sodom, but*, ἔσαι, *it ſhall be ſo*; which ſhews, he had reſpect not to the paſt, but future ſufferings of Sodom and Gomorrah. 2. Chriſt adds, it ſhall be more tolerable for *Sodom*, &c. *in the day of judgment:* Now, though the times of the deſtruction of the Jewiſh nation, are ſometimes ſtiled the days of vengeance, yet never are they called the day of judgment; but that phraſe ſtill relates unto the final judgment, and perdition of ungodly men, 2 Pet. iii. 7. that day to which the wicked are reſerved to be puniſhed, 2 Pet. ii. 9. ſee Matt. xii. 36. 1 John iv. 17. So alſo doth the phraſe ἐν τῇ κρίσει, uſed by St. Luke, chap. x. 14. concerning the ſame perſons, always ſignify, Matt. xii. 41, 42. ſo that the Sodomites ſhall certainly receive a future judgment. And, who can rationally conceive, that men polluted with ſuch unnatural luſts, ſhould be fit to come into that place, into which nothing enters that is polluted, or defiled? Rev. xxi. 27. Here alſo, it is well noted by Grotius, that the ſin of thoſe who reject the Goſpel, rendring them obnoxious to greater puniſhment than Sodom and Gomorrah were to ſuffer at the day of judgment, becauſe committed againſt greater light and greater confirmation of the truth, muſt be a wilful ſin, which it was in their power to avoid.

Ver. 17. *But beware of men.*] i. e. Avoid as much as in you lies, the perſecutions you may ſuffer from them: For, as Theophylact here notes, this is to be wiſe as ſerpents, *viz.* to be circumſpect in declining their ſnares, and giving them no juſt occaſion to afflict us; and to be harmleſs as doves, is to offend no man by word, or example, and ſo to give them no occaſion to do evil to us.

Ver. 19, 20. *Take no thought how, or what he ſhall ſpeak, for it is not you that ſpeak, but the ſpirit of my Father which ſpeaketh in you.*] Chriſt promiſing here to his Apoſtles, immediate aſſiſtance from the Holy Sprit, forbids them, προμελετᾶν, *to meditate before-hand what they ſhould ſay*, Luke xxi. 14. Vain therefore are the Papiſts, who aſcribe the ſame aſſiſtance to their fathers met in councils, ſaying, "It is not they that ſpeak, but the Holy Ghoſt that ſpeaketh in them; and yet make prayers, and diſputations, and many other things, requiſite to an infallible deciſion. Vain alſo are the Anabaptiſts, Quakers, and whoſoever do now expect the like aſſiſtance in prayer, and preaching; after theſe extraordinary gifts are ceaſed, as the Apoſtles had by virtue of them, they may as well pretend to "ſpeak with tongues, *and* caſt out Devils, as the Apoſtles did, by virtue of the ſame aſſiſtance.

Ver. 23. *But when they ſhall perſecute you in this city, flee into another.*] It follows not from theſe words, that a paſtor, who is fixed to a particular congregation, may fly from it in times of perſecution; their caſe being not the ſame with that of the Apoſtles, whoſe commiſſion was to go through all the cities of Judea, beginning at Jeruſalem, Acts i. 8. ſo that they only fled from one part of their Juriſdiction to another, and were ſtill executing the office and truſt committed to them.

——— *I ſay unto you, ye ſhall not have gone over the cities of Iſrael till the ſon of man come.*] This Dr. *Lightfoot* underſtands as ſpoken of their firſt miſſion, and ſays, the meaning of the words is this, *You ſhall not have finiſhed it, till the Son of man riſe from the dead.* But, 1ſt, In that firſt miſſion, they met with no perſecution in any city; but, where they were not received, left it of their own accord, ver. 11. 2dly, They preſently returned from their firſt commiſſion to their Lord, and told him all that they had done, and taught in proſecution of it, as we read, Luke ix. 10. Mark vi. 30. 3dly, This phraſe, *the coming of the Son of man*, doth never, that I know of, ſignify our Lord's coming at his reſurrection, but either his coming with the Roman army to deſtroy the Jews, as Matt. xxiv. 27, 30, 37, 44—xxv, 13. Mark xiii. 26. Luke xviii. 8.—xxi. 27. or elſe, his coming to the final judgment, Matt. xvi. 27. And ſeeing the Apoſtles were none of them to live till the Day of Judgment, it ſeems neceſſary to underſtand this of his coming to avenge his quarrel on the Jewiſh nation. And to this ſenſe, lead the following words; and if you meet with great obloquies, and perſecutions, from the Jewiſh nation, whilſt you are thus ſpreading the Goſpel thro' Judea, (as they did even to the beginning of the war, Joſeph. Antiq. l. 20. c. 8. James, the brother of our Lord, and other Chriſtians, being ſlain by Ananus the high-prieſt, but three years before the war broke out;) 'tis only what was done to your Lord; and therefore, what you have equal reaſon to expect, *for the diſciple is not above his maſter*, ver. 24. 25, 26.

Ver. 26. *Fear ye not them therefore; for there is nothing hidden that ſhall not be revealed.*] Theſe words are capable of two good ſenſes: 1ſt, Let not the dread of of theſe perſecutors affright you from preaching of the Goſpel, as deſpairing of the ſucceſs of it; for, tho' at preſent, it ſeems to be hidden from the world, and it is like to be obſcured a while by the calumnies of the Jews, and others, I will cauſe it to ſhine thro' all the world, and diſſipate all the clouds they caſt over it, and break through all obſtacles, and will render it *mighty, to caſt down every high thought, that exalts it ſelf againſt the knowledge of God, and bring into captivity every thought to the obedience of Chriſt*, 2 Cor. x. 5. or thus; fear not the calumnies with which they ſhall load you, (as they did your maſter, calling him Beelzebub, ver 25.) for, I will make the innocency and excellency of your doctrine, as clear as the light; and your integrity in the diſpenſing of it, and your patience in ſuffering for it, to redound to your praiſe, honour, and glory, throughout all ages, and eſpecially at the revelation of our Lord from Heaven, 1 Pet. i. 7.

Ver. 27. *What I ſay to you in darkneſs, ſpeak ye in the light, and what ye hear in the ear, that preach ye upon the houſe-tops.*] *i. e.* What I, the Meſſiah, have ſaid to you in private, when I inſtructed you on the mountain, apart from the people, or at other times in obſcure parables; in ſome manner thereby imitating the method of inſtruction by the Jewiſh Doctors, whoſe cuſtom (as Dr. Lightfoot, and Dr. Hammond remark on this place,) was to whiſper into the ear of thoſe, whom they ordained to declare aloud their dictates to the aſſemblies. So I ordain you to ſpeak openly and clearly, in the audience of all men, and as it were, from the battlements on the tops of houſes, ſo very common among the Jews, from whence alſo they often preached to the people; ſee Deut. xxii. 8. 2 Sam. xi. 2. Acts x. 9. which agrees with the tradition of Hegeſippus, recorded by Euſebius in his Eccl. hiſt. lib. 2. c. 53. That *James the juſt was carried to the top of the temple to preach to the people at the paſſover.*

Ver. 28. *And fear not them who can kill the body, but cannot kill the ſoul,* &c.] Theſe words contain a certain evidence of the ſoul's immortality, and its continuation, after it is ſeparated from the body in a ſtate of ſenſibility. For, Chriſt here doth not ſpeak of an eternal death, but only of the temporal; becauſe it muſt be allowed, that man can only perſecute us to the grave, which reaſon compared with that paſſage of Luke, where it is ſaid, that the adverſaries of the Chriſtians can only kill their bodies; ch. xii. 4. and here, that they cannot kill their ſouls, evinceth maniſeſtly, that the ſoul doth not periſh with the body, nor reduced into a ſtate of inſenſibility, at its departing out of that houſe of clay.

Ver. 29. *Are not two ſparrows ſold for a farthing?*] The Greek of this word *farthing*, is *aſſarion*; which is a piece of copper weighing half an ounce, in value a halfpenny farthing, as being the tenth part of the Roman penny, and the leaſt money then current in their ſtate under the Roman government. And therefore, as the word *aſſarion*, was only made uſe of by the Evangeliſt, that by its little value we ſhould be convinced of the little regard a *bird* is in the eyes of our Creator, compared with a *man*; ſo our tranſlators, not keeping exactly to the real intrinſick value of the *aſſarion*, have given us the ſenſe of the Evangeliſt, by properly and ſignificantly expreſſing its meaning by our leaſt money, a *farthing*; ſo the French renders it for the ſame reaſon, by *un ſou*.

——— *Without your father*] *i. e.* Without his permiſſion, or againſt his will. Here alſo obſerve, that the phraſe here to *fall to the ground*, imports to fall down *dead*, Le Clerc. in loc.

Ver. 31. *Therefore fear ye not, ye are of more value than many ſparrows.*] This is the concluſion of the premiſes, whereby Jeſus infers, that God has a ſpecial care of his ſervants. And then brings this illation,

Ver. 32, 33. *Whoſoever therefore ſhall confeſs me before men,* &c.] i. e. Shall make an open and free profeſſion of believing in me (Rom. x. 9, 10.) I will, in the great Day of Judgment, acknowledge his faith, and receive him into the glory of my father who is in heaven; but he that wilfully putteth away from his heart the words of Salvation, and lives without fear, or as if he was never to give an account of his faith and practice, ſhall be caſt out in that Day of the Lord, both body and ſoul into hell, "where their worm dieth not, and the fire is not quenched."

Ver. 34. *Think not that I am come to ſend peace.*] We are not to underſtand theſe words of that inward peace of conſcience, which none can enjoy, that are not rooted in the doctrines of Chriſt. They relate, as the context ſhews to a *peace* or *agreement* with the wicked, with whom we, according to this declaration, ought to live in a continual ſtriſe; becauſe the love, or wickedneſs of the world, ſays the Apoſtle, is at enmity with God: Therefore it follows:

———*I came not to ſend peace, but a ſword.*] Not by any natural property of Chriſt or of his Goſpel, which teacheth nothing but kindneſs, patience, long ſuffering, meekneſs, and forgiveneſs, and is the only means of a true reconciliation between God and man, and of peace and brotherly love with one another. Therefore this *ſword*, or diviſion, or diſagreement on earth, which Chriſt declares he doth ſend, is an accidental conſequence of his doctrine and faith, occaſioned by the oppoſition of the Devil and the world againſt Chriſt and his kingdom. So alſo what is ſaid in the next verſe is to be interpreted in like manner.

Ver. 35.——*To ſet a man at variance againſt his father,* &c.] Should theſe words be underſtood literally, that Chriſt came to ſow diviſions and animoſities among relations and in families, his doctrine could not be of God, who is the Lord of peace, and the God of all comfort; but we learn from hence, that as Chriſt is the prince of peace, he taught his diſciples to be peaceable alſo, and at the ſame time told them, that they muſt be perſecuted for righteouſneſs-ſake, becauſe they were of that peaceable nature, they would ſuffer many indignities from wicked men; that even a ſon, or a daughter, who had wickedly embraced the doctrine of Devils, by refuſing, or neglectin to obey the Lord their God, would refuſe to honour their father and mother; by which means it may be ſaid, that the ſaying of the Pſalmiſt is verified, "Mine own familiar friend, in whom I truſted, which did eat of my bread, hath, lift up his heel againſt me," Pſal. xli. 9. or, as it is otherwiſe worded, to the ſame effect, in the context, "And [*then it may be ſaid*] a man's foes ſhall be they of his own houſhold," ver. 36. The 37th, 38th, and 39th verſes are ſo many illuſtrations of this interpretation of ver. 35.

Ver. 42.——*Whoſoever ſhall give to drink unto one of theſe little ones a cup of cold water only,* &c.] See the Annotations hereafter, on Mark ix. 41. or Heb. vi. 10.

CHAP. XI.

2 John ſendeth his diſciples to Chriſt. 7 Chriſt's teſtimony concerning John. 18 The opinion of the people, both concerning John and Chriſt. 20 Chriſt upbraideth the unthankfulneſs, and unrepentance of Chorazin, Bethſaida, and Capernaum: 25 and praiſing his father's wiſdom in revealing the Goſpel to the ſimple, 28 he calleth to him all ſuch as feel the burden of their ſins.

AND it came to paſs when Jeſus had made an end of commanding his twelve diſciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples,

3 And ſaid unto him, Art thou he that ſhould come, or do we look for another?

4 Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and ſee:

5 The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the goſpel preached to them.

6 And bleſſed is he whoſoever ſhall not be offended in me.

7 ¶ And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind?

8 But what went ye out for to ſee? A man clothed in ſoft raiment? behold, they that wear ſoft clothing, are in kings houſes.

9 But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more than a prophet.

10 For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

11 Verily I ſay unto you, among them that are born of women, there hath not riſen a greater than John the the Baptiſt: notwithſtanding, he that is leaſt in the kingdom of heaven, is greater than he.

12 And from the days of John the Baptiſt, until now, the kingdom of heaven ſuffereth violence, and the violent take it by force.

13 For all the prophets, and the law propheſied until John.

14 And if ye will receive *it*, this is Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto ſhall I liken this generation? It is like unto children ſitting in the markets, and calling unto their fellows,

17 And ſaying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they ſay, he hath a devil.

19 The Son of man came eating and drinking, and they ſay, Behold a man gluttonous, and a wine-bibber, a friend of publicans and ſinners: but wiſdom is juſtified of her children.

20 ¶ Then began he to upbraid the cities wherein moſt of his mighty works were done, becauſe they repented not.

21 Wo unto thee, Chorazin, wo unto thee, Bethſaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes.

22 But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I ſay unto you, that it ſhall be more tolerable for the land of Sodom in the day of judgment than for thee.

25 ¶ At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.

26 Even, ſo Father, for ſo it ſeemed good in thy ſight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal *him*.

28 ¶ Come unto me all ye that labour, and are heavy laden, and I will give you reſt.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye ſhall find reſt unto your ſouls.

30 For my yoke is eaſy, and my burden is light.

The firſt nineteen verſes of this chapter being repeated with ſome variation, by the Evangeliſt, Luke vii. I ſhall only at preſent animadvert upon part of the ſixth and the fourteenth veſes, and refer you to the reſt of the text in the Annotations intended to be made on the ſaid viith chapter of Luke.

Ver. 6.——*The poor have the Goſpel preached to them.*] It had been propheſied by Iſaiah and the Pſalmiſt, that the Meſſiah ſhould cure the blind, lame, and dumb, Chriſt therefore bids the meſſengers from John to tell the accompliſhment of thoſe Prophecies in him to their maſter, and God-like, adds the reſurrection of the dead, and *the preaching of the Goſpel to the poor.* By which method of preaching he informed John of the difference between his way of teaching, and that of the Doctors of his time, for the ſcribes, as John knew full well, were proud and mercenary teachers, never teaching any without extraordinary fees, and deſpiſing the common people, whom they diſtinguiſhed by an odious appellation of *people of the earth*; ſupporting their impudence with a very fooliſh and ridiculous proverb of their own invention, which ſays, that "the ſpirit reſted upon none, but the rich man." Grounded, I ſuppoſe, upon an obſervation in the Old Teſtament, which never mentions any Prophet ſent to one inferior to a king: But Chriſt, the great Prophet of all, who was come to ſave all mankind, firſt preached to fiſhermen, as an earneſt of his univerſal love, and our univerſal redemption. *And, therefore,* he adds, *bleſſed is he whoſoever ſhall not be offended in me*; or, and therefore, tho' I have begun my miniſtry out of the common way of the Prophets and ſcribes; let not my preaching the joyful tidings of their redemption from ſin and ſlavery of Satan, to the poor firſt, inſtead of the rich; to fiſhermen rather than to kings, be a motive to any one to diſcredit my miſſion from God; for, I ſay unto you, God will bleſs with eternal life as many as ſhall take up their croſs and follow me. Tho', its probable, this might be the more properly added on this occaſion, at the appearance of ſome ill-nature, and, as it were, ſpleen, of John's diſciples againſt Jeſus, as may be obſerved from their ſaying to John, "To whom thou bareſt witneſs, behold the ſame baptizeth, and all men come to him," *q. d.* we are abandoned, few men come to our baptiſm; but vaſt multitudes reſort to him.

The opinion of Diodati on this text being very pertinent, I ſhall alſo make bold to tranſcribe it as confirming the premiſes, the words *that ſhall not be offended in me*, ſays this commentator imports," that taketh not occaſion to alienate himſelf from me by reaſon of the weekneſs, diſintreſſedneſs and poverty of my perſon and ſtation of life, nor on account of my doctrine, which oppoſeth all the temptations, ſnares and ſubtilites of the world fleſh and the Devil; and bringeth tidings of, and carrieth along with it, the croſs of tribulations and afflictions in the cauſe of God: According to that of the Apoſtle," we preach Chriſt crucified, unto the Jews a ſtumbling block, and unto the Greeks fooliſhneſs, &c. 1 Cor. i. 23. &c.

Ver. 14. *And if you will receive it, this is that Elias, which was for to come.*] This relates to a general tradition of the Jewiſh nation, that Elias the *Tiſhbite* was to come in perſon, as the forerunner of the Meſſiah of the Jews; that he in perſon was *to anoint* him and to publiſh his advent among them, by preaching before the coming of the *Son* of David; as may be more particularly obſerved in that queſtion put to John the Baptiſt, (John i. 21.) *Art thou Elias?* and in that current opinion of the ſcribes, that Elias muſt firſt come and reſtore all things Matt. xvii. 10. compared with Mal. iv. 5. and Ecclus. xlviii. 10. And this was the reaſon why Trypho the Jew declares, that "all we Jews, expect Elias to anoint Chriſt at his comming;"

Dialog. p. 268. Morover the ancient Chriſtians of the primitive church in the ſecond century generally believed that Elias the Tiſhbite is to come in perſon before the great and terrible day of the Lord, or his ſecond advent; as de la Cerda in Tertull. de reſurrectione Carnis, and Hueſius upon Origen Maldonate, obſerve; and Mr. Mede in his Diſc. 25. p. 48. ſays, that "it is well known that all the fathers were of this opinion." See Pet. Alexandrinus in Apoc. ii. And Arethas Cæſarienſis, calls it the unanimous received opinion of the church, But

Chriſt, in oppoſition to this Jewiſh tradition, aſſerts "that John the Baptiſt was the very perſon, of whom it was written, *Behold, I ſend my meſſenger before thy face*; as it is confirmed by Mark i. 1—4. And that this meſſenger deſcribed by the Prophet Malachi, ch. iii. 1. was the ſame perſon he afterwards had mentioned at ch. iv. 5. And therefore, that Elijah could be no other than John the Baptiſt: for when Chriſt warned his diſciples "to tell no no man of the viſion in the mount, till the Son of man was riſen from the dead," Matt. xvii. 9. ſhews, that his ſaid diſciples had been pre-inſtructed by the ſcribes, that *Elias muſt firſt come.* Therefore, when this enquiry was made, our Saviour granted the promiſe of an Elias to come, and *reſtore all things*, ver. 11. But adds, *I ſay unto you, that the Elias* promiſed *hath come already*, and the *Scribes* knew him not, *but did unto him whatſoever they would*, ver. 12. From whence the diſciples were convinced *that he ſpake to them of John the Baptiſt*, ver. 13. And therefore, the Fathers above have taught a falſe opinion, or misinterpreted the plain words of Chriſt; for as our Saviour plainly declares, *John is that Elias, which was to come; becauſe he came in the power and ſpirit of Elias*, Luke i. 16. So that we are not by vertue of any Prophecy, or ambiguity in a prophetic ſtile, to look for, or expect another. For thus our Saviour ſpeaks thus: the Prophet Malachi ſaith, "*behold, I ſend my meſſenger before my face*; Now, I aſſure you, the Baptiſt is the very perſon of whom this is written by the ſame Prophet, "behold, I will ſend you Elias the Prophet," *&c.* Whence your ſcribes teach you to expect the perſonal appearance of Elias the Tiſhbite: But I ſay unto you, that they are blind guides, and know not, or will not tell you the truth; for the Prophet by that name pretypes him, whom you have ſeen, and heard, baptizing the people and preaching repentance, John the Baptiſt, who is come as a meſſenger before my face, to declare my coming, who am the expectation of Iſrael.

CHAP. XII.

1 *Chriſt reproveth the blindneſs of the Phariſees concerning the breach of the ſabbath,* 3 *by ſcriptures,* 9 *by reaſon,* 13 *and by a miracle.* 22 *He healeth the man poſſeſſed that was blind, and dumb.* 31 *Blaſphemy againſt the holy ghoſt ſhall never be forgiven.* 36 *Account ſhall be made of idle words.* 38 *He rebuketh the unfaithful, who ſeek after a ſign.* 49 *And ſheweth who is his brother, ſiſter, and mother.*

AT that time Jeſus went on the ſabbath-day through the corn, and his ſciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Phariſees ſaw *it*, they ſaid unto him, Behold, thy diſciples do that which is not lawful to do upon the ſabbath-day.

3 But he ſaid unto them, Have ye not read what David did when he was an hungred, and they that were with him,

4 How he entred into the houſe of God, and did eat the ſhew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the prieſts?

5 Or have ye not read in the law, how that on the ſabbath-days the prieſts in the temple profane the ſabbath, and are blameleſs?

6 But I ſay unto you, that in this place is *one* greater than the temple.

7 But if ye had known what this meaneth, I will have mercy and not ſacrifice, ye would not have condemned the guiltleſs.

8 For the ſon of man is Lord even of the ſabbath-day.

9 And when he was departed thence, he went into their ſynagogue.

10 ¶ And behold, there was a man which had *his* hand withered: and they asked him, ſaying, Is it lawful to heal on the ſabbath-days? that they might accuſe him.

11 And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath-day, will he not lay hold on it, and lift *it* out.

12 How much then is a man better than a ſheep? wherefore it is lawful to do well on the ſabbath-days.

13 Then ſaith he to the man, Stretch forth thine hand: and he ſtretched *it* forth; and *it* was reſtored whole like as the other.

14 ¶ Then the Phariſees went out, and held a councel againſt him, how they might deſtroy him.

15 But when Jeſus knew *it*, he withdrew himſelf from thence: and great multitudes followed him, and he healed them all,

16 And charged them that they ſhould not make him known:

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

18 Behold, my ſervant whom I have choſen, my beloved in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and he ſhall ſhew judgment to the Gentiles.

19 He ſhall not ſtrive, nor cry, neither ſhall any man hear his voice in the ſtreets.

20 A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench, till he ſend forth judgment unto victory.

21 And in his name ſhall the Gentiles truſt.

22 ¶ Then was brought unto him one poſſeſſed with a devil, blind and dumb: and

he healed him, inſomuch that the blind and dumb both ſpake and ſaw.

23 And all the people were amazed, and ſaid, Is not this the ſon of David?

24 But when the Phariſees heard *it*, they ſaid, This *fellow* doth not caſt out devils, but by Beelzebub the prince of the devils.

25 And Jeſus knew their thoughts, and ſaid unto them, Every kingdom divided againſt it ſelf, is brought to deſolation; and every city or houſe divided againſt it ſelf, ſhall not ſtand.

26 And if Satan caſt out Satan, he is divided againſt himſelf; how ſhall then his kingdom ſtand?

27 And if I by Beelzebub caſt out devils, by whom do your children caſt *them* out? therefore they ſhall be your judges.

28 But if I caſt out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or elſe how can one enter into a ſtrong mans houſe, and ſpoil his goods, except he firſt bind the ſtrong man? and then he will ſpoil his houſe.

30 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad.

31 ¶ Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men: but the blaſphemy *againſt* the *holy* Ghoſt ſhall not be forgiven unto men.

32 And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or elſe make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, ſpeak good things? for out of the abundance of the heart the mouth ſpeaketh.

35 A good man out of the good treaſure of the heart bringeth forth good things: and an evil man out of the evil treaſure, bringeth forth evil things.

36 But I ſay unto you, That every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment.

37 For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

38 ¶ Then certain of the ſcribes and of the Phariſees anſwered, ſaying, Maſter, we would ſee a ſign from thee.

39 But he anſwered and ſaid to them, An evil and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given to it, but the ſign of the prophet Jonas.

40 For as Jonas was three days and three nights in the whales belly: ſo ſhall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh ſhall riſe in judgment with this generation, and ſhall condemn it, becauſe they repented at the preaching of Jonas, and behold a greater than Jonas *is* here.

42 The queen of the ſouth ſhall riſe up in the judgment with this generation, and ſhall condemn it: for ſhe came from the uttermoſt parts of the earth to hear the wiſdom of Solomon, and behold, a greater than Solomon *is* here.

43 When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt, and findeth none.

44 Then he ſaith, I will return into my houſe from whence I came out; and when he is come, he findeth *it* empty ſwept, and garniſhed.

45 Then goeth he, and taketh with himſelf ſeven other ſpirits more wicked than himſelf, and they enter in and dwell there: and the laſt ſtate of that man is worſe than the firſt. Even ſo ſhall it be alſo unto this wicked generation.

46 ¶ While he yet talked to the people, behold, his mother and his brethren ſtood without, deſiring to ſpeak with him.

47 Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeak with thee.

48 But he anſwered and ſaid unto him that told him, Who is my mother? and who are my brethren?

49 And he ſtretched forth his hand towards his diſciples, and ſaid, Behold, my mother and my brethren.

50 For whoſoever ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

This chapter contains many excellent leſſons, which our Saviour has taught his diſciples to obſerve, even to the end of the world. And again, many indignities, falſe accuſations, and means invented by the Scribes, Phariſees and rulers of the people, to enrage the populace of their nation, againſt this Prince of peace, Chriſt Jeſus the righteous, whom they followed in great crowds, gladly heard him preaching the Goſpel, were greatly aſtoniſhed at his doctrine and miracles, and were ready to conclude from thence, like rational men, that he was the Meſſiah expected, by the concurrent teſtimonies of the Prophets, to appear about that time. But the Bleſſed Jeſus, who knew their thoughts, was always upon his guard againſt thoſe his enemies, whom you have read before, he calls *wolves in ſheeps clothing*. He was reſolved, nevertheleſs, to free the people from the heavy burthens, which their rulers laid upon them, *Come unto me*, ſays he, *all ye that labour and are heavy laden, and I will give you reſt*. Take my yoke upon you —— for my yoke is *eaſy and my burden is light, and learn of me*, for I am not as your teachers and doctors of the law are proud, imperious, and above their duty of preaching to the common people; I make no diſtinction between the rich, and the ſoul of a poor man, (they both muſt go to one place, if happy) as it is the practice of your doctors, who teach, as if they believed, a man could be ſaved for his much wealth; but I am not ſo minded, *I am meek and lowly of heart*, and *preach the Goſpel* of peace and Salvation to *the poor*, Matt. xi. 5. This galled the proud Phariſees, who deſired to appear more righteous than other people, and therefore reſolved at all adventures to impeach to the people the man that had no ſin. The Evangeliſt therefore in this chapter begins with their accuſations againſt our Saviour; and like a faithful and juſt hiſtorian, lays down the accuſation in the ſtrongeſt terms, and then ſubjoins the anſwer, by which Chriſt cleared himſelf from the crime charged againſt him, and put them to ſilence. For, ſays he,

Ver. 1. *At that time Jeſus went on the ſabbath-day through the corn, and his diſciples were an hungred, and began to pluck the ears of corn, and to eat.* 2. *But when the Phariſees ſaw it, they ſaid unto him, Behold, thy diſciples do that which is not lawful to do upon the ſabbath-day.*] This is the crime and the charge laid by the Phariſees againſt Chriſt founded upon a ſpecious pretence, of a breach of that commandment, *Thou ſhalt keep holy the ſabbath-day*, and herein they, as at other times, ſeem to remind our Saviour with that his ſaying, how he was "not come to deſtroy the law but to fulfil it," Matt. v. 13. for from this action they accuſe him of deſtroying the law, or at leaſt of permitting his diſciples ſo to do. But our Saviour cleared himſelf, as you ſhall ſee hereafter.

—— *At that time.*] *i. e.* In the ſame ſeaſon in which the premiſes of this Goſpel in the foregoing chapter were done, or in the time between Eaſter and Whitſuntide; for Luke ſo fixes the time of this action, by ſaying, it was done on the *ſecond ſabbath after the firſt*, Luke vi. 1. Of which *ſecond ſabbath* the learned Godwyn and Lightfoot have given the following accounts. Godwyn ſays, (in his Moſes and Aaron, l. 3. c. 5.) having firſt obſerved, that the *fourteenth* of the month *Niſan*, which is about the 29th day of March, was the *paſſover*, the *fifteenth* the *feaſt* of the *paſſover*, the *ſixteenth*, the *ſecond* of the *paſſover*, or the *morrow* after the *feaſt* of the *paſſover*, called in Greek δευτέρα τȣ̃ πάχα, that upon the δευτέρα or *morrow* after the *feaſt* of the paſſover, they offered a *ſheaf* of the firſt-fruits of their harveſt, Levit. xxiii. 10. as upon the *Pentecoſt*, or *Whitſunday*, they offered two *wave-loaves*, Levit. xxiii. 17. That from this δευτέρα or *morrow* after the Paſſover-feaſt, they did count *fifty* days, as we do to *Whitſuntide* from *Eaſter*, by numbering the weeks between; where it was called *Pentecoſt*, and the *feaſt of weeks*, counting the weeks according to the number of the ſabbaths following the δευτέρα or *morrow* after the *feaſt* of the *paſſover*. Thus the firſt ſabbath following they called the *ſecond-firſt* ſabbath; the *ſecond*, they called the *ſecond-ſecond*, and the *third*, the *ſecond-third*; and ſo on. So that all the weeks and ſabbaths, during the time of the *Pentecoſt*, as the *firſt*, *ſecond*, *third*, *fourth*, &c. took their denomination from the δευτέρα, or *morrow* after the feaſt of the Paſſover. Which obſervation, ſays he, gives light to that paſſage of Luke vi. 1. where we read of a ſabbath termed *deuteroproton*, i. e. the *ſecond-firſt ſabbath*, or the ſecond ſabbath after the firſt; and by it is meant the ſabbath next after the *ſixteenth* of *Niſan*, which was the δευτέρα, or *morrow* after the *feaſt* of the *paſſover*. And Dr. Lightfoot confirms this account with very little variation; ſee Chradock's Harmony, p. 93.

If it ſhould be objected by any one, that a ſheaf of corn could not be offered ſo ſoon in the year, I muſt anſwer that ſuch an objection will betray an ignorance of the *husbandry* of that country of *Paleſtine*, where *barley ſeed-time*, was about the beginning of our *November*. So that barley being ſown at the beginning of winter, and through the mildneſs of the climate, growing all the winter, it was come to that ripeneſs at that time of the *paſſover*, that from that time, after the ſheaf was offered, the *barley-harveſt* began.

Though this may ſeem to be a digreſſion from the words of the text; yet as it helps to ſettle the time of this action, I hope it won't be adjudged unneceſſary. But to proceed with the ſtory as here follows: The diſciples following their maſter through the corn-fields, did pluck the ripe ears, rubbed them in their hands, and eat them to ſatisfy their hunger; ſee Mark ii. 23. which the Phariſees, who always watched with an evil eye and for miſchief, obſerving, preſently picked a quarrel with them, and laid a charge againſt his diſciples before Jeſus himſelf, ſaying, "Behold thy diſciples do that which is not lawful to do on the ſabbath-day." Where obſerve, they did not lay the charge for *plucking* the ears of corn, which was allowable for any Iſraelite to do, Deut. xxiii. 25. but only for doing it on the *ſabbath-day*; becauſe it is ſaid, *thou ſhalt keep holy the ſabbath-day*, Exod. xx. 8. and becauſe of the prohibition of gathering *manna*, on the ſabbath-day, ſee Exod. xvi. 22, 23, 24, 25, 26, 27, 28, 29, 30. It may be preſumed that theſe were the ſtrength of their argument. To which Jeſus, taking the defence of his diſciples upon himſelf, reply'd thus:

Ver. 3. *Have ye not read what David did.*] See 1 Sam. xxi. 6. It ſhould be remarked here, that as the Phariſees valued themſelves very much upon their ſkill or knowledge in the law of Moſes, Chriſt twits them with ignorance by this queſtion, when he ſays, *have ye not read*, or have ye forgotten the account of David, in 1 Sam. xxi. 6.

—— *And they that were with him.*] As this ſeems to claſh with the original ſtory in 1 Sam. xxi. 1. where this ſtory is related primarily, and from whence we may reaſonably ſuppoſe our Lord quoted the ſame, there have been many conjectures to reconcile theſe two Scriptures. Some have done it merely upon the authority of the concurrent teſtimony of three Evangeliſts, Matthew, Mark and Luke, who agree in this text; amongſt whom we find the learned Grotius, who, though he acknowledges that the prieſt ſurprized and wondering at the manner of David's coming, asked him, *Why art thou alone? and no man with thee*; concludes nevertheleſs, that David had ſome company with him in his flight, who went not *throughout* with him to the prieſt at *Nob*, but made an *halt* ſomewhere by the way. But

If we duly conſider the condition that David was then in, and the manner of his eſcape, at that juncture, from the ſtone Ezel, (where we may reaſonably conclude, he was *alone*, and which none was ſo much as privy to, but his friend Jonathan only, 1 Sam. 20.) may perhaps find reaſon enough to ſuſpend our belief of David's having *then* any company with him; and rather ſuppoſe that from David's telling the prieſt he had appointed his ſervants to wait for him at ſuch a place, 1 Sam. xxi. 2. and taking with him of the ſhew-bread, as if it were for them, as well as for himſelf, a *traditional report* might go along with the hiſtory, that David had ſome with him, who did eat of that bread, as well as he. And this ſerving to make the inſtance more forcible againſt the Phariſees; that not David only, who had been anointed their king by God's expreſs command, 1 Sam. xvi. 13. did eat of the *conſecrated bread*; but his *common ſervants* alſo, at his hand, and that *without blame*; might make our Lord urge both the *text* and the *tradition* together, as it is accordingly recorded by the Evangeliſts.

Ver. 4.— *He entred into the houſe of God.*] This *houſe of God* was not the temple, which was not yet built; neither was it the tabernacle or place where the *ark* was depoſited, becauſe it was then at *Shiloh*, 1 Sam. i. 24. iii. 21. iv. 3. which was therefore called the houſe of God; but *this* houſe of God mentioned in the text was a tabernacle in the ſacerdotal city of *Nob*, where they were wont to place the ſhew-bread, concerning which ſee the following note.

—— *Shew-bread*] The Hebrew *lechem panaim*, and the Greek ἄρτȣς ἐνωπίȣς, ſignifies literally the *bread of faces*, or *of the face*. The Jews thus term the loaves of bread, which the prieſt of the week put every ſabbath-day upon the golden table, ſtanding in the *holy of holies* before the Lord. Theſe loaves were ſquare, and had four faces, as the Rabbins ſay; they were covered with leaves of gold, and were twelve in number, repreſenting the twelve tribes of Iſrael, and they were of ſuch a conſiderable bigneſs, that each cake or loaf contained two *tenth-deals*, or about ſix pints of flour. Theſe were ſerved up hot on the ſabbath-day in the preſence of the Lord, at which time, if any were left, the ſtale ones were taken away, becauſe they could not be eaten but by the prieſts alone, Levit. xxiv. 5, 6, 7. And therefore nothing but urgent neceſſity could exempt David from ſin, when he eat of them.

This offering was accompanied with frankincenſe and ſalt, and wine, according to ſome commentators, Villapond de Templo, l. 4 c. 57. The frankincenſe was burnt upon the golden table, and the wine was poured out as a libation before the Lord every ſabbath-day, when the loaves were changed.

It is not agreed as to the manner in which the loaves of *ſhew bread* were ranged upon the altar of the *ſanctum*; for ſome think there were three piles of them of four in each; others will have them to be in two piles of ſix in each; and it is hard to conceive how it could be otherwiſe, or that a table of two cubits in length, and one in breadth, could allow room enough for twelve loaves, each of which contained ſix pints of flour. The Rabbins ſay, that between every two loaves there were two golden pipes, ſupported by forks of the ſame metal, whoſe ends reſted upon the ground, to convey air to the loaves, to prevent their growing mouldy.

Moſes in Leviticus xxiv. 8. ſeems to ſay, that theſe loaves were provided at the charge of the Iſraelites; but this ought to be underſtood only, as it was the people that paid the firſt-fruits and tenths to the prieſts, which was the chief of their income. And of theſe tenths and firſt-fruits they took wherewith to make the *ſhew-bread*, and every thing elſe incumbent upon them to provide in the ſervice of the temple. In the time of David, 1 Chron. ix. 32. the Levites of the family of Kahath had the care of the *ſhew-bread*, or as it was then called in Hebrew, *lechem hammahharacheth*, the *bread of ordering*; ſo that its probable that the Levites only baked and prepared them, for it is clear that the prieſts that offered them before the Lord, 1 Chron. xxiii. 28. according to the Vulgate tranſlation.

Ver. 5. *Or have ye not read in the law.*] See Levit. xxiv. 8. Numb. xxviii. 9.

—— *On the ſabbath-days.*] *i. e.* On every ſabbath-day.

—— *The prieſts in the temple prophane the ſabbath, and are blameleſs.*] *i. e.* Do ſuch things as would conclude they broke the ſabbath, and yet they are not guilty of ſuch a breach, becauſe what they do there in the temple on the ſabbath-days is their office in the worſhip of God: So that altho' another perſon, not called to the miniſtry, would have been juſtly blamed for breaking the law, if he ſhould have killed victims, flead off skins, waſhed the entrails, cut wood, &c. yet the prieſts did theſe, and many other things, as part of their duty, and were therefore blameleſs. And from hence our Saviour concludes at

Ver. 6. *But I ſay unto you, that in this place is one greater than the temple.*] Or, and if you Phariſees! think the *holineſs* of the temple can excuſe, and bear them guiltleſs in ſuch works of the ſervants of the temple, I tell you plainly, "that in this place is *one* greater than the temple."

—— *In this place.*] The Latin *Vulgate* renders this paſſage corruptly by the adverb *hic*, i. e. *here*; whereas the Greek read it ὧδε, which is rightly tranſlated *in this place*. Upon which ariſeth a queſtion, in what place? Hierom ſays, in that very place where Chriſt was talking with the Phariſees, becauſe as he was God, there was always a temple, where he was preſent. But Maldonate anſwers very poſitively; that without doubt Chriſt hereby declared, that he himſelf was the temple, becauſe *in him dwelleth all the fulneſs of the Godhead bodily*; Coloſſ. ii. 9. So that as Le Clerc judiciouſly obſerves on this place. Chriſt argues from the leſs to the greater; if thoſe prieſts were blameleſs in their works on the ſabbath purely becauſe they were for the ſervice of the temple; much more are my diſciples excuſable in this action of plucking and robbing the corn on the ſabbath-day, becauſe they have not time to prepare their proviſions againſt the ſabbath-day, being ſo much taken up in my ſervice, who am greater than the temple.

Ver. 7.— *I will have mercy and not ſacrifice.*] This maxim, which is firſt laid down againſt the degenerate Jews in the days of Hoſea (vi. 6.) from whom our Lord often quotes it againſt their wicked poſterity, ſhews that they had forſaken the true worſhip of God, and reſted in ſome outward rites of their own invention. Therefore Chriſt would inſtruct them and us, that a good and virtuous life is infinitely preferable to a ceremonial worſhip; that the works of mercy and piety are infinitely to be preferred before an external worſhip, yea, before the greateſt, moſt holy and moſt indiſpenſible of all rites, *viz.* the *ſacrifice*. See Joſeph. Antiq. lib. xiv. c. 8. where he deſcribes the taking of the temple by Pompey.

Ver. 8. *For the Son of man is Lord even of the ſabbath-day.*] If we compare this text with that of Mark ii. 27. "The ſabbath was made for man, and not man for the ſabbath. 28. *Therefore the ſon of man is Lord alſo of the ſabbath*;" we muſt be convinced that Jeſus Chriſt did not hereby intend they, ſhould underſtand that he himſelf is the Son of Man *here* mentioned; but that we are to interpret this paſſage of any man, or of every Jew, as not obliged to keep the ſabbath to his own deſtruction or hurt. This is the opinion of the learned Grotius and ſagacious Le Clerc. Though Maldonate intimates that he ſpeaketh of himſelf, as affirming, that he was greater than the temple, and, as being the Lord of the ſabbath, could diſpenſe with its obſervation by the natural right of every man having power to do as he will with his own things. But, if this be the genuine meaning of the place, what will become of that in Mark, as above; or how can it be ſuppoſed, that Chriſt, claiming ſuch a power in himſelf to diſpenſe with the obſervation of the ſabbath, inſtead of putting the Phariſees to ſilence by ſuch a declaration as he did, would not rather have given them an opportunity to accuſe him of blaſphemy, and to ſtone him according to their law, for uſurping, as they would have called it, a power proper to God alone, who commanded the ſabbath-day to be kept holy, and therefore, either the Phariſees, according to Maldonate's opinion, muſt have believed Jeſus Chriſt to be God, which it is plain they did not; or, that they were ſo weak not to take advantage of his uſurping a power proper to God alone, which cannot be ſuppoſed; becauſe they were ſeeking occaſion to cut him off; or finally, which is moſt reaſonable, that this text was underſtood by thoſe crafty Jews in the literal ſenſe that every Son of a man has a right in caſe of neceſſity to ſave his own or neighbour's life, or that of his beaſts, as our Saviour elſewhere argues, on the ſabbath-day; though it be effected by ſome deed, which in itſelf is a breach of the ſabbath; for they took it right that the Son of man, or ſimply *man is Lord of the ſabbath*, or greater in the eye of the Lord than the keeping of a ſabbath, which was made for man to worſhip God in, but not by any means to be an hindrance of any good, much leſs an inſtrument of his deſtruction, ruin or death.

Ver. 9. *And when he was departed thence, he went into their ſynagogues.*] Luke in a parallel Scripture writes, "And it came to paſs alſo on another ſabbath, that he entred into the ſynagogue, &c." Luke vi. 6. ſo that this may be probably fixed on the next ſabbath after the laſt mentioned at ver. 1. ſee above in the notes. And this ſudden miracle which he intended to work in the ſynagogue on the ſabbath-day, ſhews, that Chriſt was ſo little afraid of the Phariſees, that he the more threw himſelf into their way, knowing that they would miſinterpret his deeds, and accuſe him falſly, that from thence he might have the better opportunity of teaching and upbraiding them from their own mouth.

—*Synagogue.*] This is a Greek word *συναγωγὴ*, ſignifying either an aſſembly of people, which we call a congregation, or, moſt commonly the houſe, or place where the Jews aſſembled to pray, to read or to be attentive to the reading of the Sacred Books, and other rabbinical inſtructions. The origin of ſynagogues has by many learned men been accounted very modern; but we read of them in the days of Eliſha, when the devout perſons aſſembled on the ſabbath-day, to hear him read the law, 2 Kings iv. 23. and what can we make the place of prayer, where Judith paſſed the night in prayer at Bethulia, but the ſynagogue of that city? Judith vi. 21. the ſame alſo is apparent from Pſal. lxxiv. 8. Ezek. xxiii. 31. Eſther iv. 6. To which we may add the teſtimony of the 1 Mac. iii. 59. and that of James in the Acts of the Apoſtles, ſaying, "Moſes *of old time*, hath in every city them that preach him, being read in the *ſynagogues* every ſabbath-day.

After the time of the Maccabees, the number of ſynagogues encreaſed ſo much in Iſrael, that there was ſcarce a village without one. Maimod. in Tephilla. c. ii. ſect. 1. and in Jeruſalem alone we read of 480; for every trading guild or fraternity had one proper to their own craft, and the inhabitants from different nations built each a ſynagogue for themſelves. Hence it is, that we read, in the Acts of the Apoſtles, of the ſynagogues of the Alexandrians, of the Aſiaticks, of the Cilicians, of the Freed-men and of the Cyrenians, becauſe appointed for ſuch of the inhabitants of theſe cities, or nations, as ſhould at any time reſide at Jeruſalem.

The ſynagogue was a publick edifice, ſituate either within or without the city, and generally on high a ground, and were more eminent than other buildings. In the midſt was fixed a deſk or pulpit, from whence the book or roll of the law, was publickly read, and the miniſter preached to the people. The cheſt or preſs, in which was depoſited the ſaid roll, wrapped up in a fine rich embroidered cloth, was ſet in the eaſt on the moſt conſpicuous part of the ſynagogue, oppoſite to the door, which was always to the weſt. The women are there ſeparated from the men, and ſo ſeated in a gallery incloſed with lattices, that they may ſee and hear, but not be ſeen from below.

Every ſynagogue has one or more chiefs according to the circumſtances of the place where erected. One of its officers is called *Chazan*, it is he who appoints and chants the prayers; another is called *Sciamas* or *ſervant*, becauſe he keeps the keys, and is much in the nature of a church-warden. There is alſo, or has been, a prince of the ſynagogue called in the Goſpel *archiſynagogues*, and the angel of the ſynagogue, or the ſage, in Hebrew *Chacham*, who preſides in the aſſemblies, and in judicial affairs, that are ſometimes there decided, againſt thoſe who have given any ſcandal, and tranſgreſſed the law in any important matter, inflicting thirty ſtrokes with a whip upon the guilty perſon. Theſe alſo invite thoſe to ſpeak in the ſynagogue, whom they think capable of it, and offer that honour to ſtrangers if there be any preſent who ſeem to have the gift of ſpeaking, and hence we collect how it happened that our Saviour is recorded to have ſpoken ſo oft in the ſynagogues, and Paul entring into the ſynagogue at Antioch in Piſidia, was invited by the princes thereof to make them an edifying diſcourſe, Acts xiii. 13, 14, 15.

Ver. 10.—*They asked him.*] Here it is plain that the queſtion, "Is it lawful to heal on the ſabbath day?" was put to Jeſus by the Phariſees; but, from the parallel account in Mark iii. 4. and Luke vi. 9. one might rather think that Jeſus put the queſtion to the Phariſees. This has been an old cavil of the Hereticks and all oppoſers of the Chriſtian truth to endeavour to find contradictory accounts in the Goſpel of Chriſt, but in this place Auſtin and Theophylact, diſtinguiſh rightly and anſwer concluſively for the truth. That the queſtion here recorded by Matthew is diſtinct from that recorded by Mark and Luke, as above; for that here Matthew tells us, That the Phariſees firſt asked Chriſt, and then Chriſt put a queſtion to the Phariſees, i. e. the Phariſees ſeeking occaſion to accuſe Chriſt, asked him whether "it was lawful to heal on the ſabbath day?" To which, as Mark and Luke, as above report, Chriſt anſwered interrogatively, ſaying "unto them (the Phariſees) I will ask you one thing, Is it lawful on the ſabbath days to do good, or to do evil? To ſave life or to deſtroy it?" Luke vi. 9. Mark iii. 4. Therefore Chriſt did not ask the Phariſees, whether it was lawful *to heal*, but whether it was lawful to *do good*, or *evil*, on the ſabbath-day? By which he upbraided them of their wicked and malicious deſign to enſnare him, and conſequently put them to ſilence; for, as Mark obſerves, *they held their peace*, ver. 4. "And then he ſaid unto them, by way of example, what man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a ſheep? Wherefore it is lawful to do well on the ſabbath-days."

—*Is it lawful to heal on the ſabbath days?*] Here it is to be obſerved, that the Phariſees don't put this queſtion, whether it was lawful to heal *by miracle*, on the ſabbath-days? For, the granting ſuch a power in Chriſt would have been giving up the cauſe, and acknowledging him to be ſent from God. But, whether it was lawful to heal by *medicine*, or by the uſe of artificial and natural phyſick on the ſabbath-days; for they thought, or at leaſt were willing to believe, that Chriſt did all his cures that way; ſee Luke xiii. 14. John ix. 16. grounding their argument upon a Phariſaical tradition, which forbade ſuch a practice on the ſabbath-days, except in deſperate caſes.

—*That they might accuſe him.*] To the people as a tranſgreſſor and breaker of their law.

Ver. 12. *How much more then is a man better than a ſheep?*] Or, won't you grant that a man is of more honour, and in greater eſteem with God, (who made him only a little lower than the angels to crown him with glory and worſhip), than a ſheep made for the ſervice and uſe of man? Therefore, if the act of delivering a ſheep out of a pit, where probably, it muſt have periſhed, on the ſabbath-day, be amongſt you excuſable, and permitted in the ſtrict obſervance of the ſabbath: much rather it is lawful to deliver a man, the image of God, for whom the ſabbath was made, on that day from ſome great evil, or diſaſter, beſallen him, or to heal him of ſome ſore diſeaſe, eſpecially where the cure is to be performed by a miracle, as it was in this caſe, ver. 13.

Ver. 14. *Then the Phariſees went out, and held a counſel againſt him, how they might deſtroy him.*] *Then*, after that the Phariſees had ſeen the cure performed; and that the man's withered hand was made whole; they not regarding the miracle, adviſed in what manner they might conceal the *manner*, and accuſing him for the *act* of healing, which they ſaid was a breach of the ſabbath-day, and to be puniſhed with *death*; Numb. xv. 35.

Ver. 15. *But when Jeſus knew it.*] Not by any information thereof given him by a private friend; but by his own infinite knowledge; penetrating the very minds, thoughts and hearts of men; as you may read below at the 25th verſe, and in Luke iii. 22. vi. 8. ix. 47. xi. 17. and Matt. ix. 4.

—*He withdrew himſelf from thence.*] Not through fear; for no man could hurt him unleſs it was permitted him from above; but becauſe his hour was not yet come; as John has obſerved in like caſes, vii. 30. viii. 20. xiii. 1. xvi. 21. He withdrew to the ſea, in the abſence of the Phariſees, who were gone to conſult with the Herodians, Mark iii. 7.

—*He healed them all.*] i. e. As many as had faith, and afflicted with any diſeaſe, were preſented unto him for cure.

Ver. 16. *And charged them that they ſhould not make him known.*] At firſt ſight, we may ſuppoſe that the Evangeliſt ſays, how Chriſt charged the men whom he cured, not to make him known, leaſt the Phariſees and Herodians ſhould follow, and kill him; But, that this is not the ſenſe of the place, it is manifeſt, as well from the power of Chriſt, by which he had hitherto perfected himſelf, and was able to do ſo to the end againſt the ſtratagems and aſſaults of his enemies, as eſpecially from a parallel Scripture, which expreſſly fixes this prohibition on the Devils, or *unclean ſpirits*, caſt out of thoſe men whom he had cured, that they ſhould not make him known to be *the Son of God*; Mark iii. 12. Becauſe Chriſt would have men converted rather by the ſoundneſs of his doctrine, than merely by the ſight of his miracles, which, for the moſt part, producing nothing but vain effects of admiration, temporal advantages, and a deſire of participating of bodily favours, did rather hinder, than further Chriſt in the chief end of his coming to deſtroy the works of the Devil; 1 John iii. 8. and to ſave our immortal ſouls. So Diodati; but Le Clerc rather grounds this prohibition on Chriſt's deſire to keep his miracles from making a great noiſe abroad in the world, which in all probability, might raiſe up the jealous Romans againſt him, or at leaſt draw ſuch crowds about him, as to render him ſuſpected of ſome treaſonable practices againſt the ſtate. But be this as it will, I can't but prefer the Evangelical reaſon as it follows in

Ver. 17. *That it might be fulfilled, which was ſpoken by Eſaias the Prophet*, &c.] In ch. xlii. 1, *&c.* of the ſaid Prophet. Where it is written, Behold, my ſervant [the Meſſiah] whom I have choſen; my beloved, [ſon] in whom my ſoul is well pleaſed. I will put my ſpirit upon him, and he ſhall ſhew judgment, [that *Goſpel*, which teaches nothing but what is *juſt*, and *right*, and fixes judgment on that which is wrong] to the Gentiles [or heathen nations.] And this he ſhall do, not with *noiſe* and *clamour*, not by *oſtentation* or *violence*; not only, as Moſes did, by a *ſound* of words, but by writing the Evangelical Law by his ſpirit in their hearts; ſo Janſenius; for he ſhall not *ſtrive* nor *cry*, neither ſhall any man *hear his voice* in the ſtreets; but he ſhall deal with the *weakeſt* and moſt feeble ſo gently and tenderly, that he ſhall not *break*, but rather bind up, confirm and ſtrengthen a *bruiſed reed*, or a poor, *dejected ſoul*, almoſt broken down under the ſenſe of its ſin and miſery: And *he will not quench*, but rather quicken, revive, and re-enlighten *ſmoaking flax*, or any one ſo very diſconſolate as to be ready almoſt to ſink into deſpair; whoſe flame and heat, of faith and hope, are ſo near extinguiſhed, that, like the wick of a dying lamp or candle, there is only ſo much warmth left, as by ſending forth a little ſmoak, ſhews it not wholly dead, which, ſays the Prophet, he will not quench until he ſend forth judgment unto victory, or cauſe his Goſpel to prevail with victory over all the power of the enemy, ſo that all the nations of the earth ſhall embrace the truth thereof, and believe that Jeſus Chriſt is the Meſſiah, that his promiſes are true, and become obedient to his commands.

Ver. 19. *He ſhall not ſtrive*, &c.] He ſhall not ſeek after worldly glory, which are the cauſes of all ſtriſe, but he ſhall be humble and meek.

Ver. 20.——*Till he ſend forth judgment unto victory.*] See the notes on ver. 17. which I take as a plain expoſition of this text; but ſome Commentators will interpret it of the Judgment in the day of the Lord when Chriſt ſhall come with victory to judge the world: But I muſt diſſent from this interpretation of the Prophet, becauſe it is ſaid before, [*i. e.* Goſpel] was to be ſhewn [or preached] to the Gentiles, which can't be ſaid of the time after the judgment; therefore it muſt mean the time between the coming of the Meſſiah in the fleſh, and the end of the world, in which time all nations ſhall be gathered unto him by the efficacy of his Divine Word, and Revelation of his Will.

Ver. 21. *Gentiles.*] As this name frequently occurs in Scripture, it won't be amiſs to give my readers a true idea of it in this place. The Hebrews called the Gentiles by the general name of *Goijm*, which ſignifies the nations that have not received the faith, or revealed law of God. So that all who are not Jews, and circumciſed, are compriſed under the word *Goijm.* Before Jeſus Chriſt, the door to life and juſtification was open to the world by the belief and profeſſion of the Jewiſh religion only. The converts to Judaiſm were called proſelytes. But ſince the preaching of the Goſpel, the true religion is not confined to any one country, more than to another: For God, who as you read in the text, had promiſed to call the Gentiles to the faith, out of a ſuperabundance of his grace, has executed this promiſe in a great meaſure: ſo that the Chriſtian Church is ſcarce compoſed of any other than Gentile converts; and the Jews, too proud of their particular privileges, have, for the moſt part, been abandoned to their reprobate ſenſe of things, diſowning Jeſus of Nazareth their Meſſiah and Redeemer, for whom, for ſo many ages, they ſo impatiently waited.

The old Prophets declared in a very particular manner the calling of the Gentiles. Jacob foretold that the *nations* ſhould hope for a Meſſiah, and that he who was to be ſent, the *Shiloh*, ſhould be the expectation of the Gentiles or nations. Solomon, having built the temple, addreſſes God in theſe words:——"Moreover, concerning the ſtranger, which is not of thy people Iſrael, but is come from a far country, for thy name's ſake, and thy mighty hand and ſtretched out arm; if they come and pray in this houſe, then hear thou from the heavens, even from thy dwelling-place, and do according to all that the ſtranger calleth to thee for, that all the people of the earth may know thy name, and fear thee, as doth thy people Iſrael, and may know that this houſe which I have built is called by thy name."

The Pſalmiſt ſays, that the Lord ſhall give the Gentiles to the Meſſiah for an inheritance; Pſal. ii. 8. And much more to the ſame purpoſe in Pſal. lxxxvii. 4. and lxxii. 9, 10. And Iſaiah abounds ſo much with ſuch like expreſſions that he has been juſtly diſtinguiſhed by the name of the Prophet of the Gentiles; ſee Iſaiah ii. 2, 3, 4. and xlix. 6. and Zech. viii. 23.

Ver. 22. *Then.*] When this time was is uncertain; ſome have thought it was at the time he came out of the ſynagogue; others fix it when he was come from the ſynagogue into the houſe, as mentioned by Mark iii. 19. But however this may be, let the reader obſerve that this is not the account of the demoniack, mentioned by Luke xi. 14.

——*Blind and dumb.*] Not ſo by nature, from the womb, nor by ſome violent diſeaſe; but made ſo by the enchantments of the Devil; as Chryſoſtome and Theophylact conjecture, becauſe the Evangeliſt tells us, that the Devil was no ſooner caſt out, but the poſſeſſed perſon being healed, recovered his ſight and hearing; ſee Matt. ix. 32. xvii. 15. Luke xiii. 11.

Ver. 23. *Is not this the ſon of David?*] i. e. The Meſſiah promiſed to be born of the race of David; ſee ch. i. 1. So that among the Jews, *the ſon of David* was ſynonimous with the word *Meſſiah.*

Ver. 24.——*By Beelzebub the prince of the Devils.*] Calmet ſays, it is a queſtion which is the true reading of this text, whether *Beelzebub*, as in the Vulgate; or, *Belzebub*, as the old Greek copies, and the oriental tranſlations from the Greek read it; or, *Belzebuth*, as the French pronounce it. But it is certain, that in the Hebrew books of the Old Teſtament we read *Beelzebub*, which is interpreted the *God Fly*, or *the God of the Fly*, at firſt the deity adored by the inhabitants of Ekron; ſee 2 Kings i. 2, 3, *&c.* And the worſhip of this falſe god muſt have been in great reputation in our Saviour's time, when it had obtained the title of prince of the Devils; ſince the Jews in the text accuſed Chriſt with driving out Devils in the name of Beelzebub, prince of the Devils, that is to ſay, in the name of Satan, Lucifer, or chief of the rebellious angels, whom the Jews of our Saviour's time, as appears from our Lord's anſwer, and way of arguing in the 26th and 27th verſes following, called by way of ſuperior diſtinction, *Beelzebut*, or *Beelzebub*, who at that time was of greateſt repute among their neighbouring nations. See Bochart de Animal. Sacr. p. 2. l. iv. c. 9. And Selden, De Diis Syriis. Syntag. 1. c. 6. But it may be asked, why the Jews, that ſaid, *This fellow doth not caſt out Devils but by Beelzebub*, ſhould attribute ſuch a power to the prince of the Devils. To this I anſwer. It was a received opinion, that the magicians could, by vertue of ſome ſuperior infernal power, conſtrain the inferior ſpirits to obey their conjurations; ſee Le Clerc on Matt. ix. 34.

Ver. 25. *And Jeſus knew their thoughts.*] By his Divine Power; ſee above ver. 15. Where it ſhould be obſerved, that they did not tell Jeſus to his face, that his power of miracles was from the Devil, but that this diſcourſe was whiſpered privately among themſelves, or to people, that they ſhould not believe in him for his work's ſake.

——*Every kingdom divided againſt itſelf, is brought to deſolation, and every city or houſe divided againſt itſelf ſhall not ſtand.*] Thus our Saviour began with a known and received axiom, or maxim, to convict his adverſaries of their unjuſt aſperſion of his miracles. For, having ſettled this propoſition, he makes the following application: "If I, as you ſay, caſt out Devils by Beelzebub, the prince of the Devils, then Satan caſts out Satan; and if Satan caſt out Satan, he is divided againſt himſelf: therefore tell me, how then ſhall his kingdom ſtand. This was enough of itſelf to ſilence them; for indeed, upon the premiſed principle it was unanſwerable. But that he might make them quite aſhamed of their injuſtice, he proceeds with an argument *ad hominem*; for, ſays he,

Ver. 27.——*If I by Beelzebub caſt out Devils, by whom do your children caſt them out.*] By this dilemma the Jews were reduced, either to confeſs that their own children did caſt out Devils by the power of the Devil, which they were not willing to do; or to acknowledge, that there is a Divine Power, or Spirit, by which Devils may be caſt out, and by which their children were ſuppoſed to caſt them out; and that would juſtify *him*, as much as *them*. Thus, I ſay, he drove them to that ſtreight, that if they would condemn him, they muſt condemn their own children alſo; and if they would acquit theſe, they muſt acquit him.

Now, for the underſtanding of the force of this argument, it muſt be obſerved, that the Jews had an order of men among them, called Exorciſts, pretending to drive Devils out of places or bodies, poſſeſſed by them. So Joſephus relates, that a certain Jew named Eleazar, cured the poſſeſſed with the help of a ring, in which was ſet a root, ſaid by ſome to have been diſcovered by Solomon; the ſmell of which root, put under the noſe of the poſſeſſed, made him drop to the ground, then the Exorciſt conjured the Devil, forbidding him to return into that body. Joſeph. Antiq. l. 8. c. 2. And he adds in another place, that a particular root called *barad*, which grows in Judea, has the virtue of caſting out Devils, by applying it to the body poſſeſſed. Moreover it is certain, that in our Saviour's time, there were Jewiſh Exorciſts, who took upon them to caſt out Devils in the name of Jeſus Chriſt, Mark ix. 28. Luke ix. 49. ſo that as moſt Commentators agree our Lord argued with the Jews from this cuſtom, or office, they had uſurped, not thereby approving their practice, nor indeed reproving them for it, but only as if he had ſaid: "You ſhew your malice in judging evil of me; becauſe that having Exorciſts of your own nation, (whoſe power I ſhall not now diſpute) making profeſſion of driving Devils out of men, Acts xix. 13. You don't condemn them; though you ought to miſtruſt their action as much as mine. But,

Maldonate thinks that Chriſt argues in this manner. He takes it for granted, that here by *children* in the text we are to underſtand *the Apoſtles*, who were born of Jewiſh parents, known to all them preſent. Then he puts the queſtion; *In whoſe name do they caſt out Devils?* Is it not in my name, ſays Chriſt? Therefore, if they are not accuſed of caſting out Devils in the name of Beelzebub, but are granted to caſt them out in my name; Why do ye ſay, that I caſt out Devils in the name of Beelzebub? For, if they caſt out Devils in my name, it is manifeſt that I, by whoſe name and authority they are caſt out, am greater than the Devils: Therefore, I don't caſt Devils out in the name of Beelzebub; for as the Apoſtles caſt them out by a power received from me, which you can't deny, conſequently you can't deny that I caſt them out by my own power, or as it follow, *the Spirit of God*.

——*They ſhall be your judges.*] Hierom thinks that Chriſt here alludes to what he afterwards ſpeaks more plainly in ch. xix. 28. That his Apoſtles ſhould ſit upon twelve thrones, judging the twelve tribes of Iſrael. And if Maldonate's expoſition of the former clauſe of this verſe be right, there is no doubt, but that this paſſage relates alſo to the Apoſtles condemning the Phariſees, in the day of the general judgment, for their perverſeneſs in this accuſation. But, I think, that the moſt natural ſolution of this difficulty will be to underſtand it thus: You Phariſees do grant, that your children caſt out Devils by the aſſiſtance of God; but, as there appears no more art in my actions than in theirs, therefore, let the ſame judgment paſs upon mine, as you give to their exorciſms. *They ſhall be your judges*; or, I am content to undergo the ſame judgment as you paſs upon them; judge me, as you judge them.

Ver. 28.——*The kingdom of God*, &c.] The ſtate of the Goſpel, or the diſpenſation of the Meſſiah. See notes on ch. iii. 2.

Ver. 29. *Or elſe.*] If the kingdom of God were not come, the Devil could not be overcome, nor put to flight, nor be diſpoſſeſſed of thoſe bodies from whence I have caſt him out.

——*How can one enter into a ſtrong man's houſe*, &c.] Here Chriſt proceeds to ſhew that he is God. Becauſe in this verſe he urges that every man muſt be ſuperior in power or ſtrength, before he can enter into anothers houſe to ſpoil his goods, intimating, that he had entred into a body where the Devil had got poſſeſſion, and expelled him thence. And therefore, that he muſt be confeſſed to be ſuperior in power to the Devil, which power none can have but from God; and conſequently it muſt be confeſſed, that he had caſt out Devils by the finger of God.

Ver. 30. *He that is not with me*, &c.] i. e. Ye may certainly conclude, that as it doth not ſuit the intereſt of Beelzebub to be with me, he, the prince of darkneſs, would rally all his forces, and lead forth all his legions, Luke viii. 30. againſt me, to withſtand and oppoſe me, and to ſcatter, if he could, what I had gathered.

Ver. 31.——*The blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men.*] Having convicted the Phariſees of obſtinacy and falſe judgment, by the pure force of truth and reaſon; he then ſhews them the danger they had run themſelves into by their *malicious cenſure* upon him, and the work he had wrought *by the Spirit of God*; for, in ſo doing, they ſtruck with an impious deſign at his Godhead; knowingly reviling his Divinity, and wilfully blaſpheming the ſaid Holy Spirit, by which he had wrought thoſe wonderful works, which nothing could effect but a Divine Power: therefore to call the Spirit of God, an unclean ſpirit, or Beelzebub, is the *blaſphemy* againſt the Holy Ghoſt, and ſeems to be that *ſin unto death*, which the Apoſtle gives no encouragement to pray for remiſſion of, 1 John v. 16. as knowing, that our Lord had here declared it to be an unpardonable ſin.

The reaſon hereof may be this, ſays an ingenious author: The way and means to obtain forgiveneſs being *repentance*; and this repentance being an operation of the ſaid Holy Spirit in the heart of man: all other ſins may be repented of, and conſequently may be forgiven. But this horrid ſin, of blaſpheming the Holy Ghoſt, by calling the Spirit of God an unclean ſpirit, is ſo high an affront to the Holy Ghoſt, that thereupon withdrawing his aſſiſtance from ſuch ſinners, he leaves them ſhut up in hardneſs of heart, uncapable of repenting, and conſequently of being forgiven. A conſideration enough, one would think, to make all men of but common ſenſe, to fear; and beware how they *revile*, *blaſpheme*, or ſpeak contemptuouſly of, or againſt the *Light*, *Grace*, or Spirit of God in any of its operations or appearances. Ellwood. p. 131.

Ver. 33.——*The tree is known by his fruit.*] The whole verſe, of which theſe words are the laſt clauſe, is another argument Chriſt draws from the agreement that is in nature, between a *tree* and its *fruit*. Where note, the *fruit* denotes the *miracle* he had wrought: and the *tree* ſhews the ſpirit or power by which it was wrought. They could not deny the miracle, it was wrought openly in the ſight of the people. Neither durſt they deny that it was a *good deed*, to caſt a Devil out of a man, and thereby reſtored to ſpeech and ſight, whom the Devil had made both dumb and blind. Therefore the ſubtile Phariſees found they could not traduce the people by any medium leſs than a flat denial of the ſpirit by which it was wrought. But Chriſt by this metaphor taken from a *fruit-tree*, ferets them out of that deſign alſo, and ſhews them the neceſſity they were under to diſown the miracle, as well as the Spirit: or to own the Spirit together with the miracle.

Ver. 34. *O generation of vipers.*] As a viper is commonly eſteemed the moſt hurtfnl of all animals; Acts xxviii. 4—6. So Chriſt uſes this phraſe metaphorically, to explain his ſentiments of the conſummate malice of the Phariſees and Sadducees, who ſought all opportunities to calumniate and derogate from the good actions, and holy life and converſation of pious men: for by this appellation he ſhews, that detraction was as natural to the Phariſees and Sadducees, as priſon is to the viper. So Hierom in 30 Iſa. and Gregory Hom. 20. in Evang.

Ver. 36.——*Every idle word that men ſhall ſpeak.*] Moſt Commentators underſtand this text of all frivolous diſcourſes, which are no ways profitable to the edifying of the hearer, or ſpeaker: And then they conclude, that Chriſt thereby argues from the leſs to the greater, as if he had ſaid, "if men ſhall give account of every idle word in the day of judgment, much more of ſuch blaſphemy as ye Phariſees are guilty of, who ſay, that I caſt out Devils by Beelzebub. Where note, that by *idle words*, I would rather underſtand, *falſe*, or *calumniating* words, by which any one endeavours to fruſtrate the good effect of ſome good example or diſcourſe; for this was the drift of the Phariſees among the people, whom they endeavoured to draw off from their great opinion of him, and his doctrine; ſee above, ver. 24, 25.

Ver. 37. *For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.*] This is a proverbial expreſſion, like unto that you may have read in Job xv. 6. As if it were ſaid, a man, though he is not rightly judged by the accuſation of his enemies, ſhall be juſtly condemned by his own confeſſion; ſee below, ch. xxvi. 65. where the high-prieſt ſeems to follow this maxim in the condemnation of Jeſus Chriſt.

Ver. 38.——*A ſign.*] Some means, which ſhall prove that thou art ſent from God.

Ver. 39.——*There ſhall be no ſign given to it.*] To that evil and adulterous generation, or to thoſe Phariſees and ſcribes, who asked for a ſign, not, as Chriſt knew their hearts, for their conviction; but with a wicked intention, tempting him, which reaſon is ſupported by parallel caſes in Iſaiah xxxviii. 22. and Judges vi. 17—36. And beſides, the very words import as much; for they did not ask, but, as it were, commanded, ſaying, "We *would* ſee a ſign from thee."

——*But the ſign of the Prophet Jonas.*] i. e. I will be unto you a ſign of condemnation; even as Jonas was to the Ninevites, who, a barbarous nation, and no ways enlightned by the law, believed in God, at the preaching of Jonas, an entire ſtranger to them, and repented of their wickedneſs; whereas the ſcribes and Phariſees, having heard ſo many exhortations to repentance from Chriſt, and ſeen ſo many and great miracles done by him, was ſo far from believing, that they maliciouſly report, that he is poſſeſſed with a Devil.

Ver. 40.—*In the whales belly.*] The word *koilia*, which is here tranſlated *belly*, ſignifies alſo with as much propriety, *the ſtomach:* therefore I would rather recommend that reading; becauſe there can't any thing paſs into the belly, or guts, which is not firſt digeſted in the ſtomach: and if ſo, how could Jonas be vomited up out of *the belly?*

Ver. 41. *The man of Nineveh ſhall riſe in judgment with this generation.*] See the notes above, on ver. 39.

Ver. 43. *When the unclean ſpirit is gone out of a man.*] By this, I apprehend, Chriſt would teach us, that the Jews were worſe, than if they never had received the knowledge and law of God. For, whereas the Devil was in ſome manner caſt out of them by the law, being thereby taught to turn from the Devil, and idols, and to ſerve the one and true God; deſpiſing the grace of God, they have deſerved inſtead of one, to be poſſeſſed with ſeven unclean ſpirits: In a word, by forſaking God, they are become ſeven times more children of the Devil.

Ver. 46.—*His mother and his brethren ſtood without.*] See the notes on ch. i. 25.

Ver. 49. *And he ſtretched forth his hand towards his diſciples, and ſaid, behold, my mother and my brethren.*] Thereby giving us to underſtand, that he came into the world, as other men, to live altogether with his parents; but to preach the Goſpel to thoſe, who were willing to hear and follow him, which diſciples he eſteemed, as much as others ſhould their parents.

CHAP. XIII.

3 *The parable of the ſower, and the ſeed:* 18 *the expoſition of it.* 24 *The parable of the tares,* 31 *of the muſtard ſeed,* 33 *of the leaven,* 44 *of the hidden treaſure,* 45 *of the pearl,* 47 *of the draw net caſt into the ſea,* 53 *and how Chriſt is contemned of his own countrymen.*

THE ſame day went Jeſus out of the houſe, and ſat by the ſea-ſide.

2 And great multitudes were gathered together unto him, ſo that he went into a ſhip, and ſat, and the whole multitude ſtood on the ſhore.

3 And he ſpake many things unto them in parables, ſaying, Behold, a ſower went forth to ſow.

4 And when he ſowed, ſome *ſeeds* fell by the ways ſide, and the fowls came and devoured them up.

5 Some fell upon ſtony places, where they had not much earth: and forthwith they ſprung up, becauſe they had no deepneſs of earth:

6 And when the ſun was up, they were ſcorched, and becauſe they had not root, they withered away.

7 And ſome fell among thorns: and the thorns ſprung up and choked them.

8 But other fell into good ground, and brought forth fruit, ſome an hundred-fold, ſome ſixty-fold, ſome thirty-fold.

9 Who hath ears to hear, let him hear.

10 And the diſciples came, and ſaid unto him, Why ſpeakeſt thou unto them in parables?

11 He anſwered and ſaid unto them, Becauſe it is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given.

12 For whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away, even that he hath.

13 Therefore ſpeak I to them in parables: becauſe they ſeeing, ſee not, and hearing they hear not, neither do they underſtand.

14 And in them is fulfilled the propheſy of Eſaias, which ſaith, By hearing ye ſhall hear, and ſhall not underſtand: and ſeeing ye ſhall ſee, and ſhall not perceive.

15 For this peoples heart is waxed groſs, and their ears are dull of hearing, and their eyes they have cloſed; leſt at any time they ſhould ſee with *their* eyes, and hear with *their* ears, and ſhould underſtand with *their* heart, and ſhould be converted, and I ſhould heal them.

16 But bleſſed *are* your eyes for they ſee; and your ears for they hear.

17 For verily I ſay unto you, that many prophets and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen *them:* and to hear thoſe

things which ye hear, and have not heard *them*.

18 ¶ Hear ye therefore the parable of the ſower.

19 When any one heareth the word of the kingdom, and underſtandeth *it* not, then cometh the wicked one and catcheth away that which was ſown in his heart: this is he which received ſeed by the way-ſide.

20 But he that received the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himſelf, but dureth for a while: for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended.

22 He alſo that received ſeed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulneſs of riches choke the word, and he becometh unfruitful.

23 But he that received ſeed into the good ground, is he that heareth the word, and underſtandeth *it*, which alſo beareth fruit; and bringeth forth ſome an hundred-fold, ſome ſixty, ſome thirty.

24 ¶ Another parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field:

25 But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way.

26 But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo.

27 So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares?

28 He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up?

29 But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them.

30 Let both grow together until the harveſt: and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles, to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, ſaying, The kingdom of heaven is like to a grain of muſtard-ſeed which a man took, and ſowed in his field.

32 Which indeed is the leaſt of all ſeeds: but when it is grown, it is the greateſt among herbs, and becometh a tree: ſo that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable ſpake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

34 All theſe things ſpake Jeſus unto the multitude in parables, and without a parable ſpake he not unto them:

35 That it might be fulfilled which was ſpoken by the prophet, ſaying, I will open my mouth in parables, I will utter things which have been kept ſecret from the foundation of the world.

36 Then Jeſus ſent the multitude away, and went into the houſe: and his diſciples came unto him, ſaying, Declare unto us the parable of the tares of the field.

37 He anſwered and ſaid unto them, He that ſoweth the good ſeed, is the Son of man:

38 The field is the world: the good ſeed are the children of the kingdom: but the tares are the children of the wicked one:

39 The enemy that ſowed them is the devil: the harveſt is the end of the world: and the reapers are the angels.

40 As therefore the tares are gathered and burnt in the fire; ſo ſhall it be in the end of this world.

41 The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity;

42 And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

43 Then ſhall the righteous ſhine forth as the ſun in the kingdom of their Father. Who hath ears to hear let him hear.

44 ¶ Again, the kingdom of heaven is like unto treaſure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant-man, ſeeeking goodly pearls:

46 Who when he had found one pearl of great price, he went, and ſold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind.

48 Which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away.

49 So ſhall it be at the end of the world: the angels ſhall come forth, and ſever the wicked from among the juſt;

50 And ſhall caſt them into the furnace of fire: there ſhall be wailing and gnaſhing of teeth.

51 Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord.

52 Then ſaid he unto them, Therefore every ſcribe which is inſtructed unto the kingdom of heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.

53 ¶ And it came to paſs, that when Jeſus had finiſhed theſe parables, he departed thence.

54 And when he was come into his own country, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this man this wiſdom, and theſe mighty works?

55 Is not this the carpenters ſon? is not his mother called Mary? and his brethren, James, and Joſes, and Simon, and Judas?

56 And his ſiſters are they not all with us? whence then hath this man all theſe things?

57 And they were offended in him. But Jeſus ſaid unto them, A prophet is not without honour, ſave in his own country, and in his own houſe.

58 And he did not many mighty works there, becauſe of their unbelief.

Hitherto our Lord had ſpoken openly to the Jews; but they, with helliſh malice, as you have read in the former chapter, diſparaging his doctrine and miracles, he ſharply reproved their perverſeneſs and great obſtinacy, and for the future delivered his diſcourſes moſt commonly in publick by way of parables, which he afterward explained in private to his diſciples. But

Before I proceed to conſider the parables themſelves, I think it will be reaſonable to inform my reader, why our Saviour ſpake ſo often in that myſtical manner to his hearers? This was the queſtion of his own diſciples, ver. 10. To which Chriſt reply'd, I ſpeak to the people in parables, becauſe it is given to *you*, that are true believers, and my faithful diſciples, to know the myſteries of the kingdom of Heaven, or of the Goſpel; but to them, "whoſe heart is waxed groſs, hardned and obſtinate, and their ears dull of hearing, and who have cloſed, or wilfully ſhut their eyes againſt the light and truth of the Goſpel; leaſt at any time they ſhould ſee with their eyes, and hear with their ears, and underſtand with their heart, and ſhould be converted, and I ſhould heal them," ver. 11,—15. To ſuch as theſe as very unworthy of the favour, it is not given to have the myſteries of religion plainly revealed to them, but only myſtically and darkly by way of *parable.* So that it is plain, Chriſt ſpake to the people in parables, by way of puniſhment for their infidelity and hardneſs of heart, and deſpiſing and rejecting his former plainer diſcourſes on the mount, and in other places; and for their averſeneſs to believe in him, notwithſtanding the miracles he did, and for blaſphemouſly attributing his caſting out a Devil from one poſſeſſed, who was *blind* and *dumb*, to the power of Beelzebub the prince of the Devils, chap. xii. 24. Thus I ſay, Chriſt tacitly intimated his diſpleaſure againſt them, threatning a total concealment of thoſe glad tidings, which he was come to preach to all nations, in caſe they perſiſted in their obſtinacy, and unbelief. As if he had ſaid, they that upon my former plain and open inſtructions have believed and obeyed me, ſhall ſtill have more and more as plain manifeſtations made to him of the myſteries of the Goſpel; but they that hath made no good uſe of what hath been clearly made known to them, but continued ſtill faithleſs and obſtinate, ſhall for the future be deprived of that full light and ſun-ſhine of the Goſpel, and be afforded only ſome obſcurer glimmerings thereof, and behold it as through a veil, for this is the purport of the 12th verſe. To this we may add

Another reaſon reſpecting a ſort of people not *maliciouſly* faulty as thoſe already mentioned, but chiefly to blame for *heedleſs inadverting*, as may be learned from the 13th verſe. For as his plainer and more common diſcourſes were but little regarded by them, and not conſidered and attended to, as they ſhould be; but forgotten as ſoon as heard; therefore the more to engage their attention, and induce them to look cloſe into, and dwell longer upon what he taught, he put his diſcourſes into a more myſtical and uncommon dreſs, that their deſire of underſtanding his hidden meaning, might employ more of their thoughts about it, and put them upon making a ſtricter enquiry than otherwiſe they would do, and by that means his doctrine ſhould make a deeper impreſſion upon their minds and memories. For men are naturally deſirous to find out myſteries and hidden meanings, and more ordinarily attentive to what is unuſual, and out of the common road of talking; and conſequently may be ſuppoſed to take pains to diſcover what is under the diſguiſe of a parable, and be much more pleaſed and affected with ſuch a diſcovery, than if the ſame hidden treaſure had been offered to them at an eaſier rate.

It is granted therefore, that this myſtical way of inſtruction, hath ſomething of obſcurity in it. Yet as it may be managed, nothing can be more familiar, or more ſuitable to the capacities of the meaneſt auditors. For the vulgar ſort being but little receptive of abſtracted notions, and nice and lofty ſpeculations, are moſt likely to be inſtructed by a diſcourſe clothed in a dreſs, they have been well acquainted with, and illuſtrated by ſome material repreſentation. See the note on ch. ix. 37. where you will ſee that our Lord managed his parables with ſo great an analogy that a little thought and reflection of a very ordinary underſtanding, may diſcover what is hid under ſo thin a veil; and accordingly we find, that ſeveral of our Saviour's parables were preſently underſtood by his hearers in their true and naked meaning. But,

Beſides this general uſefulneſs of parables, they are more particularly proper for reproof, which is a thing ſcarce to be born by proud mankind, and therefore ought to be managed with great prudence and caution, leaſt it do more harm than good; for, if it be too plain and ſevere, it often hardens the offender more, and if it be too cool and lifeleſs, it loſes its force, and makes, or at leaſt leaves no good impreſſion. So that an *effectual* reproof muſt be delivered with ſufficient ſtrength and ſmartneſs, and likewiſe with ſo much privacy and ſecrecy, as may not exaſperate a man too much from a ſenſe of the great ſhare and ignominy, that attends the laying open his faults to the world. Now,

Reproving by way of parable does all this. If it be well choſen and applied, it carries ſmartneſs and ſtrength in its argument; and yet there is ſo much of a diſguiſe and covering upon it, as makes it very private, not graing ſo much upon that tender paſſion, *ſhame*, as a more publick and bareſaced reproof would do. Such a parable is like a *lancet wrapt up in a ſpunge*, when under pretence and ſhew of nothing but ſmooth and gentle uſage, the ſore is unexpectedly lanced, and the corruption is let out, which perhaps the patient would never have conſented to, if attempted roughly, without that ſtratagem.

This then was the wiſe courſe which our Lord in his great wiſdom took, by well-choſen, adapted, and parables very expreſſive of his meaning to remove the obſtinacy, hypocriſy, and other vices of the Jews, who were of that ſtubborn and refractory nature, as to be impatient of too open a rebuke; eſpecially the Phariſees, whoſe peculiar claim to righteouſneſs, their pride and haughtineſs, and great repute among the people, made them impatient of all reproof tho' wrapt up never ſo nicely in the diſguiſe of a parable, and conſequently much more, when their reproof was publick, and open, and in plainter terms. Tho' as to the Phariſees, when this milder way would not do, he more plainly and ſharply rebuked and expoſed their great wickedneſs and vile hypocriſy.

The truths couched under theſe parabolical expreſſions are of the greateſt importance, even ſuch as nearly concerns us to attend to, and to practice. The manner of expreſſing them is ſuch, as illuſtrates with great advantage, and very movingly recommends them, in ſuch a familiar way, as fits them to all, never ſo indifferent capacities.

Ver. 2. —*He went into a ſhip.*] Or, fiſhing-boat belonging to his Apoſtles, Le Clerc.

Ver. 3. — *In parables.*] See the argument to theſe notes.

——— *Behold a ſower went forth to ſow.* Ver. 4. *And when he ſowed ſome ſeeds fell by the ways-ſide, and the fowls came and devoured them up.*] The *ſeed* is the word of God, ver. 19. compared to ſeed, becauſe of its fructifying, growing and encreaſing nature. For it is this ſeed, that bringeth forth thoſe graces of Chriſtianity, which keep up the Divine Liſe in the ſoul, that makes it grow in grace, and in the knowledge and love of the beſt and nobleſt of objects, our Lord Jeſus Chriſt, preparing it for heaven, and giving it an earneſt of an immortal and glorious inheritance. For, whereſoever that ſeed is ſown, and ſprings up, and brings forth fruit unto holineſs, the end will moſt certainly be everlaſting life.

—— *Sown.*] *i. e.* The Goſpel is preached, and made known to the world; its excellent precepts are openly declared, and planted in men's hearts by the propoſal of infinite rewards, and under the threats of infinite puniſhments to ſuch as *do*, or do *not*, obey and practiſe them.

This ſeed then, or the word of God being thus actually ſown, the Chriſtian Religion planted in the world, and all things done on God's part, in order to its being fruitful, according to his expectation; it highly concerns us, in the next place, to take care that it be ſo, and that nothing make it otherwiſe. That is, it muſt not be neglected like ſeed ſown or *ſcattered*, rather,

—— *By the way ſide.*] Laid open and expoſed to all ſorts of wandering, uſeleſs and wicked thoughts, which will trample the good doctrine preached to us, as all ſorts of travellers trample down ſeed ſown by the way ſide; ſo that it ſhall never more appear, nor be thought of by us. Nor muſt we leave it to the mercy of

—— *The fowls of the air.*] The Devil, and his legions, who, like birds of prey, hover about us continually, always ready to deprive us of thoſe good inſtructions imbibed from the word of God.

Ver. 5. — *Stony places.*] See ver. 20.

Ver. 6. — *The ſun.*] Perſecution and tribulation, ſee ver. 21.

Ver. 7. — *Among thorns.*] The cares and riches of this world. Not that we are hereby forbid to mind the affairs of this life, ſo far as is conſiſtent with the care of the ſoul. We muſt firſt ſeek the kingdom of God and his righteouſneſs, and then labour after the neceſſaries of this life.

Ver. 8. — *Good ground.*] Is an honeſt and good heart, ſincerely deſirous to be informed in its duty, and that cordially propoſes to perform it, and is truly humble, and of a modeſt teachable temper; ſee ver. 23.

Ver. 10, 11, 12, 13, 14, 15. Are explained in the argument to theſe notes.

Ver. 24. *Another parable put he forth unto them, ſaying, the kingdom of heaven is likened unto a man, which ſowed good ſeed in his field.*] Our Lord has given us the intepretation of this parable, at the 37 verſe. From whence it appears, that it is intended to ſhew that though there be many wicked perſons profeſſing Chriſtianity; that are Chriſtians only in name, and who in this world may be confuſedly mixed with the good, and go undiſcovered among men, and unpuniſhed by God in this world; nay, thrive and proſper in the things of the world, more than the virtuous, ſo as, in all outward appearance, they may be called the favourites of Heaven; whilſt the ſincerely good undergo many afflictions, and appear to men to be under God's diſpleaſure. Yet in the great harveſt to be at the end of the world, they ſhall be rightly diſtinguiſhed one from the other; when the hypocritical ſhall be ſeparated from the ſincere, and the former conſigned to everlaſting burnings, and the latter received into the glory of Heaven, prepared for them from the beginning of the world; ſee verſe 37—43, incluſive.

Ver. 44. —— *The kingdom of heaven is like unto treaſure, &c.*] This, and the parable immediately following, repreſent the tranſcendent excellency of the Chriſtian Religion, above all other things in the world; and informs us, that it is the greateſt wiſdom to part with every thing this world can afford, rather than be without the inward power and life of this Holy Religion; which is a *pearl* of ſo great price, ſo immenſe a *treaſure*, that nothing here below can ſtand in competition with it, more to be deſired than gold, *&c.* Pſalm xix. 10. Prov. iii. 13, *&c.*

Ver. 52. — *Scribe.*] This word properly ſignifies a ſecretary, and accordingly the Jews ſo ſtiled the ſecretaries to their kings; but in proceſs of time it became alſo a diſtinguiſhing name or title for men of letters, eſpecially thoſe learned in their law; and this is the meaning of the word ſcribe in this place; ſee Iſaiah xxxiii. 8. Nehem. viii. 1. Eſd. vii. 6, 11.

Which bringeth forth out of his treaſure.] *i. e.* His preſſes or Book-Desks, ſee Le Clerc on this place.

—— *Things new and old.*] The ancient doctrine of Moſes and the Prophets, and the new improvements thereof by Jeſus Chriſt, Le Clerc.

Ver. 54. — *His own country.*] Nazareth.

——— *He taught them in their ſynagogue.*] The inhabitants of Nazareth.

——— *Wiſdom.*] Knowledge or ſcience, where obſerve, that wiſdom and ſcience, or knowledge, are frequently put for each other in the Scriptures.

Ver. 55. — *His brethren.*] See the notes on ch. i. 25.

——— James was the ſon of Mary, the ſiſter or a near relation of the Virgin Mary, ſee Matt. xxvii. 36. Mark xv. 40.

Ver. 57. *They were offended.*] They would not hear or embrace his doctrine to practiſe it, or they were unbelieving, ſee ver. 58.

CHAP. XIV.

1 *Herods opinion of Chriſt.* 3 *Wherefore John Baptiſt was beheaded.* 13 *Jeſus departeth into a deſert place.* 15 *Where he feedeth five thouſand men with five loaves, and two fiſhes:* 22 *he walketh on the ſea to his diſciples:* 34 *and landing at Genneſaret, healeth the ſick by the touch of the hem of his garment.*

AT that time Herod the tetrach heard of the fame of Jeſus,

2 And ſaid unto his ſervants, This is John the Baptiſt, he is riſen from the dead, and therefore mighty works do ſhew forth themſelves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in priſon for Herodias ſake, his brother Philips wife.

4 For John ſaid unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, becauſe they counted him as a prophet.

6 But when Herods birth-day was kept, the daughter of Herodias danced before them, and pleaſed Herod.

7 Whereupon he promiſed with an oath, to give her whatſoever ſhe would aſk.

8 And ſhe being before inſtructed of her mother, ſaid, Give me here John Baptiſts head in a charger.

9 And the king was ſorry: nevertheleſs for the oaths ſake, and them which ſat with him at meat, he commanded *it* to be given *her*.

10 And he ſent and beheaded John in the priſon.

11 And his head was brought in a charger, and given to the damſel: and ſhe brought *it* to her mother.

12 And his diſciples came, and took up the body and buried it, and went and told Jeſus.

13 ¶ When Jeſus heard *of it*, he departed thence by ſhip into a deſert place, apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jeſus went forth, and ſaw a great multitude, and was moved with compaſſion toward them, and he healed their ſick.

15 ¶ And when it was evening his diſciples came to him, ſaying, This is a deſert place, and the time is now paſt; ſend the multitude away, that they may go into the villages, and buy themſelves victuals.

16 But Jeſus ſaid unto them, They need not depart, give ye them to eat.

17 And they ſay unto him, We have here but five loaves, and two fiſhes.

18 He ſaid, Bring them hither to me.

19 And he commanded the multitude to ſit down on the graſs, and took the five loaves, and the two fiſhes, and looking up to heaven, he bleſſed, and brake, and gave the loaves to *his* diſciples, and the diſciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full.

21 And they that had eaten were about five thouſand men, beſide women and children.

22 ¶ And ſtraightway Jeſus conſtrained his diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away.

23 And when he had ſent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ſhip was now in the midſt of the ſea, toſſed with waves: for the wind was contrary.

25 And in the fourth watch of the night, Jeſus went unto them walking on the ſea.

26 And when the diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a ſpirit; and they cried out for fear.

27 But ſtraightway Jeſus ſpake unto them, ſaying, Be of good cheer, it is I, be not afraid,

28 And Peter anſwered him, and ſaid, Lord, if it be thou, bid me come unto thee on the water.

29 And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water, to go to Jeſus.

30 But when he ſaw the wind boiſtrous, he was afraid: and beginning to ſink, he cried, ſaying, Lord, ſave me.

31 And immediately Jeſus ſtretched forth *his* hand, and caught him, and ſaid unto him, O thou of little faith, wherefore didſt thou doubt?

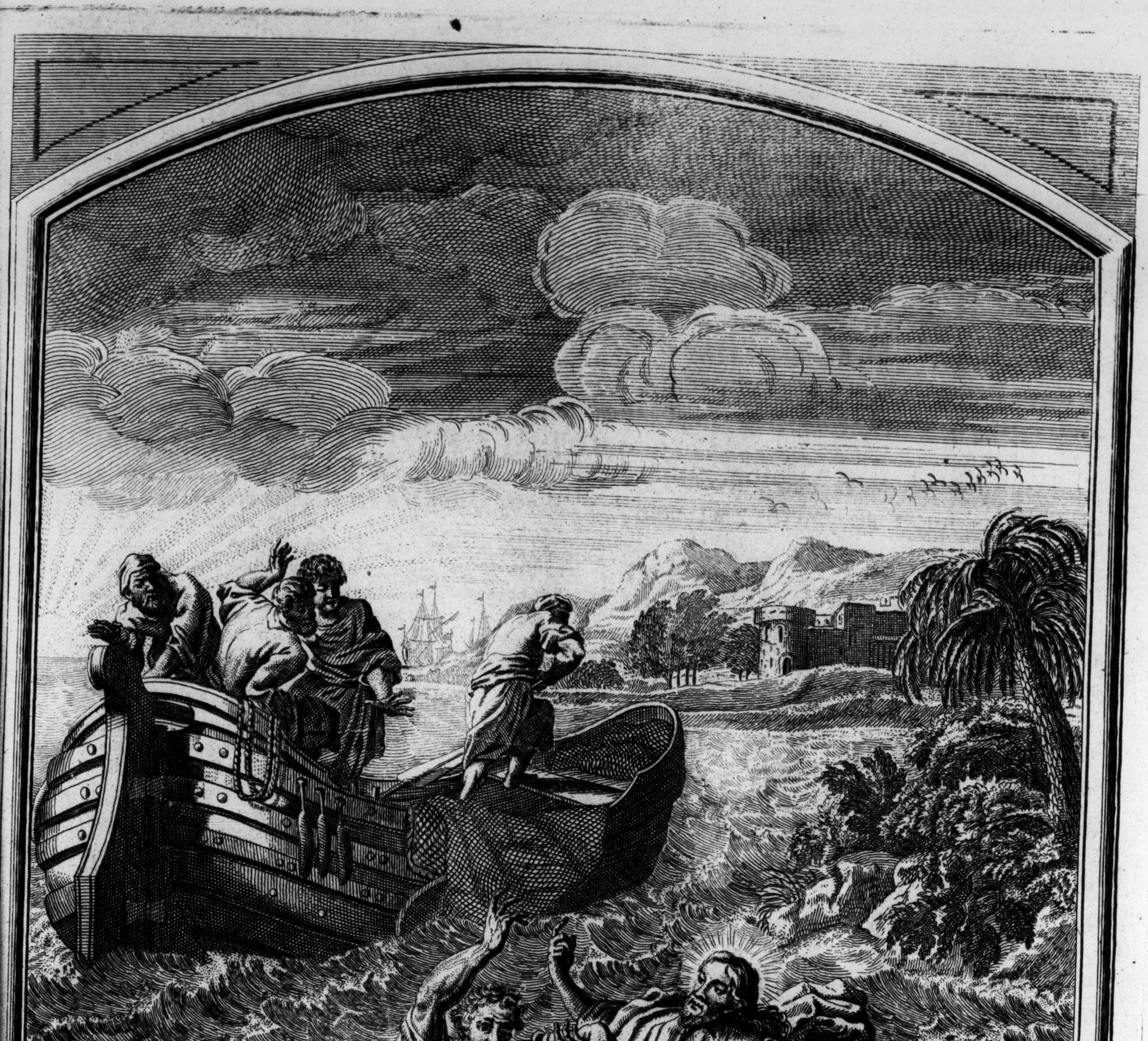
32 And when they were come into the ſhip, the wind ceaſed.

33 Then they that were in the ſhip, came and worſhipped him, ſaying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Genneſaret.

35 And when the men of that place had knowledge of him, they ſent out into all that country round about, and brought unto him all that were diſeaſed,

36 And beſought him, that they might only touch the hem of his garment: and as many as touched, were made perfectly whole.



Ja. Mynde sculpsit.

Peter walking on y^{e} Water.

Matth. XIV.

BRITISH MUSEUM

Ver. 1. *At that time.*] In the third year of our Saviour's preaching, when John the Baptiſt was put to death, as appears from the context following.

—— *Herod the tetrarch.*] A political title to diſtinguiſh this Herod from Herod the Great, his father, and a king; ſee the notes on ch. ii. 1. His tetrarchy compriſed only Galilee and the Petrea, on the eaſt-banks of the river Jordan, Joſeph. Antiq. lib. xvii. c. 13.

Ver. 6. *But when Herod's birth-day was kept.*] According to ancient uſage among the Jews; ſee Gen. xl. 20.

Ver. 13. —— *Into a deſert place.*] Luke informs us, that this deſert place was near the city Bethſaida.

Ver. 15. *And when it was evening.*] Or, it drew near the cloſe of the day.

—— *The time is now paſt.*] The day is now ſpent; for the Greek word ὥρα does not only ſignify the twelfth part of a day, or night, but in general any time fit for tranſacting buſineſs; therefore, the meaning of this paſſage, is the time in which the multitude ſhould have departed, is now paſt. The remaining part of this hiſtory ſhall be more largely annotated in Luke ix. 10, *&c.*

Ver. 23. —— *When the evening was come.*] As this text ſeems to claſh with the account in ver. 15. it will be proper to remark, that the *evening* firſt mentioned, at ver. 15. implies the ſetting of the ſun; whereas in this place we are to underſtand the interval of time from ſun-ſet, till it was quite dark, Exod. xii. *6*.

Ver. 33. —— *Of a truth thou art the Son of God.*] *i. e.* The Meſſiah whom we expected; for according to the beſt interpreters, the titles of *Son of God*, and of the *Meſſiah*, are ſynonimous; or ſtand for the ſame perſon in the New Teſtament; ſee ch. xvi. *16*. compared with Luke viii. 28. ix. 20. Mark viii. *29*. and John i. *49*.

Ver. 34. — *The land of Genneſaret.*] A country, — territory, or canton, lying on the eaſtern-ſhore of the ſea of Tiberias, otherwiſe called Cinnereth, or the lake of Genezareth or Genezar. This lake or ſea according to Joſephus, is an hundred furlongs in length, and forty wide, or twelve Engliſh miles long, and two broad. The water of this lake was reputed very good to drink, and breeds abundance of fiſh, ſo that it was noted for a fiſhing-trade, which was carried on there, by Peter, Andrew, John and James. This lake is conſtantly ſupplied with freſh water by the river Jordan, which paſſes through the middle of it.

Ver. *36*. *And beſought him,* &c.] Not, as we read in ch. viii. 34. that he would depart out of their coaſts; but on the contrary, that he would ſtay amongſt them, and cure thoſe that were diſeaſed; becauſe now, every place began to ring of the great cures and miracles done by Jeſus of Nazareth.

CHAP. XV.

3 *Chriſt reproveth the ſcribes and Phariſees, for tranſgreſſing God's commandments through their own traditions,*
11 *teacheth how that which goeth into the mouth doth not defile a man.* 21 *He healeth the daughter of the woman of Canaan:* 30 *and other great multitudes:* 32 *and with ſeven loaves and a few little fiſhes feedeth four thouſand men beſides women and children.*

THEN came to Jeſus ſcribes and Phariſees, which were of Jeruſalem, ſaying,

2 Why do thy diſciples tranſgreſs the tradition of the elders? for they waſh not their hands when they eat bread.

3 But he anſwered and ſaid unto them, Why do you alſo tranſgreſs the commandment of God by your tradition?

4 For God commanded, ſaying, Honour thy father and mother: and, He that curſeth father or mother, let him die the death.

5 But ye ſay, Whoſoever ſhall ſay to *his* father or *his* mother, *It is* a gift by whatſoever thou mightſt be profited by me,

6 And honour not his father or his mother, *he ſhall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Eſaias propheſy of you, ſaying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.

9 But in vain they do worſhip me, teaching *for doctrines* the commandments of men.

10 ¶ And he called the multitude, and ſaid unto them, Hear and underſtand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his diſciples, and ſaid unto him, Knoweſt thou that the Phariſees were offended after they heard this ſaying?

13 But he anſwered and ſaid, Every plant which my heavenly Father hath not planted ſhall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both ſhall fall into the ditch.

15 Then anſwered Peter and ſaid unto him, Declare unto us this parable.

16 And Jeſus ſaid, Are ye alſo yet without underſtanding?

17 Do not ye yet underſtand, that whatſoever entreth in at the mouth, goeth into the belly, and is caſt out into the draught?

18 But thoſe things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies.

20 Theſe are the things which defile a man: but to eat with unwaſhen hands defileth not a man.

21 ¶ Then Jeſus went thence, and departed into the coaſts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou ſon of David; my daughter is grievouſly vexed with a devil.

23 But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us,

24 But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael.

25 Then came ſhe and worſhipped him, ſaying, Lord, help me.

26 But he anſwered and ſaid, it is not meet to take the childrens bread, and to caſt it to dogs.

27 And ſhe ſaid, Truth, Lord: yet the dogs eat of the crumbs which fall from their maſters table.

28 Then Jeſus anſwered and ſaid unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jeſus departed from thence, and came nigh unto the ſea of Galilee, and went up into a mountain, and ſat down there.

30 And great multitudes came unto him, having with them thoſe that were lame, blind, dumb, maimed, and many others, and caſt them down at Jeſus feet, and he healed them:

31 Inſomuch that the multitude wondred when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee: and they glorified the God of Iſrael.

32 ¶ Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on the multitude, becauſe they continue with me now three days, and have nothing to eat: and I will not ſend them away faſting, leſt they faint in the way.

33 And his diſciples ſay unto him, whence ſhould we have ſo much bread in the wilderneſs, as to fill ſo great a multitude?

34 And Jeſus ſaith unto them, How many loaves have ye? And they ſaid, Seven, and a few little fiſhes.

35 And he commanded the multitude to ſit down on the ground.

36 And he took the ſeven loaves and the fiſhes, and gave thanks, and brake *them*, and gave to his diſciples, and the diſciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, ſeven baskets full.

38 And they that did eat were four thouſand men, beſide women and children.

39 And he ſent away the multitude, and took ſhip, and came into the coaſts of Magdala.

Ver. 1. *Then.*] When Jeſus wrought ſo many miracles in Galilee, or at Genezareth, ſee John vii. 1.

—— *Scribes.*] See ch. xiii. 52.

—— *Phariſees.*] See ch. iii. 7.

—— *Which were of Jeruſalem.*] Or rather, as the French tranſlate it, *qui etoient venus de Jeruſalem*, i. e. *who were come* [by deputation] from Jeruſalem to corrupt the people, that they ſhould not follow Jeſus nor believe his works; and that they might tempt him, agreeable to what we read afterwards in ch. xxii. 16.

Ver. 2. — *The tradition of the elders.*] That doctrine which the Jews accepted, as delivered down to them only by word of mouth from Moſes, and other ancient doctors of their nation; and no where to be found in the written law, ſee ch. v. 21, *&c.* and the notes on ch. iii. 7.

—— *They waſh not their hands, when they eat bread.*] This is one of thoſe traditions, which the Jews had formed in conſequence of the law about pollutions, contracted by thoſe who touched any unclean thing; and becauſe this ſeemed, therefore, to be one of the beſt grounded, they began with accuſing his diſciples with the breach thereof. But Chriſt took no notice of ſuch cavilling, being no ways concerned about the breach of any precept, not expreſly laid down in the law of Moſes.

Ver. 3. *But he anſwered and ſaid unto them, Why do you alſo tranſgreſs the commandment of God by your tradition?*] You only endeavour to traverſe my doctrine by a feigned pretence, that I permit my diſciples to neglect ſuch traditions, as you ſay are founded upon the law of Moſes; but I will accuſe you of inſtituting traditions contrary to the commandments of God; which objection, muſt firſt be removed before you can pretend to bind me, or my diſciples, in the obſervance of the tradition of your elders.

Ver. 4. *For God commanded, ſaying, Honour thy father and mother*, &c.] See Exod. xx. 12. and Deut. v. 16. and Exod. xxi. 16.

Ver. 5. *But ye ſay, whoſoever ſhall ſay to his father, or his mother, it is a gift by whatſoever thou mighteſt be profited by me.* Ver. 6. *And honour not his father or mother, he ſhall be free.*] i. e. The offering, which I make to God will be of ſervice to you; I have devoted that to God, which you ask of me, it is no longer either yours or mine, but you will ſhare in the merit of my offering. The word *gift* is in the original *corban*, ſee Mark vii. 11. which comes from the Hebrew word *karab*, or *kekerib*, to offer or preſent, and ſtands for an offering, a gift or preſent made to God, or his temple. So a Jew in a tranſport of paſſion, would ſay *corban*, or vow his ſubſtance to the temple, or God, rather than contribute to the ſupport of their neceſſitous parents; which cruelty is the thing aimed at by Chriſt in the text, ſee Mark vii.

Ver. 6. — *Thus have ye made the commandment of God of none effect, by your tradition.*] You would rather, therefore, entirely renounce the commandment of God, than abate of the leaſt of thoſe doctrines, received, as you ſay, from your elders.

Ver. 7. — *Hypocrites.*] Becauſe they pretending to be ſtrict obſervers of the law, and deſirous to be ſo accounted, yet broke the law by their traditions.

—— *Well did Eſaias propheſy of you*, &c.] In his xxix. 13. but this is not to be ſo underſtood, that Iſaiah propheſied of the ſcribes and Phariſees only; but that he therein accuſed the whole Jewiſh nation, as well thoſe of his own time, as them that came after; and thus it is accommodated by Chriſt in this place, to the ſcribes and Phariſees, as if he had ſaid, now I may ſay, that you ſcribes and Phariſees reſemble that character of the Jews in the days of Eſaias the Prophet.

Ver. 11. *Not that which goeth into the mouth defileth a man.*] For every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving, 1 Tim. iv. 4. See Mark vii. 18, *&c.* and below, at ver. 17.

—— *But that which cometh out of the mouth,* &c.] *i. e.* Evil communications, ſee Mark vii. 21, *&c.* and below, at ver. 19, 20.

Ver. 22. — *A woman of Canaan.*] Mark calls her a Syrophenician, vii. 26. But that is no ways repugnant to Matthew, for the Tyrians and Sidonians, were Syrophenicians; as Pliny, lib. 5. c. 12, and 20. and Strabo, lib. 4. teſtify. So that it is true, what Mark ſays, that this woman was a Syrophenician; becauſe ſhe was of that country, ſhe, as Matthew expreſſes it, *came out of the ſame coaſts of* Tyre and Sidon, ver. 21. And it is alſo true, what Matthew ſays, that ſhe was a *woman of Canaan*, becauſe the Jews commonly by that name, underſtood the inhabitants about Sidon, ſee Gen. xii. 6. and xiii. 7.

——— *Thou ſon of David.*] See ch. ix. 27.

Ver. 24. —— *Unto the loſt ſheep of the houſe of Iſrael.*] To recal the Jews to a juſt obſervance of their law, which he continued to do to the end of his miniſtry; and his Apoſtles after him till they were finally rejected by the houſe of Iſrael; ſo that they had no room to be angry at any thing but their own obſtinacy, which I pray God they may repent of.

Ver. 26. — *It is not meet to take the children's bread, and to caſt it to dogs.*] This parabolical expreſſion ſhews the diſtinction, which Jeſus made between the *Jews*, whom he repreſents by the name of *children*, becauſe they alone, of all nations of the earth, acknowledged the true God, for their father; and the Gentiles or *Heathens*, whom he deſcribes by the brutal name of dogs, becauſe of their idolatrous worſhip wherein they were ſo much involved, that they did even pay Divine Honours to brute-beaſts, and thereby almoſt diveſted themſelves of the right to be called human creatures. And certainly this was the interpretation of this paſſage by the woman of Canaan, for ſhe preſently replied very dextrouſly;

Ver. 27. — *Truth Lord.*] I grant that I am a dog in compariſon to thoſe whom you call children; ſee the precedent notes.

——— *Yet the dogs eat of the crumbs which fall from their maſters table.*] Let me then obtain the ſame favour, as dogs do from their maſters; and partake of the crumbs, which your children don't eat; *i. e.* the miraculous cure of my daughter; of which I have heard, the Jews make no account; but have blaſphemouſly aſcribed thy curing of demoniacks, to ſome diabolical art.

Ver. 28. —— *O woman, great is thy faith.*] Becauſe ſhe, who knew nothing of the true worſhip of God, had ſuch faith in his works; which the Phariſees reviled, and were therefore called by him, *a generation of vipers*, chap. xii. 34.

Ver. 39. — *Magdala.*] A village on the ſouth-ſhore of the lake of Genezareth.

CHAP. XVI.

1 *The Phariſees require a ſign,* 6 *Jeſus warneth his diſciples of the leaven of the Phariſees and Sadducees.* 13 *The peoples opinion of Chriſt,* 16 *and Peter's confeſſion of him.* 21 *Jeſus foreſheweth his death.* 23 *Reproving Peter for diſſuading him from it:* 24 *And admoniſhing thoſe that will follow him, to bear the croſs.*

THE Phariſees alſo with the Sadducees, came, and tempting, deſired him that he would ſhew them a ſign from heaven.

2 He anſwered and ſaid unto them, When it is evening, ye ſay, *It will be* fair weather: for the ſkie is red.

3 And in the morning, *It will be* foul weather to day: for the ſkie is red and lowring. O ye hypocrites, ye can diſcern the face of the ſkie, but can ye not *diſcern* the ſigns of the times?

4 A wicked and adultrous generation ſeeketh after a ſign, and there ſhall no ſign be given unto it, but the ſign of the prophet Jonas. And he left them, and departed.

5 And when his diſciples were come to the other ſide, they had forgotten to take bread.

6 ¶ Then Jeſus ſaid unto them, Take heed and beware of the Phariſees, and of the Sadducees.

7 And they reaſoned among themſelves, ſaying, *It is* becauſe we have taken no bread.

8 *Which* when Jeſus perceived, he ſaid unto them, O ye of little faith, why reaſon ye among your ſelves, becauſe ye have brought no bread?

9 Do ye not yet underſtand, neither remember the five loaves of the five thouſand, and how many baskets ye took up?

10 Neither the ſeven loaves of the four thouſand, and how many baskets ye took up?

11 How is it that ye do not underſtand, that I ſpake *it* not to you concerning bread, that ye ſhould beware of the leaven of the Phariſees, and of the Sadducees?

12 Then underſtood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Phariſees, and of the Sadducees.

13 ¶ When Jeſus came into the coaſts of Ceſarea Philippi, he asked his diſciples, ſaying, Whom do men ſay, that I, the Son of man, am?

14 And they ſaid, Some *ſay that thou art* John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets.

15 He ſaith unto them, But whom ſay ye that I am?

16 And Simon Peter anſwered and ſaid, Thou art Chriſt, the Son of the living God.

17 And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon-Barjona: for fleſh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell ſhall not prevail againſt it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be

bound in heaven: and whatſoever thou ſhalt looſe on earth, it ſhall be looſed in heaven.

20 Then charged he his diſciples that they ſhould tell no man that he was Jeſus the Chriſt.

21 ¶ From that time forth began Jeſus to ſhew unto his diſciples, how that he muſt go unto Jeruſalem, and ſuffer many things of the elders, and chief prieſts, and ſcribes, and be killed, and be raiſed again the third day.

22 Then Peter took him, and began to rebuke him, ſaying, Be it far from thee, Lord: this ſhall not be unto thee.

23 But he turned and ſaid unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou ſavoureſt not the things that be of God, but thoſe that be of men.

24 ¶ Then ſaid Jeſus unto his diſciples, If any man will come after me, let him deny himſelf, and take up his croſs and follow me.

25 For whoſoever will ſave his life, ſhall loſe it: and whoſoever will loſe his life for my ſake, ſhall find it.

25 For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?

27 For the Son of man ſhall come in the glory of his Father, with his angels; and then he ſhall reward every man according to his works.

28 Verily I ſay unto you, There be ſome ſtanding here, which ſhall not taſte of death, till they ſee the Son of man coming in his kingdom.

Ver. 1. *The Phariſees alſo with the Sadducees.*] See ch. iii. 7.

——*Tempting.*] Men tempt one another, when they try by ſome ſly means to know whether things are really ſo as repreſented, or as they ſeem to be: whether men are ſuch as they are thought, or deſired to be; and ſo it is to be underſtood as oft as you read that the Jews tempted Chriſt.

——*A ſign from Heaven.*] See ch. xii. 38.

Ver. 3.——*But can ye not diſcern the ſigns of the times?*] By which our Saviour reproaches them, becauſe, ſays he, You have a good ſhare of reaſon, and make a good uſe of it, by experience, in matters of ſlight importance, as in the gueſſing at the good and bad weather at ſuch and ſuch times, by your obſervation of the face or appearance of the ſky; but you lay that reaſon quite aſide; when things of greater importance offer themſelves for your belief; as for example, you don't concern yourſelves to enquire whether the time of the coming of the Meſſiah is yet expire; tho' it is certain, that the ſigns of his coming, foretold by the Prophets, are now fulfilling; and conſequently, if you would ſtudy the ſigns of that time, your reaſon would eaſily direct you to ſee and know that your ſtate was now drawing to an end, being in the power of a Roman governor and that Jeſus, whom you ſee work ſo many wonderful works, is your expected Meſſiah.

Ver. 4. *A wicked and adulterous generation*, &c.] See ch. xii. 39. And here I ſhall obſerve, that the ancient and learned Hierom, ſays, that theſe four firſt verſes were not to be found in many copies of this Goſpel in his time: and indeed, I am of opinion, that it hath, at leaſt moſt of it, been ignorantly tranſcribed by ſome, unwary Amanuenſis from ch. xii. 38, 39. and 40th verſes. For, the firſt and fourth verſes agree in terms; and I think, that if this chapter ſhould take its beginning at the fifth verſe, it would be more coherent with the matter concluding the former chapter, and ſo more agreeable to Matthew's exactneſs.

Ver. 6.——*Leaven of the Phariſees and of the Sadducees.*] i. e. The Phariſaical doctrine of traditions; ſee ch. xv. 2, *&c.* and the doctrine of the Sadducees, who taught many falſe opinions concerning the ſoul; ſee ch. iii. 7. and below, at ver. 12. For as a piece of *leaven* ferments a whole lump of paſte, ſo will the doctrine of theſe two wicked ſects corrupt thoſe that follow them.

Ver. 13. *Ceſarea Philippi.*] i. e. The country of which Philip was tetrarch, who called his dominion Ceſarea, or Cæſar's country, in honour of Auguſtus Cæſar, who had given it him; Joſeph. Antiq. lib. xviii. c. 3.

——*Whom do men ſay, that I, the ſon of man, am?*] Here Chriſt, as elſewhere, ſtyling himſelf the ſon of man, ſpeaks of himſelf, as if ſuch a thing was ſaid of him by a third perſon. So that it is here, as always when you meet with the like expreſſion, to be obſerved, that Chriſt does not call himſelf the *Son of man*; but in this queſtion ſuppoſes, that other men took him for the ſon of a man; as above, in ch. xiii. 54, 55, 56. Or, it may be juſtly underſtood to be ſpoken by way of upbraiding the Jews with their unbelief at his work, which were not in the power of a mere man to do; as if he had ſaid, don't my works convince the men that ſee them, that I am not the ſon of a carpenter, *&c.* ch. xiii. 55.

Ver. 14. *And they ſaid.*] Every Apoſtle as he had heard, told him, That,

——*Some ſay thou art John the Baptiſt.*] Riſen from the dead; ch. xiv.

——*Some Elias.*] Some again ſay, that thou art Elias, deſcended from Heaven to prepare mens hearts for the reception of the Meſſiah expected; according as they were taught by the ſcribes; ſee ch. xvii. 10.

——*Others Jeremias, or one of the Prophets.*] This might probably be the opinion of the Sadducees, who believed a tranſmigration of ſouls, and not able to withſtand the evidence of Chriſt's miracles, agreed that he was animated by the ſpirit of one of the old Prophets.

Ver. 15. *He ſaith unto them; but whom ſay he that I am?*] This queſtion is the antitheton to the former, in ver. 13. and plainly evinceth, that Chriſt did not call, nor would not have them, his Apoſtles, to believe he was ſo little as one of the Prophets, or Jeremias, or Elias, or John the Baptiſt, (who was the greateſt among men) and conſequently, much leſs that he was the Son of man: And therefore he thought it no robbery to accept the title of a God, when Simon Peter anſwered in the name of all the diſciples preſent, and ſaid, we believe that thou art Chriſt, or the Meſſiah, the Son of the living God; ſee ch xxvi. 63.

Let us run through the whole New Teſtament, and in every page almoſt we ſhall read of the *Father* or *Son*; terms of ſpeech which ſignify the ſame relation in all tongues and nations. Can it then be thought, that the *Holy Ghoſt* meant any otherwiſe by the *relative* words, *Father* and *Son* in the *Godhead*, than what all men interpret them? For, as we are only capable to receive things *revealed* by *words* or *names*, adapted to our *natural* faculties, it can't, without abhorrence, be thought that the Holy Ghoſt would deceive us in revealing to us the relation that is between the other two perſons of the Bleſſed Trinity by two ſuch *relative names*, which never alter their ſenſe nor meaning, if there had been no ſuch *relation* in the *Godhead*. Therefore, wheresoever we meet with them, they are to be underſtood in their *proper* and *ſimple* ſignification; or let ſuch as think they are able to interpoſe, aſſign a reaſon why the Holy Ghoſt did not expreſs himſelf in more ſignificant terms. Such a one won't fail of finding work enough in this world, and I fear, puniſhment in the next, who ſin ſo literally againſt the Holy Ghoſt, who not only has revealed to us the abſtract name of a *Son*, but, for fear of a miſtake, the revelation of the Son of God is ſo particular, as to diſtinguiſh him from all others that may be called *Sons* upon any account whatever; ſee Rom. i. 4. Heb. i. 5——8. For, in ſpeaking of the *Son of God by eternal generation*, it terms him, *the Son of God in power*, gives him the ſame name with the Father, deſcribes him as poſſeſſing the ſame *Perfections*, *Attributes*, *Glory and Life* with the Father, as alſo the ſame *Knowledge* and *Will*: Putting this difference between the children of God by *Creation*, *Redemption*, or *Adoption*, &c. and the *Son* by *eternal generation*; that they are the *Sons of God* only, by a faint *analogy* with his *imitable* perfections; whereas the *Eternal Son* is *infinite*, *eternal* and *perfect God*, and the *Eternal Son* of the *infinite*, *eternal*, and *perfect God*. Thoſe are never ſtiled the *only begotten of the Father*; the *proper Sons* of God, his *beloved in whom he is well pleaſed*, *the firſt-begotten of all creatures*, *brought forth by the Father*, and *poſſeſſed by him in the beginning of his way*, *by whom all things were made*, and himſelf *not created* but *begotten*. Theſe phraſes of Scripture plainly inſtruct us of *a Son of God*, not only *nominal* or *appointed*, or by *office* made ſuch in time, but *actually eternal*. Vid. Maldonat. in In. 3. 16.

For, when God ſent Moſes with his law, and in his name, and with a more extenſive power than any man had ever been inveſted with before; or, when he expreſſed his great love to Elijah by taking of him up in a chariot of fire. He never ſaid of either of them, *this day have I begotten thee*, but when God ſpeaketh of his *own proper Son*, τὸν ἴδιον υἱὸν, whom *he ſent* into the world in the *likeneſs of ſinful fleſh*; Rom. viii. 3—32. He endeavours to enforce our belief of his *eternal ſonſhip* by the *communication* of the Father's own nature and eſſence; for, as above, when he ſays of his ſon; *this day have I begotten thee*; Pſal. ii. 7. it would more properly be rendred from the Hebrew, *this day have I brought thee forth*, as a woman in travail *bareth* a child; whence we may obſerve the falſhood of that aſſertion of a late author, which will allow him *only to be the Son of God at the union of the Godhead and Manhood, which makes him a Mediator*; as if the words *Mediator* and *Son* were ſynonimous: But what we believe of the eternal generation is clogg'd with no ſuch abſurdities, and is ſtrengthened by a cloud of witneſſes.

For, hearken to the Son teſtifying of himſelf, *I was brought forth when there was no depth, yea, before the mountains were ſettled, before the hills was I brought forth; when He (the Father) prepared the Heavens I was there by him as one brought up with him*, Prov. viii. 22, 24, 25, 27, 30. compared with Mich. v. 1. Jer. x. 20. Does this text intimate a word of a Mediator? Does it not teach us that the *Son was before all things*? That he was *from eternity in the boſom of the Father*, and that *He was brought forth* by him, and had his nature and eſſence *communicated* to him *from eternity*? And conſequently, is it not impiety to aſſert the very contrary? that the ſecond perſon of the Bleſſed Trinity can only be accounted the *Son of God*, as *God-Man*, and not in his ſeparate ſtate of God? I have ſelected this *one* of many which I could enforce from the Old Teſtament in favour of our Belief, and ſhall proceed directly to the New Teſtament.

What can be reply'd to that paſſage of St. John? chap. i. ver. 1, 2, &c. Can his record of the *word's* exiſtence *in the beginning* be interpreted of any other *word* than the *Son of God*? Or, will it be deny'd, what is generally allowed, that by, *in the beginning*, he at leaſt denotes *the firſt moment of time*? And does not every grammar ſcholar know that the verb *was*, neceſſarily informs us of an exiſtence of that *word* prior, to that *beginning of time*, and conſequently leads us into the depth of eternity: So that by this Scripture, we naturally arrive at the knowledge that the *Logos*, *the word*, i. e. *the Son of God*, exiſted a Son from all eternity. Maldonat. in loc. Sect. 34. Therefore when *Ambroſe* de Fid. ad Gratian. c. 5. repeated theſe words. *In the beginning was the word and the word was with God the ſame was in the beginning with God*, exclaimed againſt the unbelievers and ſaid, "You read here that *the word was* (was, was, was) four times repeated *with God*, let then the impious man ſhew he *was not*."

Can any Scripture be clearer than this, the *word was with God*? Does it not, without manifeſt violence, plainly declare, that *the Son of God was with the Father* hid and inviſible till *the word ſhould be made fleſh* in the *fulneſs of time*, Maldonat. ib. Sect. 46. when *the Son of God* accepted of the name of *the Son of man*, and manifeſting himſelf to the Apoſtles, enabled them to preach and *to ſhew us* that *eternal life which was with the Father*. Therefore the Evangeliſt in 1 Eph. i. 2. concludes, *We beheld his glory*, *the glory* as *of the only begotten of the Father*, not a temporary limited glory, but natural to the *Son*, and as *extenſive* as the *Father*'s glory, Baſil. de Fide. becauſe it was the glory not of a creature, but of him, who *alone came forth from the Father*, Maldonat. ib. Sect. 135. and poſſeſſeth *all things that are the Fathers*. Again, Who can [illegible] reſiſt the word of truth? or, who can contradict that Scripture, which teacheth that *the Father*, *as he hath life in himſelf*, *ſo hath he given the Son to have life in himſelf*? John v. 26. which compared with ſome other texts, John vi. 57. xvii. 22. evidently compel us to believe, not only the *allſufficiency* of the Son, that he is the *fountain* and *beginning of life*, but eſpecially through the whole Scriptures, where he is mentioned by the name of *the Son of God*, "that he is *from* the Father," *living by* the Father, or "as one *naturally brought forth from eternity by* the Father.

Ver. 16.——*The living God.*] So the Jews were accuſtomed to name the great Creator of the heavens and the earth, and of all things therein, by way of diſtinction from the Gods adored by the heathens, which were for the moſt part ſtocks and ſtones, images, dead men, or other inanimate creatures; ſee Gen. xvi. 14. And below, at ch. xxvi. 63.

Ver. 17. *Simon.*] This was Peter's name before he was called by Chriſt to the Apoſtleſhip; ſee ch. x. 2.

——*Bar-jona*] Contracted from *Bar-joanna*, which in the Chaldee dialect, imports the ſon of John, or Jonas, as we read it in John xxi. 15.

— *Fleſh and blood*] Men, ſuch as doctors of the Jewiſh law, &c.

— *But my Father which is in heaven.*] By thoſe great miracles he has given me power to work, and the holy doctrine which he has ſent me to preach.

Ver. 18. *And I ſay unto thee.*] Context contain the moſt remarkable paſſage of Peter's life, as well for the occaſion upon which, as for the perſon, by whom they were ſpoken; and becauſe they are become of great conſequence to the Chriſtian Church, to enquire into the true and proper meaning thereof, having with the utmoſt violence been wreſted by a particular ſect of people, to lay a foundation of a ſupreme, infallible power, by which they endeavour to tyranize, by a pretended commiſſion, over the bodies and ſouls of their Fellow-Chriſtians.

The perſon ſpeaking was Chriſt the Son of God, our Saviour, (ſee the note on verſe 15 above) a ſtumbling ſtone and *Rock* of offence, to the rulers of the people and elders of Iſrael, upon which *Rock*, ſays Paul, "I have as a wiſe maſter-builder, laid the foundation (of the Chriſtian faith) 1 Cor. x. 1. for other foundation can no man lay, than that is laid, which is Jeſus Chriſt," 1 Pet. ii. 4. 1 Cor. x. 3, 10, 11.

The perſon to whom this founder of our faith ſpeaketh, was Peter, Simon-Barjona, to whom our Evangeliſt gives the firſt place in the Apoſtolate; ſaying among the Apoſtles, "The *firſt* is Simon, who is called Peter," ch. x. 2

The hiſtory of this Apoſtle, as we find it recorded in Scripture, gives us an idea of him: that he was qualified with many perſonal endowments, which rendered him in an eminent manner qualified for the diſcharge of the apoſtolical office. He was particularly quick of apprehenſion, bold of ſpirit, ready in ſpeech; zealous in the ſervice of our Lord; reſolute, active and induſtrious: So that upon all occaſions *he was more hot than the reſt at acknowledging Chriſt*, Greg. Naz. Orat. 34. he was ready to ſpeak *firſt*, and to make himſelf *the mouth* of the Apoſtles; Chryſoſt. Tom. v. Orat. 59. nimble in all deliberations to propound his advice; *always hot* and eager, *prompt*, and vigorous to make the onſet in all undertakings. Chryſoſt. *ib.*

Thus you read in this Scripture when our Saviour asked the Apoſtles; *whom ſay ye that I am?* Peter ſtarteth forth, and preventing the reſt, ſaith, *Thou art the Chriſt the Son of the living God*, as before, John vi. 67, *&c.* when *Jeſus ſaid unto the twelve : Will ye alſo go away, Simon Peter anſwered him, Lord · · · · We believe and are ſure that thou art that Chriſt the Son of the living God*, which ſhews that the reſt of the Apoſtles were as much inſpired with the true faith in Chriſt, as Peter was, and that he only, as Gregory Naz. expreſſeth it, *was more hot than the reſt in acknowledging Chriſt.*

Again, Matt. xiv. 26, *&c.* he alone had the faith and courage to go down out of the ſhip, and walk on the waters to meet Jeſus walking on the ſea. But when he ſaw the wind boiſterous, his faith cooled, and he was afraid: But *they that were in the ſhip came and worſhipped Jeſus, ſaying, Thou art the Son of God.* In which paſſage, it is obvious for us to remark the zeal of Peter, his humane infirmity, and eſpecially the profeſſion of faith made by all them that were in the ſhip, which if it does not exclude Peter, at leaſt proveth they had acknowledged this faith before Peter made the above declaration, *Thou art the Son of the living God.*

Peter alſo ſignalizad his zeal and activity, when he propoſed the making an abode upon the mount for Jeſus, Moſes and Elias, *not knowing what he ſaid*; and when our Lord was diſcourſing about his paſſion, Peter drove by the impetuoſity of his nature, *began to rebuke him, ſaying, be it far from thee, Lord, this ſhall not be unto thee*, Matt. xvi. 22. for which he received this ſharp repremand, *get thee*, ſaid Chriſt to Peter, *behind me, Satan, thou art an offence unto me; for thou ſavoureſt not the things that be of God, but thoſe that be of men*, ver. 23. A reprimand which becomes more remarkable, becauſe immediately ſujoined by the Evangeliſt to the words from whence ſome would infer his infallibility and ſupremacy over the Church of Chriſt; but with how much reaſon he can be called infallible and ſupreme head of Chriſt's Church, whom Chriſt has branded with the name of Satan, the diſtinguiſhing name of an apoſtate angel, judge ye!

Nor is Peter to be preferred to the other Apoſtles, on account of that natural courage and confidence, with which he earneſtly profeſſed to Jeſus, *though all men ſhall be offended becauſe of thee, yet will I never be offended*, Matt. xxvi. 33, *&c.* for immediately, in that night before the cock crew, *he curs'd and ſwore that he knew not Jeſus of Galilee*, John xviii. 10. Tho' juſt before that, he had drawn his ſword in the defence of Jeſus, *and had cut off the right ear of the high-prieſts ſervant.*

After the death of our Lord, Peter, hearing the women's report, that our Lord was riſen from the dead, ran with John (xx. 4, *&c.*) to the ſepulchre, and tho' John came firſt to the place, Peter went firſt into the ſepulchre.

At the conſultation of the Apoſtles to ſupply the place of Judas, Peter ſtood up, propoſed and preſſed, that there ſhould be one choſen to be a witneſs of the reſurrection of Jeſus, Acts i. 15. And in like manner, when there began to be a diſſention in the Church about circumciſion, and the Apoſtles, and elders, were come together for to conſider, and had diſputed much of this matter, Peter *roſe up* and declared his opinion.

In the promulgation of the Goſpel, and defence of it before the rulers of the Jews, he was generally at the mouth of the other Apoſtles, who ſtood up with him, while he uttered their common voice; ſo did *Aaron* ſpeak all the words, which the Lord had ſpoken unto Moſes, not that thereby he was preferable to Moſes; but becauſe, *I know he can ſpeak well*, ſaid the Lord, *he ſhall be the ſpokeſman unto the people, and he ſhall be to thee, inſtead of a mouth*, Exod. iv. 14, *&c.* So that this qualification did not give Peter any pre-eminence over his fellow Apoſtles: And conſequently from the premiſes, which contain all that can be ſaid in favour of Peter, we can collect nothing more than that he excell'd the reſt of the Apoſtles in his *perſonal accompliſhments*, which we all know are not always the *baſis* of preferment, or the means to ſet us above thoſe leſs qualified than ourſelves.

It is indeed obſervable, our Lord, on all occaſions, preferred him, as it were, to his other diſciples; for he directed his diſcourſe to Peter more frequently, and by a kind of anticipation, he granted or promiſed thoſe gifts and privileges on him, which were intended for them all. We know, that Peter was the *firſt* called to the Apoſtolick office; the *firſt* to whom our Bleſſed Saviour appeared after his reſurrection; and in a ſpecial manner, recommended to him the paſtoral care of his Church; but all this amounts to no more, than that Peter, like our Speaker in the Houſe of Commons, had a precedence of his colleagues, but was ſtill co-ordinate in degree, a precedence, which we all know, importeth no ſuperiority in power, command or juriſdiction; as is moſt erroneouſly affirmed by the aſſerters of Papal ſupremacy, to be granted by our Bleſſed Saviour to Peter, and from him, devolved upon the biſhops of Rome, laying their great ſtreſs upon the words of the following verſes; which I ſhall endeavour to clear from their interpretation.

——— *Thou art Peter, and upon this rock will I build my church.*] Theſe words are metaphorical or figurative, and were the reply of our Saviour to Peter; who, in the name of all the Apoſtles, had rendred an account of their faith; ſaying, *thou art the Chriſt, the ſon of the living God.* This is the *rock*, ſays Paul to the Corinthians; on which "as a wiſe maſter-builder I have laid the foundation of our faith, ſee above. From which authority, it muſt appear to an unprejudiced reader, that the *rock* on which Chriſt promiſed to Peter, he would *build his church*, was the *faith* that *Jeſus is the Chriſt, the Son of the living God.* So that the beſt of interpreters, (Chryſ. Tom. 5. Orat. 16. 3. Hil. de Trin. 6.) that were not intereſſed in a Papal ſupremacy, expound, that *Chriſt ſaid he would build his church on Peter's perſon, for he did not build his church upon the man, but upon his faith*; nay, it is the exhortation of one of their greateſt, I mean, moſt learned Popes, to "perſiſt in the true faith, and eſtabliſh and fix our life upon the *rock* of the church, the confeſſion of Bleſſed Peter, the prince of the Apoſtles," Greg. M. ep. 3. 33.

I am not ignorant that ſome have interpreted the *rock* of Peter's perſon, and others, that it means all the faithful paſtors and confeſſors of the Chriſtian Church; but the truth is ſo prevailing, which I have declared above, that divers of the moſt learned of the Romiſh divines, *&c.* have been forced to grant it. And,

If we ſhould reaſon the caſe, ſhould not the words of a commiſſion be plain and obvious? ſhould not the grounds of ſo main a doctrine, ſtand upon evident and indubitable teſtimony? Yet, according to univerſal agreement, this text, on which is laid ſo much ſtreſs, is only *metaphorical.* Is it reaſonable in an ambiguous account of things to ſubmit implicitly to the interpretation thereof by them, who are intereſſed in deceiving us? And ſhall we then be douped, or ſhall we run into that extreme of folly, we are ready to condemn in another, by rejecting the acknowledged piety and learning of a Chryſoſtom, an Auſtin, and a Nazianzen, for the opinion of a Bellarmine, a Baronius, or any of their Romiſh modern doctors? who, allowing them to be honeſt in their intentions, will never propoſe their own conceptions to be infallible; and therefore, I ſhould be excuſable to join with the interpretation of the primitive Fathers, in oppoſition to theſe, was I not able, as I have proved above, to ſhew the Popiſh interpretation contrary to the expreſs words of Scripture, and the Goſpel-diſpenſation.

Again, if this text gave Peter a promiſe of ſupremacy over the church, he muſt have been the ſupreme among the Apoſtles, and they, at leaſt, would have underſtood theſe words accordingly; but they did not. For how would ſuch a knowledge be reconciled with their *contention* for the chief place, Luke xxii. 14. This would be proclaiming them rebels to our Lord's poſitive determination? Mark ix. 34. Would they have *diſputed* about a queſtion, which they knew was ſtated by an irrevocable decree of him, whoſe words are more durable than the Heaven and the earth? It would be no leſs than branding the Apoſtles, *whoſe authority doth ſupport our weakneſs*, Auſt. Pſ. lxxxvi. with impudence and folly, to ſuppoſe that they knew, that the Lord had declared his will, to make Peter his viceroy, when they enquired of him who ſhould be the greateſt in his kingdom. What ſhall we ſay of the petition of Zebedee's children? and of Peter's indignation thereat? They both ſhew, that neither of them had any knowledge of Peter's preferment to this pretended honour and power by the Lord's infallible purpoſe and declaration. Seeing then the Apoſtles did not underſtand any ſuch commiſſion lodged in this text, muſt we be obliged under *a curſe* to ſubmit to the *Romiſh* interpretation? This is a bold ſtroke, preferring their own inventions to the judgment and advantages of the Apoſtles of Chriſt, who in the vehemency of their conteſts, inquiries, and petition concerning the point of ſuperiority, muſt have acted contrary to the character of the Meſſiah, in not only *forbearing* to reſolve them, clearly to inſtruct them, and to admoniſh them of their duty, but even by *diſſembling* his word and promiſe, if there was any ſuch.

But after all, the Papiſt is ſo fond of this *rock*, pretending ſo many advantages to their church, by proving it to mean the perſon of Peter, that they ſeem to be fixed as immoveable as a *rock*; and as men metamorphized into a *ſtone*, are ready to grant the ignorance of the Apoſtles, and (I dread to uſe the expreſſion,) the diſſimulation of our Bleſſed Jeſus, ſo that they can obtain the height of their ambition the Pope's ſupremacy! And no doubt, they will treat the ancient Fathers with as little reſpect.

The fathers grant the darling metaphor, that Peter had his name from a *rock*; becauſe he firſt merited to found the church by firmneſs of faith: But, *if*, therefore, ſays Origen, in Mat. xvi. p. 275. "You think the whole church to be built only on Peter alone, what will ye ſay of John the ſon of thunder, and of each of the Apoſtles; for Chriſt was the *rock*, and he beſtowed on the Apoſtles, that they ſhould be called *rocks*," Hier. in Amos ix. 12. that the church might be built upon the foundation of the Prophets and Apoſtles, Peter being alſo one of the mountains, Baſil. In. Iſa. 2. p. 869. So that if we grant them, that the word Peter, ſignifies a *ſtone*, or a *rock*, yet it cannot with the leaſt ſhew of reaſon, be inferred, that he was the *only rock* among the Apoſtles; becauſe you ſee the ſucceſſive interpretation of the fathers does manifeſtly, and in expreſs words, confute that aſſertion; and declare that Chriſt, and all his Apoſtles were likewiſe called a *rock*, ſee before in this note.

—— *And I will give unto thee the keys of the kingdom of heaven*, &c.] That is, ſay the Papiſts, *the ſupreme power over all the church*, Bellar. de Pont. l. 1. c. 3. But this inference, or falſe gloſs, is eaſily refuted; for, let that power be what it will, that is conveyed under the metaphorical expreſſion of a *key*, and *binding* and *loſing* (a matter which does not require my preſent diſcuſſion) they never were underſtood in this ſenſe by the Apoſtles, nor by Peter himſelf; and they have received, and, as all figurative expreſſions, do admit of various interpretations. But it would be neceſſary, that a power of ſuch importance, ſhould have been granted in downright and perſpicuous terms; a means by which every man granteth his commiſſion to thoſe he can inveſt with authority, and the method by which God has always made his will known unto men; for as the great *Lactantius* declares *thoſe things* (which are delivered as Divine Truths) *can have no foundation, or ſtability, which are not ſuſtained by ſome oracle of God's word.* A principle ſo juſt and reaſonable, that when God had ſaid unto Moſes, *I will ſend thee unto Pharaoh, that thou mayeſt bring forth my people, the children of Iſrael out of Egypt*, Exod. iii. 10. Moſes began to excuſe himſelf, and was willing to decline the employment, till the Lord gave him demonſtrative tokens of his calling to the office, and of the ſucceſs of his undertaking, Calmet's Dict. Art. Moſes. And this was ever the reaſonable method with God, when he demanded of man, a reaſonable ſervice. And therefore the utmoſt import of theſe words; *I will give unto thee the keys of the kingdom of heaven*, is, that there was by them a power promiſed to be given unto Peter, but not excluſive of the other Apoſtles; for, as a noted *Romiſh* commentator confeſſeth, "Chriſt ſaid to Peter, I will give thee the keys, but he ſaid not, I will give them to thee alone," Rigalt. Epiſt. Firmil. but herein Peter receives a promiſe of "what Chriſt himſelf would alſo communicate to the reſt, that whatſoever they ſhould bind on earth, ſhould be bound in Heaven, &c." Id. in Cypr. de Unit. Eccl. Which words are explicative of the word *keys*, and are expreſly ſpoken and granted by our Saviour to all the Apoſtles, Matt. xviii. 18. in 20, 2[illegible]. So that, if for argument's ſake, we admit theſe words to confer a ſupreme power, their argument would ſtill become worſe; becauſe they then muſt be reduced to this abſurdity, that each Apoſtle was inveſted with a ſupreme power. Or, what is equally as abſurd, that Peter ſhould open the kingdom of Heaven to the Apoſtles, whom our Lord had admitted in long before.

I know that there is another text of Scripture, when Chriſt ſaid to Peter, *feed my ſheep*; i. e. ſays the Papiſt, "be thou the univerſal governor of my church;" this is their arbitrary gloſs, and preſumptuous improvement of the text, and therefore I ſhall anſwer to it in the words of Auſtin, "When it is ſaid to St. Peter, it is ſaid to all [the Apoſtles] feed my ſheep." And indeed thoſe that apply this in the Popiſh ſenſe to Peter, load him with a vaſt and crabbed province, and a task very incommodious, or rather impoſſible for him to undergo.

If it be urged, that the panegyricks of the ancient fathers have preferred Peter to his fellow Apoſtles; I have this to anſwer, that I can produce equal, if not greater encomiums, beſtowed by as good authority on the other Apoſtles; for it is ſaid of Paul, that "he was the tongue, the teacher, and the Apoſtle of the world. That he had the whole world put into his hands, and took care thereof, and had committed to his charge all the men dwelling upon earth," Chryſoſtom in 1 Cor. ix. 2. and in 2 Tim. ii. 1. And of *James* it is recorded, (Epiph. her. 78. Chryſ. in 1 Tim. or. 11.) that he was the *firſt* that received the epiſcopal chair, and "was ordained by the Lord himſelf the firſt Biſhop of Jeruſalem." And therefore he was eminently ſtiled among the primitive Chriſtians, (Clem. Rec. i. 68. Ruf. Euſeb. ii. 1.) *the Biſhop of Biſhops*, and *Biſhop of the Apoſtles*: Therefore, in this compariſon, the Papiſts muſt be obliged to withdraw their argument; as it is ſaid of Peter, "that before, certain came from James, he did eat with the Gentiles, but when they were come, he withdrew." And,

This I hope, will ſuffice to ſhew you, that neither in the words of this text, nor elſewhere in Scripture, is any foundation of a ſupreme power committed to Peter: For,

Conſidering Peter really, as to the character which he bore, he was an Apoſtle: This was his only office, as we may find in Scripture, and by which alone, he was known to antiquity, an office, "fraught with ten thouſand good things, comprehenſive of all the privileges of grace;" Chryſ. in Rom. i. Or. 1 To. 8. p. 114. Of whoſe authority, no Biſhop, ſays Bellarmine, can have part; therefore, Peter could have no proper and adequate ſucceſſor to his office, but it did naturally expire with his perſon, as did that of his fellow Apoſtles; for the *Apoſtolick* office, being temporary, could not be propagated.

Neither can it appear, that the Popes have any title from the *perſonal* qualities, which if they deſire it, we will grant, gave him a *Primacy* of *worth* or *merit*. But then we know by experience, and the Canon-law confirms it, "that a perſonal privilege, doth follow the perſon, and is extinguiſhed with the perſon," Reg. juris, 7. in Sexto.

Now the perſonal character of Peter is to be conſidered either in reſpect of their qualifications, or endowments, adherent to his conſtitution; as courage, reſolution, activity, forwardneſs in apprehenſion, and affluency of ſpeech. Or, in regard to his perſonal adjuncts, as his name and parentage: Or, more eſpecially, in regard to his perſonal acts and graces; as, his chearful obedience to the call of our Bleſſed Saviour; his faithful confeſſion of Chriſt; his reſolute adherence to him; his ſpecial love to our Lord; and ſingular zeal in his ſervice. Whence,

I infer, that on what part ſoever of this character, they ground the Primacy of Peter, with its rights and prerogatives, and pretend them to be derived to his ſucceſſors, *as they ſay*, the Popes; they muſt alſo prove the ſame perſonal qualifications, to be deſcended upon *each* individual Pope. But this can never with the leaſt pretence of reaſon be attempted, when we can produce thoſe that have ſat in the Papal chair, not only *apoſtates* from the faith of the Bleſſed Jeſus, but that have denied the direction of a good providence in God, by entring a league or contract with Satan, that he ſhould, for the promoting him to the triple crown, have a juſt claim both to his body and ſoul, when nature ſhould be diſſolved, Platina in vit. Sylv. 2. But, If this and ſuch like inſtances drive them to their uſual aſylum, a precarious aſſertion, that Chriſt altered the nature of the Apoſtolick Office in the perſon of Peter; ſo that it ſhould deſcend to the end of the world on his ſucceſſors; I appeal to the Holy Scripture and ancient tradition, which are ſilent in reſpect of *any* office beſide the Apoſtleſhip conferred on Peter, in the ſame manner, degree, and meaſure with the other Apoſtles. And conſequently ſuch an evaſion is a mere fiction. For,

If ſuch a power, which regarded our ſalvation, had been conveyed to poſterity, *Reaſon*, and, much more, the *Divine Wiſdom* would have expreſſed it in ſome authentick record, as a peculiar law, which was to end all diſputes, ſchiſms, and hereſies, by warning all poſterity to yield their ſubmiſſion to that poſitive act: But, no ſuch law appearing, or ever mentioned by the primitive interpreters of the Scripture to have been founded on Peter, we may reaſonably conclude, that the Popiſh aſſertion is wholly arbitrary, imaginary and groundleſs. But,

As my purpoſe is to give their arguments their full weight, they will fly from the Apoſtleſhip, and grant that the Pope is St. Peter's ſucceſſor, not as an Apoſtle, but only as Biſhop of Rome.

And this requires me to examine what orders or offices God hath appointed in the Church, *the firſt*, ſays Paul, 1 Cor. xii. 28. Eph. iv. 11. is *Apoſtles, then Prophets, then Paſtors and Teachers.* This is the order in which God ordained them, and to theſe the Apoſtle did afterwards add the office of a *Deacon*, Acts vi. 3. Which words are thus explained by Chryſoſtome; Tom. 8. p. 115. *Apoſtles are rulers, not preſiding over nations and cities, but they, all in common, were entruſted with the whole world*; Chryſ. in Eph. iv. 11. whereas Paſtors or Biſhops, *do ſit, and are employed in one place.* Thus ſays Card. Baronius; An. 58. ſect. 51. *it was St. Peter's office not to ſtay in one place, but as much as it was poſſible for one man to travel over the whole world.* So that it naturally follows from theſe authorities, that Peter could not be Biſhop of Rome: Becauſe he was not made ſuch, but ordained an Apoſtle by Jeſus Chriſt, but after he was an Apoſtle he could not become a Biſhop; for that would *confound* the offices, which God had made *diſtinct*, and been as great an irregularity, as if a Biſhop ſhould be made a *Deacon*. 2. Becauſe the two offices of Apoſtle and Biſhop are not conſiſtent in one perſon, the object of the former being the inſtruction and government of the whole world; but epiſcopacy is fixed to one particular place and attendance. 3. Becauſe, if it be granted, that he was Biſhop at Rome, it naturally proves this great and good man to be a *non-reſident*, which whoever practiſed in the primitive Church, would have been ſeverely cenſured, for Athanaſius writes, Apol. 1. *You who have read the Scriptures, know how great an offence it is for a Biſhop to forſake his Church.* Therefore, let ſuch a perſon be found out that can reſide upon the place, and diſcharge the cure by himſelf: but if he does not comply with this direction, let him be deprived; Concil. Lat. 3. (ſub Alex. iii.) c. 13.

Theſe and the like inconſiſtences confute the Popiſh notion of Peter's epiſcopal office. But we, to avoid ſuch a heap of rubbiſh, and to wipe off Peter, both the imputation of *non-reſident*, and of his ambition to be *tranſlated* to a more eminent biſhoprick, which the Papiſt impeaches him with by granting his removal from Antioch, after ſeven years poſſeſſion, to Rome, Theodor. Ep. 86. I ſay, to clear Peter of ſo great a crime in the opinion of the ancients, who P. Leo. Ep. 84. ſaid, *If a Biſhop upon any account whatſoever transfer himſelf to another, ſhall looſe them both,* I ſhall deny the matter of fact laid to his charge, becauſe it is now here mentioned by that diligent collector of Apoſtolick Hiſtory, Luke, and when Paul writ his Epiſtle to the Romans, he did not once mention Peter among his ſalutations; neither when he writ his Epiſtle to the Philippians, Coloſſians, and the 2d to Timothy from Rome, did he once mention Peter. If we conſult hiſtory, there is none of authority that affirms his preſence at Rome; and the moſt learned Romaniſts reject the account of his journey there. And I never heard of an author of credit that would venture his reputation upon aſſerting that Peter was Biſhop of Rome; ſee Barlow's Pope Suprem. fol. p. 9. ſect. 6. well knowing they would be eaſily detected of a falſhood by that ancient record the apoſtolical conſtitutions, which, amongſt many other moſt ancient traditions of the Church, inform us, that *Linus was firſt ordained Biſhop of the Roman Church by St. Paul, but Clemens after the death of Linus by Peter in the ſecond place.* But *it was not lawful for any Biſhop to conſtitute another in his room to ſucceed him, although it were at the point of death*, Syn. Antioc. can. 23. therefore Peter never was Biſhop of Rome. And conſequently the Pope's ſupremacy and infallibillity are utterly overthrown.

Yet, ſuppoſing that Peter was what they contend for, the Biſhop of Rome, and ſupreme head of the Church of Chriſt, and that his univerſal juriſdiction was derivable to poſterity, how will it be proved that this authority is derived upon the Roman Biſhop, who is called the *Pope*? They won't aſſert that Peter had this authority as Biſhop of Rome, but as the Apoſtle of Jeſus Chriſt; ſo that to prove the Pope inveſted with ſuch a ſupreme authority, they muſt alſo contend for his, the Pope's Apoſtleſhip; which would be too abſurd to advance, and therefore requires no confutation. But,

If he was Biſhop of Rome, it would appear, as in other Churches in the Apoſtolick Age, by whom he was appointed to that charge. Peter did not preſume to fill up the place of Judas, but gave his lot with the reſt of the Apoſtles in the election; if then he had not power in this affair of leſs concern, how can it be ſuppoſed ſo good a man would either attempt it, or the other Apoſtles would connive at his uſurpation, eſtabliſhing an univerſal ſupreme juriſdiction at Rome, or elſewhere, to which the very ſurviving Apoſtle muſt give place? Would not this have been approved or proteſted againſt? The conſequences which muſt follow hence, are ſo deſtructive of Papal ſupremacy, that Bellarmine, at all adventure declares upon his own fancy, that *God did command St. Peter to fix his ſee at Rome*, iv. 4. but even this, could it be proved, as it can't; would not be able to prove the legality of the ſucceeding Biſhops to this time. They won't be ſo barefaced to ſay, that God hath by his poſitive command ordained every Pope to the ſee of Rome; for their own hiſtory declares the contrary.

We know that the Apoſtles did appoint Biſhops or Paſtors by their own right, as being the inſpired rulers of the Church of Chriſt throughout the world. But when God was pleaſed to deprive the Church of thoſe guides, every ſmall Church had a voice in the choice of its Paſtor; and it became a law that no Biſhop ſhould be impoſed on any Church againſt their will; Grat. diſt. *61.* c. 13. P. Celeſt. 1. Ep. 2. *i. e.* not without the conſent of the Clergy and people, and his own order. And thus we read that the Biſhop of Rome was anciently elected, as uſually other particular Biſhops were, in thoſe times, by the Clergy and people of Rome only. But if ſuch an election had been for an *univerſal Biſhop*, who was to be entruſted with the welfare of all Chriſtians, and to be advanced above all Paſtors, it ſhould have been executed by the deputies of all the Clergy and people of the whole world, and not be left to a particular ſtate, whoſe ambition or partiality would naturally have more regard to their own private intereſt, than the univerſal benefit which is pretended to attend ſuch an election. We have an inſtance of this in the early days of Chriſtianity, when Pope *Damaſus and Urſinus burned*, ſays the hiſtorian, Am. Marcel. lib. 27. *above human meaſure with deſire to ſnatch the epiſcopal ſee*, there were 130 perſons kill'd in the very Church in one day; becauſe *the wealth and pomp of the place did naturally provoke ambition*; Sozom. *6.* 23. ſo that hence it appears, the rich, or cunning-man, that was able to bribe or pleaſe the multitude, was, according to the Popiſh doctrine, the only fit perſon to be exalted to the ſovereignty of the Church.

This affair ſtill grew worſe; for from ſuch beginnings it grew into cuſtom for ambitious men; though baſe, and ignoble, to obtain the Papacy by corruption, and buying of ſuffrages, and without any ſuffrages of the Clergy or people; Platina in Sylveſt. & Clem. 2, *&c.* which drew that remarkable reflection from Bernard, de Conſid. 4 2. *the whole buſineſs of making a Pope is managed by gifts, bribery and corruption*; So that the Emperor thought it full time to interpoſe his power, thinking that by enacting, that no election to the ſee of Rome, ſhould thenceforward, without his approbation, be invalid; Platina in Pelag. 2. might deliver the ſtate of his imperial city from the oppreſſions of popular factions and Simonaical intruſions. Afterwards, when the eccleſiaſtic ſtate grew too great for the Emperor, whoſe power was almoſt quite defaced by rebellions or foreign invaſions, theſe Popes aſpiring to univerſal monarchy, upon the ruins of the Roman empire, formed a new ſcheme of election; they firſt elected or ordain'd a new ſet of officers *(Cardinals)* in the Church, who ſhould immediately have their dependance on themſelves, and then did appropriate the election of the Pope to theſe very Cardinals; Grat. diſt. 23. c. 1. Plat. in Nich. 2. who retain their power to this very day without any Divine Appointment: And therefore it has been ſeen, that general councils, Conſtance, Piſa, Baſil. have, notwithſtanding their pretence, aſſumed the choice to themſelves, which could not be done, was the other's power of Divine Right.

What I infer from hence is barely this, that admitting all the power they aſcribe to Peter, and derivable to his ſucceſſors, if ſuch there be, they have this ſtill to prove that this Power is according to God's inſtitution and intent, immutable and indefectible, which is impoſſible to be found in ſuch a change, revolutions, defaults and incapacities, obſtructions and forfeitures, which plainly appears in this ſhort account of a Pope's election, and would ſtill be much more conſpicuous, did time admit me to ſhew the time when there have been no Biſhops at Rome, or ſuch as were intruded by violence, when they have been notorious Hereticks, Sorcerers and Atheiſts; or whoſe elections were attended with ſuch circumſtances as made 'em uncanonical, and conſequently, according to their own principles, *Null.* And thus I have largely proved how falſely the church of Rome have wreſted this text of Matthew from the true to a bad ſenſe, for the ſake of ſupporting a moſt unreaſonable and unſupportable doctrine, but without which, their whole Hierarchy falls to the ground.

Therefore I ſhall conclude by ſumming up, applying and confirming the whole from the expreſs words of Scripture.

To us, there is one Lord, one Law-giver, one only Potentate, and one King, who is able to ſave and deſtroy, and of whoſe kingdom there can be no end. This is that *Arch-Paſtor*, or great ſhepherd of the ſheep, of whom God promiſed, "I will ſet up one ſhepherd over 'em, and he ſhall feed the ſheep. So that there ſhall be one fold under Chriſt their only ſhepherd, who has given his life for the ſheep, and thereby is made by the Father the head of the univerſal Church, and the rock of our ſalvation, againſt which the gates of Hell cannot prevail."

Ver. 20. *Then charged he his diſciples that they ſhould tell no man that he was Jeſus the Chriſt.*] Becauſe the Jews having by their misfortunes and eagerneſs after worldly glory, conceiv'd wrong ideas of the Meſſiah, whom now they expected to come, and deliver them from the power of the Romans, to whom they were tributary, he was afraid, ſhould they take it in their heads to arm themſelves and proclaim him their king, that he and his Apoſtles ſhould be accuſed of being movers of ſedition, and ſo his miniſtry might prove of little, or none effect.

Ver 21.—— *Jeſus began to ſhew unto his diſciples, how that he muſt go unto Jeruſalem, and ſuffer many things*, &c.] This he ſaid to inform his diſciples why he charged them to keep his title ſecret, and to wean them from theſe falſe ideas they had been inſtructed in, by the Scribes concerning the Meſſiah, whom he ſhews was not to be a temporal potentate; nor a bloody warrior to deliver his people out of the hands of earthly enemies, but that he was come to deliver them, and all mankind from Satan, the great enemy of the ſoul, who had tempted Eve to ſin, in whom her whole poſterity were made enemies with God, till a reconciliation could be wrought by his Son, the promiſed Meſſiah, whom the Prophets foretold ſhould ſuffer many things from the Jewiſh ſtate, and be killed by them, but ſhould at laſt riſe again from the bowels of the earth, and reign with great power and glory for ever, not on earth but in Heaven, where are many manſions provided for thoſe that believe his word and practice his commands.

Ver. 22. *Then Peter took him, and began to rebuke him, ſaying, Be it far from thee, Lord, this ſhall not be unto thee.*] This anſwer plainly evinceth that Peter with all his faith, did not as yet believe in a poor ſuffering Meſſiah, he had not as yet overcome the prejudice of education, which taught him averſe notions of a powerful and warlike Meſſiah. And when he ſays, *be it far from thee, Lord*, it plainly ſhews, that he was ready, as he afterwards did, to deny a ſuffering Maſter. Therefore,

Ver. 23. *He turned and ſaid unto Peter, get thee behind me, Satan, thou art an offence unto me, for thou ſavonreſt not the things that be of God, but thoſe that be of men.*] When Chriſt heard what Peter ſaid, and how he was ſtill attacked to the opinion of the ſcribes, he turned from him, to ſhew his averſion thereto, and told him that he was not only wrong in his own ſentiments, but devil-like endeavoured to perſuade him alſo to fall into the ſame condemnation, by diſregarding the promiſes made by the Lord our God, and embracing the vain and falſe inventions of ſinful men.

Ver. 28. —— *There be ſome.*] ſee John xxi. 22.

CHAP. XVII.

1 *The transfiguration of Chriſt.* 14 *He healeth the lunatick,* 22 *foretelleth his own paſſion,* 24 *and payeth tribute.*

AND after ſix days, Jeſus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was tranſfigured before them, and his face did ſhine as the ſun, and his raiment was white as the light.

3 And behold, there appeared unto them Moſes and Elias talking with him.

4 Then anſwered Peter, and ſaid unto Jeſus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moſes, and one for Elias.

5 While he yet ſpake, behold a bright cloud overſhadowed them: and behold, a voice out of the cloud, which ſaid, This is my beloved Son, in whom I am well pleaſed; hear ye him.

6 And when the diſciples heard *it*, they fell on their face, and were ſore afraid.

7 And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

8 And when they had lift up their eyes, they ſaw no man ſave Jeſus only.

9 And as they came down from the mountain, Jeſus charged them, ſaying, Tell the viſion to no man, until the Son of man be riſen again from the dead.

10 And his diſciples aſked him, ſaying, Why then ſay the ſcribes, that Elias muſt firſt come?

11 And Jeſus anſwered and ſaid unto them, Elias truly ſhall firſt come, and reſtore all things:

12 But I ſay unto you, that Elias is come already, and they knew him not, but have done unto him whatſoever they liſted: like-

wiſe ſhall alſo the Son of man ſuffer of them.

13 Then the diſciples underſtood that he ſpake unto them of John the Baptiſt.

14 ¶ And when they were come to the multitude, there came to him a *certain* man kneeling down to him, and ſaying,

15 Lord, have mercy on my ſon, for he is lunatick, and ſore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy diſciples, and they could not cure him.

17 Then Jeſus anſwered and ſaid, O faithleſs and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him hither to me.

18 And Jeſus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then came the diſciples to Jeſus apart, and ſaid, Why could not we caſt him out?

20 And Jeſus ſaid unto them, Becauſe of your unbelief: for verily I ſay unto you, If ye have faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove; and nothing ſhall be impoſſible unto you.

21 Howbeit this kind goeth not out, but by prayer and faſting.

22 ¶ And while they abode in Galilee, Jeſus ſaid unto them, The Son of man ſhall be betrayed into the hands of men:

23 And they ſhall kill him, and the third day he ſhall be raiſed again: and they were exceeding ſorry.

24 ¶ And when they were come to Capernaum, they that received tribute-*money*, came to Peter, and ſaid, Doth not your maſter pay tribute?

25 He ſaith, Yes. And when he was come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? of whom do the kings of the earth take cuſtom or tribute? of their own children, or of ſtrangers?

26 Peter ſaith unto him, Of ſtrangers. Jeſus ſaith unto him, Then are the children free.

27 Notwithſtanding, leſt we ſhould offend them, go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up: and when thou haſt opened his mouth, thou ſhalt find a piece of money: that take, and give unto them for me and thee.

Ver. 1. *After ſix days.*] See Luke ix. 28.

Ver 2. *Was transfigured.*] i. e. His countenance and his clothes changed their colour, from what was natural, to ſuch a brightneſs as was never before ſeen upon Earth. See Mark ix. 2. and Luke ix. 29.

This wonderful change is well expreſſed by our Evangeliſt immediately following, who adds, "that his face did ſhine as the ſun, and his raiment was as white as the light." That is to ſay, there was this glorious appearance in his aſpect and clothes. A late ludicrous author, who endeavoured to burleſque all the miracles of our Saviour pretends, that there was neither reaſon nor uſe in this miracle, 1 Diſc. p. 42. But if he had impartially conſulted the context, he would ſoon have been convicted of his error. We have juſt read how, ch. xvi. 16, 18. that after their confeſſion of Jeſus being the Chriſt, the Son of the living God, Jeſus from that time forth began to ſhew his diſciples, how he was to ſuffer many things of the Jews, who at laſt put him to death; and that he ſhould riſe again from the dead, ver. 21. which I have remarked to be miſunderſtood by Peter, ver. 23, 24. After which Jeſus preaches to his diſciples the diſcouraging doctrines of ſelf-denial, of taking up the croſs and following him. So that their ſpirits ſeem'd ſo dejected, that Chriſt found it neceſſary to raiſe again their courage, and revive their faith and truſt in him in a powerful manner. And accordingly after ſix days trial, he took three of his principal Apoſtles with him, among whom was Peter, who ſeemed to be the moſt diſſatisfied, Matt. xvi. 23, 24. and not only convinced them by a voice from Heaven, that he was the true *Son of God*, and was to be *heard*, or ſubmitted to and obeyed, but gave them a miraculous ſpecimen of his future glory, which he knew might ballance his late melancholy account, they had received, of his approaching ſufferings and death. Tho' at the ſame time it was wiſely provided, that they ſhould hear his former account confirmed by Moſes and Elias, who talked with him of his deceaſe.

Upon hearing of which wonderful interlocution, the diſciples appear to renew their firſt zeal for their maſter, for Peter began preſently in his forward way, with this acknowledgement and requeſt; "Lord it is good for us to be here; if thou wilt let us make here three tabernacles; one for thee, one for Moſes, and one for Elias," ver. 4. ſuch a ſpeech ſeems to be the reſult of freſh ſpirit reaſſumed from the miracle, and the ſight of his glorified company, and conſequently the *uſe* of this miraculous appearance or transfiguration, was the ſupport of his diſponding diſciples, beſide the atteſtation given to Jeſus by the miniſtry of Moſes and Elias, and by God himſelf ſpeaking from the higheſt heaven. It was likewiſe *emblamatical* of the glorious ſtate of Chriſt, and indeed of all good and vertuous Chriſtians, after his and their reſurrection.

Ver. 4. —— *One for Moſes and one for Elias.*] It has been asked by the foreſaid author, whether Moſes and Elias appeared in their proper perſons? or, were mere apparitions? I anſwer, that according to the account thereof by Luke, it is moſt reaſonable to ſuppoſe they appeared in their proper perſons, for, behold there talked with him *two men*, which were Moſes and Elias, Luke ix. 30.

It has been enquired, why this miracle was not wrought before the multitude? Becauſe it was not deſigned for *their uſe*. And therefore when they were deſcending from the mountain, we read, that Jeſus forbade the diſciples to ſhew that viſion to any man till *after* his reſurrection, ver. 9. For, *before*, that moſt illuſtrious inſtance of his power, this glorification of him, which was not very ſuitable to his mean outward worldly circumſtances, would ſcarce have been credited by the Jews: but *after* his reſurrection, that great proof of his authority, when he was actually to enter into that glorious eſtate herein typified, the *Moſaic* teſtimony of three competent witneſſes would be received, with greater conviction.

The remainder of this chapter will be annotated in Mark ix. and Luke ix.

CHAP. XVIII.

1 Chriſt warneth his diſciples to be humble and harmleſs: 7 To avoid offences, and not to deſpiſe the little ones: 15 Teacheth how we are to deal with our brethren, when they offend us: 21 And how oft to forgive them. 23 Which he ſetteth forth by a parable of the king, that took account of his ſervants, 32 And puniſhed him, who ſhewed no mercy on his fellow.

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven?

2 And Jeſus called a little child unto him, and ſet him in the midſt of them,

3 And ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven.

4 Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven.

5 And whoſo ſhall receive one ſuch little child in my name, receiveth me.

6 But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and *that* he were drowned in the depth of the ſea.

7 ¶ Wo unto the world becauſe of offences: for it muſt needs be that offences come: but wo to that man by whom the offence cometh.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and caſt *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into everlaſting fire.

9 And if thine eye offend thee, pluck it out, and caſt *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell-fire.

10 Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to ſave that which was loſt.

12 How think ye? if a man have an hundred ſheep, and one of them be gone aſtray, doth not he leave the ninety and nine, and goeth into the mountains, and ſeeketh that which is gone aſtray?

13 And if ſo be that he find it, Verily I ſay unto you, he rejoiceth more of that *ſheep*, than of the ninety and nine which went not aſtray.

14 Even ſo it is not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh.

15 ¶ Moreover, if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed.

17 And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican.

18 Verily I ſay unto you, Whatſoever ye ſhall bind on earth, ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.

19 Again I ſay unto you, that if two of you ſhall agree on earth, as touching any thing that they ſhall aſk, it ſhall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midſt of them.

21 ¶ Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times?

22 Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times: but, until ſeventy times ſeven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king which would take account of his ſervants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thouſand talents.

25 But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made.

26 The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt.

28 But the ſame ſervant went out, and found one of his fellow-ſervants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, ſaying, Pay me that thou oweſt.

29 And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all.

30 And he would not: but went and caſt him into priſon, till he ſhould pay the debt.

31 So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me:

33 Shouldſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormenters, till he ſhould pay all that was due unto him.

35 So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

Ver. 1. —— *Who is the greateſt in the kingdom of heaven?*] We have read in the concluſion of the foregoing chapter, that Chriſt was come with his Apoſtles to Capernaum, ver. 24 But in the way, as they travelled to that city, they reaſoned and diſputed among themſelves, who of them ſhould be greateſt in the expected kingdom of the Meſſiah, Mark ix. 33. Wherefore, after they were come hither, and were in the houſe, Jeſus, who knew their thoughts, aſked them, what it was they *diſputed* about among themſelves, in the way, as they journeyed? *ibid.*

This ſo unexpected a queſtion, ſo openly rebuking their ambition, and vain affectation of ſuperiority daſhed them ſo much, that they *held their peace*, for the preſent; Mark ix. 34. But, as Matthew here obſerves, they were reſtleſs after dominion, and upon the firſt occaſion propounds the ſame queſtion, which they had canvaſſed on the way, in ſuch general terms, as it might not ſeem to be done with a deſign to reſtrain, or apply it to themſelves, ſaying; *Who ſhall be the greateſt in the kingdom of heaven?* or, in the kingdom of the Meſſiah? For that was the kingdom they meant, in which, notwithſtanding, they expected to find different degrees of honorary employments, and offices of truſt, credit and profit alſo, as they underſtood there were in earthly kingdoms. This is the reaſonable ground of the queſtion; but how ſuch a thing firſt began to be diſputed among them, is not ſo eaſy to determine: Yet the moſt natural ſuppoſition, is, that as our Lord had ſignalized, three of his diſciples above the reſt, to be eye-witneſſes of his glorious tranſfiguration in the mount, ch. xvii. 1, 2. Such a diſtinction might raiſe ſome emulation in the reſt, and might be fomented by the craft of Judas, whoſe view was his profit.

Ver. 3. —— *Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven.*] Where it ought to be obſerved, that Chriſt does not reprove his diſciples for calling his kingdom, the kingdom of heaven, as it really is; this he admits, and therefore paſſes it in ſilence, and then agrues from that conceſſion: Ye ſay my kingdom is of Heaven, ye ſay well; but there can none enter into the kingdom of Heaven, who are either proud, ambitious, hateful, avaricious, or any ways hankering after the things of this world; therefore if ye expect to enter into my kingdom of Heaven, ye muſt alſo be converted from your ambitious thoughts of gaining ſuperiority over one another, and demean yourſelves in humility, ſimplicity, fear, innocency, docility, *&c.* Matt. ii. 25. Pſ. xiii. 1, 2. like as becometh little children to their elders and betters; for I ſay unto you once for all, if any man [among you] deſire to be *firſt*, the ſame ſhall be *laſt* of all, Mark ix. 39. See below, the notes on ver. 5.

From the premiſes it appears, that the Apoſtles, by their queſtion in ver. 1. were not as yet clear of the Phariſaical doctrine of the Meſſiah's *temporal* kingdom; and our Saviour's reply thereto, ver. 3. plainly forbids the expectation of any ſuch *earthly* kingdom, and to fix our hearts only upon that ſtate of happineſs, provided for the virtuous and good livers in the world to come.

Ver. 5. —— *One ſuch little child.*] i. e. Any perſon that, I have ſaid, ſhall humble himſelf for my ſake like a little child, ſee ver. 3. in the notes. For, here we are to underſtand a true Chriſtian, that ſhall have laid aſide all worldly pride, and for this cauſe is become abject in the ſight of the world, who is little in his own eyes, not highly conceited in himſelf, and of his own parts, attainments or worth; but poor in ſpirit, humble in heart, and low in his own thoughts, even ſuch a one as a *little* towardly and well-bred child repreſents.

Ver. 6. *Whoſo ſhall offend one of theſe little ones*, &c.] Now, after that Chriſt had commended to his diſciples, humility and ſelf-denial in themſelves, and gentleneſs and tenderneſs in their carriage towards their brethren, how little or low ſoever they might be, or be thought by them to be; he in the text ſets forth the danger they would incur, if they ſhould give a juſt offence to any, even the very loweſt rank of believers, ſo as that ſuch an offence ſhould tend to cauſe the young or weak in faith to turn aſide, from the way of truth. Our Lord enforces this doctrine to the end of the 10th verſe.

Ver. 7. —— *It muſt needs be that offences come.*] They are inevitable by reaſon of the malice, weakneſs, inconſtancy, and other vices of men; and, by reaſon of God's providence, which ſuffereth them either for judgment or trial; and yet man's error ſhall not be thereby excuſable, becauſe he commits the evil with pleaſure, and wilfully.

Ver. 8. — *Cut them off.*] See Annotations upon Matt. v. 29.

Ver. 9. — *Hell-fire.*] See Annot. on Matt. v. 22.

Ver. 10. *Take heed.*] He urgeth the cauſe of offences, viz. ſelf-pride, and contempt of inferiors.

— *In Heaven their Angels do always behold the face of my Father which is in Heaven.*] As if he had ſaid, have a care, leſt by deſpiſing theſe, in your eyes, *little ones*; but in God's eye *great* and precious ones, ye give occaſion to their Guardian-Angels, who are always attending on God, to complain to him of the injury ye do to them, and thereby draw down the diſpleaſure of God upon your ſelves.

—— *Angel.*] This word is borrowed from the Greek Ἄγγελος, which ſignifies a meſſenger, and anſwers to the Hebrew *Maleac.* Nothing is more frequent in Scripture than the miſſions, and apparitions of good and bad Angels. God ſent them to declare his will, and to correct, teach, and reprove, as well as to comfort. God gave the law to Moſes, and appeared to the old Patriarchs by the mediation of Angels, Acts vii. 30, 35. Gal. iii. 19. Heb. xiii. 2.

Before the captivity of Babylon, the Hebrews knew not the name of any Angel, at leaſt they did not record them. The Talmudiſts ſay, that they brought their preſent names from Babylon. Tobit is the firſt who has called an Angel by a proper name, that was *Raphael*, who conducted Tobias into Media, Tobit iii. 17. xi. 14. Sometime after Tobit, Daniel records the names of *Michael*, and *Gabriel*; Dan. x. 21. viii. 16. ix. 21. The ſecond book of Eſdras ſpeaks of an Angel called *Uriel*, 2 Eſd. iv. 36. Hence the Jewiſh cabaliſts have taken the liberty to invent names for the Angels, who, they ſay, were preceptors to the Patriarchs. Thus,

	1	Adam		1	Raziel
	2	Shem		2	Jephiel
	3	Abraham		3	Zedekiel
	4	Iſaac		4	Raphael
To	5	Jacob	They aſſign the Angel	5	Seliel
	6	Joſeph		6	Gabriel
	7	Moſes		7	Metatron or Metator
	8	Elias		8	Maluſhiel
	9	David		9	Cerviel

There are diſputes concerning the time when Angels were created; Origen, Bede, Auſtin and ſome others ſuppoſe, that they were created at the ſame time as the Heavens were made, and that Moſes included them under this name, Gen. i. 1. Baſil, Naziazen, and Ambroſe, &c. conjecture, that Moſes intended to repreſent them under the name of *light*, created on the firſt day; and Hillary, Jerom and others, aſſert, that they were created before the ſenſible world; agreeable to that of Job, *where waſt thou when I laid the foundations of the earth, — and all the ſons of God ſhouted for joy?* Job xxxviii. 4, 7 The Hebrews generally imagine, that God created them upon the ſecond day of the world, tho' we find in *Pereſchith*, Rabba, *ſect.* viii. p. 10. that ſome of them fix their creation on the firſt day. But our Dr. Hyde carries their creation further back a long time before the world; for whoſe reaſons you may conſult his book, de Relig. vet. Perſar. c. 3. p. 82.

As to their manner of exiſtence, the greateſt numbers of the fathers have aſſerted, that they are purely ſpiritual, which opinion is moſt generally received at this time; ſee Calmet's Diſſertation on Angels, before his Comment upon Luke.

The office of Angels is the next thing to be noted; and indeed what immediately regards our preſent endeavours of explaining the text before us. I ſay then, ſome have appropriated Angels to empires, nations, provinces, cities and particular perſons.

Michael is acknowledged to be the protector of the people of Iſrael: Michael your prince, ſaith the Angel Gabriel, ſpeaking to the Prophet Daniel, ch. x. 21. The ſame Angel Gabriel, according to the generality of interpreters, ſpeaks of the Angel who was protector of Perſia, when he ſays, that the prince of the kingdom of Perſia, withſtood him one and twenty days. Luke tells us, that a man of Macedonia appeared to Paul in the night, and ſaid to him, "Come over into Macedonia and help us," which is commonly underſtood of the Angel, who invited him to come and preach Jeſus Chriſt in the province, which was committed to his care. Laſtly, the Septuagint in Deuteronomy ſay, that God had ſet the bounds of the people according to the number of the *Angels* of Iſrael. So the Septuagint tranſlation reads us. But our Engliſh tranſlators think they read it more correctly by *the children of Iſrael*. See Deut. xxxii. 8. which by the fathers and Rabbins is ſuppoſed to mean the government of each particular country and nation, wherewith God had intruſted his Angels.

As to the Angel-guardians, they are as here, clearly deſcribed, in the Old Teſtament. Jacob ſpeaks of the Angel who had been his conſtant guide, in all his journeys, and delivered him out of all dangers, Gen. xlviii. 16. The Pſalmiſt in ſeveral places mentions Angels, as the protectors of the righteous, Pſ. xxxiii. 8. and xc. 11. according to the Vulg. And this was the common opinion of the Jews in our Saviour's time. When Peter being ſet at liberty came from priſon to the houſe, and knocked at the door, where the reſt of the diſciples were aſſembled; they that were within thought it had been his Angel, and not he; Acts xii. 15. So, as to the text before us, the fathers with one voice agree, that it ſpeaks of a *Guardian-Angel*, ſee alſo Heb. i. 14.

The Jews and very Heathens believed, that particular Angels were commiſſioned to attend us, and had the care of our conduct and protection. Heſiod, one of the moſt ancient Greek Poets ſays, in his aper. & dieſ. l. 1. v. 121. that there are good Angels upon earth, ſent by Jupiter for the protection of mankind, and to obſerve the good and evil which they practiſe, Plato in leg. l. x. ſays, that every one of us has two dæmons, or two *genii*, one inclining us to evil, and the other directing us to what is good. From whence you may gather the opinion of the Heathen world in reſpect to Angels.

As to the different degrees of Angels, and their exact number, as I believe, no certainty can be learned from Sacred Writ. I ſhan't abuſe my reader with the chimerical accounts of ſpeculative authors. And,

I ſhall add by way of caution, That no part of the premiſes can be any foundation for that falſe-worſhip given by ſome to Angels. For tho' Angels may be tutelary and guardian to places and people, it is by Divine Appointment; they are no more than meſſengers, or at the beſt, miniſters of God's pleaſure, and not executors of our will. What they do, is not their own will, nor man's will, but purely the will of God. And therefore is by no means to be feared, nor otherwiſe to be regarded by men, than creatures executing the will of their Creator upon ſome inferior being.

——*Behold the face of my father which is in Heaven.*] *i. e.* The Angels, who aſſiſt in the preſence of God, my Heavenly Father, and are, as it were, his houſhold and ordinary ſervants: For that is the meaning of ſeeing the face of a king; 1 Kings x. 8.

Ver. 11. *For the ſon of man is come to ſave that which was loſt.*] Diodati ſays, that Chriſt in theſe words renders another reaſon why thoſe poor believers ought to be honoured; becauſe God had made them partakers of his glorious ſalvation; Jam. ii. 5. Chriſt here ſhews, as he elſewhere plainly teſtifies, that he came to redeem ſinners, that it is not the whole, but the ſick that has need of a phyſician; and that he came not to call the righteous but ſinners to repentance. If there had been no ſin there had been no need of a Saviour. This is plain from the context in the following verſes by the example of the *ſtray ſheep*, ver. 12, 13, 14.

Ver. 15. *Moreover, if thy brother treſpaſs againſt thee, go and tell him his fault between thee and him alone.*] Our Bleſſed Lord having ſufficiently caution'd his diſciples againſt giving offence to the weaker ones in his flock, leſt ſuch ſhould preſume, under ſuch a protection, to injure others of the ſociety; and the injured, for fear of giving offence, ſhould let them go on therein to their own hurt, without giving them reproof for the ſame, he now proceeds to inſtruct them alſo after what manner, in ſuch a caſe the injured perſon ſhall deal with the injurer; to bring him to a ſenſe of the evil, which he hath done, that he may be recovered, and may make ſatiſfaction, and yet at the ſame time, may preſerve his reputation, and be brought to ſuch a ſenſe of that perſon's integrity and good nature, whom he has injured, as to hearken the more willingly unto him, and be perſuaded by him.

This was an enforcement of the Divine Law, given by the ſervant Moſes to the Hebrews, with whom Chriſt had to deal more particularly; for we read in Levit. xix. 17. "Thou ſhalt not hate thy brother in thy heart;" and yet, "Thou ſhalt in any wiſe rebuke thy neighbour," and not ſuffer ſin to lie unreproved upon him.

——*Treſpaſs againſt thee.*] By perſonal offence, or by giving a ſcandal privately to thee; Luke xvii. 3.

——*If he ſhall hear thee.*] Or, thy juſt complaints, and confeſs his fault and amend it, giving glory to God, and promiſing repentance and converſion.

——*Thou haſt gained thy brother.*] *i. e.* Thou haſt brought him again to duty, and haſt inclined him to be a good brother to thee; James v. 20. But if thou faileſt in this method of correction. Then

Ver. 16.—*Take with thee one or two more.*] Agreeable to that law in Deut. xvii 6. and xix. 15 That the reproof may be of greater weight with the offender, when he ſees the perſon injured ſeconded with theſe witneſſes; and alſo becauſe that, if the offender be ſtubborn or contumacious, the relation, which the next verſe ſays, muſt be made thereof to the Church, may be the better teſtified.

Ver. 17.—*Tell it unto the Church.*] *i. e.* The aſſembly of thoſe that have the government of that part of the Chriſtian Church in their hands, whereunto the offender may belong, and whoſe buſineſs it is to provide for the order, peace and diſcipline thereof; 1 Cor. v. , 4. and 2 Cor. ii. 6. And this Chriſt ſpake agreeable to the then cuſtom of the Jews, who had their particular aſſemblies or conſiſtories for the inſpection and reforming of behaviour and manners.

——*As an heathen man and a publican.*] Or, as a prophane man, who, becauſe of his rebellion againſt God and hardneſs of heart, ought to be forbidden the communion of believers, as publicans and heathens were amongſt the Jews; ſee Matt. v. 46. Luke xv. 2.

——*An heathen man.*] See *Gentile* in the notes on ch. xii. 21.

——*A publican.*] To conceive right apprehenſions of this verſe, it muſt be neceſſary to know who a *publican* was in the days of Chriſt upon earth. The word *publican* is a derivative of the Latin *publicanus*, and properly ſignifies a farmer, or receiver of publick money, an officer of the revenue, a man employed in collecting ſuch impoſitions as are hateful to the people. But,

It is to be obſerved, that this office is of a Roman original, and that there were two ſorts of farmers amongſt the ancient Romans: Some were general farmers, who in every province had their deputies and under-farmers, who collected the revenues, and other profits of the empire, of which they gave account to the emperor, and conſequently were men of great conſideration in the government, ſo that *Tully* informs us, that amongſt this rank of men, were to be found the flower of the Roman knights, the ornament of the city; and the ſtrength of the commonwealth; Cic. orat. pro Planc. But the deputies, the under-farmers, the commiſſioners, the publicans of the lower order were looked upon as ſo many thieves and pick-pockets. So that Theocritus being asked, which he thought was the moſt cruel of all beaſts, ſaid, "that the *bear* and the *lion* excelled all the beaſts of the wilderneſs in cruelty; but that in the city, the *publican* and *paraſite* were the moſt cruel. So

Amongſt the Jews nothing was, or could be more odious than the name of a publican. For, as this nation in a ſpecial manner valued themſelves upon their freedom; John viii. 33. they could not, without the greateſt reluctancy, ſee the publicans in their country, rigorouſly exacting thoſe tributes and impoſitions that were laid on them by the Romans: And they looked upon ſuch of their own countrymen, that accepted of this employ from the Roman-governors, as no better than Heathens. 'Tis even ſaid, that they would not allow them to come into their temple, or ſynagogues, nor admit them to partake of their publick prayers, or of their offices of judicature, or even to allow them to give teſtimony in a cauſe before a court of juſtice; ſee *Grotius* on this place, and *Lightfoot* Hor. Heb. in Matt. And we are aſſured, that they would not except of their preſents at the temple, no more than they would of price of proſtitution, or of blood, or of any other unclean or unlawful thing.

Ver. 18. — *Whatſoever ye ſhall bind on earth, ſhall be bound in heaven,* &c.] See the Annotations on John xx. 23. And obſerve here, that by the terms of *binding and looſing* on earth is ſignified, that what judgment the Church of Chriſt, i. e. the miniſters and governors of the Church, proceeding in knowledge, uprightneſs and wiſdom, according to the duty of their office, (Matt. xvi. 19.) ſhould give by the direction and guidance of the Holy Spirit, ſhould be ratified and confirmed by God; and the party accordingly ſtand acquitted or condemned in the ſight of God. And then,

That neither the Church might be diſcouraged from giving judgment, nor offenders emboldened to contemn the righteous impartial judgment given, on account of the ſmall number of the Church, before whom they are brought, and from whom they have received ſentence, he adds, that extraordinary promiſe in the next verſe, "If two of you [my diſciples, or who ſhall ſucceed you in the government of my Church to the end of the world] ſhall agree on earth, as touching any thing they [who are offended] ſhall ask [you to judge in my name, let the offender know, that he is not to deſpiſe your judgment, becauſe you on earth, are but few in number, for your judgment ſhall be ratified, and] it ſhall be done and executed for them of my father which is in Heaven." Becauſe, as he rightly ſubjoins

Ver. 20. *Where two or three are gathered together in my name, there am I in the midſt of them.*] The aſſembly which take upon them to judge others, muſt aſſemble by the authority and commiſſion, and calling upon Chriſt through faith; and then Chriſt will aſſiſt them with his grace and ſpirit.

Ver. 22.———*Until ſeventy times ſeven.*] This is a phraſe of ſpeech, importing, that there ſhould be no end of our forgiving an offending brother; in caſe he turns and hearkens to our complaints; ſee ver. 15. How cruel then, unſcriptural and antichriſtian, is that abominable court of the inquiſition, which in Popiſh countries, is inexecrable, and will never pardon the third offence, which is always puniſhed with fire and faggot.

This merciful temper of forgiving our brother, as often as he ſhall repent of his miſdeed, is further, and largely exemplified and enforced in the following parable, which is ſo obvious, as in my opinion, needs no explication, and reaches to the 35th verſe.

Ver. 35. *So likewiſe ſhall my heavenly father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.*] This is by way of application of the foregoing parable to our practiſe. It is not enough to ſee and approve of the deeds of others, and blame the evil; but we muſt flee from the evil and learn to do well. We, if any have offended us, and are ſorry for it, muſt act like unto this good king, mentioned above, at ver. 23. *We muſt be moved with compaſſion, and forgive him*; ver. 27. even as we deſire to have our treſpaſſes forgiven by our heavenly father. For if we are not merciful to one another, how can we expect to find mercy from God, whom we offend every day? Therefore this text imports, that we muſt be merciful, even as our father which is in Heaven is merciful.

CHAP. XIX.

2 *Chriſt healeth the ſick:* 3 *anſwereth the Phariſees concerning divorcement:* 10 *ſheweth when marriage is neceſſary:* 13 *receiveth little children:* 16 *inſtructeth the young man how to attain eternal life,* 20 *and how to be perfect:* 23 *telleth his diſciples how hard it is for a rich man to enter into the kingdom of God.* 27 *and promiſeth reward to theſe that forſake any thing, to follow him.*

AND it came to paſs, that when Jeſus had finiſhed theſe ſayings, he departed from Galilee, and came into the coaſts of Judea, beyond Jordan:

2 And great multitudes followed him, and he healed them there.

3 ¶ The Phariſees alſo came unto him, tempting him, and ſaying unto him, Is it lawful for a man to put away his wife for every cauſe?

4 And he anſwered and ſaid unto them, Have ye not read, that he which made *them* at the beginning, made them male and female?

5 And ſaid, For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife: and they twain ſhall be one fleſh.

6 Wherefore they are no more twain, but one fleſh. What therefore God hath joined together, let no man put aſunder.

7 They ſay unto him, Why did Moſes then command to give a writing of divorcement, and to put her away?

8 He ſaith unto them, Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away your wives: but from the beginning it was not ſo.

9 And I ſay unto you, Whoſoever ſhall put away his wife, except *it be* for fornication, and ſhall marry another, committeth adultery: and whoſo marrieth her which is put away, doth commit adultery.

10 ¶ His diſciples ſay unto him, If the caſe of the man be ſo with *his* wife, it is not good to marry.

11 But he ſaid unto them, All men cannot receive this ſaying, ſave *they* to whom it is given.

12 For there are ſome eunuchs, which were ſo born from *their* mothers womb: and there are ſome eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themſelves eunuchs for the kingdom of heaven ſake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he ſhould put *his* hands on them, and pray: and the diſciples rebuked them.

14 But Jeſus ſaid, Suffer little children, and forbid them not to come unto me: for of ſuch is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And behold, one came and ſaid unto him, Good Maſter, what good thing ſhall I do that I may have eternal life?

17 And he ſaid unto him, Why calleſt thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

18 He ſaith unto him, Which? Jeſus ſaid, Thou ſhalt do no murder, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs,

19 Honour thy father and *thy* mother: and, Thou ſhalt love thy neighbour as thy ſelf.

20 The young man ſaith unto him, All theſe things have I kept from my youth up: what lack I yet?

21 Jeſus ſaid unto him, If thou wilt be perfect, go *and* ſell that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven: and come *and* follow me.

22 But when the young man heard that ſaying, he went away ſorrowful: for he had great poſſeſſions.

23 ¶ Then ſaid Jeſus unto his diſciples, Verily I ſay unto you, that a rich man ſhall hardly enter into the kingdom of heaven.

24 And again I ſay unto you, It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his diſciples heard *it*, they were exceedingly amazed, ſaying, Who then can be ſaved?

26 But Jeſus beheld them, and ſaid unto them, With men this is impoſſible, but with God all things are poſſible.

27 ¶ Then anſwered Peter, and ſaid unto him, Behold, we have forſaken all and followed thee; what ſhall we have therefore?

28 And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael.

29 And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life.

30 But many *that are* firſt ſhall be laſt; and the laſt *ſhall be* firſt.

Ver. 2. — *He healed them.*] i. e. Thoſe that were ſick and impotent amongſt the multitude, ſee Matt. xii. 15.

Ver. 3. *The Phariſees alſo came unto him tempting him.*] To catch or calumniate him, either for being contrary to Moſes and the law of God, if he had abſolutely reproved divorces; or for favouring and authorizing laſciviouſneſs, diſloyalty, and inconſtancy of men, in caſe he ſhould approve of them.

—— *Is it lawful for a man to put away his wife for every cauſe?*] Chriſt knowing the wicked intentions of the Phariſaical queſtioners; eluded their queſtion, by a pertinent interrogation, ſaying, *what did Moſes command you?* ſee Mark x. 3. ſee alſo the notes on Matt. i. 19.

Ver. 12. — *There are ſome eunuchs, which were ſo born.*] Such as by reaſon of *natural* deficiency and inability, are incapable of performing the *procreative duty* of marriage.

—— *Some eunuchs, which were made eunuchs of men.*] Who in their infancy, or childhood, were caſtrated by their parents, *&c.* A practiſe in our Saviour's time, very common in the eaſtern countries, and yet is retained in princes courts, who caſtrate ſuch young boys, as are appointed to attend as pages upon the royal women; and likewiſe, it is much practiſed in Italy, for raiſing *good voices.*

—— *There be eunuchs which have made themſelves eunuchs for the kingdom of Heaven ſake.*] This is not to be taken literally of a voluntary caſtration of the genitals, ſuch as the old writer and commentator Origen not only underſtood, but executed upon his own body, according to Euſebius, Hiſt. Eccl. l. 6. c. 7. But it directs us to ſuch an improvement of the gift of continency, by temperance, abſtinence, frequent faſting, and fervent prayer, as may give us power over our own natures, and make it eaſy to thoſe, who deſire to live a *ſingle* and *chaſte* life; that, being thereby the more retired from the great cares of a family, they may be the more aſſiduouſly exerciſed in Divine Contemplations and works of piety. Now,

As ta the meaning of the word *eunuch*, it comes from the Greek word Εὐνοῦχος, which properly is interpreted a guardian of the bed, and accordingly as hinted above, they were charged with the care of the beds and apartments of princeſſes in the courts of the eaſtern kings, who it is well known kept thoſe ladies in great confinement, remote from the company, and ſight of other men. But this is an unnatural practice to cut off the manhood, upon any ſuch account, and a crime of that nature, that God forbade it among the Iſraelites, even to cut the male beaſt, Levit. xxii. 24.

In Deuteronomy we read, that "he who hath that part cut off, or wounded, which is intended for the preſervation of the ſpecies, ſhall not enter into the congregation of the Lord," Deut. xxiii. 1. which words are differently explained. For, ſome hereby think, that God forbids eunuchs to marry with Iſraelites; others, that God forbids them to enter into his temple. Others again, that he excludes them from all offices in the magiſtracy. But it is more credible, that God debars them ſimply the poſſeſſion of ſome outward privileges belonging to the Iſraelites and people of the Lord. They were looked upon in the Jewiſh commonwealth as dry and uſeleſs wood; according to that of the Prophet, *I am a dry tree*, Iſa. lxvi. yet, notwithſtanding, they who faithfully obeyed the voice of the Lord God had their portions in the rewards and happineſs of the righteous, ſee Iſa. lvi. 4.

Ver. 13. *Then were there brought unto him little children*, &c.] See Mark x. 13.

Ver. 16. *And behold, one came, and ſaid unto him, Good maſter, What ſhall I do that I may have eternal life?*] The man in the text, by his queſtion, and the terms in which he accoſted Jeſus, ſhew, that he was aſſured that Chriſt was a teacher come from God that would not deceive him, and would teach him the way of truth: Accordingly Chriſt takes the opportunity to declare his divinity, ſaying,

Ver. 17.——*Why calleſt thou me Good? there is none good but one, that is God*] Here you may obſerve what advantage Chriſt took of the good man's ſincere addreſs, that he might do him the more good. The man had no ſooner ſaid, *Good maſter!* But Jeſus endeavoured to raiſe his mind to an higher conſideration of him, than that of a *mere* man, how good ſoever. He calmly confabulates, *Why calleſt thou me Good?* Doſt thou not learn from the law of Moſes, that there is none *ſimply* and *abſtractly* good, but one, who is the God in whoſe poſſeſſion is eternal life. As if he had ſaid, ſince there is none good, properly ſpeaking, but God alone, Why doſt thou call me good, and yet durſt not take me to be God: Thou muſt therefore either acknowledge me to be God, or not call me Good. The ſenſe wherein thou qualifieſt me to be good, is not that in which I ought to be acknowledged and honoured: Human and moral goodneſs cannot make me a law-giver to mens ſouls, as you deſire me to do, and according to that degree wherein you place your doctors: To attribute that title unto me in that ſenſe as you do, you ought to acknowledge me to be the true God, author of the law to which I ſend thee back. Therefore he ſays,

——*If thou wilt enter into life, keep the commandments.*] Wherein the Lord does not remit him again to his own works, by which no man can be juſtified nor ſaved; Rom. iii. 20. Eph. ii. 8, 9. 2 Tim. i. 9. Tit. iii. 5. But to draw him again back to the ſervice of the living God from thoſe vain traditions in which the Phariſees repoſed moſt of their righteouſneſs and piety; Matt. xv. 2, &c. and to over-rule his preſumption, whereby he believed the law was eaſy for him to accompliſh, and to bring back his conſcience to a ſevere examination, according to the ſpiritual ſenſe of the law, by which man comes to the knowledge of his ſin; Rom. iii. 20. to learn by it to ſeek his ſalvation, not by the inventions, or any doctrines of men; but in God's favour through Chriſt; Rom. x. 4.

Ver. 24.——*It is eaſier for a camel to go through the eye of a needle.*] Chriſt having ſent away the young man ſorrowing, becauſe he had bid him, if he would be perfect, ſell his poſſeſſions, and give to the poor, ſaid to his diſciples, on that occaſion, that a rich man, truſting in his riches, (Mark x. 24.) ſhall hardly enter into the kingdom of heaven or God; then to confirm his meaning, he adds, *it is eaſier for a camel to go through the eye of a needle, than for a rich man, that truſts in riches* (Mark x. 24.) to enter into the kingdom of God. Where

Obſerve, This is a proverbial expreſſion in uſe among the Hebrews, to expreſs a matter of the greateſt difficulty. So conſequently this text means no more than that it is with the greateſt difficulty, that a man, who is rich and has many poſſeſſions, can be perſuaded to part with them for God's ſake; but that it is too often found, that rich men will rather part with God, renounce their inheritance in Heaven, than part with their worldly treaſures.

The diſciples were exceedingly amazed at this ſaying, as it follows in the next verſe, and ſo have many more been, who ſet their heads to work, not, I think, how to underſtand, but rather to puzzle the reading of the text. The firſt that I meet with is one Theophylact, a Commentator of the eleventh century. This author pretended, that the Greek word, which we tranſlate *camel*, may alſo be properly, and in its natural ſenſe be rendred, a *cable-rope* for a ſhip's uſe: And, eſpecially of late, he has met with many admirers; but certainly they are very much to blame both in regard to the aſſertion, that the Greek word may as properly be rendred a *cable-rope*; as in reſpect of the compariſon made by it. For in the firſt place, the Greek word for a *camel*, as it ſtands in the text, is κάμηλος, or *kamelos*, with an *eta*, or long *E* in the middle ſyllable. Whereas the other word for a *cable-rope*, is written κάμιλος, or *kamilos*, with an *Iota*, or *I* in the middle ſyllable. Again, they who ſwallow the *camel*, and digeſt it into a *cable-rope*, forget that the deſign of the compariſon was, to render it *impoſſible*, humanly ſpeaking, and in the ordinary way and courſe of working. And therefore, when Chriſt himſelf, who beſt knew his own intention in ſpeaking it, declares, that with men it is *impoſſible*; don't you think our critical heads, that ſwallow the camel, are too officious to bend their wits, that they may find out a way or interpretation, to make that thing *poſſible* with men, which our Lord has expreſly told them is *impoſſible*.

Nor can I ſee any cauſe to infer from hence, That rich men cannot be ſaved. Becauſe, as all things are poſſible with God, and the impediment lying in rich men, truſting in their riches; he can take off thoſe rich men from confiding in, and relying on, their riches; and make them, who are rich in worldly poſſeſſions, poor in ſpirit, and rich in faith, as well as others, and then as capable of inheriting his kingdom as they.

Ver. 30. *But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.*] Peter having heard that the way to Heaven was to part with poſſeſſions and riches for God's ſake, very forwardly, according to his temper, put in a plea for himſelf and brethren, that they might be intitled on thoſe conditions to *treaſure in Heaven*, ver. 27. Chriſt gave him a gracious reply, wherein he ſhew'd his acceptance of their deeds, and encouraged them in the perſeverance therein: And then, leſt they ſhould overvalue themſelves, concludes in the words of the text; *But many*, &c. Take no advantage, becauſe ye have been the firſt that followed me, and begun well, you muſt perſevere unto the end, leſt otherwiſe ye fall from your prerogatives; Gal. iii. 4. Rev. iii. 11.

Some have interpreted theſe words of the 30th verſe, to relate to the calling of the Gentiles; but I think with no manner of regard to the context, and therefore ſhan't take any notice of their forced interpretation.

CHAP. XX.

1 Chriſt by the ſimilitude of the labourers in the vineyard, ſheweth that God is debter unto no man: 17 Foretelleth his paſſion. 20 By anſwering the mother of Zebedees children, teacheth his diſciples to be lowly: 30 and giveth two blind men their ſight.

FOR the kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard.

3 And he went out about the third hour, and ſaw others ſtanding idle in the marketplace.

4 And ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right, I will give you. And they went their way.

5 Again he went out about the ſixth and ninth hour, and did likewiſe.

6 And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle?

7 They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, *that* ſhall ye receive.

8 So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them *their* hire, beginning from the laſt unto the firſt.

9 And when they came that *were hired* about the eleventh hour, they received every man a peny.

10 But when the firſt came, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a peny.

11 And when they had received *it*, they murmured againſt the good-man of the houſe.

12 Saying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have born the burden and heat of the day.

13 But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny?

14 Take *that* thine *is*, and go thy way: I will give unto this laſt, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? is thine eye evil becauſe I am good?

16 So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

17 ¶ And Jeſus going up to Jeruſalem, took the twelve diſciples apart in the way, and ſaid unto them,

18 Behold, we go up to Jeruſalem, and the Son of man ſhall be betrayed unto the chief prieſts, and unto the ſcribes, and they ſhall condemn him to death,

19 And ſhall deliver him to the Gentiles, to mock, and to ſcourge, and to crucify *him*: and the third day he ſhall riſe again.

20 ¶ Then came to him the mother of Zebedees children, with her ſons, worſhipping *him*, and deſiring a certain thing of him.

21 And he ſaid unto her, What wilt thou? ſhe ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left in thy kingdom.

22 But Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able.

23 And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give, but *it ſhall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation againſt the two brethren.

25 But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great exerciſe authority upon them.

26 But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter.

27 And whoſoever will be chief among you, let him be your ſervant.

28 Even as the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blind men, ſitting by the way-ſide, when they heard that Jeſus paſſed by, cried out, ſaying, Have mercy on us, O Lord, thou ſon of David.

31 And the multitude rebuked them becauſe they ſhould hold their peace: but they cried the more, ſaying, Have mercy on us, O Lord, thou ſon of David.

32 And Jeſus ſtood ſtill, and called them, and ſaid, What will ye that I ſhall do unto you?

33 They ſay unto him, Lord, that our eyes may be opened.

34 So Jeſus had compaſſion on them, and touched their eyes: and immediately their eyes received ſight, and they followed him.

This chapter begins with a very inſtructive, pertinent, and intelligible parable, by which Chriſt intended to impreſs into the mind of his hearers, the true meaning and import of theſe words which he ſpoke laſt at the 30th verſe of the preceding chapter, which verſe in ſome copies is divided to beg this chapter; ſee Le Clerc.

Ver. 1. *For the kingdom of heaven is like unto a man that is an houſholder,* &c.] i. e. God behaves in the diſpoſal of his rewards, as a juſt and merciful man does in the common affairs of life: Who gives to every body their juſt demands, and where he ſees proper, relieves thoſe who deſerve his favour, in ſuch manner, and ſuch proportions as he pleaſes; never defrauding the labourer of his hire, but frequently giving him more than he can expect. This is plain from the following particulars. For

— *He went out early in the morning.*] At which time he hired certain labourers to cultivate his vineyard for a penny a day: Here note, that a *penny* is but a certain, for an uncertain ſum. It is indifferent to us whether it was an Engliſh penny or any other piece of money; for all that we are intended to learn from hence is, that they who came *laſt* into the vineyard were paid the ſame wages as the *firſt*.

Ver. 3. — *Third hour.*] This was the method of reckoning time among the Hebrews; and this diviſion of time anſwers to our *nine* o'clock in the morning. Thoſe that were now ſent into the vineyard, remark, were not hired at a certain price as the firſt were, but the houſholder promiſed to give them what was *right*; ver. 4.

Ver. 5. — *The ſixth and ninth hour.*] According to the Hebrew account, which anſwers to our *twelve* at noon, and *three* in the afternoon. The houſholder agreed with thoſe hired at theſe hours for what was *right*.

Ver. 6. — *Eleventh hour.*] Or, at *five* o'clock in the afternoon. With theſe alſo he agreed for what was *right*.

Ver. 8. *So when even was come.*] The time for labourers to leave work.

Ver. 9. *When they came that were hired about the eleventh hour, they received every man a penny.*] Theſe were they who came *laſt* into the vineyard to labour, and had undertook the work upon their agreement, That they ſhould receive for their hire what their maſter ſhould think was *right*; ver. 7. And the lord of the vineyard ordered them a *penny*, which was the full ſum, which the *firſt* that had born the heat of the day, had bargained for. Which when they had obſerved, though they had agreed for that price; yet ſeeing others, who had in their eye done ſo little, ſo well paid, they conceived hopes that their wages would be advanced, and that they ſhould received more than agreed for. But when it came to their turn, they likewiſe received no more than a penny, according to their own agreement. So the laſt was made equal with the firſt, and the firſt was reduced upon the level with the laſt; ch. xix. 30. Becauſe, as it is added in

Ver. 16.——*For many be called, but few choſen.*] In the premiſes we are taught, that every good gift and every perfect gift, which cometh from the Father of Light, depends upon God's mere free will and grace. And in this we learn, that though the Goſpel is preached to myriads of people, and all that hear of it are invited alike to embrace, and it is God's pleaſure, that all ſhould be ſaved and come to the knowledge of the truth: Yet the moſt will make a very ill uſe of their liberty of choice; and many utterly reject this invitation; and more, though they do embrace it, yet become never the better for it, by not leading their lives according to their holy profeſſion. And by this means, among the *many* that are *called*, there will be but *few* that will approve themſelves to God, as elect, or choice, and right good Chriſtians, and but *few* conſequently, that will enter into the eternal joy of their Lord; according to that other remarkable Scripture, "Straight is the gate and narrow is the way that leadeth unto life, and *few there be that find it.*" In a word, an external calling and profeſſion of the Goſpel, can be of little advantage to ſuch, who contemn or neglect the performance of its covenant, in which God hath *called*, or, if you pleaſe, *elected* all mankind to a ſtate of ſalvation; but there are but *few* that make a right choice in compariſon of the *many* that turn into the *broad way of deſtruction*. They are not all Chriſtians who are ſuch by outward character, and partake of a Chriſtian Communion; but only ſuch as profeſs the faith of Chriſt inwardly, and obey and ſerve him with all their heart, with faith and perſeverance, 1 Cor. iv. 7.

Ver. 17. *Jeſus going up to Jeruſalem,* &c.] See Luke xviii. 31, &c. to 35.

Ver. 20.———*Zebedees children,* &c.] See Mark x. 35.

CHAP. XXI.

1 *Chriſt rideth into Jeruſalem upon an aſs,* 12 *driveth the buyers and ſellers out of the temple,* 17 *curſeth the fig-tree,* 23 *putteth to ſilence the prieſts and elders,* 28 *and rebuketh them by the ſimilitude of the two ſons,* 33 *and the husbandmen, who ſlew ſuch as were ſent unto them.*

AND when they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples,

2 Saying unto them, Go into the village over-againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her: looſe *them*, and bring *them* unto me.

3 And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them.

4 All this was done, that it might be fulfilled which was ſpoken by the prophet, ſaying,

5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and ſitting upon an aſs, and a colt the fole of an aſs.

6 And the diſciples went, and did as Jeſus commanded them,

7 And brought the aſs, and the colt, and put on them their clothes, and they ſet *him* thereon.

8 And a very great multitude ſpread their garments in the way; others cut down branches from the trees, and ſtrawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the ſon of David: Bleſſed is he that cometh in the name of the Lord, Hoſanna in the higheſt.

10 And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this?

11 And the multitude ſaid, This is Jeſus the prophet of Nazareth of Galilee.

12 ¶ And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves,

13 And ſaid unto them, It is written, My houſe ſhall be called the houſe of

prayer, but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple, and he healed them.

15 And when the chief prieſts and ſcribes ſaw the wonderful things that he did, and the children crying in the temple, and ſaying, Hoſannah to the ſon of David; they were ſore diſpleaſed,

16 And ſaid unto him, Heareſt thou what theſe ſay? And Jeſus ſaith unto them, Yea; have ye never read, Out of the mouths of babes and ſucklings thou haſt perfected praiſe?

17 ¶ And he left them, and went out of the city into Bethany, and he lodged there.

18 Now in the morning, as he returned into the city, he hungred.

19 And when he ſaw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and ſaid unto it, Let no fruit grow on thee henceforward for ever. And preſently the fig-tree withered away.

20 And when the diſciples ſaw *it*, they marvelled, ſaying, How ſoon is the fig-tree withered away!

21 Jeſus anſwered and ſaid unto them, Verily I ſay unto you, If ye have faith, and doubt not, ye ſhall not only do this *which is done* to the fig-tree, but alſo if ye ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea; it ſhall be done.

22 And all things whatſoever ye ſhall aſk in prayer, believing, ye ſhall receive.

23 ¶ And when he was come into the temple, the chief prieſts and the elders of the people came unto him as he was teaching, and ſaid, By what authority doſt thou theſe things? and who gave thee this authority?

24 And Jeſus anſwered and ſaid unto them, I alſo will aſk you one thing, which if ye tell me, I in likewiſe will tell you by what authority I do theſe things.

25 The baptiſm of John, whence was it? from heaven, or of men? And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay unto us, Why did ye not then believe him?

26 But if we ſhall ſay, Of men; we fear the people; for all hold John as a prophet.

27 And they anſwered Jeſus and ſaid, We cannot tell. And he ſaid unto them, Neither tell I you by what authority I do theſe things.

28 ¶ But what think you? A certain man had two ſons, and he came to the firſt, and ſaid, Son, go work to day in my vineyard.

29 He anſwered and ſaid, I will not: but afterward he repented, and went.

30 And he came to the ſecond, and ſaid likewiſe. And he anſwered and ſaid, I *go*, ſir; and went not.

31 Whether of them twain did the will of his Father? They ſay unto him, The firſt. Jeſus ſaith unto them, Verily I ſay unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteouſneſs, and ye believed him not: but the publicans and the harlots believed him. And ye when ye had ſeen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain houſholder, which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he ſent his ſervants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his ſervants, and beat one, and killed another, and ſtoned another.

36 Again, he ſent other ſervants, more than the firſt: and they did unto them likewiſe.

37 But laſt of all, he ſent unto them his ſon, ſaying, they will reverence my ſon.

38 But when the husbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come, let us kill him, and let us ſeize on his inheritance.

39 And they caught *him*, and caſt him out of the vineyard, and ſlew *him*.

40 When the Lord therefore of the vineyard cometh, what will he do unto thoſe husbandmen?

41 They ſay unto him, he will miſerably deſtroy thoſe wicked men, and will let *his* vineyard unto other husbandmen, which ſhall render him the fruits in their ſeaſons.

42 Jeſus ſaith unto them, Did ye never read in the ſcriptures, The ſtone which the builders erected, the ſame is become the head of the corner: this is the Lords doing, and it is marvellous in our eyes?

43 Therefore ſay I unto you, The kingdom of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whoſoever ſhall fall on this ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will grind him to powder.

45 And when the chief prieſts and Phariſees had heard his parables, they perceived that he ſpake of them.

46 But when they ſought to lay hands on him, they feared the multitude, becauſe they took him for a prophet.

Ver. 1.——*Bethphage.*] A ſmall village near Jeruſalem.

——*The mount of Olives.*] A little hill on the eaſtſide of Jeruſalem ſo called, planted with olive-trees, Zech. xiv. 4.

——*When they drew nigh unto Jeruſalem*, &c.] The twelve firſt verſes of this chapter being the ſame as we find in Luke xix 28, *&c.* I refer my reader to that Evangeliſt for an explanation.

Ver. 12. *And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple*, &c.] This miracle, for ſo ſurely we may call it, that a man in the midſt of power did it confront, and openly, rebuke, condemn and reform the abuſes of a ſtubborn nation, *&c.* This miracle, I ſay, is objected againſt by two objections in point of *Reaſon.* 1ſt, It is hard, ſays the unbeliever, to conceive how any one, in the form of a man, and of a deſpiſed one too, with a whip in his hand, could execute ſuch a work upon a great multitude of people, who were none of his diſciples, nor had any regard for him. But,

We reply, that Jeſus performed this great work of reformation by virtue of his prophetic character; for he was conſidered by the people as a prophet; ſee ver. 11. And in conſequence of this, ſays Matthew, he entred with triumph into Jeruſalem, amidſt the loud Heſannas of an amazed multitude, which they gave him, as the ſon of David, or the Meſſiah; ſee ver. 9. And conſequently they could do no leſs than acknowledge him as a Prophet; and *the multitude ſaid, this is Jeſus the Prophet of Nazareth of Galilee*; ver. 11. Immediately after which, it is mentioned, that Jeſus went into the temple of God, and caſt out all thoſe that had prophaned it. And below, we are informed, that when the chief Phariſees were ſo irritated by his parables, as to ſeek to lay hands on him, they feared the multitude, becauſe they took him for a *Prophet*; ver. 45, 46.

It is alſo mentioned by Mark on this very occaſion, that the ſcribes and Phariſees feared him, becauſe all the people were aſtoniſhed at his doctrine, Mark xi. 18. Luke tells us likewiſe, on occaſion of his foreſaid entrance into Jeruſalem previouſly, to his reformation of the temple, "that the whole multitude of the diſciples began to rejoice and praiſe God for all the mighty works which they had ſeen, ſaying, Bleſſed be the king that cometh in the name of the Lord." And he had no ſooner expelled the prophaners out of the temple, but "he continued to teach daily in the ſame place, and was heard by all the people with great attention;" Luke xix. 37, 38.—47, 48. Therefore it can't be admired, that ſince he was ſo univerſally known and acknowledged to be a teacher ſent from God, (John iii. 2) his authority in reforming the temple was not oppoſed by force. Moreover, it might be added, that a conſciouſneſs of the guilt, might in ſome ſort contribute to the ſubmiſſion of theſe prophane perſons; even in the ſame manner as we read, how the enemies of this ſame Jeſus were ſtruck backward with the ſame guilt, as well as by his Majeſtick Preſence, and fell to the ground when they came with clubs and ſtaves to apprehend him. Now we proceed to

The ſecond *Reaſon.* Why, ſays the infidel, was Jeſus ſo zealous againſt the prophanation of that houſe, which he himſelf came to deſtroy, and which he permitted to be ſo not long after?

It is anſwered, That the honour of God was herein concerned; for as the ſervice of the temple, which had been inſtituted by God himſelf, was not yet annulled by his authority: It was neceſſary to vindicate the relative holineſs of God's own houſe, which was ſtiled the *temple of Gad* and his *father's houſe*; and was ſtill therefore honoured by Jeſus as ſuch. And indeed,

It might be as reaſonably enquired, why Jeſus conformed to the legal ſervice of the temple, which was as yet eſtabliſhed, tho' to be ſoon evacuated by the more perfect ſacrifice of Chriſt himſelf, as why he vindicated the honour of God, that was prophaned in his own houſe; tho' that houſe was after ſome time to be finally abandoned and judicially to be deſtroyed; ſee Luke xix. 45, *&c.*

Ver. 17. — *Into Bethany.*] See John xi. 18.

Ver 19. *And when he ſaw a fig-tree*, &c.] See Mark xi. 12, 13, 14-20, *&c.*

Ver. 23. *And when he was come into the temple*, &c.] See Luke xx. 1-19. where you will find the remaining part of this chapter annotated.

CHAP. XXII.

1 *The parable of the marriage of the king's ſon.* 9 *The vocation of the Gentiles.* 12 *The puniſhment of him that wanted the wedding garment.* 15 *Tribute ought to be paid to Ceſar.* 23 *Chriſt confuteth the Sadducees for the reſurrection:* 34 *anſwereth the lawyer, which is the firſt and great commandment:* 41 *and poſeth the Phariſees about the Meſſias.*

AND Jeſus anſwered and ſpake unto them again by parables, and ſaid,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his ſon,

3 And ſent forth his ſervants to call them that were bidden to the wedding: and they would not come.

4 Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen, and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandiſe:

6 And the remnant took his ſervants, and entreated *them* ſpitefully, and ſlew *them*.

7 But when the king heard *thereof*, he was wroth: and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city.

8 Then ſaith he to his ſervants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the high-ways, and as many as ye ſhall find, bid to the marriage.

10 So thoſe ſervants went out into the *high*-ways, and gathered together all as many as they found, both bad and good: and the wedding was furniſhed with gueſts.

11 ¶ And when the king came in to ſee the gueſts, he ſaw there a man which had not on a wedding-garment:

12 And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? And he was ſpeechleſs.

13 Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt *him* into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

14 For many are called, but few *are* choſen.

15 ¶ Then went the Phariſees, and took counſel how they might intangle him in *his* talk.

16 And they ſent out unto him their diſciples with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men.

17 Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not?

18 But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought unto him a peny.

20 And he ſaith unto them, Whoſe *is* this image and ſuperſcription?

21 They ſay unto him, Ceſars. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſars: and unto God, the things that are Gods.

22 When they had heard *theſe words*, they marvelled, and left him, and went their way.

23 ¶ The ſame day came to him the Sadducees, which ſay that there is no reſurrection, and asked him,

24 Saying, Maſter, Moſes ſaid, If a man die, having no children, his brother ſhall marry his wife, and raiſe up ſeed unto his brother.

25 Now there were with us ſeven brethren, and the firſt when he had married a wife, deceaſed, and having no iſſue, left his wife unto his brother.

26 Likewiſe the ſecond alſo, and the third, unto the ſeventh.

27 And laſt of all the woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeven? for they all had her.

29 Jeſus anſwered and ſaid unto them, Ye do err, not knowing the ſcriptures, nor the power of God.

30 For in the reſurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

31 But as touching the reſurrection of the dead, have ye not read that which was ſpoken unto you, by God, ſaying,

32 I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were aſtoniſhed at his doctrine.

34 ¶ But when the Phariſees had heard that he had put the Sadducees to ſilence, they were gathered together.

35 Then one of them *which was* a lawyer, asked *him* a queſtion, tempting him, and ſaying,

36 Maſter, which *is* the great commandment in the law?

37 Jeſus ſaid unto him, Thou ſhalt love the Lord thy God, with all thy heart, and with all thy ſoul, and with all thy mind.

38 This is the firſt and great commandment.

39 And the ſecond *is* like unto it, Thou ſhalt love thy neighbour as thy ſelf.

40 On theſe two commandments hang all the law and the prophets.

41 ¶ While the Phariſees were gathered together, Jeſus asked them,

42 Saying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, *The ſon* of David.

43 He ſaith unto them, How then doth David in ſpirit call him Lord, ſaying,

44 The LORD ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool?

45 If David then call him Lord, how is he his ſon?

46 And no man was able to anſwer him a word, neither durſt any man (from that day forth) ask him any more queſtions.

This chapter begins with a parable to reprove the hardned infidelity of the Jews, eſpecially of the Phariſees and prieſts, who ſought to lay hands on him, ch. xxi. 46. becauſe they obſtinately rejected the mercy of God to them in Chriſt Jeſus; and to rebuke them for their vile ingratitude to him for his peculiar care of them, who had firſt preached the Goſpel unto them. And this parable was likewiſe intended to ſhew God's great anger againſt them for their ſtubborneſs, and malicious treatment of Chriſt and his Apoſtles, and how ſad the conſequence of it would be both in this world and in the next; and withal to declare God's purpoſe of receiving the Gentiles into the fold of Chriſt, upon their deſpiſing and rejecting that ineſtimable favour. And moreover, that whoever makes profeſſion of Chriſtianity, muſt live agreeably, and muſt be conformable to all its holy laws, or elſe their condition will be more deplorable than ever. This, I think, is the firſt intention of this parable. But it may be poſſible, that we may find many more fruitful inſtructions in it, when we come to conſider it more particularly in Luke xiv. 15.

Ver. 16. — *Herodians.*] See Mark xii. 16, &c. where, and in Luke xx. 20, &c. you will find the whole account as here recorded, to the end of the chapter.

CHAP. XXIII.

1 Chriſt admoniſheth the people to follow the good doctrine, not the evil examples of the ſcribes and Phariſees. 5 His diſciples muſt beware of their ambition. 13 He denounceth eight woes againſt their hypocriſy and blindneſs, 34 and prophecieth of the deſtruction of Jeruſalem.

THEN ſpake Jeſus to the multitude, and to his diſciples,

2 Saying, The ſcribes and the Phariſees ſit in Moſes ſeat.

3 All therefore whatſoever they bid you obſerve, *that* obſerve and do; but do not ye after their works; for they ſay, and do not.

4 For they bind heavy burdens, and grievous to be born, and lay *them* on mens ſhoulders, but they themſelves will not move them with one of their fingers.

5 But all their works they do, for to be ſeen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermoſt rooms at feaſts, and the chief ſeats in the ſynagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called, Rabbi: for one is your Maſter, *even* Chriſt, and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father which is in heaven.

10 Neither be ye called maſters: for one is your Maſter, *even* Chriſt.

11 But he that is greateſt among you, ſhall be your ſervant.

12 And whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted.

13 ¶ But wo unto you ſcribes and Phariſees, hypocrites; for ye ſhut up the kingdom of heaven aginſt men: for ye neither go in your ſelves, neither ſuffer ye them that are entring, to go in.

14 Wo unto you ſcribes and Phariſees, hypocrites; for ye devour widows houſes, and for a pretence make long prayer; therefore ye ſhall receive the greater damnation.

15 Wo unto you ſcribes and Phariſees, hypocrites; for ye compaſs ſea and land to make one proſelyte, and when he is made, ye make him two-fold more the child of hell than your ſelves.

16 Wo unto you, ye blind guides, which ſay, Whoſoever ſhall ſwear by the temple, it is nothing: but whoſoever ſhall ſwear by the gold of the temple, he is a debter.

17 Ye fools, and blind: for whether is greater, the gold, or the temple that ſanctifieth the gold?

18 And whoſoever ſhall ſwear by the altar, it is nothing: but whoſoever ſweareth by the gift that is upon it, he is guilty.

19 Ye fools, and blind: for whether *is* greater, the gift, or the altar that ſanctifieth the gift?

20 Whoſo therefore ſhall ſwear by the altar, ſweareth by it, and by all things thereon.

21 And whoſo ſhall ſwear by the temple, ſweareth by it, and by him that dwelleth therein.

22 And he that ſhall ſwear by heaven, ſweareth by the throne of God, and by him that ſitteth thereon.

23 Wo unto you ſcribes and Phariſees, hypocrites; for ye pay tithe of mint, and aniſe, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: theſe ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which ſtrain at a gnat, and ſwallow a camel.

25 Wo unto you ſcribes and Phariſees, hypocrites; for ye make clean the outſide of the cup, and of the platter, but within they are full of extortion and exceſs.

26 Thou blind Phariſee, cleanſe firſt that *which is* within the cup and platter, that the outſide of them may be clean alſo.

27 Wo unto you ſcribes and Phariſees, hypocrites; for ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanneſs.

28 Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſy and iniquity.

29 Wo unto you ſcribes and Phariſees, hypocrites; becauſe ye build the tombs of the prophets, and garniſh the ſepulchres of the righteous.

30 And ſay, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witneſſes unto your ſelves, that ye are the children of them which killed the prophets.

32 Fill ye up then the meaſure of your fathers.

33 Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell?

34 ¶ Wherefore behold, I ſend unto you prophets, and wiſe-men, and ſcribes; and *ſome* of them ye ſhall kill and crucify, and *ſome* of them ſhall ye ſcourge in your ſynagogues, and perſecute *them* from city to city:

35 That upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar.

36 Verily I ſay unto you, All theſe things ſhall come upon this generation.

37 O Jeruſalem, Jeruſalem, thou that killeſt the prophets and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your houſe is left unto you deſolate.

39 For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

Ver. 2. — *The ſcribes and Phariſees ſit in Moſes ſeat.*] They hold the degree and place of Doctors of the law, and are the ordinary expoſitors of thoſe precepts delivered at firſt by Moſes. Yet it is to be obſerved, that thoſe ſcribes and Phariſees had uſurped this *ſeat* or degree of expounders of the Moſaic law; for, from the beginning, it was not ſo. God at firſt made this a duty incumbent upon the prieſts and Levites; but as they decreaſed or grew remiſs in their office, theſe men, who *loved the chief ſeats in the ſynagogues*, preſently intrigued themſelves into the Doctor's chair, or as it is here ſtiled the ſeat of Moſes, or the ſeat in which ſat the expounder of the law, delivered by Moſes.

Ver. 3. — *Whatſoever they bid you obſerve, that obſerve and do.*] This is to be underſtood with a reſtriction. As if he had ſaid, the law which they have to expound is good, and I command you to obſerve the precepts thereof to a tittle; for you muſt not reject that which is Holy, becauſe it is read by men that are obnoxious to the cenſure of the law.

—— *But do not ye after their works.*] i. e. Beware of thoſe doctrines which they add to the law, and by which they deſtroy the ſenſe thereof in their expoſitions. And here I ſhall add a uſeful obſervation of a late ingenious author in regard to this permiſſion of corrupt teachers in Moſes's ſeat.

Though, ſays he, under that weak and low miniſtration of the law (by Moſes) *which made nothing perfect*, Heb. vii. 19. this indulgence to corrupt teachers, was, through a ſort of neceſſity, then permitted (the teaching office then running much in a line;) yet under the higher and brighter diſpenſation of the Goſpel, which is the power of God to ſalvation, Rom. i. 16. wherein no man can lawfully take this office to himſelf; but he that is immediately called by God thereto, and is gifted, furniſhed and qualified by him for the due performance, and diſcharge thereof; it may by no means be allowed that Chriſtians are from hence obliged to hear a ſermon againſt drunkenneſs from the mouth of a drunkard; or, a diſcourſe againſt whoredom from a whoremonger; a declamation againſt covetouſneſs from a griping extortioner, and the like. For, ſince the Goſpel-miniſtry depends entirely upon the call, choice and emiſſion of Chriſt, and that holineſs is a characteriſtick, and as it were the *Shibboleth*, or diſtinguiſhing work of it, it cannot, without an impious reflection upon the wiſdom and purity of God, be ſuppoſed, that ſuch impure and vicious perſons are called, or appointed by him to that ſervice; but rather that they take it upon themſelves, for corrupt and ſelfiſh ends. Ellwood in Leo.

Ver. 5. —— *Phylacteries.*] After Chriſt had warned his diſciples not to follow the example, nor works, or vain traditions which the Phariſees added to the law; he adds, becauſe they do all their works to be ſeen by, or to have the praiſe of men. As for inſtance, ſays he, *They make broad their Phylacteries.*

Thoſe phylacteries were little ſcrolls or labels of parchment, in which the ten commandments and ſome other part of the law by Moſes were written. They uſed to bind theſe parchments to their arms and foreheads, that they might be thought more zealous obſervers of the law. A practice grounded on Deut. vi. 8. where the Lord by Moſes having enjoined the Iſraelites to keep the commandments, ſtatutes and judgments, which had been delivered to them, and to take all opportunities to inculcate them to their children by talking continually of them when they ſat in their houſes, when they walked in the way, when they lay down and roſe, and by writing them on the poſts and gates of their houſes, leſt they themſelves ſhould through forgetfulneſs omit to do this, he bids them bind them for a ſign or memorial upon their hands, and wear them as frontlets between their eyes; that being in ſight, they might not be out of mind.

Together with theſe phylacteries, they alſo wore, for the ſame end, borders or fringes at the bottom of their garments, in which were interwoven, thread, or ribbond of a blue colour. And becauſe they who did wear thoſe phylacteries, and fringes of the largeſt ſize, hoped to be accounted the moſt religious and devout; therefore did the Phariſees make their phylacteries roader than ordinary, and the fringes or borders of their garments larger; which being done in ſuperſtition and oſtentation, brought this reprimand from our Lord. For, otherwiſe, he himſelf, as all other Jews, did wear them in obſervance to the law, Numb. xv. 38. But the Phariſees who always ſtrove to excel every body in outward marks of their devotion, not only enlarged their fringes, but uſed to wear ſharp thorns in their fringes; that by the continual pricking of the thorns, whether they walked or ſat ſtill, they might be the more mindful of the commandments, ſee Godwyn's Moſes and Aaron lib. i. c. 10. yet, though this carried with it an air of mortification. Chriſt affirms, that

All they did was to be ſeen of men; and all they aimed at in ſuch an act of ſupererrogation, was to gain reſpect, and gifts from men. For which reaſon they affected to walk in *long robes*; emblems of gravity; and loved to be reſpectfully ſaluted in the market-places, and to ſit in the chief ſeats in the ſynagogues, and to have the uppermoſt rooms at feaſts, which they hoped would make the common people reverence them, and call them Rabbi, a title then in great eſteem, and therefore the more ſuitable to their ambition.

Ver. 8. *Be not ye called Rabbi.*] It was a cuſtom among the Jews to give the title of ***Rabbi*, *Father*,** *Guide*, *Maſter* or *Teacher*, to their wiſe men, the fathers of tradition, or the men of reputed underſtanding in the law of Moſes. So that, by the word *Rabbi*, they underſtood ſuch a teacher, whom they ſtood bound to hearken to, depending on his dictates, and no ways disbelieving or departing from what he taught; according to that of *R. Eliezer*, "He who ſeparates from the ſchool of his Rabbi, or teacheth any thing which he hath not heard from his maſter, provokes the Divine Majeſty to depart from Iſrael." By ſuch inſinuations as theſe, the deſigning part of their learned men brought the people of the Jews into that *falſe* reſpect of their *Rabbi*, that he at laſt could take upon him to vent the greateſt abſurdities and falſhoods for eternal truths among the *deluded* ignorant hearers, whom they had the boldneſs to teach moſt blaſphemouſly, "that the words of the ſcribes were more amiable than the words of the Prophets, and more weighty; and the words of the Cabala, equal to the words of the law;" ſee Lightf. in Matt. xv. 2. which had their deſired effect; for in the days of Joſephus, "They who were of the ſect of the Phariſees, followed their guide, and thought it neceſſary to obſerve, and contend for whatſoever he would command;" Joſeph. Antiq. l. 18. c. 2. and 13. c. 8. tho' he taught his own inventions inſtead of the commandments of God; Matt. xv. 9. See John vii. 47, *&c.* Hence

It appears that Chriſt forbids his diſciples to be called *Rabbi*; to inſtruct us, that no man is to be called ***Father* *upon earth***; ſo as that we ſhould yield an abſolute ſubjection to his will and pleaſure, or be abſolutely ſwayed and governed by it. That we ſhould call no man ***Guide***, or *Maſter* upon earth, no *fathers*, no ***church***, no ***councils***, ſo as abſolutely to ſubmit ourſelves in the concernment of our eternal intereſts, to the conduct of their judgments, or give them dominion over our faith and conſcience; Chriſt being the *ſole Guide* and *Teacher* of his Church, commiſſioned by his father to reveal his will, and teach us what is needful to be known, believed or done, in order to ſalvation; and even his Apoſtles, being only to be looked upon as the miniſters and embaſſadors of Chriſt, and only to be credited as by their gifts; and by the miraculous powers derived from him they taught men thoſe things he had commanded, and by his ſpirit had revealed to them; Whitby. Finally, he commanded by theſe words, his diſciples, not to take upon them that name of Rabbi, nor deceive the people as the Rabbi's did.

Ver. 13. *Wo therefore be unto you, &c.*] See Mark xii. 40, *&c.* and Luke xx. 47.

Ver. 23. — *Ye tithe mint*, &c.] See Luke xi. 42.

Ver. 34. *Wherefore I ſend among you prophets and wiſe men, and ſome of them ye ſhall kill*, &c.] This was verified in the ſtoning of Stephen; Acts vii. 59. in the execution of James; Acts xii. 2. in the ſcourging of Peter and the Apoſtles; Acts v. and in the perſecuting Paul and Barnabas from city to city; ſee the note on Luke xi. 49.

Ver. 35. — *The blood of righteous Abel.*] The firſt Prophet and preacher of righteouſneſs; Heb. xi. 4. 2 Pet ii. 5.

— *Zachariah the ſon of Barachias.*] This is the Zacharias of whom we read (2 Chron. xxiv. 20.) that he ſaid to the people, Why tranſgreſs ye the commandments of God, that ye cannot proſper? Becauſe ye have forſaken the Lord, he hath forſaken you; and that the people ſtoned him in the court of the houſe of the Lord; and ver. 22. that dying, he ſaid, They look upon it and require it; ſee Whitby in loc.

Ver. 37. *Hieruſalem, Hieruſalem, which killeſt*, &c.] See Luke xiii. 34.

Ver. 38. *Behold your houſe is left unto you deſolate.*] By that great deſtruction of the Jewiſh nation by the Roman army; at which time you, who now deſpiſe your Meſſiah, will be glad in that calamity to find him, to whom ye might flee and ſay, Bleſſed is he that cometh in the name of the Lord.

CHAP. XXIV.

1 *Chriſt foretelleth the deſtruction of the temple:* 3 *what and how great calamities ſhall be before it.* 29 *The ſigns of his coming to judgment:* 36 *And becauſe that day and hour is unknown,* 42 *we ought to watch like good ſervants, expecting every moment our maſter's coming.*

AND Jeſus went out, and departed from the temple; and his diſciples came to *him*, for to ſhew him the buildings of the temple.

2 And Jeſus ſaid unto them, See ye not all theſe things? Verily I ſay unto you, There ſhall not be left here one ſtone upon another, that ſhall not be thrown down.

3 ¶ And as he ſat upon the mount of Olives, the diſciples came unto him privately, ſaying, Tell us when ſhall theſe things be? and what *ſhall be* the ſign of thy coming, and of the end of the world?

4 And Jeſus anſwered and ſaid unto them, Take heed that no man deceive you.

5 For many ſhall come in my name, ſaying, I am Chriſt: and ſhall deceive many.

6 And ye ſhall hear of wars, and rumours of wars: ſee that ye be not troubled: for all *theſe things* muſt come to paſs, but the end is not yet.

7 For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be famines, and peſtilences, and earthquakes in divers places.

8 All theſe *are* the beginning of ſorrows.

9 Then ſhall they deliver you up to be afflicted, and ſhall kill you: and ye ſhall be hated of all nations for my names ſake.

10 And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another.

11 And many falſe prophets ſhall riſe and ſhall deceive many.

12 And becauſe iniquity ſhall abound, the love of many ſhall wax cold.

13 But he that ſhall endure unto the end, the ſame ſhall be ſaved.

14 And this goſpel of the kingdom ſhall be preached in all the world, for a witneſs unto all nations, and then ſhall the end come.

15 When ye therefore ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtand in the holy place (whoſo readeth, let him underſtand)

16 Then let them which be in Judea, flee into the mountains.

17 Let him which is on the houſe-top, not come down to take any thing out of his houſe:

18 Neither let him which is in the field, return back to take his clothes.

19 And wo unto them that are with child, and to them that give ſuck in thoſe days.

20 But pray ye that your flight be not in the winter, neither on the ſabbath-day:

21 For then ſhall be great tribulation, ſuch as was not from the beginning of the world to this time, no, nor ever ſhall be.

22 And except thoſe days ſhould be ſhortned, there ſhould no fleſh be ſaved: but for the elects ſake thoſe days ſhall be ſhortned.

23 Then if any man ſhall ſay unto you, Lo, here *is* Chriſt, or there: believe *it* not.

24 For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſigns and wonders, inſomuch that (if *it were* poſſible) they ſhall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: behold, *he is* in the ſecret chambers, believe *it* not.

27 For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt: ſo ſhall alſo the coming of the Son of man be.

28 For whereſoever the carcaſe is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of thoſe days, ſhall the ſun be darkned, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken.

30 And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the ſon of man coming in the clouds of heaven, with power and great glory.

31 And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that ſummer *is* nigh:

33 So likewiſe ye, when ye ſhall ſee all theſe things, know that it is near, *even* at the doors.

34 Verily I ſay unto you, This generation ſhall not paſs, till all theſe things be fulfilled.

35 Heaven and earth ſhall paſs away, but my words ſhall not paſs away.

36 ¶ But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, ſo ſhall alſo the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entred into the ark,

39 And knew not until the flood came, and took them all away; ſo ſhall alſo the coming of the Son of man be.

40 Then ſhall two be in the field, the one ſhall be taken, and the other left.

41 Two *women ſhall be* grinding at the mill, the one ſhall be taken, and the other left.

42 ¶ Watch therefore, for ye know not what hour your Lord doth come.

43 But know this, that if the good-man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up.

44 Therefore be ye alſo ready: for in ſuch an hour as you think not, the Son of cometh.

45 Who then is a faithful and wiſe ſervant, whom his Lord hath made ruler over his houſhold, to give them meat in due ſeaſon?

46 Bleſſed *is* that ſervant, whom his Lord when he cometh, ſhall find ſo doing.

47 Verily I ſay unto you, that he ſhall make him ruler over all his goods.

48 But and if that evil ſervant ſhall ſay in his heart, My Lord delayeth his coming,

49 And ſhall begin to ſmite *his* fellow-ſervants, and to eat and drink with the drunken:

50 The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not ware of;

51 And ſhall cut him aſunder, and appoint *him* his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.

This chapter being the ſame as you ſhall find in Mark xiii. I ſhall defer annotating on it till we come there in the courſe of this work, when I ſhall obſerve the exact completion of the facts contained therein.

CHAP. XXV.

1 The parable of the ten virgins, 14 and of the talents 31 Alſo the deſcription of the laſt judgment.

THEN ſhall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wiſe, and five *were* fooliſh.

3 They that were fooliſh took their lamps, and took no oil with them:

4 But the wiſe took oil in their veſſels with their lamps.

5 While the bridegroom tarried, they all ſlumbred and ſlept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7 Then all thoſe virgins aroſe, and trimmed their lamps.

8 And the fooliſh ſaid unto the wiſe, give us of your oil, for our lamps are gone out.

9 But the wiſe anſwered, ſaying, *Not ſo*; leſt there be not enough for us and you: but go ye rather to them that ſell, and buy for your ſelves.

10 And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was ſhut.

11 Afterward came alſo the other virgins, ſaying, Lord, Lord, open to us.

12 But he anſwered, and ſaid, Verily I ſay unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For *the kingdom of heaven is* as a man travelling into a far country, who called his own ſervants, and delivered unto them his goods:

15 And unto one he gave five talents, to another two, and to another one, to every man according to his ſeveral ability, and ſtraightway took his journey.

16 Then he that had received the five talents, went and traded with the ſame, and made *them* other five talents.

17 And likewiſe he that *had received* two, he alſo gained other two.

18 But he that had received one, went and digged in the earth, and hid his lords money.

19 After a long time the lord of thoſe ſervants cometh and reckoneth with them.

20 And ſo he that had received five talents, came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents: behold, I have gained beſides them five talents more.

21 His lord ſaid unto him, Well done, thou good and faithful ſervant; thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He alſo that had received two talents, came and ſaid, Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beſides them.

23 His lord ſaid unto him, Well done, good and faithful ſervant; thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and ſaid, Lord, I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou haſt *that is* thine.

26 His lord anſwered and ſaid unto him, Thou wicked and ſlothful ſervant, thou knoweſt that I reap where I ſowed not, and gather where I have not ſtrawed:

27 Thou oughteſt therefore to have put my money to the exchangers, and then at my coming I ſhould have received mine own with uſury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath, ſhall be given, and he ſhall have abundance: but from him that hath not, ſhall be taken away even that which he hath.

30 And caſt ye the unprofitable ſervant into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

31 ¶ When the Son of man ſhall come in his glory, and all the holy angels with

him, then ſhall he ſit upon the throne of his glory.

32 And before him ſhall be gathered all nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats:

33 And he ſhall ſet the ſheep on his right hand, but the goats on the left.

34 Then ſhall the king ſay unto them on his right hand, Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.

35 For I was an hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in:

36 Naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me.

37 Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed *thee*? or thirſty, and gave *thee* drink?

38 When ſaw we thee a ſtranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when ſaw we thee ſick, or in priſon, and came unto thee?

40 And the king ſhall anſwer and ſay unto them, Verily I ſay unto you, Inaſmuch as ye have done *it* unto one of the leaſt of theſe my brethren, ye have done *it* unto me.

41 Then ſhall he ſay alſo unto them on the left hand, Depart from me ye curſed, into everlaſting fire, prepared for the devil and his angels.

42 For I was an hungred, and ye gave me no meat: I was thirſty, and ye gave me no drink:

43 I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungred, or athirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?

45 Then ſhall he anſwer them, ſaying, Verily I ſay unto you, Inaſmuch as ye did *it* not to one of the leaſt of theſe, ye did *it* not to me.

46 And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal.

Ver. 1. *Then ſhall the kingdom of heaven be likened unto ten virgins,* &c.] This parable which contains thirteen verſes, was, as may be collected from the particle *then,* which refers to the times foretold in the foregoing chapter, deſigned in its firſt intention to urge the *Jewiſh Chriſtians* to be prepared with a watchful care againſt that time of ſorrows; and to be ſo wiſe as to provide for their ſafety, leſt that time ſhould ſurprize them habituated or engaged in wicked courſes; but that, living like faithful diſciples, in all obedience to his precepts and ſtrict obſervance of his doctrine and holy example, the providence of his wiſdom and power might watch over them, and Chriſt might ſecure them from periſhing in that dreadful deſtruction.

Again, I believe that it was likewiſe deſigned to repreſent the *neceſſity* of mens conſtant preparation for *death* and *judgment*, by a ſedulous care and watchfulneſs over themſelves, and diligent practice of all religious duties and obligations; becauſe it is very *uncertain* when God will ſummon any of us to leave this world, and appear before his *juſt Tribunal*, and his call may be very *ſudden* and unexpected; and becauſe the conſequence of not being *ready*, and not in a capacity to obey that call, will be inexpreſſibly miſerable. "Watch therefore, ſays our Lord, in the concluſion of this parable; for ye know neither the day nor the hour when the Son of man cometh." Now

We muſt obſerve that this parable is an alluſion to a cuſtom among the Jews, who at the marriage of their friends were accuſtomed to attend upon the bridegroom to his chamber on the wedding-night with ſongs, and burning lamps in their hands. Theſe partook of the entertainment provided on that occaſion, and ſhut to the door after the bridegroom was entered, to keep out the intruding rabble; for they admitted none but ſuch as were ready to attend him at the hour he came, which was uncertain. And therefore I conceive, that

The ſenſe which our Lord couched under this repreſentation, is this: That it becomes every Chriſtian, with the utmoſt of his care, to be always ready and prepared by a holy life to attend for the call of Chriſt, whenever he ſhall pleaſe to ſummons him out of this world by death, in order to his final judgment; becauſe the time of that great ſummons is ſo very uncertain, and eternal happineſs or miſery reſpectively depends upon man's being prepared or not prepared for it. Now how aptly and movingly expreſſive this parable is of the ſenſe, will appear from the following interpretation thereof.

By the *virgins* are repreſented thoſe who profeſs to believe in, and to be the diſciples of the holy Jeſus; who like *virgins*, ought to be pure and ſpotleſs, innocent and modeſt, humble, ſober and temperate in all things, pious and devout, *&c.* for as a virgin who is not adorned with theſe good qualities, is diſgraced and deſpicable in the eyes of the good and virtuous; ſo the want of them in Chriſtians is alſo their greateſt diſhonour; expoſes them to the contempt of God and all good men; renders them unworthy of that holy name by which they are called, and defiles and ſtains thoſe ſouls, which Chriſt purified with his precious blood; that they might be his own peculiar people, zealous of good works..

Ver. 2. *And five of them were wiſe, and five were fooliſh.*] This repreſents the great difference there is among thoſe that in common profeſs the name of Chriſt. Some are vain and idle, careleſs and unthoughtful, taken up with the gaieties and follies of the world, laviſh of their reputation, and looſe in their converſation and behaviour, while others are ſo wiſe as to conſider the character they bare, and live as thoſe that profeſs holineſs, with care and circumſpection, wathfulneſs, and a diligent and attentive piety.

Ver. 3. —*Lamps.*] This metaphorically expreſſes the ſouls of Chriſtians, which are, or ought, to burn with holy fires of love and devotion to God and their Saviour, and make them as ſo many lighted lamps in this dark and benighted world; for *ye are the light of the world*; ſays our Lord to his diſciples; therefore, "Let your *light* ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven; Matt. v. 14. 16.

Ver. 5. —*Bridegroom.*] Repreſents our Saviour, the Divine Son of the heavenly King, as he is called in a former parable.

50 The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not ware of;

51 And ſhall cut him aſunder, and appoint *him* his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.

This chapter being the ſame as you ſhall find in Mark xiii. I ſhall defer annotating on it till we come there in the courſe of this work, when I ſhall obſerve the exact completion of the facts contained therein.

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3 They that were fooliſh took their lamps, and took no oil with them:

4 But the wiſe took oil in their veſſels with their lamps.

5 While the bridegroom tarried, they all ſlumbred and ſlept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7 Then all thoſe virgins aroſe, and trimmed their lamps.

8 And the fooliſh ſaid unto the wiſe, give us of your oil, for our lamps are gone out.

9 But the wiſe anſwered, ſaying, *Not ſo*; leſt there be not enough for us and you: but go ye rather to them that ſell, and buy for your ſelves.

10 And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was ſhut.

11 Afterward came alſo the other virgins, ſaying, Lord, Lord, open to us.

12 But he anſwered, and ſaid, Verily I ſay unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For *the kingdom of heaven is* as a man travelling into a far country, who called his own ſervants, and delivered unto them his goods:

15 And unto one he gave five talents, to another two, and to another one, to every man according to his ſeveral ability, and ſtraightway took his journey.

16 Then he that had received the five talents, went and traded with the ſame, and made *them* other five talents.

17 And likewiſe he that *had received* two, he alſo gained other two.

18 But he that had received one, went and digged in the earth, and hid his lords money.

19 After a long time the lord of thoſe ſervants cometh and reckoneth with them.

20 And ſo he that had received five talents, came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents: behold, I have gained beſides them five talents more.

21 His lord ſaid unto him, Well done, thou good and faithful ſervant; thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He alſo that had received two talents, came and ſaid, Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beſides them.

23 His lord ſaid unto him, Well done, good and faithful ſervant; thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and ſaid, Lord, I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou haſt *that is* thine.

26 His lord anſwered and ſaid unto him, Thou wicked and ſlothful ſervant, thou knoweſt that I reap where I ſowed not, and gather where I have not ſtrawed:

27 Thou oughteſt therefore to have put my money to the exchangers, and then at my coming I ſhould have received mine own with uſury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath, ſhall be given, and he ſhall have abundance: but from him that hath not, ſhall be taken away even that which he hath.

30 And caſt ye the unprofitable ſervant into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

31 ¶ When the Son of man ſhall come in his glory, and all the holy angels with

him, then ſhall he ſit upon the throne of his glory.

32 And before him ſhall be gathered all nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats:

33 And he ſhall ſet the ſheep on his right hand, but the goats on the left.

34 Then ſhall the king ſay unto them on his right hand, Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.

35 For I was an hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in:

36 Naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me.

37 Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed *thee*? or thirſty, and gave *thee* drink?

38 When ſaw we thee a ſtranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when ſaw we thee ſick, or in priſon, and came unto thee?

40 And the king ſhall anſwer and ſay unto them, Verily I ſay unto you, Inaſmuch as ye have done *it* unto one of the leaſt of theſe my brethren, ye have done *it* unto me.

41 Then ſhall he ſay alſo unto them on the left hand, Depart from me ye curſed, into everlaſting fire, prepared for the devil and his angels.

42 For I was an hungred, and ye gave me no meat: I was thirſty, and ye gave me no drink:

43 I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungred, or athirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?

45 Then ſhall he anſwer them, ſaying, Verily I ſay unto you, Inaſmuch as ye did *it* not to one of the leaſt of theſe, ye did *it* not to me.

46 And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal.

Ver. 1. *Then ſhall the kingdom of heaven be likened unto ten virgins*, &c.] This parable which contains thirteen verſes, was, as may be collected from the particle *then*, which refers to the times foretold in the foregoing chapter; deſigned in its firſt intention to urge the *Jewiſh Chriſtians* to be prepared with a watchful care againſt that time of ſorrows; and to be ſo wiſe as to provide for their ſafety, leſt that time ſhould ſurprize them habituated or engaged in wicked courſes; but that, living like faithful diſciples, in all obedience to his precepts and ſtrict obſervance of his doctrine and holy example, the providence of his wiſdom and power might watch over them, and Chriſt might ſecure them from periſhing in that dreadful deſtruction.

Again, I believe that it was likewiſe deſigned to repreſent the *neceſſity* of mens conſtant preparation for *death* and *judgment*, by a ſedulous care and watchfulneſs over themſelves, and diligent practice of all religious duties and obligations; becauſe it is very *uncertain* when God will ſummon any of us to leave this world, and appear before his *juſt Tribunal*, and his call may be very *ſudden* and unexpected; and becauſe the conſequence of not being *ready*, and not in a capacity to obey that call, will be inexpreſſibly miſerable. "Watch therefore, ſays our Lord, in the concluſion of this parable; for ye know neither the day nor the hour when the Son of man cometh." Now

We muſt obſerve that this parable is an alluſion to a cuſtom among the Jews, who at the marriage of their friends were accuſtomed to attend upon the bridegroom to his chamber on the wedding-night with ſongs, and burning lamps in their hands. Theſe partook of the entertainment provided on that occaſion, and ſhut to the door after the bridegroom was entered, to keep out the intruding rabble; for they admitted none but ſuch as were ready to attend him at the hour he came, which was uncertain. And therefore I conceive, that

The ſenſe which our Lord couched under this repreſentation, is this: That it becomes every Chriſtian, with the utmoſt of his care, to be always ready and prepared by a holy life to attend for the call of Chriſt, whenever he ſhall pleaſe to ſummons him out of this world by death, in order to his final judgment; becauſe the time of that great ſummons is ſo very uncertain, and eternal happineſs or miſery reſpectively depends upon man's being prepared or not prepared for it. Now how aptly and movingly expreſſive this parable is of the ſenſe, will appear from the following interpretation thereof.

By the *virgins* are repreſented thoſe who profeſs to believe in, and to be the diſciples of the holy Jeſus; who like *virgins*, ought to be pure and ſpotleſs, innocent and modeſt, humble, ſober and temperate in all things, pious and devout, *&c.* for as a virgin who is not adorned with theſe good qualities, is diſgraced and deſpicable in the eyes of the good and virtuous; ſo the want of them in Chriſtians is alſo their greateſt diſhonour; expoſes them to the contempt of God and all good men; renders them unworthy of that holy name by which they are called, and defiles and ſtains thoſe ſouls, which Chriſt purified with his precious blood; that they might be his own peculiar people, zealous of good works..

Ver. 2. *And five of them were wiſe, and five were fooliſh.*] This repreſents the great difference there is among thoſe that in common profeſs the name of Chriſt. Some are vain and idle, careleſs and unthoughtful, taken up with the gaieties and follies of the world, laviſh of their reputation, and looſe in their converſation and behaviour, while others are ſo wiſe as to conſider the character they bare, and live as thoſe that profeſs holineſs, with care and circumſpection, wathfulneſs, and a diligent and attentive piety.

Ver. 3. — *Lamps.*] This metaphorically expreſſes the ſouls of Chriſtians, which are, or ought, to burn with holy fires of love and devotion to God and their Saviour, and make them as ſo many lighted lamps in this dark and benighted world; for *ye are the light of the world*; ſays our Lord to his diſciples; therefore, "Let your *light* ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven; Matt. v. 14. 16.

Ver. 5. — *Bridegroom.*] Repreſents our Saviour, the Divine Son of the heavenly King, as he is called in a former parable.

——— *They all ſlumbered and ſlept.*] This is an emblem of the inadvertency and frailty of even the beſt of men; becauſe this Divine Bridegroom delayeth his coming, we are all of us too apt to lay aſide the thoughts of it; we think but little upon death and judgment, as things a great way off, and for which there will be time enough to provide hereafter.

Ver. 6. *And at midnight there was a cry made.*] This very movingly repreſents how unexpectedly the Day of Judgment ſhall ſurprize the drowſy world, and how ſudden, for any thing we can tell, the time of our death may be; which is to us the fore-runner of it. Becauſe,

Midnight is a time of great ſilence, and deſtined to reſt and forgetfulneſs of the toils and troubles of the day; and *then* ſudden out-cries, and alarms, muſt be very frightful, and ſeize us with much horror and confuſion.

——— *Go ye out to meet him.*] By going out to *meet* this Divine Bride-groom, our Saviour, is ſignified our preparing againſt his calling us from this world by death, and providing againſt his advent to judgment; that is, by frequently contemplating our mortality, reflecting on the ſhortneſs and uncertainty of life, and therefore making the beſt uſe of our time while we have it, as not knowing how ſoon our breath may be required of us.

Ver. 8. — *Oil.*] i. e. The graces and virtues of Chriſtianity, which are the proper nouriſhment of the *ſoul*, which ſays Solomon, is the *lamp of the Lord.*

Ver. 8. *And the fooliſh ſaid unto the wiſe give us of your oil, for our lamps are gone out.*] In theſe words, Chriſt rebuketh the want of preparation among the careleſs, and inconſiderate, for this ſo great and ſudden a change; and repreſents the mighty conſternation, that muſt neceſſarily follow ſuch neglect, and the vain and inſignificant courſes they will take in that their ſurprize, to make up, if poſſible, their own defects, by borrowing of others, that have ſouls better furniſhed with piety than theirs. And,

Here I can't paſs over a proper obſervation, in regard to the Popiſh doctrines of merit and indulgences, by which they hold it poſſible, that one man can merit, and be freed from the guilt of his ſin, by the ſufferings, mortification, or ſuperabundant virtues of another. This is a deluding doctrine, but the real ſenſe of what is taught under the title of merit and indulgences, though condemned as fooliſh and vain, and indeed a certain means entirely to exclude thoſe that depend thereon from the kingdom of Heaven. For no man can make an agreement with God for another, as the Scripture expreſly teacheth, and indeed that is included in the anſwer made by the five wiſe virgins, as follows;

Ver. 9. — *Not ſo, leaſt there be not enough for us, and you.*] This anſwer ſhews, that it is utterly *groundleſs*, to expect at the Great Day of Retribution, when every man ſhall be rewarded, according to his own works, to fare the better for the ſanctity of *others*, and that every man hath enough to do to work out his *own* ſalvation, and muſt keep his lamp alive with his own oil, or muſt nouriſh his ſoul with his own virtue; for there was never, nor ever ſhall be any mere man, ſo holy and excellent in the ſight of God, but muſt return this ſame anſwer, as the wiſe virgins did, to ſuch as ſhould beg them to beſtow ſome of their virtues or merits upon them; for when man has done all in his power to ſerve God, and to ſave his ſoul, he has done no more than he is in duty bound; nay, all his works without God's grace would avail him nothing, for our deeds are but as *filthy rags* in the ſight of God. And,

Therefore, I add, if this be true, what will become of the Popiſh works of ſupererogation? If the beſt man in the world *can* have but as much as may ſuffice to ſecure their own ſalvation, through God's infinite mercy, and Chriſt's all-ſufficient merits, where can it be pretended, that there is any left for him to beſtow it upon others, who have not cultivated that grace offered to them in God's Holy Word and Sacraments. Yet, though this doctrine is ſo contrary to *reaſon* and *Scripture*, they will ſupport it; becauſe it fills their bags with riches, perſuading the dying ſinner, that the Church has great ſtore of other mens merits, in her treaſury, which he may purchaſe for a round ſum of money, to be expended in maſſes and indulgences, the great ſupport of a trading prieſthood. But Chriſt has guarded againſt this part of thei craft in the next verſe. For,

Ver. 10. — *While they went to buy the bridegroom came, and they that were ready went in with him to the marriage, and the door was ſhut.*] Here by the ſudden coming of the bridegroom, while thoſe fooliſh virgins, went about ſo unlikely an employment, as then immediately to furniſh their lamps with oil, which before were unregarded and ſuffered to go out, and the door before they were provided, being ſhut, is lively repreſented the danger or invalidity, generally ſpeaking of a death-bed repentance, that it is almoſt too late to begin to be good, when the bridegroom comes, and thoſe that would enter with him into the marriage-chamber muſt be ready, and prepared by a previous courſe of holy living, and that for ſome conſiderable thing.

——— *They that were ready went in with him to the marriage.*] This is the great happineſs of the ſincerely good, who, by holy living, are ready and prepared for their departure hence into the world of ſpirits. For, as there was great preparation made to receive the bridegroom among the Jews, as noted above; ſo the joys of the higheſt Heavens, which are the marriage-chamber of this Divine Bridegroom, our Saviour, in the ſociety of innumerable ſaints, holy ſpirits and Angels, are prepared for thoſe that love our Lord Jeſus in ſincerity and truth, and by a conſtant holy life, are ready to leave theſe earthly habitations, and enter with him into that Holy Place, where they ſhall enjoy a moſt bliſsful eternity, for ever ſinging to the praiſe and honour of that glorious name, in which all the nations of the world are bleſſed, "praiſing God and ſaying, Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come, and his Wife hath made herſelf ready; and bleſſed are they which are called to the marriage-ſupper of the lamb," Rev. xix. 7, 9.

Ver. 12. *But he anſwered and ſaid, Verily, I ſay unto you, I know you not.*] You have read, that after the bridegroom was entred with the wiſe virgins, that the *door was ſhut*, ver. 10. That no others might come in to partake of the joys of the marriage-feaſt. So that when the fooliſh virgins returned and ſaid from without to the bridegroom, *Lord, Lord, open to us*, ver. 11. he replied in the words of the text, *I know you not*, which gives us a true deſcription of the remedileſs condition of thoſe, whom death and judgment ſurprize unawares, and not prepared for it by a holy life. You ſee they may cry, *Lord! Lord!* long enough in the bitterneſs of their ſouls, and the anguiſh of their heart, and profeſs, that they believe in him, and are his diſciples, or called by his name, yea, that they have eat and drunk in his preſence, and that he hath taught in their ſtreets, *&c.* but nevertheleſs, except they can ſhew the teſtimonial of a conſtant perſevering piety, Chriſt will anſwer them, "I know ye not whence ye are, depart from me all ye that work iniquity."

Ver. 14. — *A man travelling into a far country, who called his own ſervants, and delivered unto them his goods.*] This parable ſhews, that Chriſt being about to leave this world, and to aſcend into Heaven, after he had finiſhed the great work of our redemption, called his own diſciples, and enabled them with ſufficient grace, and the aſſiſtance of his Holy Spirit, to perform that duty and ſervice, which he requires of them in his abſence.

Ver. 15. *And unto one he gave five talents, to another two, and to another one, to every man according to his ſeveral ability*, &c.] To inſtruct us, that God affords his grace according to mens natural capacity of ſerving him, and to the kind and degree of ſervice that he thereupon expects from them.

Ver. 16. *Then he that had received the five talents went and traded with the ſame, and made them other five talents.*] Which ſhews, that according to the meaſure of grace and ſupernatural aſſiſtance, that men have received, ſo ſhould their improvement be, and that faithful Chriſtians, will be careful to make ſuch improvement.

Ver. 18. *But he that had received one, went and digged in the earth, and hid his Lord's money.*] Such is the inexcuſable ſloth and idleneſs of wicked men, who will not take ſo much pains as to improve, tho' but charged with one talent, in order for their ſalvation.

Ver. 19. — *After a long time, the Lord of theſe Servants cometh, and reckoneth with them.*] This points to the day of Judgment, when Chriſt will come at the end of the world to enquire into every man's works, to reward and puniſh as he finds juſt occaſion.

Ver. 21. — *Enter thou into the joy of thy Lord.*] Here is expreſſed the reward of the righteous in the kingdom of heaven prepared for them ſince the foundation of the world.

Ver. 24. — *Lord, I knew thee that thou art an hard man*, &c.] This whole ſpeech of the wicked and ſlothful ſervant is an emblem of thoſe thoughts and diſcourſes, which too many have of God and his religion, as if it were impoſſible to bare his yoke and keep his commandments, he, ſay they, exacting ſuch unreaſonable ſervice from us: But this is only to excuſe one wickedneſs by another, and ſhews the wretched ſhifts ill men are put to, when they have the modeſty to endeavour to palliate the great neglect of duty to God, as appears by the Lord's anſwer, ver. 26.

Ver. 26. — *Thou wicked and ſlothful ſervant, thou knoweſt that I reap where I ſowed not*, &c.] By which is repreſented the neceſſity of mens improving their talent for that very reaſon (were it true) which they, the wicked are apt to plead in excuſe, for their ſlothful and ſupine negligence. For to him that looks upon God as ſo auſtere a Being, there is more than ordinary obligation to improve what he hath committed to his truſt for that purpoſe, and becauſe man eſteems God as an hard and ſevere maſter; therefore to be idle and negligent in his ſervice, to argue *ad hominem*, is ridiculous; and a very prepoſterous courſe, looking, as if the offender had not a mind to reconcile himſelf to God, but to provoke and bring down the Divine wrath upon his diſobedient ſoul. On the contrary,

God is ſo very far from being an unreaſonable ſevere maſter, that he is a moſt indulgent parent, and commands nothing but what is very practicable, and highly conducive to the good and happineſs of his creatures. "For look, ſays the Pſalmiſt, how high the heaven is in compariſon of the earth, ſo great is alſo the goodneſs and mercy of God towards them that love him and keep his commands;" which ſhould create a filial love and reverence in us towards him, rather than a ſlaviſh dread. But nevertheleſs, he is not ſo unreaſonably fond, as to paſs by the provocations of obſtinate irreclaimable rebels, and to clear the impenitent and guilty, who have heinouſly offended him, and yet take no care to amend, and recover his favour. For, as it follows, though *he does not reap where he did not ſow, nor gather where he did not ſtrew*; yet he expects a due improvement of what he commits to our charge, and is ready likewiſe proportionably to reward our induſtry. Note alſo, When it is here ſaid, *Thou knoweſt that I was an auſtere man reaping what I did not ſow*: It does not grant, that the Lord was truly ſo, but it is an argument out of his own mouth to condemn the ſervant for his not acting ſuitable to his own hard conceptions of his maſter; Luke xix. 22. Nor do theſe words, *Thou oughteſt to have put my money to the exchangers*, ſhew that Chriſt approved of that horrid ſin of uſury; but only that he, who harboured ſuch a ſordid opinion of his maſter, ſhould have uſed his talent accordingly, that ſo he might have had his own with uſury, and the ſervant might not be blameable.

Ver. 28. *Take therefore the talent from him*, &c.] This verſe ſhews how God deals with the children of men: how he diſpenſes his grace: For, by this it appears, that he deprives thoſe of his grace, and the aſſiſtance of his Holy Spirit, who ſo much neglect it, and make no uſe of it to the great ends, for which it was given them, *(viz.)* his glory and their own happineſs; and making ſtill greater additions of his grace to ſuch as have well improved their former ſtock.

Ver. 30. *Caſt therefore the unprofitable ſervant into outer darkneſs*, &c.] This expreſſes the deplorable condition of the finally impenitent in the regions of eternal miſery and deſpair, who make no improvement of the talent committed to their charge; the deprivation of grace in this world, being a certain fore-runner of perdition in the other. It therefore nearly concerns every man to improve carefulle the talent he has received; becauſe "unto every one that hath ſhall be given, and he ſhall have abundance; but from him that hath not, ſhall be taken away even that which he hath."

Ver. 31. *When therefore the Son of man ſhall come in his glory, and all the Holy Angels with him.*] At the day of final judgment, compared with Matt. xvi. 27. 2 Theſſ. i. 7, 8, 9. Jud. xiv. 15. For he ſpeaks here of the time when he ſhall gather all nations before him; ver. 32. all ſheep and goats, *i. e.* good and bad men; ver. 33. all that ſhall receive a ſentence of bliſs or condemnation; ver. 34—41. and of the time when they that are the bleſſed of the Father, *ſhall receive the kingdom prepared for them*, and when the wicked ſhall *go into everlaſting puniſhment*; ver. 46. which are remarkable tokens of the final judgment.

Ver. 33. *And he ſhall ſet the ſheep on his right hand, but the goats on the left.*] The good men, or thoſe who were to receive ſentence of pardon or abſolution, to be placed on the right hand, according to a cuſtom in the Sanhedrim; and the guilty were ordered to the left ſide of the judge in the ſaid Jewiſh tribunal; to which Chriſt alludes in this place; ſee Maimonid. Tract. de Synedr. c. 1.

Ver. 45. *Inaſmuch as ye have done it to one of the leaſt of my brethren, ye have done it to me.*] For ſo cloſe is the union between Chriſt and his Church, or Members, that he looks upon the favours confered on them, as done to himſelf, and promiſes a reward for them accordingly; Matt. x. 42. And alſo threatens puniſhment to them who do neglect, and are injurious to them, as if they had been ſo to him. And therefore he ſpeaks to a perſecuting Saul thus, *Saul, Saul, why perſecuteſt thou me*; Acts ix. 4. As if he had ſaid, ſo long as thou perſecuteſt the members of my Church, thou perſecuteſt me. Oh! how highly then ought we to eſteem and love him, who ſo eſteemed and loved us.

CHAP. XXVI.

1 *The rulers conſpire againſt Chriſt.* 6 *The woman anointeth his head.* 14 *Judas ſelleth him.* 17 *Chriſt eateth the paſſover.* 26 *Inſtituteth his holy Supper.* 36 *Prayeth in the garden.* 47 *And being betrayed with a kiſs,* 57 *is carried to Caiaphas,* 69 *and denied of Peter.*

AND it came to paſs, when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples,

2 Ye know that after two days is *the feaſt of* the paſſover, and the Son of man is betrayed to be crucified.

3 Then aſſembled together the chief prieſts, and the ſcribes, and the elders of the people, upon the palace of the high-prieſt, who was called Caiaphas.

4 And conſulted that they might take Jeſus by ſubtilty, and kill *him*.

5 But they ſaid, Not on the feaſt *day*, leſt there be an uprore among the people.

6 ¶ Now when Jeſus was in Bethany, in the houſe of Simon the leper,

7 There came unto him a woman having an alabaſter-box of very precious ointment, and poured *it* on his head, as he ſat at *meat*.

8 But when his diſciples ſaw *it*, they had indignation, ſaying, To what purpoſe *is* this waſte?

9 For this ointment might have been ſold for much, and given to the poor.

10 When Jeſus underſtood *it*, he ſaid unto them, Why trouble ye the woman? for ſhe hath wrought a good work upon me.

11 For ye have the poor always with you, but me ye have not always.

12 For in that ſhe hath poured this ointment on my body, ſhe did *it* for my burial.

13 Verily I ſay unto you, Whereſoever this goſpel ſhall be preached in the whole world, *there* ſhall alſo this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iſcariot, went unto the chief prieſts,

15 And ſaid *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of ſilver.

16 And from that time he ſought opportunity to betray him.

17 ¶ Now the firſt *day* of the *feaſt of* unleavened bread, the diſciples came to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eat the paſſover?

18 And he ſaid, Go into the city to ſuch a man, and ſay unto him, The Maſter ſaith, My time is at hand, I will keep the paſſover at thy houſe with my diſciples.

19 And the diſciples did as Jeſus had appointed them, and they made ready the paſſover.

20 Now when the even was come, he ſat down with the twelve.

21 And as they did eat, he ſaid, Verily I ſay unto you, that one of you ſhall betray me.

22 And they were exceeding ſorrowful, and began every one of them to ſay unto him, Lord, is it I?

23 And he anſwered and ſaid, He that dippeth his hand with me in the diſh, the ſame ſhall betray me.

24 The Son of man goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

25 Then Judas, which betrayed him, anſwered, and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid.

26 ¶ And as they were eating, Jeſus took bread, and bleſſed *it*, and brake *it*, and gave *it* to the diſciples, and ſaid, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, ſaying, Drink ye all of it:

28 For this is my blood of the new teſtament, which is ſhed for many for the remiſſion of ſins.

29 But I ſay unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers kingdom.

30 And when they had ſung an hymn, they went out into the mount of Olives.

31 Then ſaith Jeſus unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep of the flock ſhall be ſcattered abroad.

32 But after I am riſen again, I will go before you into Galilee.

33 Peter anſwered and ſaid unto him, Though all men ſhall be offended becauſe of thee, *yet* will I never be offended.

34 Jeſus ſaid unto him, Verily I ſay unto thee, that this night before the cock crow, thou ſhalt deny me thrice.

35 Peter ſaid unto him, Though I ſhould die with thee, yet will I not deny thee. Likewiſe alſo ſaid all the diſciples.

36 ¶ Then cometh Jeſus with them unto a place called Gethſemane, and ſaith unto the diſciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter, and the two ſons of Zebedee, and began to be ſorrowful, and very heavy.

38 Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me: nevertheleſs, not as I will, but as thou *wilt*.

40 And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, What could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the ſpirit indeed *is* willing, but the fleſh *is* weak.

42 He went away again the ſecond time, and prayed, ſaying, O my Father, if this cup may not paſs away from me, except I drink it, thy will be done.

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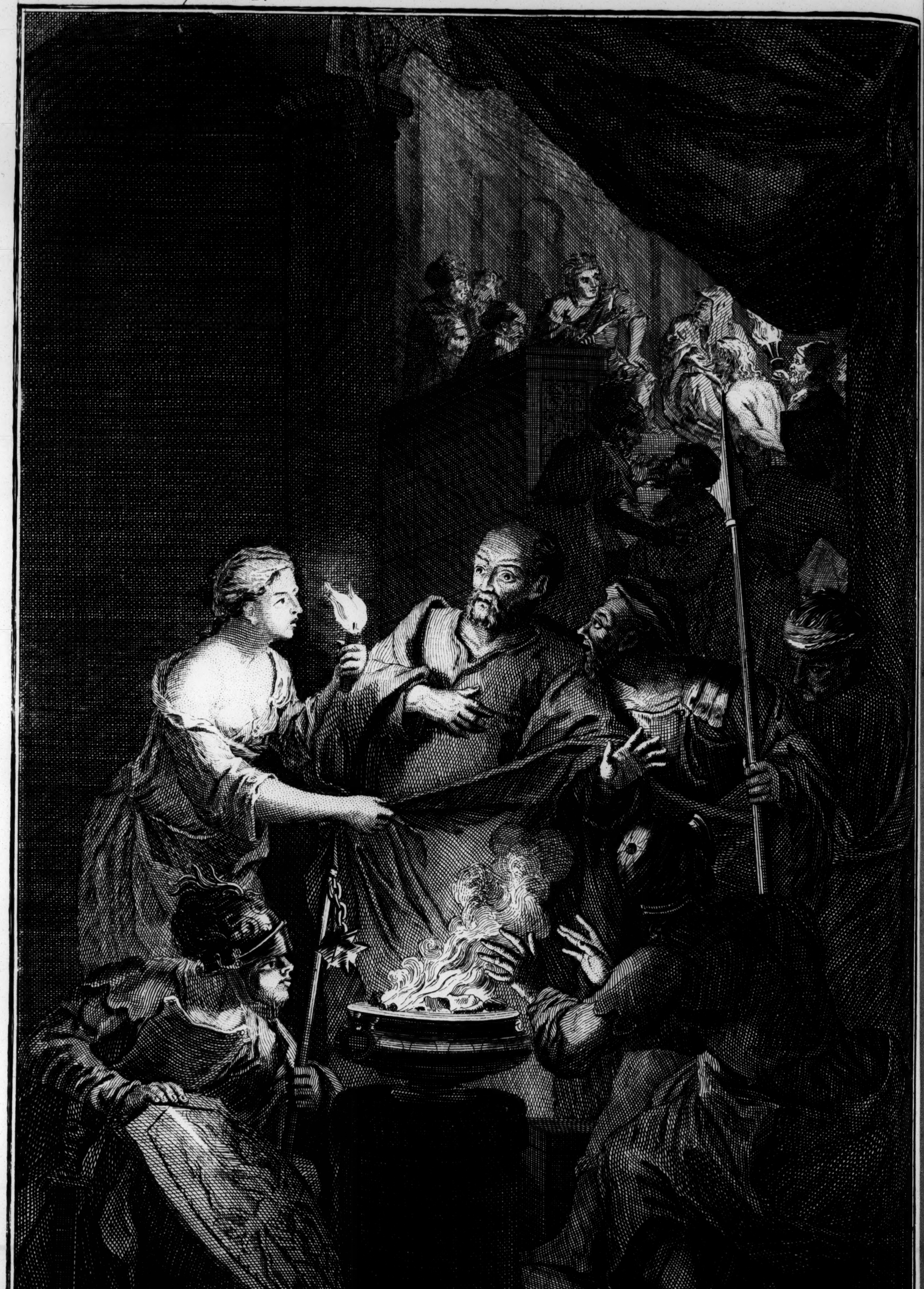
St. Matthew Chap. XXVI.



I. Basire sculp.

Peter denieth his Master.

43 And he came and found them aſleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, ſaying the ſame words.

45 Then cometh he to his diſciples, and ſaith unto them, Sleep on now, and take your reſt; behold, the hour is at hand, and the Son of man is betrayed into the hands of ſinners.

46 Riſe, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet ſpake, lo, Judas one of the twelve came, and with him a great multitude with ſwords and ſtaves from the chief prieſts and elders of the people.

48 Now he that betrayed him, gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that ſame is he, hold him faſt.

49 And forthwith he came to Jeſus, and ſaid, Hail maſter; and kiſſed him.

50 And Jeſus ſaid unto him, Friend, wherefore art thou come? Then came they and laid hands on Jeſus, and took him.

51 And behold, one of them which were with Jeſus, ſtretched out his hand, and drew his ſword, and ſtruck a ſervant of the high-prieſts, and ſmote off his ear.

52 Then ſaid Jeſus unto him, Put up again thy ſword into his place: for all they that take the ſword, ſhall periſh with the ſword.

53 Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than twelve legions of angels?

54 But how then ſhall the ſcriptures be fulfilled, that thus it muſt be?

55 In that ſame hour ſaid Jeſus to the multitudes, Are ye come out as againſt a thief, with ſwords and ſtaves for to take me? I ſat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the ſcriptures of the prophets might be fulfilled, Then all the diſciples forſook him, and fled.

57 ¶ And they that had laid hold on Jeſus, led *him* away to Caiaphas the high-prieſt, where the ſcribes and the elders were aſſembled.

58 But Peter followed him afar off, unto the high-prieſts palace, and went in, and ſat with the ſervants to ſee the end.

59 Now the chief prieſts and elders, and all the council, ſought falſe witneſs againſt Jeſus to put him to death,

60 But found none: yea, though many falſe witneſſes came, yet found they none. At the laſt came two falſe witneſſes,

61 And ſaid, This *fellow* ſaid, I am able to deſtroy the temple of God, and to build it in three days.

62 And the high-prieſt aroſe, and ſaid unto him, Anſwereſt thou nothing? what *is it which* theſe witneſs againſt thee?

63 But Jeſus held his peace. And the high-prieſt anſwered and ſaid unto him, I adjure thee by the living God, that thou tell us, whether thou be the Chriſt the Son of God.

64 Jeſus ſaith unto him, Thou haſt ſaid: nevertheleſs I ſay unto you, Hereafter ſhall ye ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high-prieſt rent his clothes, ſaying, He hath ſpoken blaſphemy; what further need have we of witneſſes? behold, now ye have heard his blaſphemy.

66 What think ye? They anſwered and ſaid, He is guilty of death.

67 Then did they ſpit in his face, and buffeted him, and others ſmote *him* with the palms of their hands.

68 Saying, Propheſy unto us, thou Chriſt, who is he that ſmote thee?

69 ¶ Now Peter ſat without in the palace: and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee.

70 But he denied before them all, ſaying, I know not what thou ſayeſt.

71 And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them that were there, This *fellow* was alſo with Jeſus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that ſtood by, and ſaid to Peter, Surely thou alſo art *one* of them, for thy ſpeech bewrayeth thee.

74 Then began he to curſe and to ſwear, *ſaying*, I know not the man. And immediately the cock crew.

75 And Peter remembred the words of Jeſus, which ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And he went out, and wept bitterly.

CHAP. XXVII.

1 Chriſt is delivered bound to Pilate. 3 Judas hangeth himſelf. 19 Pilate admoniſhed of his wife, 24 waſheth his hands: 26 and looſeth Barabbas. 29 Chriſt is crowned with thorns, 34 crucified, 40 reviled, 50 dieth, and is buried: 66 His ſepulchre is ſealed, and watched.

WHEN the morning was come, all the chief prieſts, and elders of the people, took counſel againſt Jeſus to put him to death.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders,

4 Saying, I have ſinned in that I have betrayed the innocent blood. And they ſaid, What *is that* to us? ſee thou *to that.*

5 And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf.

6 And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood.

7 And they took counſel, and bought with them the potters field to bury ſtrangers in.

8 Wherefore that field was called, The field of blood unto this day.

9 (Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value:

10 And gave them for the potters field, as the Lord appointed me.)

11 And Jeſus ſtood before the governor; and the governor aſked him, ſaying, Art thou the king of the Jews? And Jeſus ſaid unto him, Thou ſayeſt.

12 And when he was accuſed of the chief prieſts and elders, he anſwered nothing.

13 Then ſaith Pilate unto him, Heareſt thou not how many things they witneſs againſt thee?

14 And he anſwered him to never a word, inſomuch that the governor marvelled greatly.

15 Now at *that* feaſt the governor was wont to releaſe unto the people a priſoner, whom they would.

16 And they had then a notable priſoner called Barabbas.

17 Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus which is called Chriſt?

18 For he knew that for envy they had delivered him.

19 ¶ When he was ſet down on the judgment-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream becauſe of him.

20 But the chief prieſts and elders perſwaded the multitude that they ſhould aſk Barabbas, and deſtroy Jeſus.

21 The governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas.

22 Pilate ſaith unto them, What ſhall I do then with Jeſus which is called Chriſt? They all ſay unto him, Let him be crucified.

23 And the governor ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified.

24 ¶ When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water, and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye *to it.*

25 Then anſwered all the people, and ſaid, His blood *be* on us, and on our children.

26 ¶ Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified.

27 Then the ſoldiers of the governor took Jeſus into the common hall, and gathered unto him the whole band of *ſoldiers.*

28 And they ſtripped him, and put on him a ſcarlet robe.

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail King of the Jews.

30 And they ſpit upon him, and took the reed, and ſmote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his croſs.

33 And when they were come unto a place called Golgotha, that is to ſay, a place of a ſcull,

34 ¶ They gave him vinegar to drink, mingled with gall: and when he had taſted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, caſting lots: that it might be fulfilled which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots.

36 And ſitting down, they watched him there:

37 And ſet up over his head his accuſation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him: one on the right hand, and another on the left.

39 ¶ And they that paſſed by, reviled him, wagging their heads.

40 And ſaying, Thou that deſtroyeſt the temple, and buildeſt *it* in three days, ſave thy ſelf: if thou be the Son of God, come down from the croſs.

41 Likewiſe alſo the chief prieſts mocking him, with the ſcribes, and elders, ſaid,

42 He ſaved others, himſelf he cannot ſave: if he be the King of Iſrael, let him now come down from the croſs, and we will believe him.

43 He truſted in God; let him deliver him now if he will have him: for he ſaid, I am the Son of God.

44 The thieves alſo which were crucified with him, caſt the ſame in his teeth.

45 Now from the ſixth hour there was darkneſs over all the land until the ninth hour.

46 And about the ninth hour, Jeſus cried, with a loud voice, ſaying, Eli, Eli, lama-ſabachthani? that is to ſay, My God, My God, why haſt thou forſaken me?

47 Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias.

48 And ſtraightway one of them ran, and took a ſpunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him.

50 ¶ Jeſus, when he had cried again, with a loud voice, yielded up the ghoſt.

51 And behold, the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent.

52 And the graves were opened, and many bodies of ſaints which ſlept, aroſe,

53 And came out of the graves after his reſurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him watching Jeſus, ſaw the earth-quake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

55 And many women were there (beholding afar off) which followed Jeſus from Galilee, miniſtring unto him.

56 Among which was Mary Magdalene, and Mary the mother of James, and Joſes, and the mother of Zebedees children.

57 When the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus diſciple:

58 He went to Pilate and begged the body of Jeſus: then Pilate commanded the body to be delivered.

59 And when Joſeph had taken the body, he wrapt it in a clean linen cloth,

60 And laid it in his own new tomb which he had hewn out in the rock: and he rolled a great ſtone to the door of the ſepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary ſitting over-againſt the ſepulchre.

62 ¶ Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again.

64 Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt error ſhall be worſe than the firſt.

65 Pilate ſaid unto them, Ye have a watch, go your way, make *it* as ſure as you can.

66 So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

CHAP. xxvi. This chapter begins the great account of our Saviour's ſufferings, agony, and ignominious death, contained in this and the following chapter, (xxvii.) But, as it ſeems to be incoherent with the preceding context of the xxvth, and many paſſages omitted by Matthew in the current narration, which would give the reader a great light into the reaſons of many particulars, which otherwiſe ſeem abrupt in this Evangeliſt, I am perſuaded, that the pious reader will be glad to have theſe deficiencies ſupplied, which I will endeavour to do by tracing the whole hiſtory from the diſcourſe which Jeſus made to his diſciples in the xxvth chapter, and 31ſt verſe, to the end. Therefore,

Jeſus having ended his parabolical diſcourſe; Matt. xxv. 31, *&c.* He, as his cuſtom was, went from the mount of Olives to *Bethany*; xxvi. 6. where he ſupped with his diſciples; John xiii. 2. which being ended, and Jeſus ſenſible that his hour was now near come, that he ſhould depart out of this world unto the father, having loved his own that were in the world, he continued his love to them unto the end, ver. 1. of which he gave them an ample teſtimony by an example of his greateſt humility and condeſcenſion; for, though he knew that the father had given all things into his hand, and that he was come from God, and was going to God again, ver. 3. yet he took upon him the moſt ſervile office that could well be performed, when he aroſe from ſupper and laid aſide his *upper* and *looſer* garments, and, girding himſelf with a towel, waſhed the feet of his diſciples with a baſon of water. In which act it is not certain with which of the diſciples he began; though it is piouſly conjectured, that Judas was the man, that by this kind and lowly act of humility and tenderneſs, he might, if not recal him from his intended treaſon, yet, at leaſt, aggravate the guilt and horror of it to him, into whoſe heart the Devil had now already put it, to betray him, which he, who knows all things, could not but know.

When it came to Peter's turn, which ſome think was the next, becauſe none refuſed but he, the reſt being admoniſhed by the check he received, he, with a tone of admiration, ſaid, *Doſt thou come to waſh my feet!* John xiii. 6. Jeſus anſwered him, that he knew not as yet the intention of his doing this, but that he ſhould know it hereafter; ver. 7. Peter replied, alas! I can never conſent that thou, my Lord and Maſter, ſhould ſtoop ſo low as to waſh the feet of me, thy ſervant; ver. 8. Jeſus thereupon raiſing his diſcourſe, according to his uſual manner, from outward to inward, from carnal to ſpiritual things, tells him, that if he did not cleanſe and purify his heart and inward parts, he could have no part with him, ver. 7. At which, Peter finding his miſtake, readily cried out, not my feet only Lord; but my hands, and my head alſo; ver. 9. Then Chriſt alluding perhaps to the manner of bathing, wherein the perſon bathed, being waſhed all over, doth only waſh his feet in the ſlip, or entrance into the bath, that no duſt or ſoil may ſtick on them coming out, ſaid, "He that is waſhed, needeth not, ſave to waſh his feet; but is clean every-whit:" And ye are clean by this kind of waſhing, but not all "of you from the foul thoughts of betraying me; ver. 10. For he knew who ſhould betray him;" ver. 11.

The waſhing being over, and he, having put on his garments, being ſat down amongſt them, again ſaid, "Know ye what I have done unto you?" ver. 12. or, "for what reaſon I have waſhed your feet." Ye call me Maſter and Lord, and ye ſay well; for ſo I am (ver. 13.) your maſter in teaching and inſtructing you; and your Lord in redeeming and defending you: "If I then, your Lord and Maſter, have waſhed your feet; ye alſo ought to waſh one anothers feet;" ver. 14. "For, I have given you an example, that ye ſhould do as I have done to you;" ver. 15. For, ſince he, whom ye acknowledge to be your Lord and Maſter, do not diſdain to do this to you, ye, who are no more than his ſervants, and ſent by him, ſhould not think much to do the like one to another; ver. 16. Jeſus having thus enforced the love which one diſciple ſhould ſhew towards another, gives them this encouragement, that whoſo keepeth this commandment, or doth theſe things, ſhall be rewarded with happineſs; ver. 17. Yet at the ſame time he adds: "I ſpeak not of you all; for I know whom I have choſen; but that Scripture is fulfilled, which ſaith, he that eateth bread with me, hath liſt up his heart againſt me;" ver. 18. alluding to the treacherous counſel of Achitophel, who in his treachery to king David, the type of Jeſus, might himſelf paſs for a type of the traitor Judas.

I tell you of his treachery, ſaid Jeſus to his diſciples, before it comes, that when it is come to paſs, ye may not be ſtaggered by it; but may be the more confirmed in your belief that I am he, the Omniſcient God; ver. 19. And then, leſt this rebuke ſhould make them fear, that the treachery of one might redound to the ſhame and diſcredit of them all; he aſſures them that he would not only continue them in his ſervice, but would account the receiving of them, his meſſengers, as done unto himſelf; ver. 20. But,

Jeſus could no longer hide the ſenſe he had of his own danger, and the abhorrence he had conceived of the traitor's crime, and therefore ſaid, that "he was troubled in ſpirit; and teſtified, and ſaid, verily, verily, I ſay unto you, that one of you ſhall betray me;" ver. 21. At which they all, both innocent and guilty, were *troubled* and *ſtartled*; ver. 22. The innocent were ſurprized with amazement and trouble, at the mention of ſo horrible an intention. The guilty was no leſs ſurprized with amazement and trouble, to find that his traiterous thoughts ſhould be diſcovered before they were ready to be executed, or even thoroughly formed in his intention.

The charge being laid in ſuch general terms, ſo as not to be applied by any, but by the traitor himſelf; they *all* began to clear themſelves; yet obſerve, they did not proceed in this purgation after the manner of the world; they did not endeavour to clear themſelves by caſting by inſinuation upon one another, by ſaying, Lord, is it *he?* or ſuch a one? or ſuch a one? But every one, in his own name, except Judas, ſaid, as becomes Chriſtians, Lord, is it *I?* Mark xiv. 19. Matt. xxvi. 22. To whom our Lord anſwering ſtill in a general way, ſaid, One of you twelve, that dippeth his hand with me in the diſh, the ſame ſhall betray me;" ver. 23. "But wo unto that man by whom the Son of man is betrayed," *&c.* ver. 24. Yet Judas had the impudence after this ſevere ſentence to aſk, Maſter, is it *I?* ver. 25. Jeſus replied, ſoftly, or at leaſt, not to be underſtood by the reſt, *Thou haſt ſaid*, ver. 25. Upon which Peter, who ſat farther off, beckoned to John, leaning on his Maſter's boſom, or ſitting next to him, that he ſhould aſk Jeſus who it ſhould be of whom he ſpake; John xiii. 24. John therefore ſaid unto him ſoftly, *who is it?* ver. 25. Jeſus alſo ſpeaking ſoftly; ſaid, "It is he, to whom I ſhall give a ſop, when I have dipped it; and when he had dipped it, he gave it to Judas Iſcariot the ſon of Simon; ver. 26. with which ſop the Devil entred into Judas; not that the ſop gave Satan entrance; but that Judas, ſenſible of his own guilt, apprehending, that by the delivery of the ſop unto him, he was detected and diſcovered to all the Apoſtles, grew more imbittered and hardened in his mind, to carry on and go through with what he had before intended. The Devil had before, by wicked ſuggeſtions, put into his heart to betray his Lord, but now ſeeing his treaſonable deſigns found out, he opened his heart to the Devil, and Satan actually entered into him, whereby he was more hotly and vehemently ſtirred up by Satan, to put in execution the horrid wickedneſs he had contrived, and that he might looſe no time, as ſoon as he had received the ſop, he went immediatly out: ver. 27. And Jeſus, who knew the inſide of his heart and the evil deſign he was going about, called after him and ſaid, *That thou doſt, do quickly*, yet his diſciples underſtood not for what intent he ſpake unto Judas, each putting a favourable conſtruction on what they heard, ver. 28, 29.

The traitor being quite gone, Jeſus began to rejoice with his diſciples in a full aſſurance of that glory which his approaching death would quickly bring him to; John xiii. 31. And then compaſſionately conſidering the condition of his diſciples; and the great loſs they would be at, when he ſhould be taken from them, he ſpoke to them in the moſt tender and pleaſing compellation of little children, telling them that he had but a little time to be perſonally with them, ver 33. And that in his abſence they ſhould remember how he taught them a more perfect *Love of one towards another*, than was to be learned from the law: a love which riſes higher, and extends farther than the common degrees and meaſures of love among mankind;

as mentioned in Matt. xix. 19. and v. 44. Even ſuch a love, as brought me down from my glory, made me deny my ſelf, and has expoſed me to hardſhips, contempt and ſufferings, and even to perſevere to death it ſelf for your ſakes. This is the example I leave you of perfect love, and thus I command you, my diſciples, to love one another; ver. 34. For this will be a badge and token, and as it were my own livery upon you; whereby all men will know, that ye are my diſciples, if ye have and exerciſe this love one to another; ver. 35.

Jeſus having ſaid at ver. 33. *Whither I go ye cannot come?* Peter brake in upon his diſcourſe, and with his accuſtomed boldneſs, asked him, Lord, *Whither goeſt thou?* Jeſus anſwered, I go whither thou canſt not follow me now: but for thy comfort and encouragement, I tell thee now, thou ſhalt follow me hereafter; ver. 36. But *why, Lord*, ſaid Peter, *cannot I follow thee now?* I will lay down my life for thy ſake; ver. 37. Ah! ſaid Jeſus, wilt thou lay down thy life for my ſake? Alas! Man, thou knoweſt not yet what it is to lay down thy life: thy *Will* outgoes thy ſtrength, and thou art not ſenſible of thy own preſent inſufficiency. For I aſſure thee, that notwithſtanding this thy ſelf-confidence, the cock ſhall not crow this next morning twice; Mark xiv. 30. till thou haſt denied me thrice; ver. 38. Matt. xxvi. 34. This was an awakening and a diſturbing word to Peter, who ſtrove always to be the firſt in the Lord's cauſe, and therefore he ſaid unto Jeſus, "Though I ſhould die with thee, yet will I not deny thee;" and to this agreed all the diſciples; ver. 35.

Jeſus having thus endeavoured to prepare his diſciples to bare his departure from them with patience and magnanimity, and with a joyful expectation of a full accompliſhment of all his promiſes; in the mean time Judas was negotiating his treachery with the chief prieſts, ſcribes and elders of the people, and the captains of thoſe bands of ſoldiers, which were appointed for the guard of the temple, and to ſee the decrees of the Sanhedrim executed, aſſembled together in the houſe or palace of Caiaphas the high-prieſt for that year; conſulting how they might take Jeſus by ſubtilty, and kill him; Matt. xxvi. 3, 4. They rejoiced at the appearance of Judas, and much more at his propoſal; ver. 15. ſo it was agreed to give him thirty pieces of ſilver, a price at which the life of the meaneſt ſervant was ſet; Exod. xxi. 32. But they concluded among themſelves, that it was not fit to attempt it on the feaſt day of the paſſover; Mark xiv. 2. which was now but two days off; Matt. xxvi. 2. So from that time that Judas had agreed with them, they ſought opportunity to betray him; ver. 16.

The next day, which was the firſt day of the feaſt of unleavened bread, when the paſſover was to be killed, Jeſus being asked by his diſciples, where he intended to keep that feaſt and eat the paſſover, ordered Peter and John, two of his diſciples, to go into the city, and tell a man, whom they ſhould ſee with a *pitcher of water*, that he intended to keep the paſſover at his houſe: and there, added he, make ready for us; Mark xiv. 13, 14, 15.

When the diſciples had found the man and made the chamber ready, they returned to give an account thereof, and were received with a conſolatory diſcourſe with their Maſter, who, probably obſerving in his diſciples, an unuſual ſadneſs, from the hint he had ſo lately given them, of his being like to be ſuddenly taken from them, and that by the treachery of one of them, ſaid, *Let not your heart be troubled*; John xiv. 1. Bare up your ſpirits that ye be not overwhelmed with grief and ſorrow, or deſpair, when the time of my departure ſhall come. For if ye but retain this faith, truſt and confidence that I am God, I both can and will, provide for, and take care of you, when I ſhall be perſonally gone from you; *ib.*

Jeſus, to convince them that he required nothing unreaſonable in this belief, ſays, in my houſe are many manſions, places of reſt, peace and ſafety, and I go to prepare a place or manſion there for you. And I will come again, and receive you unto my ſelf; that where I am, there ye may be alſo: And thus I have anſwered Peter's demand, for by this ye may know whither I go, and the way by which I go; ver. 2, 3, 4.

How clear ſoever this anſwer may ſeem for the purpoſe intended, to ſhew his diſciples that he was going to Heaven through perſecutions and death; Matt. xvi. 21. Luke ix. 22. they perhaps more dull than ordinary through grief and fear of loſing him; or, not eaſily letting go the pleaſing notion they had miſconceived of an outward and temporal kingdom for him, and conſequently for themſelves in his ſervice, hearing him now ſpeak of his father's houſe, in which were many manſions, and that he was going to prepare a place therein *for them*, and then to come and fetch them thither; could not underſtand any thing elſe, but ſome ſtately or ſtrong building, a royal palace, or impregnable tower or fortreſs, wherein their Maſter and they might be skreen'd from their enemies, and live together in peace and pleaſure. But they were all at a loſs where this deſireable palace could ſtand. Wherefore

Thomas, one of the twelve, in the name of them all, ſaid unto Jeſus, "Lord, we know not whither thou goeſt; and how then can we know the way?" John xiv. 5. To which our Lord, intent to improve their underſtanding, lets fall the diſcourſe of the place he was going to, and the way to it; and from the words of Thomas, takes occaſion to tell them which was the *right*, the *ready*, and indeed the only way for them to walk in, if they would come to his father; for he ſaid, I my ſelf am the *way*, the *truth*, and the *life*, the true way to eternal life, and no man cometh unto the father, but by me; ver. 6. or, except he follows me, walks in my ſteps, makes my life the example and pattern of his own; walks as I walk in holineſs and innocency; in obedience and ſubmiſſion to all the commands of God the Father; in ſelf-denial and patient-ſuffering for the truth, when called unto the teſtimony thereof as I now am. He muſt alſo believe in me; ver. 1. that I am truly God, as well as truly man; and that all my promiſes ſhall be truly and certainly made good and performed; he muſt finally ſeek life in me; unto whom my Father hath given to have life in my ſelf, as he hath life in himſelf; John v. 26. Then he gently corrects their ignorance, ſaying, if ye had known me rightly, or truly in my Divine Nature and Properties, ye ſhould have known my Father alſo. Yet he added a lenitive, leſt they ſhould be too much dejected; from henceforth ye know him and have ſeen him; John xiv. 7. as oft as ye ſee me; for I and the Father am one. Nevertheleſs,

They did not as yet underſtand, for Philip, another of the twelve, immediately replied, ſhew us the Father and we ſhall be ſatisfied, and trouble you with no more queſtions; ver. 8. which dulneſs and indifferency drew a more quick reply from Jeſus, who ſaid, have I been ſo long with you, and yet haſt thou not known me, Philip? I tell thee plainly, that whoever hath ſeen me with the ſpiritual eye, as the only begotten of the Father, hath ſeen the Father alſo; ver. 9. and "how ſayeſt thou then ſo ignorantly, ſhew us the Father; *ib.* Believeſt thou not that I am in the Father, and the Father in me? How canſt thou chuſe but believe it? For the words that I ſpake unto you, I ſpeak not of my ſelf; but the Father, in whom I am, he ſpeaketh through me. Neither do I of my ſelf the works which ye have ſeen me do; but the Father who dwelleth in me, he doth the works by me, ſo if you cannot believe me upon my word; at leaſt believe me for the very words ſake, Verily, verily, I ſay unto you, he that believeth with a true faith on me, the works that I do, ſhall he do alſo, and greater works than theſe ſhall he do; becauſe I go unto my Father, who, as he can do all things, ſo he will do any thing that I ſhall requeſt of him. Whatſoever therefore ye ſhall ask in my name, that I will do, that the Father may be glorified in the Son: by manifeſting his love to the Son, in granting whatſoever he deſireth of him. If therefore, I ſay, ye ſhall ask any thing in my name, I will do it; provided that you are not only ſorry for me in my ſufferings; but that you love me *indeed*, and heartily, which will be manifeſted by keeping my commandments; John xiv. 10——15. For, if you love me, keep my commandments; ver. 15. and that will engage me to pray the Father that he ſhall give you another comforter, who may abide with you for ever; even the ſpirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him, but ye know him, for he dwelleth with *you*, i. e. in me while I am with you, and ſhall be, or dwell in you, when I am gone from you, and the Holy Ghoſt according to the Prophecy by Joel, ch. ii. 28. ſhall be plentifully poured forth upon you; ver. 16, 17. Therefore, Take it for granted, that I will not leave you comfortleſs, like orphans or friendleſs children, deſtitute of any to help you, defend, take care of, and to inſtruct you. For, in a ſhort time, I will return to you; and though in a while, the world ſhall ceaſe to ſee me; yet ye ſhall ſtill ſee me by the eye of faith, and ſhall know that I *live*; becauſe ye ſhall be *kept alive* by me; for, becauſe *I live, ye ſhall live alſo*, ver. 19. This ſpeech again gave riſe to another queſtion. For,

Judas the brother of James, willing to be farther informed in what manner they, his diſciples, might ſee him, when the world could not, asked him, "Lord, how is it that thou wilt manifeſt thy ſelf unto us, and not unto the world?" ver. 22. Jeſus anſwered, that he is manifeſted to his diſciples in, and by his *word*, which was of manifeſtation the world was not then, at leaſt, capable of, ver. 23, 24.

Theſe things, added he, having this opportunity, I have ſpoken unto you before I go hence, ver. 25. But the comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things neceſſary for you to know, as well for the inſtruction of others, as for your own defence, and though now you are ſo dull of apprehenſion, and forgetful of my inſtructions and explications, ſhall bring all things to your remembrance, whatſoever I have ſaid unto you at this, or at any other time, ver. 26. Then

Drawing to a cloſe of his preſent diſcourſe, he adds this word of comfort, *Peace I leave with you.* And that they might not miſtake what ſort of peace he meant, and ſo be diſappointed, and ſtarted, when troubles and ſufferings ſhould fall upon them, he explains it, by ſaying, *my peace*, inward peace; peace of mind; peace of conſcience; that peace that will bare up the ſpirit through and over all troubles, afflictions, temptations and dangers; that peace I give unto you; which as it is not the world's peace, ſo I give it you not as the world giveth, and taketh back in a moment; but my peace ſhall never depart from you, if ye do not depart from me, ver. 27. Therefore,

Let not your heart be troubled, neither let it be afraid, for as ye have heard me ſay unto you, *I go away*; ſo ye have alſo heard me ſay, *I come again* unto you. I indeed go away outwardly, as to my bodily preſence, and come again inwardly, in ſpirit. And therefore, if ye love me underſtandingly, and with true judgment, ye would rejoice, becauſe I ſaid, I go to my Father, for my Father in his *paternal* relation *is greater than I*, ver. 27, 28. And,

Now I have told you of my ſufferings and death before it come to paſs; that when it is come to paſs, ye may believe that I am God, one with my Father, and ſo may not be terrified or ſhaken in mind; but hereafter I will, or ſhall, not have opportunity to talk much with you; for Satan, the prince of this world, cometh to ſet and aſſault me, though he had nothing in me to work upon. But, added he, that the world may know that I love the Father, and am perfectly reſigned, in a ſubmiſſive obedience to all his commands, eſpecially that of laying down my life for the redemption of mankind, *ariſe, let us go hence*, and prepare for it.

Then going into the city, to the houſe appointed for his eating the paſſover in, when the hour of the evening was come for his eating the paſſover, (ſee Exod. xii. 6. and the notes on Matt. xiv. 15, and 23:) he ſat down with the twelve Apoſtles, Matt. xxvi. 20. Therefore, it is plain, that Judas was returned from his wicked company and engagement to wait an opportunity, how they, his accomplices, might take Jeſus in the abſence of the people. But,

Who, without amazement and horror, can think of the unparalelled impudence of Judas, who having but juſt before ſold his maſter to the murdering Jews, and, in all likelihood, having the price of him in his pocket, could have the face to come and ſit down with his maſter at the ſame table, and eat with him out of the ſame diſh. O deviliſh hardineſs! not to be equalled by any thing, but the inimitable patience, and tranſcendent goodneſs of our Bleſſed Lord, in ſuffering the perfidious traitor to ſit down with him at the ſame table, and to dip with him in the ſame diſh, without inflicting upon him ſome eminent puniſhment; who could as eaſily by a Divine ſtroke, have ſtruck him immediately dead, as he had before by his Divine Word, raiſed others from death to life. But

Our meek Lord, aſſoon as he was ſat down with the twelve, Luke xxii. 14, ſaid unto them without any note of diſtinction, with deſire have I deſired to eat this paſſover with you before I ſuffer, ver. 15. for I tell you, I will not any more eat thereof, until it be fulfilled in the kingdom of God, ver. 16. Then he took the cup and gave thanks, and ſaid, take this, and divide it among your ſelves; for I ſay unto you, I will not drink of this fruit of the vine, Matt. xxvi. 29. until the day when I drink it new with you in my Father's kingdom, *ib.* or the kingdom of God, Luke xxii. 17. And he took bread and gave thanks, and brake it and gave unto them, ſaying, *this is my body, which is given for you, this do in remembrance of me*, ver. 19. Likewiſe alſo the cup after ſupper, ſaying, this cup is the New Teſtament in my Blood, which is ſhed for you, ver. 20. for many, Mark xiv. 24. for the remiſſion of ſins, Matt. xxvi. 28.

Supper being now over and the table drawn, they, after the manner of the Jews, ſung an hymn or ſong of praiſe and thankſgiving to God, Matt. xxvi. 30. Mark xiv. 26. After which it will be proper immediately to place that diſcourſe, which Luke records to have paſſed about this time, between our Lord and Peter, in which he advertiſed Simon Peter, to beware of yielding to the ſuggeſtions of Satan, and to repent forthwith, if he ſhould chance to be overcome by temptation; then he reminds him again of the *denial* which he had ſpoken of before, in John xiii. 36. Then,

Intending to give them a cloſe hint of the eminent danger, they muſt expect to meet with, in the general and extreme calamities and miſeries that were coming upon that nation; to encourage them to go on ſteadily in his ſervice, without fear or ſurprize, from the experience they had already had of his providential care of them, he asks them, when I ſent you without purſe and ſcript and ſhoes, Matt. x. 9. *lacked ye any thing?* They anſwered, *nothing*, Luke xxii. 35. But now replied he, your trial will be ſo great, that he that hath a purſe, will have need enough to take it, and his ſcript alſo; and he that hath no ſword will find more want of a ſword, than of his garment; for, as he continues, I ſay unto you, that this that is written, "and he was reckoned among the tranſgreſſors," (Iſa. liii. 12.) muſt yet be accompliſhed in me; for the things that have been foretold concerning me, are very near to have an end, ver. 36.

His diſciples here again miſapprehending the ſcope of this diſcourſe, ſaid, behold here are two ſwords, ver. 38. thinking that he had put them upon providing for his and their own defence. But he replied, it is *enough*; or I have experienced your ignorance long enough, I forewarn you by the metaphors of purſe, ſcript and ſword, to prepare for thoſe diſmal and diſtreſſing times, that ſhall enſue after my death, and ye ignorantly ſuppoſe I bid you provide outward or offenſive weapons.

Now Jeſus aroſe with his twelve diſciples, and it is probable that Judas left them about this time, underſtanding that they were going alone to the mount of Olives. When in the way it is conjectured, that he entertained the other eleven diſciples, with that very ſententious and excellent diſcourſe, which is recorded in the 15th and 16th chapters of John, full of Divine Inſtructions, fatherly admonitions, repeated exhortations to brotherly love, timely forewarnings of approaching dangers, trials and ſufferings, encouraging promiſes of Divine ſupport therein, and to the end, beſides many other ſweet conſolatory expreſſions, at the end of which he concluded, with that Heavenly prayer contained in the ſixteenth chapter of John, and this was near to the brook or valley of Cedron, John xviii. 1.

After this he begins again to ſhew them how little effect he expected in them from theſe admonitions and good inſtructions, he plainly tells them, all ye ſhall be offended, be ſurprized with fear, and forſake me, becauſe of my ſufferings this night, according to the Prophecy of Zechariah xiii. 7. (ſee the notes) yet, ſays he, when I am riſen again, I will, as a ſhepherd goes before his ſheep, go before you into Galilee, Mark xiv. 28. Peter hereupon renewed his proteſtations of fidelity, never to forſake him, Matt. xxvi. 33. To which Jeſus anſwered as he had done before, John xiii. 38. that he would not only forſake, but deny him, Matt. xxvi. 34. which wound Peter up to that height of zeal, that he with great vehemency proteſted, *if I die with thee, I will not deny thee in any wiſe*, ver. 35. To which all the reſt aſſented with the like declaration. Now

Jeſus was arrived at the garden of Gethſemane, or olive-preſs belonging to the mount of Olives. It was in this garden, where our Saviour prayed by himſelf, and beginning to be ſorrowful, and very heavy, he ſaid unto Peter, and John, my ſoul is exceeding ſorrowful, even unto death, and falling on his face, prayed, that if it were poſſible the hour might paſs from him, Matt. xxvi. 36—40. Upon which there came an Angel from Heaven and ſtrengthened him, Luke xxii. 43.

Then it was that he returned from his place of ſolitary prayer to the foreſaid diſciples, whom he had ordered to pray, leſt they entred into temptation, Luke xxii. 40. and finding them aſleep, rebuked them gently, ver. 46. and turning to them all, repeated his cautionary counſel, watch ye and pray leſt ye enter into temptation, adding as a ſtrong motive thereunto, the ſpirit truly is ready and willing, but the fleſh is weak, Mark xiv. 38. Then

Going from them a ſecond time, he prayed again much after the ſame manner as before; but with more earneſtneſs, by reaſon of the agony that was upon him, which forced from him great drops of blood to fall down like ſweat to the ground, Luke xxii. 44. Yet

Under all this agony, his entire reſignation of his own, to the will of his Father was ſo great, that he concluded, O my Father, if this cup may not paſs away from me, except I drink it, *thy will be done*, Matt. xxvi. 42. This he repeated a third time with the ſame ſubmiſſion, 44. And then,

The agony under which he had laboured, being taken off, he comes again to his diſciples, and letting them know how they had loſt their ſeaſon, and ſlept away their time, wherein they ſhould have watched and prayed with him, he tells them, that they may now ſleep on, and take their reſt, (if they could, for this he ſpoke ironically,) knowing that they would ſoon meet with that which would keep them awake. For, ſaid he, the hour is come, and the Son of man is betrayed into the hands of ſinners. Wherefore, added he, riſe up, let us go, lo, he that betrayeth me is at hand, ver. 45, 46.

The word was not well out of his mouth, before the traitor Judas came in ſight; who being one of the twelve, was well acquainted with this retirement of Jeſus, becauſe that was the uſual place whither he reſorted with his diſciples, ver. 47. He was attended by ſome of the upper rank of the prieſts, Phariſees and elders of the people, with the captains of the temple, and a band of Roman ſoldiers, beſides a great multitude of the mob or common people, bringing lanthorns and torches with them, and armed with ſwords, ſtaves, and other weapons.

The traitor advancing to kiſs Jeſus, which was a token to his attendants whom they ſhould ſeize, received this courteous queſtion from him, *Friend, wherefore art thou come?* In which Chriſt does not ſhew his ignorance of the traitor's deſign, but reproves him for the wickedneſs of his undertaking. But this wrought no remorſe upon Judas, he executed his agreement, and the multitude advanced, ver. 48, 49, 50. So that Peter drew his ſword, and cut off the ear of the high-prieſt's ſervant, Malchus, who, perhaps, was a buſy active fellow, and endeavoured to ingratiate himſelf with his maſter, by his apprehending of Jeſus, Luke xxii. 49 Matt. xxvi. 51. Mark xiv. 47. But Jeſus was ſo far from approving this officious act of Peter's zeal, that he bid him put up his ſword, &c. Matt. xxvi. 52. and then aſks him, The cup which my Father hath given me, ſhall I not drink it? John xviii. 11. As much as to ſay, art thou ſo little ſenſible of the end of my coming into the world, and of the work that I have to do, before I go out of the world, that thou wouldſt oppoſe *providence*, and diſappoint the end of my coming? If that was my intention, I need not be obliged to thy aſſiſtance and ſword; for I would have thee know, that if I ſhould aſk, my Father would preſently deliver me out of this diſtreſs, by a ſufficient ſtrength and power, though it required twelve legions of Angels, Matt. xxvi. 53. But how then, added he, ſhall the Scriptures be fulfilled, that thus it muſt be, ver. 54. Then, that he might to the very laſt continue as an example of doing good to our enemies, he touched Malchus's ear, and healed him; thereby acquainting Peter, that his will was not to fight with the ſword, and giving the multitude an evidence both of his Divine Goodneſs and Power, Luke xxii. 51. And knowing all things that ſhould come upon him, he ſtept forwards to thoſe that were come to apprehend him, and aſked them, *whom ſeek ye?* and they anſwering, Jeſus of Nazareth; replied, *I am he*, John xviii. 4, 5. This was a word with power, and ſhewed him to be a king indeed, Eccleſ. viii. 4. For he had no ſooner uttered theſe words, *I am he*, but they went backward, and fell to the ground, ver. 6.

Any but ſuch hardened wretches as theſe would have deſiſted from their wicked enterprize at ſuch a rebuke as this, which was enough to over-rule their envy, and to make them depart. But they, too much hardened in evil, egged on by the rulers of their nation, and headed by the traitor Judas, John xviii. 4. were ſo obſtinate as to riſe up, and advance again. Jeſus no wiſe ſtarted at their attempt, aſked them again, *whom ſeek ye?* they anſwered as before, *Jeſus of Nazareth*; what ſays ye, have I not told you before, that *I am he?* and you may take me, but let theſe my followers go their way, ver. 8. Becauſe I have ſaid to my Father, "of them which thou gaveſt me, have I loſt none,' John xvii. 12. Then,

He turning to the chief prieſts, elders of the people, &c. ſpoke to them with indignation concerning the manner of their coming to apprehend him like a *thief* with *ſwords* and *ſtaves*. I ſat daily with you in the temple, ſaid he, teaching, and ye did not ſtretch forth a hand againſt me, but this is the hour or time, in which the power of darkneſs is let looſe to work all iniquity againſt me, through you, Luke xxii. 52. Yet, they did not mind what he ſaid, for the band of ſoldiers, with their captain, and the officers of the Jews without more ado, took hold of Jeſus, and bound him; which ſo affected *all* his diſciples, that, though they had but juſt before engaged to ſtand by him, and live and die with him, forſook him and fled, John xviii. 12. Mark xiv. 51. It is feaſible to think, that in ſuch a guard there was no need to bind Jeſus; but this was done by the direction of Judas the traitor, who warned them to *hold him faſt*, Matt. xxvi. 48. and to lead him away *ſafely*, Mark xiv. 44. which intimated, that they could not be ſure of their priſoner unleſs they bound him. In this manner, forſaken by his diſciples, and bound like a thief in the midſt of his enemies, he was led at firſt to *Annas* the father-in-law to Caiaphas, who was the high-prieſt that year, John xviii. 13. And the ſame perſon, who had prophetically told the Jews, "that it was expedient one man ſhould die for the people, John xi. 50. What was done here is not certain from Scripture, only that Jeſus was ſent from him bound unto Caiaphas, John xviii. 24. where the chief prieſts, elders and the ſcribes, the whole body of the Jewiſh council, were all aſſembled, to try our Bleſſed Lord, who himſelf was come into the world, to free mankind from the bonds of ſin and eternal death.

It was to this palace of Caiaphas where Peter and another diſciple, I ſuppoſe John the Evangeliſt, followed their maſter at a great diſtance, in the midſt of love and fear: And this other diſciple being known to the high-prieſt, got admittance, and, ſeeing Peter ſhut out, deſired the woman, who, according to the cuſtom of the country, kept the door, to let him in, John xviii. 16. Peter having got leave, ſat down with the ſervants to warm himſelf at the fire, Matt. xxvi. 58. Mark xiv. 54. Now,

Aſſoon as the council was ſat, and all things ready for the examination, the high-prieſt aſked Jeſus two general queſtions, *Firſt*, of his *diſciples*; why, or for what end or purpoſe, he gathered diſciples? John xviii. 19. thereby inſinuating a charge of a deſign in him to raiſe rebellion in the ſtate, at leaſt to diſturb the publick peace: Secondly, of his *doctrine*, *ib.* that he might, if he could, accuſe him of ſedition, or a breach of the law.

Our Bleſſed Saviour according to his wonted prudence and wiſdom, anſwered only to the ſecond queſtion, becauſe he knew that the firſt, depended on the veracity of the latter; for if his doctrine was true and right, no matter how many were gathered to it, if it was the doctrine of the Meſſias, it could be no ways accuſed of ſedition or hereſy, ſhould all Iſrael have embraced it, and followed him upon it. Wherefote he anſwered thus; whatever I have at any time delivered for doctrine, was ſpoke openly to the world. I ever taught in the ſynagogue, or in the temple, the common place whither the Jews reſort; and I have taught nothing in private, contrary to what I uſed to teach in publick; therefore I refer you to thoſe who have heard me, ver. 20, 21. Upon which, one of the officers taking this anſwer as a ſlight, ſtruck Jeſus with the palm of his hand, and ſaid, anſwereſt thou the high-prieſt ſo? ver. 22. Then Jeſus, by way of reproof for this abuſe and unjuſt uſage, ſaid to that over-officious officer, if I have ſpoken evil, bear witneſs of the evil, demonſtrate it, and convict me of it; but if I have ſpoken well, why ſmiteſt thou me? In which caſe, as an ingenious author well obſerves, this Divine pattern of meekneſs, did not turn the other cheek, which in other caſes he recommends, rather than to revenge the former injury, Matt. v. 39. But being thus abuſed in a court of judicature, before which he then ſtood arraigned for his life, and that eſpecially by an officer of the ſaid court; he uſed his natural and civil right to defend himſelf, and his own innocency, without offending the other, who had both by word and hand, ſo unjuſtly and illegally offended him.

Neither was there any indecency, or a ſhew of diſreſpect towards the high-prieſt in this our Lord's anſwer to him; for he fairly and directly referred himſelf for an account of his doctrine to thoſe, or any of them, who uſed to hear him teach in publick; as if he had ſaid, I deſire not to be adjudged by my own teſtimony, call thoſe, who can't be ſuſpected of any miſrepreſentation in my favour. So that we may collect from this place, that although all *due reſpect* is to be given to magiſtrates, yet it ſhould not be extended to the prejudice of a juſt and righteous cauſe. Therefore, ſays the good and learned Grotius, *there is indeed a regard due to magiſtrates; but not ſuch a regard, as may take from the accuſed the liberty of defending themſelves.* A magiſtrate is not to be affronted, nor ought he to inſult, or ſuffer his officers to inſult a priſoner brought before him.

When the high-prieſt and his council found they could not draw Jeſus to accuſe himſelf, they immediately ſought for *falſe* witneſſes, Matt. xxvi. 59. but found *none*, whoſe evidence would reach to take away his life, Mark xiv. 55. becauſe their teſtimonies, though bitter and envious enough, could not with any ſhew of truth be made appear to agree together, ver. 56. But at laſt, there came *two* falſe-witneſſes, whoſe evidence, lame as it was, and falſe, was approved on by the high-prieſt, who aroſe, and ſtanding up in the midſt of the aſſembly, fell again to interrogating Jeſus upon this evidence, Matt. xxvi. 61, 62. Mark xiv. 58, 60. But Jeſus knowing the invalidity of their evidence, and not regarding their accuſations, returned no anſwer. Then the high-prieſt asked him downright, "art thou the Chriſt the Son of the Bleſſed?" ver. 61. Jeſus held his peace, then ſays Matthew the high-prieſt in a moſt ſolemn manner to him, "I adjure thee by the living God, that thou tell us, whether thou be the Chriſt the Son of God?" Matt. xxvi. 63. To which Jeſus made an immediate and full reply, *I am*; Mark xiv. 62. and hereafter ye ſhall ſee me, [whom ye take to be] the Son of [a] man, ſitting at the right hand of the power of God, and coming in the clouds of Heaven," Luke xxii. 69. At which plain declaration, the high-prieſt cried out, *he hath ſpoken blaſphemy*, and then that he might affect the ſpectators, and make the ignorant people believe the truth of this accuſation, *he rent his clothes*, and ſaid, what need have we of any other witneſſes? For, behold, I have convicted him of blaſphemy out of his own mouth, Matt xxvi. 65. Then, as appealing to the reſt of the council, *what think ye*? ſaid he; whereupon, *they all condemned him to be guilty of death*, ver. 66.

The officers, ſoldiers and people, immediately look upon the priſoner as an out-law, and conſequently began to mock him, ſpit in his face; blindfolded him, and buffetted him with their double fiſts, and the very ſervants came, and did box and ſtrike him with the palms of their hands, and at the ſame time blaſphemouſly ſaid unto him, propheſy unto us, thou Chriſt, who it is that ſmote thee, Matt. xxvi. 67, 68. Luke xxii. 63, 64, 65. Mark xiv. 65.

While our Bleſſed Lord had thus made a good confeſſion, that he was the Son of God, before the high-prieſt and council; his ſervant *Peter* moſt ſhamefully denied him, before the high-prieſt's ſervants, and other by-ſtanders, John xviii. Luke xxii. 57. and then confirmed his denial of his maſter with an oath, Matt. xxvi. 72. But this did not ſkreen him, for a kinſman of Malchus, whoſe ear Peter had cut off, which gave him good occaſion to take notice of him, and to remember him, coming in as an occular evidence againſt him, ſaid, *Did I not ſee thee in the garden of* Gethſamene *with him?* John xviii. 26. And at laſt the by-ſtanders offered to convict him by his ſpeech or language, for, ſome of them ſaid, thy ſpeech bewrayeth thee, Matt. xxvi. 73. others agreed, that he was a Galilean, becauſe of his ſpeech, Mark xiv. 70. Yet, Peter could not be prevailed with to own himſelf a diſciple of Chriſt. He had, you read, at the firſt onſet, barely denied it. At the ſecond attack, he confirmed that former denial with an oath. But this third aſſault drove him to an higher pitch of obſtinate *denial*, for *he began to curſe and ſwear*, ſaying, *I know not the man of whom ye ſpeak*, Matt. xxvi. 74. Mark xiv. 71. *And immediately the cock crew the ſecond time*, ib.

Jeſus being now halled from the tribunal of the high-prieſt, to be, as noted above, abuſed by the people, *&c.* had an opportunity in the throng to caſt his compaſſionate and healing eye upon Peter, overſet with the weight of the preſent temptation, and had now more reaſon than ever to call upon the Lord, and ſay, *ſave me or I periſh.* For Satan had now got him into his *ſieve*, according to his deſire, as Chriſt had foretold, Luke xxii. 31. And therefore, unleſs he could now have felt the effect of his Lord's prayer, *ib.* Satan would have *ſifted* all the *good* out of him. But the merciful look of Jeſus, who, at the ſame time the cock crew the ſecond time, touched his heart within by his Divine Grace, awakened Peter from that drouſy fit of his lethargick ſoul, and put him in mind how Jeſus had told him before, "thou ſhalt or wilt deny me thrice, before the cock crows twice," whereupon Peter went out of the houſe, and *wept bitterly*, in a deep ſenſe of the heinouſneſs of his ſin. This bitter night being ended, at the break of day, the chief prieſts and the elders of the people, with the ſcribes and the whole council, commanded Jeſus to be brought before them again, and, not having power to put any one to death, John xviii. 31. which was the prerogative of the Roman governor, they ordered him to be bound, like a malefactor, and to be led to Pontius Pilate, that they might have ſentence of death paſt upon him,. Matt. xxvii. 1. Mark xv. 1. Luke xxiii. 1. Now,

Pontius Pilate, who was then the governor of Judea under the Roman Emperor Tiberias, reſided at the judgment-hall, or next adjoining to the Emperor's court, to which Jeſus was led early in the morning; but the hypocrite Jews would not enter into the judgment-hall, *leſt they ſhould be defiled*, and thereby made unfit to eat the paſſover. So that Pilate, the Roman Governor, in regard of the quality of the perſons, being ſome of the higheſt rank among the Jews, even the whole Sanhedrim, came forth to them, and asked them, "What accuſation bring you againſt this man?" John xviii. 28, 29. They in general replied, that he was adjudged by them to be a *malefactor*; ver. 30. and "had been found perverting the nation, and forbidding to give tribute unto Cæſar, alledging that he himſelf is Chriſt a King," Luke xxiii. 2. Which, though they were moſt falſe, drew not a word of defence from Jeſus; in ſo much that Pilate marvelled, and ſaid, "Heareſt thou not how many things they witneſs againſt thee?" Matt. xxvii. 13. Art thou the king of the Jews? Luke xxiii. 3. That Chriſt, or Meſſiah, they expect to be their King? Jeſus anſwered readily by way of conceſſion, *Thou ſayeſt it?* John xviii. 33. I profeſs my ſelf to be that Meſſiah promiſed to the Jewiſh nation; but I neither pervert the nation, nor forbid ſubjects to pay their tribute or taxes to their prince, for *my kingdom it not of this world*; ver. 34. My very condition proves ſo much; for if my kingdom were of this world, then would my ſervants fight, that I would not be delivered into the hands of theſe mercileſs Jews: Therefore my kingdom is not from hence; ver. 36. This diſcourſe continued with that good effect, as to make Pilate go out to the Jews, and plainly acknowledge to them that he found no fault at all in Jeſus; ver. 38. This ſo enraged the deſperate Jews, that they cried out the more fiercely, ſaying, He ſtirreth up the people to ſedition and rebellion, teaching throughout all Judea, from Galilee to this place; Luke xxiii. 5.

Pilate, it is thought, willing to be clear of ſuch a malicious proſecution, took hold of this outcry as a means to ſend Jeſus away to Herod, who was tetrarch of Galilee, and then at Jeruſalem; ver. 7. So Jeſus was led to his houſe, but would not anſwer a word to all his queſtions, and his enemies accuſations; ver. 8, 9, 10. therefore Herod with his guard, ſet him at nought; and having made himſelf ſport enough with him, he in mockery, put him on a gorgeous or very flaſhy robe, to make him look like a mock king, and in that dreſs ſent him back to Pilate, with his compliments for the favour; Luke xxiii. 12.

Jeſus now brought back to Pilate's judgment-ſeat, that Roman governor endeavoured again to ſet him at liberty; declaring, that for his own part he could not find any fault in him, to make him proceed to judgment; nor, ſays he, do I find that Herod has found any thing in him worthy of death; therefore I recommend him to your favour; let me releaſe him unto you according to the cuſtom of releaſing a priſoner at this your feaſt of paſſover; ver. 14, 15, 16. Pilate, who ſaw plainly that the Jews had brought Jeſus before him for *mere envy*, tried all means to releaſe him, and therefore not in the leaſt doubting but that he had found out an expedient, ſets up Barabbas, a noted robber, who for ſedition and murder in the city was committed to priſon; Luke xxiii. 19. as a competitor for liberty with Jeſus, and puts the queſtion, Whom will ye that I releaſe unto you? Barabbas, or Jeſus, who is called Chriſt? Matt. xxvii. 16, 17. The people, by advice from their rulers, cried out all at once, away with this man, and releaſe unto us Barabbas. And though Pilate ſaid much more to mollify their hardned hearts, they continued in their obſtinate envy to demand Jeſus to be crucified; ver. 20-22, 23.

So Pilate finding he could not prevail, and that a tumult was like to enſue, which might bring him into ſome diſpleaſure at court, ordered Jeſus to be ſcourged as a preparative to his crucifixion; it being the cuſtom of the Romans to ſcourge thoſe firſt, who were ſentenced to be crucified. From this time Jeſus was looked upon as a condemned perſon, and villified and abuſed at the pleaſure of the ſoldiers, who platted a crown of thorns, which, after he was whipped, they ſtuck upon his head; they clothed him in purple or ſcarlet, and made him hold a reed in his hand to mimic a ſcepter; then bowing the knee before him, they mocking, ſaid, Hail king of the Jews; and ſpitting on him took the reed out of his hand, and ſmote him on the head therewith; John xix. 1, 2, 3, 4. And though Pilate brought Jeſus forth again in this deplorable condition; ver. 5. and declared his innocency, ver. 6. yet at laſt he ſubmitted to the requeſt of the Jews, and notwithſtanding his great fear, that Jeſus was of a *Deified extraction*, and that ſuch ill treatment might draw upon himſelf the Divine Vengeance; ver. 9, 10, 11, 2. he gave ſentence that Chriſt ſhould be crucified; becauſe they ſuſpecting that Pilate had a mind to releaſe Jeſus, cried out, "If thou letteſt this man go, thou art not Cæſar's friend," ver. 12. But being alſo admoniſhed by his wife, not to paſs this ſentence; Matt. xxvii. 19. he, before he would paſs ſentence, took water, as an emblem of his innocence, and waſhing his hands therewith before the multitude, made the following *proteſtation* for the clearing of himſelf, *I am innocent of* ſhedding *the blood of this juſt perſon, ſee ye to it*, who have compelled me thereto, ver. 24. To which the people, deluded by their prieſts and elders, *&c.* anſwered with one voice, *His blood be upon us, and upon our children*, ver. 25. if there be any guilt in this ſentence, we imprecate it upon ourſelves. Thus Jeſus was delivered to be crucified. Which

When Judas beheld, he *repented himſelf*, or being touched with remorſe for what he had done; it is likely, he wiſhed that he had not done it; which threw him into a deſperate ſorrow of mind, that he carrying back the thirth pieces of ſilver to the chief prieſts and elders; and making an open confeſſion before them of his ſin in betraying innocent blood, went and hanged himſelf; Matt. xxvii. 3, 4, 5. with that violence, that the bough of the tree, on which he went to execute himſelf, brake, and let him fall to the earth in that forcible manner, that his body burſt aſunder; and his bowels guſhed out before he was quite dead; Acts i. 18. This was the miſerable and wretched end of that miſerable and wretched traitor Judas; who for a little filthy lucre, betray'd his Maſter, the Lord of liſe and glory, into the hands of his avowed enemies, to be crucified.

After ſentence of crucifixion, Jeſus was again arrayed in his own garments; Matt. xxvii. 31. Mark xv. 20. and compelled to carry his croſs to the place of execution; John xix. 17. Golgotha; Matt. xxvii. 33. which is Calvary; Luke xxiii. 33. But in the way meeting with one Simon a Cyrenian, whom perchance they obſerved weeping or worſhipping Jeſus (compare Mark xv. 21. with Rom. xvi. 13.) the ſoldiers forced him to aſſiſt Jeſus almoſt drooping in the midſt of their cruelties. And then it is reaſonable to fix the time of his turning to the great company of people and women, who followed him, bewailing and lamenting him, ſaying, "Daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children; for behold, the days are coming in which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck," Luke xxiii. 27, 28. compared with Matt. xxiv. Mark xiii. Luke xxi.

Being at laſt arrived in the midſt of two notorious malefactors, whom the political magiſtrates had ordered with him to execution, that they might the more eaſily miſrepreſent him to the undiſcerning multitude, who are apt to judge of men by their company, he refuſed to drink of that cup of vinegar mingled with gall, which they offered him inſtead of wine, which was wont to be given to all malefactors before execution; ſee Godwyn's Moſes and Aaron, lib. 5. c. 6. When they ſaw he would not drink, they immediately ſtripped off his clothes, lift him upon the croſs, and nailed his hands and feet to the wood. But Jeſus ſaid not a word, only praying that *his Father would forgive them*; Luke xxiii. 34. confirming by his own practice the precept he had long before given to his diſciples; Matt. v. 44.

Jeſus being now raiſed up on the croſs between two thieves, Pilate ordered his title to be fixed above his head in Latin, Greek, and Hebrew, which being the known languages, that all people might read and underſtand for what he was crucified. But the Jews continued to deride and mock him; Matt. xxvii. 39, 40, 41. Mark xv. 29, 30, 31. Luke xxiii 36, 37. inſomuch that one of the thieves which were hanged beſide him, railed on him; ver. 39. But the other check'd his fellow, acknowledged his own guilt, and bearing witneſs to the innocency of Jeſus, addreſſed himſelf to Jeſus with this ſhort, but expreſſive *prayer, Lord, remember me when thou comeſt into thy Kingdom*; ver. 40, 41, 42. To which profeſſion of Chriſt's Meſſiahſhip and Godhead, Jeſus replied, *To day ſhalt thou be with me in Paradiſe*; ver. 43.

While Jeſus was thus hanging on the croſs, expoſed to the ſcorn and contempt of his enemies, the four ſoldiers, who were upon duty that day at the place of execution, took his garments as the perquiſites of their office, and dividing them into four parts, they caſt lots upon them, which part each ſoldier ſhould have. But becauſe his upper garment or coat being wove, without ſeam, and ſo could not be divided without ſpoiling it; they ſaid among themſelves, Let us not rent it, but caſt lots for it, whoſe it ſhall be: And ſo they did, which fulfilled the Scripture in its ultimate ſignification and extent, Pſ. xxii. 18. where the Prophet David bemoaning himſelf, and ſetting forth the eager deſire of his enemies to deſtroy him, ſaith, "they parted my garments among them, and caſt lots upon my veſture." And

About this time this memorable darkneſs began to ariſe and ſpread it ſelf; which for the time it laſted, turned the day into a kind of night; Matt. xxvii. 45. Mark xv. 33. Luke xxiii. 44. from the ſixth to the ninth hour, all over the land or earth, *ib.*

Among the many ſpectators, who came to this place of execution with various affections, were ſome of our Lord's friends and ſteady followers; as his mother and mother's ſiſter, Mary the wife of Cleophas, and Mary Magdalene, John xix. 25. and the mother of Zebedee's children; Matt. xxvii. 55. But not one of the twelve beſides John the Evangeliſt; theſe ſtood ſo near, that Jeſus, ſeeing his mother, and John ſtanding by her, could be heard charging John to take care of her; John xix. 25. And then drooping under the heavy weight of his ſufferings, he ſaid, *My God, my God, why haſt thou forſaken me,* Matt. xxvii. 46. Mark. xv. 34. and having received a cup of vinegar; John xix. 28. he added, *it is finiſhed; Father into thy hands I commend my ſpirit; then bowing his head he gave up the ghoſt*; Luke xxiii. 46.

Thus the Son of God incarnate, reſigned his Spirit to redeem mankind with the price of his own blood; and breath was no ſooner gone out of his body, than the veil of the temple was rent in twain, or in the midſt, from the top to the bottom, and the earth did quake and the rocks rent, Matt. xxvii. 51. which, as it concludes the life of Chriſt, ſo I have complied with my promiſe at the beginning of this account of his Paſſion, to ſupply the omiſſions, and to illuſtate ſome paſſages of Matthew from the other Evangeliſts.

CHAP. xxvi. VER. 2.—*The feaſt of the paſſover.*] The word paſſover is derived from the Hebrew word *paſcah*, to paſs, to leap or to ſkip over. And this was the title given by the Jews to their feſtival, eſtabliſhed in commemoration of their paſſage and great delivery out of the land of Egypt, and out of the houſe of bondage, in the year of the world 2513, or 1487 years before Chriſt, and before the Vulgar Æra 1491, ſee Exod. xii. Becauſe the night before this delivery, the deſtroying angel, who put to death in every houſe the firſt-born of the Egyptians, *paſſed over* the dwellings of the Iſraelites, being warned ſo to do, by the ſprinkling of blood on their door-poſts, which was the blood of a lamb killed on purpoſe the evening before, and was therefore called the *paſchal lamb.*

This is what God ordained concerning the paſſover of the Jews. The month of the coming forth from Egypt, which is in Moſes called *Abib*, though ſince changed to the name of *Niſan*, was looked upon from this time, to be the firſt month of the ſacred or eccleſiaſtical year, and the fourteenth day of this month, between the *two evenings*, or between the ſun's decline and his ſetting; or rather, according to our manner of reckoning, between two o'clock in the afternoon, and ſix o'clock in the evening, at the equinox, they were to kill the paſchal lamb, and to abſtain from leavened bread. The day following being the fifteenth, counting from ſix o'clock of the foregoing evening, which concluded the fourteenth, was the grand feaſt of the paſſover here mentioned, which continued ſeven days. But it was only the firſt and ſeventh that were ſolemn.

The lamb that was killed ought to be without any defect, a male yeaned that year. If no lamb could be found, they might take a kid. So a lamb or a kid was killed in every family; and if the number of thoſe that lived in the houſe, were not ſufficient to eat a whole lamb, they might join two houſes together, always remembring to ſprinkle the blood thereof on the door-poſts, and lintel of every houſe, that the deſtroying angel might not enter therein. This lamb was to be eat in the ſame night that followed the ſacrifice, roaſted with the leavened bread, and a ſallad of wild lettice, or as the Hebrews word it, with *bitter things*, thereby intending muſtard, or any thing of like nature to give it a reliſh. It is not lawful to eat any part thereof raw, nor boiled in water, nor muſt a bone of it be broken, but it muſt be eat entire, head, feet, and bowels and all; and if any part remain to the day following, it ought to be thrown into the fire.

They that eat it were to be in the poſture of travellers, with belts about their middle, their ſhoes, or rather their boots on their feet, their ſtaves in their hands, and eating in a hurry. But this laſt part of the ceremony was but little obſerved, at leaſt it has been thought of no obligation, but only upon that night they came forth out of Egypt. For there was no bread to be eat, but unleavened, during the whole eight days of the paſſover; and whoſoever broke this command was threatned to be cut off from his people. They kept the firſt and laſt day of the feaſt, yet ſo, as that it was allowed to dreſs victuals, which was forbidden on the ſabbath-day.

The obligation of keeping the paſſover was ſo great, that a tranſgreſſion therein was condemned to death, Numb. ix. 13. But they, who through lawful impediment, as a journey, ſickneſs, or any uncleanneſs, voluntary or involuntary; for, thoſe that had been preſent at a funeral, or by any other accident had been defiled, were to defer the celebration of the paſſover, till the ſecond month of the eccleſiaſtical year, or to the fourteenth day of the month *Iiar*, which anſwers to the beginning of May. It was thus the Lord ordered Moſes, upon the enquiry of ſome Iſraelites, who had been obliged to pay their laſt offices to ſome of their relations, and, who being thus polluted, were not capable of partaking of the paſchal ſacrifice. We ſee an example of the execution of the law under Hezekiah, 2 Chron. xxx. 2, 3, &c.

We may add to this ſecond law, concerning the ſuſpenſion of the paſſover, that the oriental Chriſtians, and eſpecially the Syrians, inſiſt, that on the year that Chriſt died, the feaſt was celebrated on the thirteenth day of the month *Adar*, being Saturday, and that it began at the concluſion of the Friday before, and that our Saviour foreſtalled it by a day, and celebrated it on the Friday, beginning from the evening of the Thurſday before, becauſe he was to ſuffer on the Friday, ſee d'Herbelot. Bibl. Orient. p. 349. Calviſius alſo places the ſame paſſover, on the Saturday the fourth of April, in the thirty-third year of the Vulgar Æra, the thirty-fifth of Jeſus Chriſt, which falls in the 344th of Alexandra. Hence,

It has become a famous queſtion among commentators, whether or no our Saviour kept the legal and Jewiſh paſſover, the laſt year of his life. Some have denied it, and thought that the ſupper, which he eat with his diſciples, on the Thurſday evening, when he inſtituted the ſacrament of his Body and Blood, was an ordinary meal, where there was no paſchal lamb eaten, ſee Calmet's Diſſ. before the Goſpel according to Matthew. Others have ſaid, that our Saviour had anticipated the paſſover, as you have read above. Some again advance, that the Galileans kept the paſſover on Thurſday, as Jeſus Chriſt did; but that the other Jews kept it on Friday. But the moſt general opinion ſuppoſes, that both Jeſus and the Jews kept it rightly on Thurſday evening.

Ver. 8. *But when his diſciples ſaw it, they had indignation, ſaying, To what purpoſe is this waſte?*] This was a covetous inſinuation of Judas only, John xii. 3, 6. and it is likely from this account of Matthew, that the reſt of the diſciples were by him brought to think, or ſay the ſame thing, by reaſon of the ſpacious pretence of charity, under which it was covered, Mark xiv. 5. But whether the diſciples, or not, agreed in the notion of its being a waſte, we are not to prefer their opinion before the infallible dictate of their Maſter, who aſſures us, that it was no waſte, but a *good work*, ver. 10. And to the pretence of Judas concerning the *poor*, he anſwers that by reaſon of his approaching death, this muſt be done ſhortly to him, or not at all, whereas they having the poor always with them, could never want objects of their charity; and that good work, which was to be done now, or never, was preferable to that for which they had perpetual occaſions.

Ver. 11. — *But me ye have not always.*] How then can the doctrine of *tranſubſtantiation* and of the *real preſence* be true? For, if we have him *not always*, neither can he, at the prieſt's option, be always preſent as to body, ſoul and Divinity, truly in the hoſt.

Ver. 15. — *For thirty pieces of ſilver.*] Theſe pieces, according to the beſt computations, were ſhekels, or three pounds fifteen ſhillings ſterling; a price paid for a man or maid-ſervant, when, being ſmitten by an ox, they died.

Ver. 17.———*Where wilt thou that we prepare the paſſover?*] See the note on ver. 2. and hereafter on the like paſſage in Mark xiv.

Ver. 24. *The Son of man goeth as it is written of him, but wo to that man by whom he is betrayed, it were good for that man that he had not been born.*] Hence, ſays Dr. Whitby, two things clearly follow; 1ſt, That the prediction of this event, that Jeſus ſhould thus ſuffer, and that by the treachery of Judas, did lay on Judas no antecedent neceſſity of doing this action, becauſe it did not leſſen the wo due to him for it, but only doth ſuppoſe in God a knowledge how the will of man, left to its own freedom, will determine or incline it ſelf; ſee his note upon Luke

xxii. 22. Secondly, That Chriſt by ſaying, "it is good for that man that he had not been born," ſufficiently ſhews, this cannot be the portion of all men, except ſome few elect, as ſome men think, and as it follows from the ſuppoſal of an immutable decree, that ſuch perſons only ſhould be ſaved, and all others left under ſuch a preterition as will infallibly render it better for them never to have been born; and would have made this the condition of Judas, though he had not done this, provided he was none of God's elect.

Ver. 26. *Jeſus took bread and brake it,* &c.] This whole account of the inſtitution of the Lord's ſupper, I ſhall reſerve for a particular diſſertation at the end of the ſixth chapter of John.

Ver. 34.——*Before the cock crow.*] *Twice*; Mark xiv. 30. Where note, that Heathen authors, as Ammianus, Ariſtophanes and Juvenal, mention a double crowing of the cock: The firſt was about midnight, the ſecond at the fourth watch of the night, or about day-break; ſee Mark xiii. 35.

Ver. 41. *Watch and pray, that ye enter not into temptation.*] See the note on Matt. vi. 13. And remark here, that Chriſt bids his diſciples pray, not that they might not enter into temptation, for that this ſhould befal them, they had before learned from his ſaying, "Satan hath deſired to ſift you as wheat;" Luke xxii. 31. but that they might not give place to it, or fall by it into ſin.

——*The ſpirit is willing, but the fleſh is weak.*] This was ſaid not to extenuate nor excuſe their ſin, if they ſhould give way to temptation; but to ſhew the greater neceſſity they were in, to pray and watch with all zeal and vigilance, againſt the attacks of Satan, the fleſh and the world.

Ver. 52. *Put up thy ſword into its place, for, all that take the ſword ſhall periſh by the ſword.*] Grotius gives us this note: Thou needeſt not uſe the ſword in my defence, or in my cauſe againſt the injuries of the Jews, for by God's ſentence and decree, they that take the ſword to ſhed the blood of the innocent, ſhall periſh by the ſword; and this the Jews, my perſecutors, will find by that tremendous vengeance, which the ſword of the Romans ſhall execute upon them for this fact.

Ver. 57. *To Caiaphas.*] See the note on Mark xiv. 53.

Ver. 59.——*They ſought falſe witneſſes and found none.*] See the note on Mark xiv. 55, 56.

Ver. 64——*At the right hand of power.*] i. e. The right hand of God, who by the Jews is called *power*; and to whom we Chriſtians aſcribe *all power*; ſaying, "for thine is the kingdom, the power and the glory, for ever."

Ver. 65. *Then the high-prieſt rent his clothes.*] An action expreſly forbidden in Levit. xxi. 10. Becauſe he was not to appear before God in the habit of a mourner, of which rent clothes were a ſign: But the Phariſees by their traditions had ſo qualified that precept, as to allow the high-prieſt to rend his clothes at the bottom, but not from the top to the breaſt; ſee Cunæus de Rep. l. 2. c. 3. Though others ſay, he only was forbidden ſo to do in the time of his miniſtry; for Jonathan the high-prieſt rent his clothes, 1 Macc. xi. 72. And in Joſephus we read twice in one chapter, that the high-prieſts rent their clothes; Joſeph. de Bell. Jud. l. ii. c. 26, 27.

Chap. xxvii. Ver. 9. *Then was fulfilled that which was ſpoken by Jeremy the Prophet.*] It is true there is no ſuch paſſage as here quoted, in the preſent book of Prophecies under the name of Jeremy: They are read indeed in the Prophet Zechariah. Therefore it is objected by the Jews, &c. that this is a falſe quotation. Now to wave many inventions of the learned to anſwer this objection, and to reconcile this Scripture with truth, I ſhall only obſerve, that Jerom expounding this place, poſitively affirms, That theſe very words were writ and read by him in a book, bearing the title of the Prophet Jeremy. And ſeeing we find, 2 Maccab. xi. 1—9. many words ſpoken by the Prophet Jeremy, which are not in the book of his Propheſy, why might not theſe words alſo have been ſpoken by him, and kept in memory, till the time of Zachary? Of whom, ſays Dr. Whitby, it is obſervable, that he loved to uſe the words of Jeremy: in ſo much that the Jews uſed to ſay, that the ſpirit of Jeremy was in Zechary, and ſo hath made but one Prophet.

Ver. 28.——*A purple robe.*] It is likely ſome old red coat belonging to one of the ſoldiers.

Ver. 52. *And many bodies of the Saints which ſlept, aroſe.*] This was according to an old opinion of the Jews, who believed, that when their Meſſiah came, there ſhould be a reſurrection of ſome pious man. By this example alſo, Chriſt would confirm his diſciples in his great promiſe, *that he would raiſe all that believe in him to eternal life.*

Ignatius ſaith, that theſe perſons which aroſe from the dead, were the Holy Prophets, who were his diſciples and expected him, and who are ſaid to enter into the kingdom of God, with Abraham, Iſaac, and Jacob; Luke xiii. 28. But I rather adhere to the opinion of thoſe, who think they were ſome of theſe modern believers in Jeſus, ſuch as Old Simeon, Anna, &c. who died before his reſurrection: For it is obſervable from John, that Chriſt not only promiſed a reſurrection to all that believe in him at the laſt day; but alſo ſaid, *the hour is coming, and now is, that the dead ſhall hear the voice of man*; John v. 25.

Ver. 57.——*Joſeph of Arimathea.*] See the note on Mark xv. 43.

CHAP. XXVIII.

1 *Chriſt's reſurrection is declared by an Angel to the women.* 9 *He himſelf appeareth unto them.* 11 *The chief prieſts gave the ſoldiers money to ſay that he was ſtolen out of his ſepulchre.* 16 *Chriſt appeareth to his diſciples,* 19 *and ſendeth them to baptize and teach all nations.*

IN the end of the ſabbath, as it began to dawn towards the firſt *day* of the week, came Mary Magdalene, and the other Mary, to ſee the ſepulchre.

2 And behold, there was a great earthquake; for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it.

3 His countenance was like lightning, and his raiment white as ſnow.

4 And for fear of him the keepers did ſhake, and became as dead men.

5 And the angel anſwered and ſaid unto the women, Fear not ye: for I know that ye ſeek Jeſus, which was crucified.

6 He is not here: for he is riſen, as he ſaid: come, ſee the place where the Lord lay.

7 And go quickly, and tell his diſciples that he is riſen from the dead; and behold, he goeth before you into Galilee, there ſhall ye ſee him, lo, I have told you.

8 And they departed quickly from the ſepulchre, with fear and great joy, and did run to bring his diſciples word.

9 ¶ And as they went to tell his diſciples, behold, Jeſus met them, ſaying, All hail. And they came, and held him by the feet, and worſhipped him.

10 Then ſaid Jeſus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there ſhall they ſee me.

11 ¶ Now when they were going, behold, ſome of the watch came into the city, and ſhewed unto the chief prieſts all the things that were done.

12 And when they were aſſembled with the elders, and had taken counſel, they gave large money unto the ſoldiers,

13 Saying, Say ye, His diſciples came by night and ſtole him away while we ſlept.

14 And if this come to the governors ears, we will perſwade him, and ſecure you.

15 So they took the money, and did as they were taught: and this ſaying is commonly reported among the Jews unto this day.

16 ¶ Then the eleven diſciples went away into Galilee, into a mountain where Jeſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 And Jeſus came, and ſpake unto them, ſaying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt:

20 Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

CHAP. xxviii. Ver. 1. *The firſt day.*] The next day after the Jewiſh ſabbath, or the day we call from this account the Lord's-Day, becauſe he roſe this day from the dead, which proved him to be our Lord in power.

——— *The other Mary.*] She that is called in the preceding chapter, ver. 56, and 61, the mother of James and Joſes, the virgin's ſiſter.

Ver. 2. — *There was a great earthquake.*] Or, violent convulſion in the bowels of the earth, that the whole frame thereof ſhook.

——— *The Angel of the Lord deſcended.*] As the women were upon the way, the Lord riſing at that inſtant, and coming out of the monument, for by that time they were arrived at the ſepulchre he was gone; but the Angel, at whoſe ſight the watch were fled, remained, and told the women that the Lord was riſen, and they returned with the report thereof to Peter and John, John xx. 2.

Ver. 15. — *Did as they were taught.*] See ver. 12, 13. But does not this appear to be an infatuation from the juſt judgment of God, that they, being confounded, gave out ſuch a report, as contradicted their own account; for, how could they teſtify, that the body of Chriſt was ſtolen away by his diſciples, when, with the ſame breath they confeſs, that they were aſleep, ver. 13.

Ver. 16. — *Into a mountain where Jeſus had appointed them.*] This mountain is no where particularly deſcribed by the Evangeliſts, but is ſuppoſed to be that on which our Lord made that excellent ſermon to his diſciples, recorded in the 5th, 6th and 7th chapters of Matthew, not far from Capernaum.

Ver. 18. —— *All power is given unto me in Heaven and in earth.*] Now, as I by my ſufferings, have accompliſhed the end of my coming into the world, and glorified my Father, now alſo he will and does glorify me, in quality of the Mediator, between his juſtice and the ſins of mankind; for he has delivered unto me, who am perfect God and perfect man, by the perſonal union of my two natures, the univerſal kingdom of the world, and the ſpiritual kingdom over my Church, into whoſe glorious poſſeſſion and adminiſtration I now enter.

Ver. 19. *Go ye therefore and teach all nations.*] Publiſh this to all the world, gather together my ſubjects, the true believers, rule, govern, and diſtribute the effects of my kingdom unto them, and declare the judgments of my Goſpel.

——— *All nations.*] A comfortable miſſion, for here is no longer confinement of the Word of God to the Iſraelites or Jews; he expreſly commands his Goſpel to be made known unto all nations, to be propoſed for the acceptance, inſtruction and ſaving of all mankind, without any diſtinction of Jew and Gentile.

——— *Baptizing them.*] All thoſe to whom you preach ſo effectually, as to convert them into the way of truth, as if he had ſaid, this ſhall be a ſacrament of my grace towards them that believe, for the remiſſion and expiation of their ſins, and the regeneration to a new life, ſee Matt. iii. 6.

——— *In the name of the Father, and of the Son, and of the Holy Ghoſt.*] i. e. To conſecrate them unto the only true God, revealed in the three perſons of the Holy Trinity, 1 John v. 7. by the adminiſtration of this baptiſm inſtituted by the power and authority of Chriſt.

Critical and Explanatory ANNOTATIONS,

ON THE

GOSPEL,

ACCORDING TO

St. MARK.

The INTRODUCTION.

Mark the Evangeliſt according to Papias, Irenæus, and the greateſt part of the Ancients, as well as Moderns, was the Diſciple, and Interpreter, or rather, Amanuenſis to Peter the Apoſtle, who converted him to the faith in Chriſt: Upon which account ſeveral of the Ancient Fathers declare their opinion, that this Evangeliſt is he of whom Peter ſpeaks in his firſt Epiſtle, v. 13. calling him his ſon in the ſpirit. Nevertheleſs, ſome have thought that he was one of the ſeventy Diſciples, before he adhered to the retinue of the chief of the Apoſtles; and others add more particularly, that Mark was one of thoſe who forſook our Saviour, at the time he ſaid, Verily, verily, I ſay unto you, except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you, John vi. 55. But after Peter had convinced him of his error, and brought him to a thorough repentance thereof, he became a new creature, and continued ſtedfaſt in the faith, always following this Apoſtle, under whoſe direction and inſpiration he writ this book of the Goſpel, which bears his name. But,

Becauſe we often in Sacred Hiſtory meet with the name of Mark among the diſciples and followers of the Apoſtles; it has been doubted, whether we ought in all places to take it for one and the ſame perſon, ***viz.*** ***John***, who was ſo called among the Jews, but obtained the name of *Mark* among the Romans, Acts xv. 37. ſuch a diverſity of names being very frequent in thoſe days. Then it is queried, if there were divers called by this one name, who ſhould be the reputed author of this Goſpel? To which all the Ancients anſwer with agreement, that whether we underſtand *one* or *more* under that one name, we are to acknowledge him to be the writer of this Goſpel, whom Peter calls his ſon, 1 Ep. v. 13. But they differ about the reaſon of Peter's diſtinguiſhing him by this affectionate adoption; ſome, as I have noted before, think it was becauſe he had converted this Mark to the Chriſtian faith. Others perchance, with more probability, becauſe Peter had taken him for a coadjutor, and companion, in the work of preaching the Goſpel as an Evangeliſt, which was a degree of eccleſiaſtical office in the primitive and firſt age of the Chriſtian Church, founded upon a ſpecial calling from God, and accompanied with a meaſure of the gift and infallible aſſiſtance of the Holy Ghoſt, even the next below the degree of an Apoſtle. And as Paul, and other Apoſtles, after that the word of God increaſed and ſpread into diſtant nations, and certain cities and provinces were converted to the faith in Chriſt, by the preaching of the Apoſtles, they left and eſtabliſhed before their departure, ſome of theſe Evangeliſts to direct, confirm, continue and advance the eſtate of thoſe new Churches or nurſeries of Chriſtianity, by ſound doctrine, good rules, and by an ordinary and well-maintained government. So it is thought that Peter ſent Mark for the like purpoſes to the Church at Alexandria, and to all the Churches eſtabliſhed in Egypt, to govern them according to his Apoſtolical direction and inſtitution.

Several of the Moderns think that Mark was ſent by Peter, from Rome to Aquileia, where he continued two years and a half, and founded a Church; but this, with many other ſuch ſtories, are the inventions of *Monkiſh* dotage. It is thought, that it was in the year of Chriſt 49, which was the ninth of the emperor Claudius, when the Jews driven from Rome, Peter and Mark were obliged from thence alſo. But the firſt opinion, that Peter ſent Mark into Egypt, is the moſt received. In his way thither it is recorded, that he went down to Cyrene in Pentapolis, where he converted many to the Lord. Afterwards he departed for Alexandria in Egypt, where he met with Anienus, whom he baptized and ordained firſt Biſhop of that city. Under whoſe good example and doctrine the Chriſtians encreaſed ſo exceedingly, and lived in ſuch an exemplary manner, that Philo the Jew would have recorded them as a credit to his nation, by endeavouring to make his readers believe, that theſe primitive Chriſtians were Jews of better life and converſation. But,

Be that as it will, the number of Chriſtians encreaſing every day, the Pagans oppoſed themſelves to Mark, becauſe they perceived that he overthrew the worſhip of their gods: wherefore he thought it prudent to withdraw, till the tempeſt were blown over. So he returned to Cyrene, where he continued other two years before he came back to Alexandria; where to his great joy, he found the faithful well encreaſed, nurtured and eſtabliſhed in conſtant faith, and ſaving grace: And now it is that chronologers fix the time of his ſecond departure from the Church of Alexandria, ſome ſay, to Rome, where he was preſent at the execution of Peter and Paul in the ſixty-ſixth year of Chriſt. After which he returned again to Alexandria, where the heathens, provoked at the great number of miracles performed by him, and by the reproaches made them by the Chriſtians for worſhipping idols, took council, and ſought to put him to death; and after a long ſearch, found him in the execution of his miniſtry celebrating the Holy *Synaxis*, or adminiſtring the Lord's Supper to the faithful on the Lord's day, which happened on the twenty-fourth of April in the ſixty-eighth year of Chriſt. They put a rope about his neck and dragged him about the city the reſt of the day, ſaying, they muſt lead this ox to *Bucoles*, a rocky precipice near the ſea; but at evening they caſt him into the common dungeon, where, in the night, the Lord comforted him with angelical viſions, aſſuring him, that his name was written in the Book of Life, and giving him peace of mind, and courage to bear the helliſh cruelty of his blood-thirſty perſecutors patiently, who, on the morrow, brought him forth again, and dragged him through the ſtreets till he gave up his ſoul to God, and then they threw his body into the fire to be burnt.

As to the time when this Evangeliſt writ his book of the Goſpel, authors are very much divided. Some ſay, that Peter going to Rome, about the year of Chriſt forty-four, Mark accompanied him thither, where he writ this Goſpel at the requeſt of the brethren, who deſired that he would give them in writing what he had learned from Peter by word of mouth. Mark condeſcended and wrote this book that bears his name. Peter, being informed of it, commended and approved of his undertaking, inſomuch that he ordered it to be read in the aſſemblies of Believers as an authentick work. But ſome others mentioned by Chryſoſtom, ſay, that Mark writ this Goſpel at his reſidene in Egypt. And others again ſay, that Peter was dead before Mark undertook to publiſh this book of the Goſpel. But Tertullian and Eutychius, patriarch of Alexandria aſſert, that Peter writ this Goſpel himſelf; tho' the author of the Synopſis imputed to Athanaſius, abſolutely determines, that this Goſpel was written by Mark and dictated to him by Peter; and this is the moſt received opinion. Yet all theſe different ſentiments are enough to prove, that the circumſtances of time and place are uncertain, ſo that we can't determine when and where Mark compoſed this book of the Goſpel. Now,

It ought to be obſerved, that as far as may be judged by comparing the Goſpels of Mark and Matthew, the former is an abridgment of the latter. Mark very often uſes the ſame terms, relates the ſame facts, and takes notice of the ſame circumſtances. And in this view there is no need to call in Peter to dictate his Goſpel to Mark. But Mark ſometimes adds new particulars, which give great light to Matthew's text. There are alſo two or three miracles in Mark i. 23. and i. v. ix. xvi. which are not to be found in Matthew. Yet what is moſt remarkable in our Evangeliſt is this, He follows Matthew in almoſt every thing elſe, but departs from his chronology or order of account, from ch. iv. 12. to ch. xiv. 13. of Matthew: For in theſe places, inſtead of following Matthew, he falls in with the order of time recorded by Luke and John, which has prevailed with chronologers to follow Luke, Mark and John, rather than Matthew.

Several ancient Hereticks, according to Irenæus received only the Goſpel by Mark; and many have rejected the twelve laſt verſes of this Goſpel, beginning at theſe words: *Now when Jeſus was riſen early*, &c. probably becauſe it appeared that in one place Mark was too oppoſite to Matthew; and related circumſtances in this latter part contrary to the other Evangeliſt; but the Ancient Fathers, the old oriental Verſions, and almoſt all the old copies, whether printed or manuſcript, Greek or Latin, read theſe twelve laſt verſes, and acknowledge them as genuine, as well as the reſt of Mark's Goſpel.

Authors alſo are very much divided as to the language in which this Goſpel was written; ſome aſſert that it was compoſed in Greek; others maintain a Latin original. The Ancients and moſt of the Moderns eſpouſe the firſt opinion, and the Greek, to this day, paſſes for the original of Mark; though ſome MSS. Greek copies of this Goſpel inſinuate, that it was writ in Latin, which opinion is backed with the authority of the Syriac and Arabic copies. If he wrote it at Rome this opinion might hold good, becauſe writ for the uſe of the Romans. Baronius, and our learned countryman Selden, have declared themſelves for the Latin, but are followed therein by very few. At Venice are ſhewn ſome few looſe ſheets pretended to be the original in Mark's own hand. If this were certain, and the MS. could be read, it would finally determine the diſpute; but it is very doubtful whether this be Mark's original writing, and it is ſo worn out by antiquity, that ſcarce one letter can be made out. The great Antiquarian Montfaucon, nevertheleſs, mentions it as the moſt ancient MS. he ever ſaw; ſays that it is writ in Latin; and upon Egyptian paper, much thinner and finer than common; and thinks it ought to be fixed at leaſt in the fourth century. In the year 1564 this MS. was depoſited in a cave, under a marſh-ground, the rough whereof is lower than the neighbouring ſea; ſo that the water drops perpetually on thoſe who have the curioſity to go thither, and this place has defaced it ſo as it cannot be read, which it could before.

CHAP. I.

1 The office of John the Baptiſt. 9 Jeſus is baptized, 12 tempted : 14 he preacheth : 16 calleth Peter, Andrew, James, and John : 23 healeth one that had a devil, 29 Peters mother-in-law, 32 many diſeaſed perſons : 41 and cleanſeth the leper.

THE beginning of the goſpel of Jeſus Chriſt the Son of God,

2 As it is written in the prophets, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

3 The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

4 John did baptize in the wilderneſs, and preach the baptiſm of repentance for the remiſſion of ſins.

5 And there went out unto him all the land of Judea, and they of Jeruſalem, and were all baptized of him in the river of Jordan, confeſſing their ſins.

6 And John was clothed with camels hair, and with a girdle of a skin about his loyns : and he did eat locuſts and wild honey :

7 And preached, ſaying, There cometh one mightier than I after me, the latchet of whoſe ſhoes I am not worthy to ſtoop down and unlooſe.

8 I indeed have baptized you with water : but he ſhall baptize you with the holy Ghoſt.

9 And it came to paſs in thoſe days, that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And ſtraightway coming up out of the water, he ſaw the heavens opened, and the Spirit like a dove deſcending upon him.

11 And there came a voice from heaven, *ſaying*, Thou art my beloved Son, in whom I am well pleaſed.

12 And immediately the Spirit driveth him into the wilderneſs.

13 And he was there in the wilderneſs forty days tempted of Satan, and was with the wild beaſts, and the angels miniſtred unto him.

14 Now after that John was put in priſon, Jeſus came into Galilee, preaching the goſpel of the kingdom of God,

15 And ſaying, The time is fulfilled, and the kingdom of God is at hand : repent ye and believe the goſpel.

16 Now as he walked by the ſea of Galilee, he ſaw Simon, and Andrew his brother, caſting a net into the ſea : (for they were fiſhers)

17 And Jeſus ſaid unto them, Come ye after me, and I will make you to become fiſhers of men.

18 And ſtraightway they forſook their nets, and followed him.

19 And when he had gone a little further thence, he ſaw James *the ſon* of Zebedee, and John his brother, who alſo were in the ſhip mending their nets.

20 And ſtraightway he called them : and they left their father Zebedee in the ſhip with the hired ſervants, and went after him.

21 And they went into Capernaum, and ſtraightway on the ſabbath-day he entred into the ſynagogue, and taught,

22 And they were aſtoniſhed at his doctrine : for he taught them as one that had authority, and not as the ſcribes.

23 And there was in their ſynagogue a man with an unclean ſpirit, and he cried out,

24 Saying, Let us alone, what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art, the holy One of God.

25 And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him.

26 And when the unclean ſpirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, inſomuch that they queſtioned among themſelves, ſaying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean ſpirits, and they do obey him.

28 And immediately his fame ſpread abroad throughout all the region round about Galilee.

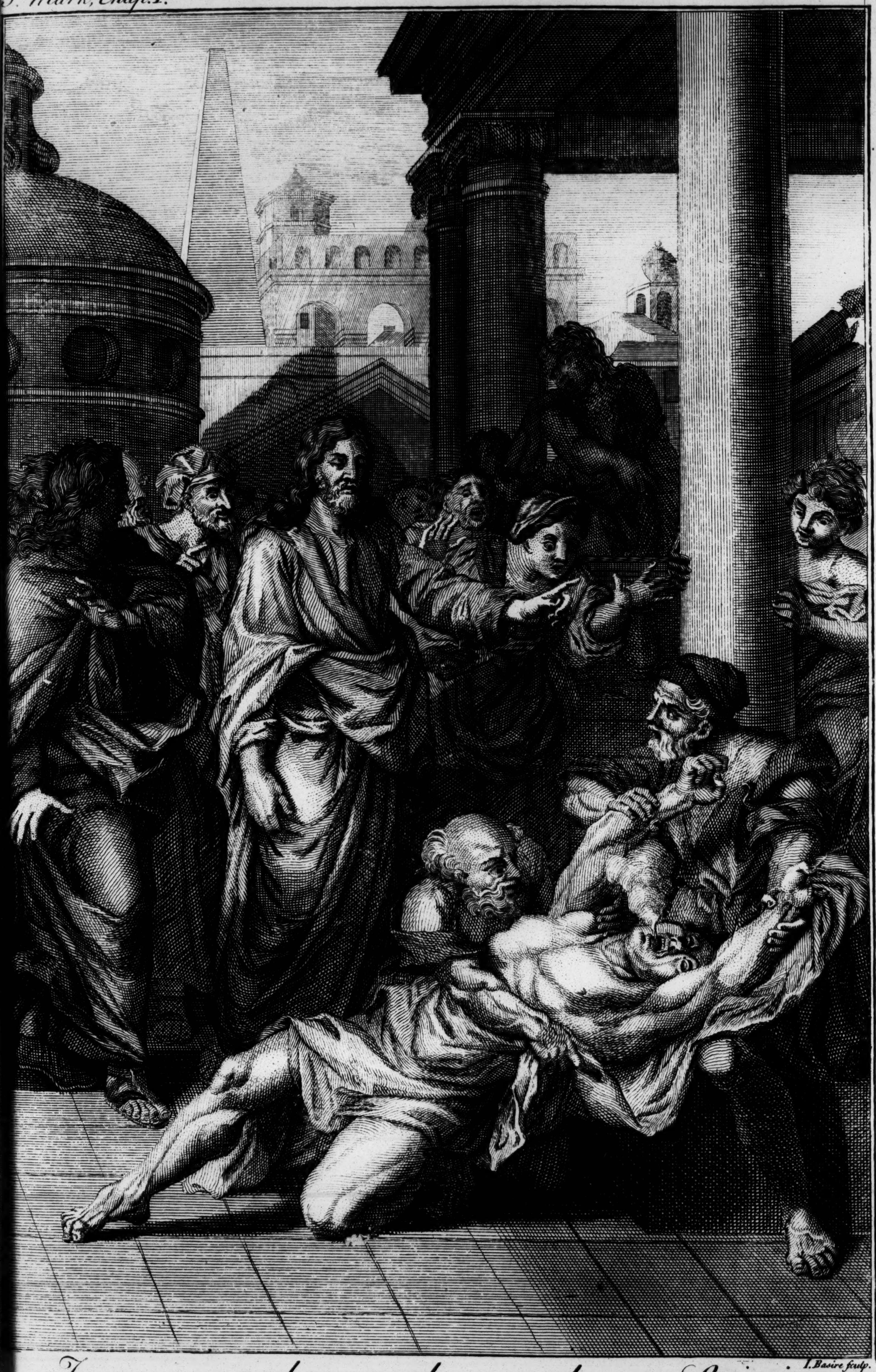
29 And forthwith when they were come out of the ſynagogue, they entred into the houſe of Simon, and Andrew, with James and John.

30 But Simons wifes mother lay ſick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lift her up ; and immediately the fever left her, and ſhe miniſtred unto them.

32 And at even when the ſun did ſet, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils.

S.t Mark, Chap. I.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Jesus casteth out the unclean Spirit.

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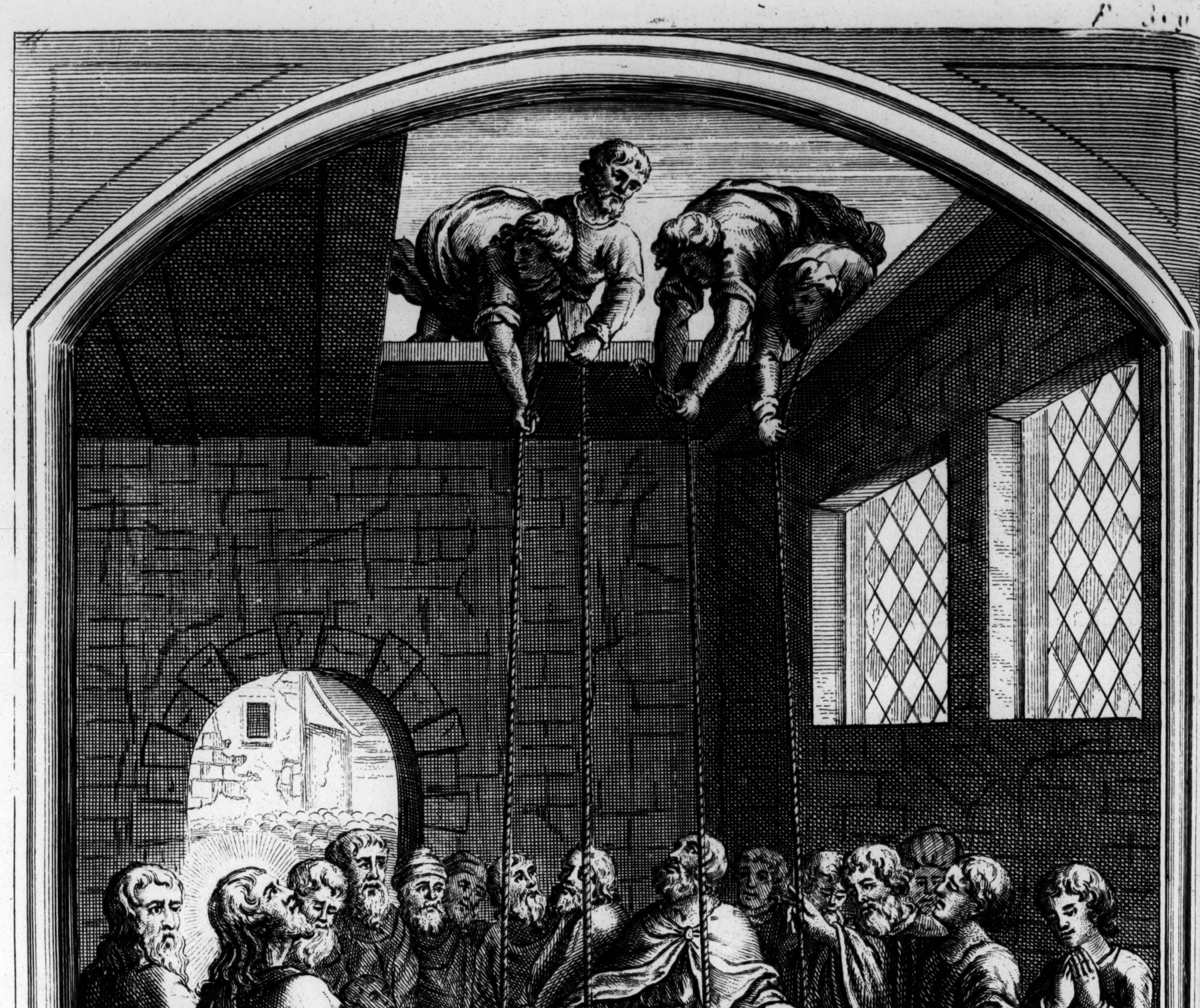


The Paralytic let down thro, ye Roof of a House

Mark II. v.

33 And all the city was gathered together at the door.

34 And he healed many that were ſick of divers diſeaſes, and caſt out many devils, and ſuffered not the devils to ſpeak, becauſe they knew him.

35 And in the morning riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they ſaid unto him, All men ſeek for thee.

38 And he ſaid unto them, Let us go into the next towns, that I may preach there alſo: for therefore came I forth.

39 And he preached in their ſynagogues throughout all Galilee, and caſt out devils.

40 And there came a leper to him, beſeeching him, and kneeling down to him, and ſaying unto him, If thou wilt, thou canſt make me clean.

41 And Jeſus moved with compaſſion, put forth *his* hand, and touched him, and ſaith unto him, I will, be thou clean.

42 And as ſoon as he had ſpoken, immediately the leproſy departed from him, and he was cleanſed.

43 And he ſtraitly charged him, and forthwith ſent him away;

44 And ſaith unto him, See thou ſay nothing to any man: but go thy way, ſhew thy ſelf to the prieſt, and offer for thy cleanſing thoſe things which Moſes commanded for a teſtimony unto them:

45 But he went out, and began to publiſh *it* much, and to blaze abroad the matter, inſomuch that Jeſus could no more openly enter into the city, but was without in deſert places: and they came to him from every quarter.

Ver. 1. *The beginning of the Goſpel of Jeſus Chriſt,* &c.] Agreeable to that ſaying of our Saviour, "the law and the Prophets were until John, from thence the kingdom of God, *i. e.* the Goſpel of Jeſus Chriſt, is preached," Luke xvi. 16. Therefore Mark fixes the beginning of this Goſpel, properly at the time of John's preaching repentance, as the preparation to receive it, and faith in the Meſſiah, the ſubject thereof.

——— *The Goſpel of Chriſt Jeſus, the Son of God.*] Who was in the boſom of the Father, John i. 18. and came down from Heaven, John iii. 13. to reveal his Father's will unto us: Wherefore Mark takes notice of this his quality, to inſpire us the more with worthier thoughts of the Goſpel, as being the revelation of the Father's will, and of the author, as being ſo intimate with, and ſo nearly related to the Father.

Ver. 3. *Prepare ye the way of the Lord,* &c.] See this Scripture to verſe 34, in the notes upon Matt. iii. 3, *&c.* and iv. alſo in Luke iii. 16. and iv.

Ver. 34.— *He healed many that were ſick, and caſt out devils.*] This Scripture ought to be remarked in oppoſition to and conviction of thoſe, who pretend to allegorize the literal account of Demoniacks in Scripture; for here it is plain, that the Devils caſt out were not diſeaſes; as alſo may be made appear from chap. iii. 11, 15. v. 12. vi. 13.

CHAP. II.

1 *Chriſt healeth one ſick of the palſy,* 14 *calleth Matthew from the receit of cuſtom,* 15 *eateth with publicans and ſinners,* 18 *excuſeth his diſciples for not faſting,* 23 *and for plucking the ears of corn on the ſabbath-day.*

AND again he entred into Capernaum after *ſome* days, and it was noiſed that he was in the houſe.

2 And ſtraightway many were gathered together, inſomuch that there was no room to receive *them*, no not ſo much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one ſick of the palſy, which was born of four.

4 And when they could not come nigh unto him for the preſs, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the ſick of the palſy lay.

5 When Jeſus ſaw their faith, he ſaid unto the ſick of the palſy, Son, thy ſins be forgiven thee.

6 But there were certain of the ſcribes ſitting there, and reaſoning in their hearts,

7 Why doth this man thus ſpeak blaſphemies? who can forgive ſins but God only?

8 And immediately, when Jeſus perceived in his ſpirit, that they ſo reaſoned within themſelves, he ſaid unto them, why reaſon ye theſe things in your hearts?

9 Whether is it eaſier to ſay to the ſick of the palſy, Thy ſins be forgiven thee: Or to ſay, Ariſe, and take up thy bed and walk?

10 But that ye may know that the Son of man hath power on earth to forgive ſins (he ſaith to the ſick of the palſy)

11 I ſay unto thee, Ariſe, and take up thy bed, and go thy way into thine houſe.

12 And immediately he aroſe, took up the bed, and went forth before them all, inſomuch that they were all amazed, and glorified God, ſaying, We never ſaw it on this faſhion.

13 And he went forth again by the ſeaſide, and all the multitude reſorted unto him, and he taught them.

14 And as he paſſed by, he ſaw Levi *the ſon* of Alpheus ſitting at the receit of cuſtom, and ſaid unto him, Follow me. And he aroſe and followed him.

15 And it came to paſs, that as Jeſus ſat at meat in his houſe, many publicans and ſinners ſat alſo together with Jeſus and his diſciples: for there were many, and they followed him.

16 And when the ſcribes and Phariſees ſaw him eat with publicans and ſinners, they ſaid unto his diſciples, How is it that he eateth and drinketh with publicans and ſinners?

17 When Jeſus heard *it*, he ſaith unto them, They that are whole, have no need of a phyſician, but they that are ſick: I came not to call the righteous, but ſinners to repentance.

18 And the diſciples of John, and of the Phariſees, uſed to faſt; and they come, and ſay unto him, Why do the diſciples of John, and of the Phariſees faſt, but thy diſciples faſt not?

19 And Jeſus ſaid unto them, Can the children of the bride-chamber faſt, while the bridegroom is with them? as long as they have the bridegroom with them they cannot faſt.

20 But the days will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

21 No man alſo ſeweth a piece of new cloth on an old garment: elſe the new piece that filled it up, taketh away from the old, and the rent is made worſe.

22 And no man putteth new wine into old bottles, elſe the new wine doth burſt the bottles; and the wine is ſpilled, and the bottles will be marred: but new wine muſt be put into new bottles.

23 And it came to paſs, that he went through the corn-fields on the ſabbath-day, and his diſciples began, as they went, to pluck the ears of corn.

24 And the Phariſees ſaid unto him, Behold, why do they on the ſabbath-day that which is not lawful?

25 And he ſaid unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the houſe of God in the days of Abiathar the high-prieſt, and did eat the ſhew-bread, which is not lawful to eat, but for the prieſts, and gave alſo to them which were with him?

27 And he ſaid unto them, The ſabbath was made for man, and not man for the ſabbath:

28 Therefore the Son of man is Lord alſo of the ſabbath.

Ver. 4.—*They uncovered the roof where he was.*] Dr. Lightfoot commenting upon this place, ſhews, that there was a door in every roof by which the Jews were accuſtomed to go from the ὑπερῷον, or upper chamber upon the roof, to diſcourſe of the law and other religious things: This being known to the men, who brought the paralitick to be cured, but not being able to force through the crowd into the chamber, went up ſtairs, and not finding the door aforeſaid wide enough for the man's body to go down at, they widened it, by looſening ſome ſtones about it, and by that means let him down.

Ver. 26.——*In the days of Abiathar the high-prieſt.*] Here, ſays Dr. Whitby, we are not to underſtand by the *high-prieſt*, him ſtrictly ſo called, but one who was an eminent man of that order, for this is the import of the original ἐπὶ 'Αβιάθαρ τοῦ ἀρχιερέως.

What more occurs in this chapter that wants explaining, is already done in their parallel places in Matthew, or hereafter on Luke and John.

CHAP. III.

1 *Chriſt healeth the withered hand,* 10 *and many other infirmities:* 11 *rebuketh the unclean ſpirits:* 13 *chooſeth his twelve apoſtles:* 22 *convinceth the blaſphemy of caſting out devils by Beelzebub:* 31 *and ſheweth who are his brother, ſiſter, and mother.*

AND he entred again into the ſynagogue, and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the ſabbath-day, that they might accuſe him.

3 And he ſaith unto the man which had the withered hand, Stand forth.

4 And he ſaith unto them, Is it lawful to do good on the ſabbath-days, or to do evil? to ſave life, or to kill? but they held their peace.

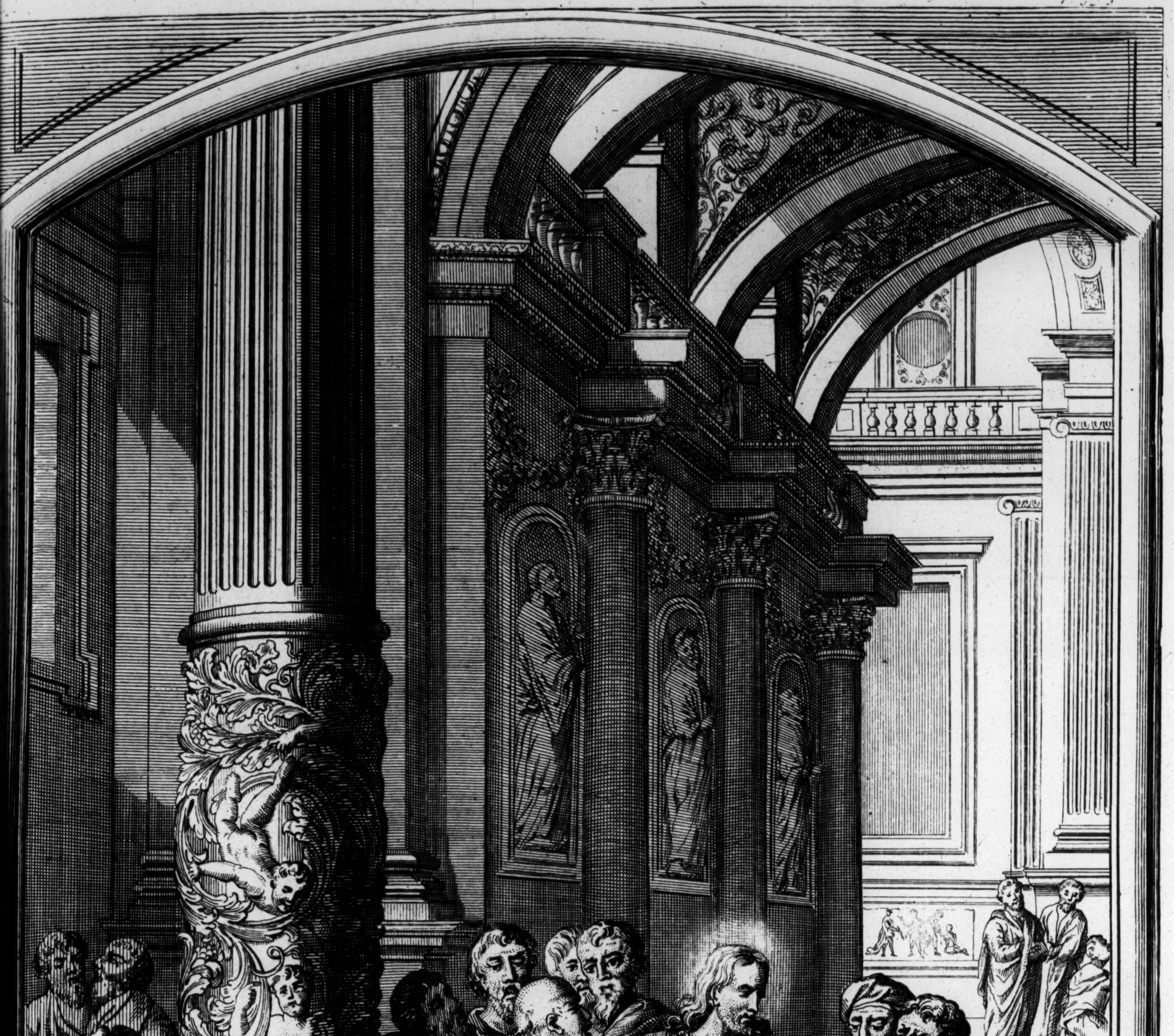
5 And when he had looked round about on them with anger, being grieved for the hardneſs of their hearts, he ſaith unto the man, Stretch forth thine hand. And he ſtretched *it* out: and his hand was reſtored whole as the other.

6 And the Phariſees went forth, and ſtraightway took counſel with the Herodians againſt him, how they might deſtroy him.

7 But Jeſus withdrew himſelf with his diſciples to the ſea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jeruſalem, and from Idumea, and from beyond Jordan, and they went about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And



The Wither'd Hand healed.

Mark c. III. v. 1. to 6.

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9 And he ſpake to his diſciples, that a ſmall ſhip ſhould wait on him, becauſe of the multitude, leſt they ſhould throng him.

10 For he had healed many, inſomuch, that they preſſed upon him, for to touch him, as many as had plagues.

11 And unclean ſpirits, when they ſaw him, fell down before him, and cried, ſaying, Thou art the Son of God.

12 And he ſtraitly charged them, that they ſhould not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they ſhould be with him, and that he might ſend them forth to preach:

15 And to have power to heal ſickneſſes, and to caſt out devils.

16 And Simon he ſirnamed Peter.

17 And James *the ſon* of Zebedee, and John the brother of James (and he ſirnamed them Boanerges, which is, the ſons of thunder)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, *the ſon* of Alpheus, and Thaddeus, and Simon the Canaanite.

19 And Judas Iſcariot, which alſo betrayed him: and they went into an houſe.

20 And the multitude cometh together again, ſo that they could not ſo much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they ſaid, He is beſide himelf.

22 ¶ And the ſcribes which came down from Jeruſalem, ſaid, He hath Beelzebub, and by the prince of the devils caſteth he out devils.

23 And he called them unto him, and ſaid unto them in parables, How can Satan caſt out Satan?

24 And if a kingdom be divided againſt it ſelf, that kingdom cannot ſtand.

25 And if a houſe be divided againſt it ſelf, that houſe cannot ſtand.

26 And if Satan riſe up againſt himſelf, and be divided, he cannot ſtand, but hath an end.

27 No man can enter into a ſtrong mans houſe, and ſpoil his goods, except he will firſt bind the ſtrong man, and then he will ſpoil his houſe.

28 Verily I ſay unto you, All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme:

29 But he that ſhall blaſpheme againſt the holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation:

30 Becauſe they ſaid, He hath an unclean ſpirit.

31 ¶ There came then his brethren and his mother, and ſtanding without, ſent unto him, calling him.

32 And the multitude ſat about him, and they ſaid unto him, Behold, thy mother and thy brethren without ſeek for thee.

33 And he anſwered them, ſaying, Who is my mother, or my brethren?

34 And he looked round about on them which ſat about him, and ſaid, Behold, my mother and my brethren.

35 For whoſoever ſhall do the will of God, the ſame is my brother, and my ſiſter, and mother.

Ver. 5. *And looking upon them with anger.*] Not with a deſire of revenge, for he could neither do nor think any evil, which a revengeful anger ſuppoſes: But our Saviour was angry with the Phariſees for the hardneſs of their hearts, he was inwardly concerned at this with a deſire to do them good, to remove the injury or evil from them; ſee Matt. v. 22.

Ver. 7.——*Withdrew himſelf with his diſciples to the ſea.*] Becauſe the hardned Jews would not repent at his preaching, *&c.* but conſulted how to deſtroy him; ver. 5, 6. And thus he generally did in the like caſes, to give place to their wrath, and to ſecure himſelf from their malice; ſee Matt. xii. 15. John viii. 59. Whence we learn not only, that in ſuch caſes it is lawful thus to conſult our ſafety, but that when men are ſo perverſe, we by concealing the truth, do not betray it, but rather do comply with our Lord's command, "not to caſt pearl before ſwine;" Matt. vii. 6.

Ver. 17.—*And he ſirnamed them Boanerges, which is, the ſons of thunder.*] Our Lord, who knew all thoughts, hearts, and all futurity, ſeems to have named theſe two from a foreſight of their zeal and heat of temper; ſee Luke ix. 54. See alſo Dr. Lightfoot and Grotius on this place.

Ver. 21. *And when his friends heard of it, they went out to lay hold on him; for they ſaid, he is beſides himſelf*] Theſe words at firſt ſight in our tranſlation ſeem to advance, that the friends of our Lord were perſuaded, that he acted like a *madman*, or as we ſay, like one *beſides himſelf*; for theſe are ſynonimous terms; and that therefore they went out to ſecure him, leſt he ſhould do ſome harm: but the original will direct you to quite another ſenſe, for ἔλεγον γάρ ὅτι ἐξέστη is properly rendred as it is found in other parts of Scripture, *they ſaid he is faint*, or like to ſwoon; ſee Gen. xlv. 26, 27. Joſh. ii. 11. Iſa. vii. 2. and xxxiii. 3. in all which places the word ἐξέστη is conſtrued *fainty*. Therefore the text ſhould read thus, His friends hearing of the great pains he took in preaching, *&c.* went out to deſire or perſuade him to come home and refreſh himſelf, becauſe they were afraid he ſhould fall into a *deliquium*, or ſwoon, by ſpending his ſpirits: for it is abſurd to ſuppoſe, that Chriſt either in his geſtures, or actions, ſhewed any ſymptoms of a diſtracted mind.

CHAP. IV.

1 *The parable of the ſower,* 14 *and the meaning thereof.* 21 *We muſt communicate the light of our knowledge to others.* 26 *The parable of the ſeed growing ſecretly,* 30 *and of the muſtard-ſeed.* 35 *Chriſt ſtilleth the tempeſt on the ſea.*

AND he began again to teach by the ſea-ſide: and there was gathered unto him a great multitude, ſo that he entred into a ſhip, and ſat in the ſea, and the whole multitude was by the ſea, on the land.

2 And he taught them many things by parables, and ſaid unto them in his doctrine,

3 Hearken, behold, there went out a ſower to ſow:

4 And it came to paſs as he ſowed, ſome fell by the way-ſide, and the fowls of the air came and devoured it up.

5 And ſome fell on ſtony ground, where it had not much earth, and immediately it ſprang up, becauſe it had no depth of earth.

6 But when the ſun was up, it was ſcorched, and becauſe it had no root, it withered away.

7 And ſome fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that ſpring up and increaſed, and brought forth ſome thirty, and ſome ſixty, and ſome an hundred.

9 And he ſaid unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve, asked of him the parable.

11 And he ſaid unto them, Unto you it is given to know the myſtery of the kingdom of God: but unto them that are without, all *theſe* things are done in parables:

12 That ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand; leſt at any time they ſhould be converted, and *their* ſins ſhould be forgiven them.

13 And he ſaid unto them, Know ye not this parable? and how then will you know all parables?

14 ¶ The ſower ſoweth the word.

15 And theſe are they by the way-ſide, where the word is ſown, but when they have heard, Satan cometh immediately, and taketh away the word that was ſown in their hearts.

16 And theſe are they likewiſe which are ſown on ſtony ground, who when they have heard the word, immediately receive it with gladneſs:

17 And have no root in themſelves, and ſo endure but for a time: afterward when affliction or perſecution ariſeth for the words ſake, immediately they are offended.

18 And theſe are they which are ſown among thorns: ſuch as hear the word,

19 And the cares of this world, and the deceitfulneſs of riches, and the luſts of other things entring in, choke the word, and it becometh unfruitful.

20 And theſe are they which are ſown on good ground, ſuch as hear the word, and receive *it*, and bring forth fruit, ſome thirty-fold, ſome ſixty, and ſome an hundred.

21 ¶ And he ſaid unto them, Is a candle brought to be put under a buſhel, or under a bed? and not to be ſet on a candleſtick?

22 For there is nothing hid which ſhall not be manifeſted: neither was any thing kept ſecret, but that it ſhould come abroad.

23 If any man have ears to hear, let him ear.

24 And he ſaid unto them, Take heed what you hear: with what meaſure ye mete, it ſhall be meaſured to you: and unto you that hear ſhall more be given.

25 For he that hath, to him ſhall be given: and he that hath not, from him ſhall be taken even that which he hath.

26 ¶ And he ſaid, So is the kingdom of God, as if a man ſhould caſt ſeed into the ground,

27 And ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of her ſelf, firſt the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the ſickle, becauſe the harveſt is come.

30 ¶ And he ſaid, Whereunto ſhall we liken the kingdom of God? or with what compariſon ſhall we compare it?

31 *It is* like a grain of muſtard-ſeed, which when it is ſown in the earth, is leſs than all the ſeeds that be in the earth.

32 But when it is ſown, it groweth up, and becometh greater than all herbs, and ſhooteth out great branches, ſo that the

fowls of the air may lodge under the ſhadow of it.

33 And with many ſuch parables ſpake he the word unto them, as they were able to hear *it*.

34 But without a parable ſpake he not unto them: and when they were alone, he expounded all things to his diſciples.

35 And the ſame day when the even was come, he ſaith unto them, Let us paſs over unto the other ſide.

36 And when they had ſent away the multitude, they took him even as he was in the ſhip, and there were alſo with him other little ſhips.

37 And there aroſe a great ſtorm of wind, and the waves beat into the ſhip, ſo that it was now full.

38 And he was in the hinder part of the ſhip, aſleep on a pillow: and they awake him, and ſay unto him, Maſter, careſt thou not that we periſh?

39 And he aroſe and rebuked the wind, and ſaid unto the ſea, Peace, be ſtill: and the wind ceaſed, and there was a great calm.

40 And he ſaid unto them, Why are ye ſo fearful? how is it that you have no faith?

41 And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the wind and the ſea obey him?

Ver. 1. *He began to teach by the ſea-ſide.*] See Matt. xiii. 1, &c. and Luke viii. 4.

Ver. 26. *For he that hath, to him ſhall it be given.*] See Matt. xiii. 12. and xxv. 29. and Luke viii. 18. and xix. 26.

Ver. 31.—*A grain of muſtard-ſeed*·] See Matt. xiii. 31. Luke xiii. 18.

Ver. 35.—*And the ſame day when even was come,* &c.] See Matt. viii. 18—23. Luke viii. 22.

Ver. 38.—*Aſleep.*] To try his diſciples and to convince them of his power.

Ver. 41. *And they feared exceedingly.*] Which fear was mixed with wonder, or rather, was the effect of an aſtoniſhed and confounded mind; Luke viii. 25.

CHAP. V.

1 *Chriſt delivering the poſſeſſed of the legion of devils,* 13 *They enter into the ſwine.* 25 *He healeth the woman of the bloody iſſue,* 35 *and raiſeth from death Jairus his daughter.*

AND they came over unto the other ſide of the ſea, into the country of the Gadarenes.

2 And when he was come out of the ſhip, immediately there met him out of the tombs, a man with an unclean ſpirit,

3 Who had *his* dwelling among the tombs, and no man could bind him, no not with chains:

4 Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always night and day, he was in the mountains, and in the tombs, crying, and cutting himſelf with ſtones.

6 But when he ſaw Jeſus afar off, he ran and worſhipped him,

7 And cried with a loud voice, and ſaid, What have I to do with thee, Jeſus, thou Son of the moſt high God? I adjure thee by God, that thou torment me not.

8 (For he ſaid unto him, Come out of the man, thou unclean ſpirit)

9 And he asked him, What *is* thy name? And he anſwered, ſaying, My name *is* Legion: for we are many.

10 And he beſought him much, that he would not ſend them away out of the country.

11 Now there was there nigh unto the mountains a great herd of ſwine feeding.

12 And all the devils beſought him, ſaying, Send us into the ſwine, that we may enter into them.

13 And forthwith Jeſus gave them leave. And the unclean ſpirits went out, and entred into the ſwine, and the herd ran violently down a ſteep place into the ſea (they were about two thouſand) and were choked in the ſea.

14 And they that fed the ſwine fled, and told *it* in the city, and in the country. And they went out to ſee what it was that was done.

15 And they come to Jeſus, and ſee him that was poſſeſſed with the devil, and had the legion, ſitting and clothed, and in his right mind, and they were afraid.

16 And they that ſaw *it*, told them how it befel to him that was poſſeſſed with the devil, and alſo concerning the ſwine.

17 And they began to pray him to depart out of their coaſts.

18 And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him that he might be with him.

19 Howbeit, Jeſus ſuffered him not, but ſaith unto him, Go home to thy friends, and tell them how great things the Lord

hath done for thee, and hath had compaſſion on thee.

20 And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him: and all men did marvel.

21 And when Jeſus was paſſed over again by ſhip unto the other ſide, much people gathered unto him, and he was nigh unto the ſea.

22 And behold, there cometh one of the rulers of the ſynagogue, Jairus by name, and when he ſaw him, he fell at his feet,

23 And beſought him greatly, ſaying, My little daughter lieth at the point of death, *I pray thee* come and lay thy hands on her, that ſhe may be healed, and ſhe ſhall live.

24 And *Jeſus* went with him, and much people followed him, and thronged him.

25 And a certain woman which had an iſſue of blood twelve years,

26 And had ſuffered many things of many phyſicians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe,

27 When ſhe had heard of Jeſus, came in the preſs behind, and touched his garment.

28 For ſhe ſaid, If I may touch but his clothes, I ſhall be whole.

29 And ſtraightway the fountain of her blood was dried up: and ſhe felt in her body that ſhe was healed of that plague.

30 And Jeſus immediately knowing in himſelf that virtue had gone out of him, turned him about in the preſs, and ſaid, Who touched my clothes?

31 And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me?

32 And he looked round about to ſee her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he ſaid unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet ſpake, there came from the ruler of the ſynagogues *houſe, certain* which ſaid, Thy daughter is dead, why troubleſt thou the Maſter any further?

36 As ſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue, Be not afraid, only believe.

37 And he ſuffered no man to follow him, ſave Peter, and James, and John the brother of James.

38 And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he ſaith unto them, Why make ye this ado, and weep? the damſel is not dead, but ſleepeth.

40 And they laughed him to ſcorn: but when he had put them all out, he taketh the father and the mother of the damſel, and them that were with him, and entreth in where the damſel was lying.

41 And he took the damſel by the hand, and ſaid unto her, Talitha cumi, which is, being interpreted, Damſel (I ſay unto thee) ariſe.

42 And ſtraightway the damſel aroſe, and walked; for ſhe was *of the age* of twelve years: and they were aſtoniſhed with a great aſtoniſhment.

43 And he charged them ſtraitly that no man ſhould know it: and commanded that ſomething ſhould be given her to eat.

Ver. 1.——*Gadarenes.*] The ſame country which Matthew calls *Gergeſenes*; Matt. viii. 28.

Ver. 2. *And when he was come out of the ſhip, immediately there met him out of the tombs, a man with an unclean ſpirit.*——Ver. 6. *When he ſaw Jeſus he*——Ver. 7. *Cried with a loud voice, and ſaid, I adjure thee by God, that thou torment me not.*——Ver. 9. *My name is Legion, for we are many.*——Ver. 12. *Send us into the ſwine.*——Ver. 13. *Jeſus gave them leave. And the unclean ſpirits went out and entred into the ſwine, and the herd of about two thouſand, ran violently down a ſteep place into the ſea, and were choked.*] This is the ſubſtance of that great miracle which I promiſed in Matthew, to reſcue from the miſinterpretations of unbelievers. It has been very rudely attacked by the author of thoſe ludicrous diſcourſes on our Saviour's miracles, who, to invalidate its truths, objects (ſee Woolſton's 1ſt Diſc. p. 31.) "That ſuch a diſpoſſeſſion can be no proof of Jeſus's Divine Authority, ſince it is no more than what falſe teachers, workers of iniquity, and even ſome artiſts among the Jews have before done." 2. "That it is not credible, there was any herd of ſwine in that country." 3. "That Jeſus's permiſſion of the Devils to enter into the herd of ſwine to their deſtruction, is inconſiſtent with goodneſs and juſtice."

As to the pretenſions of falſe teachers and workers of iniquity, I believe my readers may find a full and ſatisfactory anſwer in my Diſſertation upon Miracles after the eighth chapter of Matthew; and therefore I ſhall only here obſerve further, that the workers of iniquity referred to by our Saviour, who are ſaid to have caſt out Devils; ſee Matt. vii. 22, 23. are ſuch as are likewiſe ſaid to have done ſo in the name of Jeſus; and conſequently are not to be urged againſt him, as acting by his authority, tho' they were immoral men, and therefore ſo far from being *known*, i. e. *approved* by Chriſt, that they will finally be condemned by him.

As to the practice of *exorciſing* evil ſpirits by the Jews in our Saviour's time, it is indeed ſomewhat dubious; I mean by thoſe Jews, who derived no authority from him, nor acted in his name. For, when our Lord ſays (ſee Matt. xii. 2. and Luke xi. 19.) "By whom do your ſons, or children, caſt them out? Therefore they ſhall be your judges:" The ſons, or children here ſpoken of, according to Auſtin and other Fathers, may refer to thoſe, their ſons, who had followed him and become his diſciples, and particularly to the *Seventy*, who received a commiſſion from Jeſus to caſt out Devils; from whom the ſceptical Jews might every where receive that ſatisfaction, which they refuſed to receive from himſelf; as not only caſting out Devils himſelf, but transferring that power to others, even to ſuch as they knew were their own ſons and children: As likewiſe he might refer them to that perſon (as poſſibly to others that might do the ſame) who caſt out Devils in the name of Jeſus, though he did not follow nor attend on Jeſus; ſee Luke ix. 49. Which ſolution of the caſe receives ſome confirmation from the accounts given by the ſeveral Evangeliſts, of the extreme ſurprize and wonder of the Jews, that were eye-witneſſes of the ſeveral diſpoſſeſſions of evil ſpirits by our Lord, which aſtoniſhment of them, is not capable of any natural explication, on ſuppoſition that the diſpoſſeſſion of Devils was an *uſual* practice among the Jews in our Saviour's time, independently of his authority. So Matthew remarks, that "when a Devil was caſt out, the dumb ſpake; and the multitudes *marvelled*, ſaying, it was *never* ſo ſeen in Iſrael;" Matt. ix. 33. And again the ſame Evangeliſt records, that Jeſus "having healed one that was poſſeſſed with a Devil, blind, and dumb, all the people were *amazed*, and ſaid, is not this *the ſon of David?*" Matt. xii. 23. And Mark takes particular notice, That "when Jeſus had caſt an unclean ſpirit out of one, who acknowledged him to be the holy One of God, they [the ſpectators] were all *amazed*, inſomuch that they queſtioned among themſelves, ſaying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean ſpirits, and they do obey him;" ch. i. 27, 28. The very ſame account of the great amazement of the Jews is likewiſe given by the Evangeliſt Luke (in ch. iv. 36. ix. 43. x. 17.) on ſeveral like occaſions; and he adds, that the ſeventy diſciples returned with joy, ſaying, Lord, even the Devils are ſubject unto us *through thy name.* John, indeed, mentions no diſpoſſeſſions of evil ſpirits by Jeſus, they having been ſo minutely recorded by the three other Evangeliſts, to whom his Goſpel is chiefly a ſupplement of things omitted by them. Now,

From theſe authorities of the Goſpels, it ought to be obſerved, that when it was acknowledged by the Jews, "that it was *never* ſo ſeen [before] in Iſrael;" that this ſubjection of Devils was a *new* doctrine; "that this authority of Jeſus in commanding effectually the unclean ſpirits, was an unknown thing in Judea;" and again, "that whole multitudes were ſo *aſtoniſhed*, as to confeſs it te be a diſtinguiſhing character of the Meſſiah, and to be convinced by it (among other reaſons) that Jeſus was the Meſſiah; it is not eaſy for any one that pays a due veneration to the Divine Authority of the Goſpels, to perſuade himſelf that the *caſting out of Devils* was *before* our Saviour cuſtomary among the Jews, or was *then* practiſed by any of their *artiſts*, as the foreſaid prophane author ſtiles them. It is alſo clear, that not merely the people conſidered our Lord's diſpoſſeſſion of Devils as a *new* thing, but the very ſubtle and malicious Phariſees are not found to derogate from thoſe facts, as if they were things uſually practiſed among them, and that conſequently could not give Jeſus any peculiar authority. But the *newneſs* of this miraculous power being known to all the Jews, they had no other way to evade the force of the argument in favour of Jeſus, drawn from his authoritative diſpoſſeſſion of evil ſpirits, than vainly to pretend, "that he caſt out Devils by Beelzebub the prince of the Devils." The blaſphemous abſurdity of which ſuppoſition was unanſwerably expoſed by our Lord, as neceſſarily inferring that Beelzebub would engage in a confederacy againſt himſelf, and oppoſe the moſt important intereſts of his own kingdom of darkneſs; ſee Matt. ix. 34. xii. 24. But,

Though it ſhould be allowed that ſome diſpoſſeſſions of evil ſpirits were wrought by the Jews *before* our Lord exerted that power among them; yet it can't be thence reaſonably concluded, "that the diſpoſſeſſions wrought by Jeſus could be no proof of his Divine Authority." For, thoſe diſpoſſeſſions that are ſuppoſed to have been performed by the Jews, *before* thoſe that were done by our Lord, were not performed by ſuch as Mr. Woolſton diſtinguiſhes by the title of ſome artiſts among the Jews; as if they were owing to ſome ſkill in magick: But if they were wrought at all by the Jews, they were done by the religious invocation of the God of Abraham, Iſaac and Jacob. And it is only of ſuch invocations of the true God, that Juſtin, in his Dialogue againſt Trypho the Jew, and Irenæus (lib. 2. c. 5.) ſpeak on this occaſion. For as for Joſephus's account of their exorciſms (ſee Matt. xii. 24, &c.) as derived from Solomon, it is too full of ludicrous ceremonies to be regarded. But as Juſtin Martyr very dubiouſly ſpeaks on this head, with an "*if* any of you (Jews) do exorciſe Devils in the name of the God of Abraham, and the God of Iſaac, and the God of Jacob, *perhaps* they will obey you;" ſo if the fact though rarely wrought, were granted to be true, and that in order to keep up ſome ſenſe of the government of the inviſible, as well as viſible world by the Supreme God; yet the conſequence would not be, as pretended by ſcoffers, "that the diſpoſſeſſions of evil ſpirits by our Saviour were no proof of his Divine Authority. Again, the Jewiſh exorciſms, if real facts, were rather confirmations, and proofs *a fortiori*, of our Saviour's authority as derived from God. For, if ſuch diſpoſſeſſions were really made among the Jews by the invocation of the name of the true and living God, they were likewiſe very conſiſtently made by Jeſus, who confeſſed that his power in performing theſe diſpoſſeſſions, and other miraculous works, was *originally* derived from God his Father: And, therefore, ſince *his Father and he are one*, all his miraculous works were founded on Divine Authority. To which truth we are farther prompted, when we recollect, that the diſpoſſeſſions of evil ſpirits performed by our Lord, were not only the immediate effects of one commanding word, by which he extorted the plaineſt acknowledgments of his divinity from all manner of evil ſpirits, not only thoſe of the inferior, but of the ſuperior kind, that were diſpoſſeſſed by him with greater efficacy, and in greater numbers than was ever known before; but he likewiſe communicated the ſame power to others of caſting out Devils in his *own name*, and thereby evinced that he was that Meſſiah whom he profeſſed himſelf to be. For, ſuch diſpoſſeſſions were not only made by himſelf perſonally, but by others *in his name*, as they are ſuppoſed to have been *before* performed in the name of the true God. And conſequently the pretenſions of Jeſus to the Meſſiah-ſhip and Divine Authority, were not only otherwiſe well ſupported, but received ſome ſort of confirmation from the ſaid ſuppoſition. And indeed,

Even upon this laſt ſuppoſition, it is moſt evident, that our Lord did not caſt out Devils by Beelzebub the prince of the Devils, as the Phariſees ſuggeſted, when they granted that he did actually caſt out Devils. For, beſides that our Lord expoſed with great advantage the forementioned abſurdity of ſuppoſing the prince of the Devils to divide and deſtroy his own kingdom, he farther ſhewed the weakneſs of that calumny, by appealing to the Jews themſelves:" "If I by Beelzebub, ſays he, caſt out Devils, by whom do your children caſt them out? Therefore they ſhall be your judges;" Matt. xii. 27. *i. e.* uſe the ſame equity in my caſe as ye do in that of your own ſons, [here ſuppoſed different from thoſe that were our Lord's diſciples, and were as ſuch ſpoken of before on the other ſuppoſition] who are ſaid to exorciſe Devils in the name of the God of Abraham, Iſaac and Jacob, and whom therefore you do not believe to act by the power of Beelzebub. You ought therefore to believe that I alſo act by the power of the true God, and not in confederacy with evil ſpirits, or with their prince, whoſe kingdom is directly oppoſite to that of God. The kingdom of God therefore, and not that of Beelzebub, is erected by me among you: And the finger of God is ſignally diſplayed, not only by my doctrines, as inconſiſtent with the intereſts of Beelzebub, but by my diſpoſſeſſions of all manner of evil ſpirits in the name and by the authority of the living and true God. This is the kingdom of the Meſſiah, which I am now introducing, which was foretold by Daniel, and the other ancient Prophets; and is founded on the ruins of the kingdom of Beelzebub, whoſe works I came to deſtroy. ——— So that upon either ſuppoſition, whether the Jews did, or did not exorciſe evil ſpirits effectually *before* our Saviour exerted that power, his Divine Authority is equally vindicated and proved. Now,

2. As to the objection, "that it is not credible, there was any herd of ſwine in that country." I anſwer; It is true, that the uſe of ſwine was expreſly forbid to the Hebrews by their law, Levit. xi. 7. Deut. xiv. 8. From whence they conceived ſuch a deteſtation of this animal, that they would not ſo much as pronounce its name; but inſtead of it, ſaid, *that beaſt, that thing*, much leſs can it be ſuppoſed, that they kept ſwine. Yet don't think that therefore this account of an herd of ſwine kept in the country of *Gadara*, or of the Gadarenes, is a fiction or incredible; for it is very creditable, that ſwine were both *kept* and *eat* in the country of Gadara, which was part of the Decapolis, or the region of ten cities of Greeks intermixed with the Jews; it was the metropolis of Perea in Cœleſyria, and moreover, it was not a Jewiſh, but a Greek city; ſee Reland. Paleſt. part 2. So that conſequently both that place, and the adjacent country round about it may fairly be allowed to abound with ſwine. See this more largely proved from Strabo and Joſephus, by that learned and judicious critick Caſaubon, in his Exercit. 13. in Baron. Annal. p. 301. edit. Lond. 1614.

3. As to the latter part of the charge, "That ſuch a permiſſion of the Devils to enter into the herd of ſwine, to their deſtruction, is inconſiſtent with goodneſs and juſtice." It is anſwered, That as the miracles of our Lord, in general, were very uſeful and beneficial to mankind, ſo, it is certain, three inſtances occur out of about thirty different ſorts of them, that were, no doubt, for peculiar reaſons of Divine Providence, of the punitive and vindictive kind; *viz.* "That of driving the ſellers and buyers out of the temple, tho' without any injury done to their goods." "That of curſing the barren fig-tree, which ſhall be vindicated in its proper place; and "this miraculous *permiſſion* now under our immediate conſideration." But to reduce the argument into a narrow compaſs. They were either Jews or Gentiles, that were proprietors of theſe ſwine that ran into the ſea, and were drowned, in conſequence of the permiſſion given to the evil ſpirits to enter into them. Then, if the ſwine belonged to the Jews that were intermixed with the Greeks or Grecian Gentiles, thoſe Jews were juſtly puniſhed, for their ſordid covetouſneſs, that prevailed ſo far as to induce them to break their own laws and conſtitutions: But ſuppoſing that theſe ſwine were the property of ſome apoſtate Jews, with whom, as Grotius informs us, the country of Gadara abounded, it muſt be granted, that they were moſt juſtly puniſhed for their apoſtacy. On the contrary, ſuppoſe that theſe ſwine belonged to ſome of the Gentiles, it will be reaſonable to believe, that they were guilty of ſome great and enormous ſin, which brought this loſs to them: Neither is that an improbable conjecture, which ſuppoſeth this affliction to be ſent to cure them, by an argument peculiarly adapted to them, of their idolatrous worſhip of *Dæmons*; over whom Jeſus ſo clearly demonſtrated his ſuperiority, both in caſting out of *one* man a whole *legion* of them, and likewiſe by their frank acknowledgment that they abſolutely depended on his Divine Permiſſion. So that this very *permiſſion* ſeems, in the intention of it, to have been *uſeful* and *beneficial* for the end of the work, tho' it was of the terrifying and punitive kind. For, our Saviour hereby not only ſhewed the implacable hatred of thoſe *Dæmons* or evil ſpirits, whom they worſhipped, to mankind; but likewiſe his own inexpreſſible love to all men, by ſubduing the power, and reſtraining the malice of their inviſible enemies, and to themſelves in particular, by caſting out of *one* of their Dæmoniacks ſuch a *multitude* of Devils, and obliging them to leave their miſerable country. And if the people of that country were not of a temper capable of being gained to the Goſpel by ſo great an act of love and compaſſion, it was not improper to *terrify* thoſe, who deſerved to be puniſhed not only for their former ſins, but for their preſent perverſeneſs and obſtinate infidelity; becauſe it can't be ſuppoſed but that they muſt have frequently heard of the miracles which Jeſus ſo often and openly performed on the other ſide of the Lake of Tiberias, and now were eye-witneſſes to a very great one wrought in the cure of the two wretched Dæmoniacks among themſelves. So that even this *permiſſion* from Jeſus to the evil ſpirits, was amply compenſated by caſting a whole legion of Devils out of *one* perſon, *that is*, by ſuffering about three of them to enter into each *hog*, inſtead of about ſix thouſand of them keeping poſſeſſion of one man. And,

This diſpoſſeſſion of thoſe evil ſpirits, and the permiſſion given them in conſequence thereof, were arguments of great force to ſhew the power of Jeſus, over ſo numerous a legion of them, and thereby to convince the Gadarenes, if they had made a right application of this miracle, of the truth of the Goſpel, and of the madneſs of their own worſhip of ſuch impure ſpirits, as were both caſt out of men at the command of Jeſus, and could not enter even into that hated creature, a ſwine, without his permiſſion. The *goodneſs*, therefore, as well as *juſtice* of our Lord are fully exhibited in the diſpoſſeſſion of ſo many tyrannical ſpirits lodged in one man, *unto whom great things* are truly ſaid *to have been done by God*, Luke viii. 39. and likewiſe by this attempt of Jeſus, the Son of God, to rouze and awaken the thoughtleſs, or rather wicked Gadarenes, to a true ſenſe of his power and doctrine, by a loſs ſo eaſily borne, and which probably was ſhared among ſeveral proprietors of that herd of ſwine; who may be conſidered as a ſort of contributors to the ſacrifice of them, and devoted to the deliverance of their country from evil ſpirits. To which, let it be obſerved, how *few* the vindictive inſtances of Jeſus's miraculous power, are compared with the *many* terrible ones of the meek legiſlator Moſes, and the other ancient Prophets performed upon multitudes of *men*, and not upon mere *ſwine*, or an inſenſible *fig-tree*. Let it be remembred, that Jeſus was not only acknowledged by the Jewiſh multitudes to be a great *Prophet*, and conſequently to be admitted upon a level in power with other former Prophets of their nation; but was alſo confeſſed by the very Devils, which he caſt out of men to be *the Son of God moſt High*, Mark v. 7. Luke viii. 28. and likewiſe was, and is believed by all true Chriſtians, to be the Sovereign Proprietor of all the works of the creation, and who, therefore, can transfer right without any imputation of injury, and who probably puniſhed the Gadarenes for their abominable ſin and idolatry, with much leſs ſeverity than their iniquities deſerved, with a view at the ſame time to promote their converſion and eternal welfare. See Biſhop Smallbrooke's Vindication, &c. Vol. 1. page 190, &c.

Ver. 21. *And when Jeſus was paſſed over again by ſhip*, &c.] From Gadara, ſee Matt. ix. 1. and Luke viii. 40.

Ver. 22. *And behold, there cometh one of the rulers of the ſynagogue, Jairus by name.*] He was among the Jews ſtiled the ruler of the ſynagogue, who had the care of the ſynagogue, not much differing from our Churchwarden, or overſeer of the poor, &c.

Ver. 23. — *My little daughter lieth at the point of death.*] This is a very different account from what is given by the father, of his daughter's caſe in Matthew, for there it is ſaid, *my daughter is even now dead.* This diſagreement of the evangelical account in this matter, has been attempted in various ſhapes to be reconciled, but, I think, with little ſucceſs, except that diſtinction which muſt neceſſarily be made between the time that Jairus came to Jeſus, to petition him for the cure of his daughter, and is here, and again by Luke viii. 48. particularly taken notice of firſt; and the time when the ſervants of the ruler came to him, yet preſſing Jeſus to go to his houſe, and told him, that his daughter was *now dead*; as it follows, at ver. 35. So that Matthew only gives us the latter part of this account, and therefore the Evangeliſts are in no wiſe to be accuſed of a contradiction in terms. I will give you the opinion of the learned Maldonate.

I am perſuaded, that the ruler of the ſynagogue did not at the ſame time ſpeak thoſe words which Matthew hath recorded together, as ſaid at one time, "My daughter is even now dead, but come and lay thy hand upon her, and ſhe ſhall live," Matt. ix. 18. but theſe words, *come, and lay thy hand upon her*, were ſpoken *before* he knew of her death; and having heard of her death, it is more probable, that he either asked, or intended ſo to do, that Jeſus would not trouble himſelf to go along with him, his daughter being dead; ſee below, ver. 35. and

Luke viii. 49. which alſo may be collected from the comfortable words of Jeſus at the time that the news of her death arrived; for then ſaid Chriſt to the Father, *Be not afraid, only believe*, Mark v. 36. *and ſhe ſhall be made whole*, Luke viii. 50. which intimates, that the Father was now ready to lay aſide all expectations of relief from Chriſt, ſhe being now dead; it is not credible that a Jew, and he a ruler of the ſynagogue, and, may be a Sadducee, could be ſo credulous and believing that Chriſt, was able to raiſe his daughter from the dead, though it is highly probable, that the many cures which he had heard, and perchance ſeen done upon his neighbours by Jeſus, convinced him, that he could cure all diſeaſes, and raiſe up his diſeaſed daughter from her ſick-bed.

Ver. 25. *And a certain woman which had an iſſue of blood twelve years*, &c.] This miraculous cure of the woman, which had an iſſue of blood twelve years, has ſuffered the ſame fate with that of the cure of the Demoniack, out of which Jeſus caſt a legion of Devils. And I hope to reſcue it from the miſinterpretation of thoſe ſcoffers, who are ſo daring to fly in the face of the Deity, by denying his works. Therefore,

I ſhall premiſe, and deſire my readers, when they meet with any cure performed miraculouſly by Jeſus, that they will diſtinguiſh between thoſe that are *naturally curable*, and thoſe that are *naturally incurable*; for though ſome diſeaſes cured by Jeſus were naturally *curable*, yet his cure thereof was miraculous, becauſe performed in ſuch a *manner*, as could not be performed by any *human art*. Among thoſe that were naturally *incurable*, we reckon the reſtoration of the *withered hand*, and giving ſight to one *born blind*: and among thoſe which were ſuppoſed to be naturally *curable*, are thoſe inſtantaneous and ſudden cures of ſome diſtempers, as they were the *immediate* effects of a mere word ſpoken by him with regard to the ſick, either preſent or abſent, or of the ſlighteſt touch of his hand or garment. Now,

This diſtribution comprehends all the miraculous cures by our Lord; and thoſe of each ſort are equally miraculous. For, though ſome celebrated and pious Phyſicians, as *Ader*, *Mercurialis* and *Bartholine*, &c. give it as their opinion, that all the bodily diſeaſes cured by our Lord, were really incurable by art, notwithſtanding the reſpect that is juſtly due to their judgment in phyſick, I don't apprehend, that the exigency of the caſe in diſpute requires ſo unlimited an aſſertion. It is certain, indeed, in general, that moſt of the diſeaſes cured by our Lord, were incurable in their own nature by art. But to avoid a vain diſpute about curable and incurable diſeaſes, and the juſt limits of them, tho' it ſhould be ſuppoſed, that ſome few of the numerous diſeaſes performed by our Lord, might poſſibly in their own nature, have been curable by a long courſe of proper remedies, and a ſlow and gradual proceſs in the practice of phyſick, agreeably to the peculiar ſymptoms of the reſpective diſeaſes; yet ſuch a ſuppoſition does by no means derogate from the miraculous cures of thoſe very diſeaſes by Jeſus, as the *manner* of their cures, was both immediate and laſting, without any proper means uſed, or any regard had to the *criſis* of thoſe diſtempers. So that, tho' in thoſe caſes, the cure of a curable diſeaſe was not ſupernatural as to the *ſubject-matter*, it was nevertheleſs moſt evidently ſo, as to the *manner* of the cure, and as attended with an immediate effect. Therefore ſuch as blame the account of theſe miraculous cures by the Evangeliſts as inaccurate, ſhould remember that the Evangeliſts write accurately as hiſtorians, and that it is unreaſonable to expect that they ſhould deſcribe, with the accuracy of profeſſed phyſicians or ſurgeons, the nature and ſymptoms of the ſeveral diſeaſes they have recorded to have been cured by Jeſus. Yet let me tell them, that their narrations of Chriſt's miraculous cures are ſo delivered, as to be ſufficient to convince all rational and unprejudiced perſons, that his cures of all thoſe diſeaſes were ſupernatural, either as to the *ſubject-matter*, or the *manner* of them. Conſequently,

In regard to the miraculous cure in the text, as to the nature of this woman's diſeaſe, it is agreed on by the Evangeliſts, who have thought proper to mention it, that it was *an iſſue of blood* which ſhe had laboured under for the ſpace of twelve years, Matt. ix. 20. and in procuring relief therefrom, "ſhe had ſuffered many things of many phyſicians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe;" Mark v. 26. Luke himſelf, a phyſician, uſes theſe memorable words on this occaſion, "She had ſpent all her living upon phyſicians, *neither could ſhe be healed of any*," Luke viii. 43. Whatever therefore was the *nature* of this diſeaſe, it is moſt clear from the account given of it by Mark and Luke, that it was ſo very inveterate and obſtinate, as to be *incurable* by the ſenative art of phyſick, ſome harſh and uncommon courſes of which ſeem to have been practiſed on her from what is ſaid, that "ſhe *ſuffered* many things of many phyſicians," and that alſo at ſo great an expence, that whatever her circumſtances were, (which ſeem to have been conſiderable from her having conſulted *many Phyſicians*, at leaſt it would have been ſo at this time in our nation) ſhe was reduced thereby to poverty. Whence we may evidently conclude, that her diſtemper was a chronical and confirm'd diſeaſe. But whereas this account of the diſeaſe merely from the Evangeliſts may be objected againſt as partial, I ſhall produce the ſentiments of ſome eminent phyſicians concerning the nature of this diſeaſe, who muſt be allowed competent judges of matters of this kind.

It is indeed confeſſed, that the original words uſed by the Evangeliſts on this occaſion, for the *hemorrhage*, or *iſſue of blood*, are too general to aſcertain to us the particular diſeaſe ſhe ſo long laboured under, and to determine critically what part of her was chiefly affected. Yet, though this nicety was either thought unneceſſary, or perhaps was owing to the modeſty of the Evangelical Penmen, it is moſt probable, and generally accepted, that this diſeaſe was of the *menſtruous* kind, and was an immoderate and very frequent diſcharge of blood from the hyſterical veſſels, according to the great *Bartholine*, who expreſſes himſelf in theſe terms, "There was a continual flux of blood from the hyſterical parts, and nature being by length of time accuſtomed to a diſcharge that way, and the woman's ſtrength and vigour being daily impared and broke, the diſtemper became incurable." He alſo cites *Mercurialis* to the ſame effect. See Bartholine *de morbis biblicis*. And yet I can't avoid tranſcribing the opinion of the famous and learned phyſician *Ader*. "It is, ſays he, as certain that the recovery of the health of the woman, who put her faith in Chriſt, was to be deemed *incurable*, as that the hiſtory of her is true. — All circumſtances concur ſufficiently to excuſe both the art of phyſick, and the profeſſors thereof, though they gave her up as *incurable*; — for ſhe laboured under that troubleſome and odious diſeaſe, called the hyſterical iſſue of blood — which increaſes and grows worſe by remedies, till at laſt no hopes can be expected from their application." See Ader *de morbis evangel.* apud Critic. Sacr. p. 3685. tom. 9. *London*. To whom let us add, that honour to the faculty, and the Engliſh nation. Dr. *Friend*, who in his hiſtory of Phyſick (Part I. page 222, *&c.*) obſerves, that "Luke is more particular in reciting all the miracles of our Saviour in relation to *healing*, than the other Evangeliſts are. —— The reading the Greek authors, while he ſtudied phyſick, ſays he, made his language without diſpute, more exact. —— In ſetting down the cure of the woman, who laboured under an iſſue of blood, his language is both more ſimple and more correct, as well as more phyſical. —— Tho' he mentions the particulars mentioned by Mark, yet he gives them quite another turn, and ſoftens the paſſage very much in regard to his faculty, and inſtead of relating how much ſhe *ſuffered* by the ſeveral Phyſicians, or how ſhe grew *worſe* upon her remedies, he ſays only, that *her diſtemper was above the reach of any of them to remove it*, for that is the import of the original οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι. And thus I have ſhewn from undoubted authority, that the Evangelical account of this diſtemper, is ſufficient to convince any unprejudiced perſon, that it is *accurate*, and proves the cure thereof to be *miraculous*, even in reſpect of the *ſubject-matter*. However, to proceed and obviate all objections,

It is objected, that this iſſue of blood was cured by the power of the woman's imagination; which is nothing elſe but the old Plea of *Pompanatious*, the Atheiſt, revived and publiſhed, though with leſs decency, by *Woolſton*. But this is a vain and uſeleſs refuge of them both. For how can mere *fancy* be ſuppoſed to change the fixed nature of things? If this were poſſible, it might be reaſonably expected, that this woman muſt have received great benefit from ſome or other of thoſe many phyſicians ſhe had conſulted; ſince it is not probable that ſhe would have ſpent *all* her living upon them, and ſuffered many things, or gone through ſevere courſes of phyſick, as preſcribed by them, if ſhe had not formed a very good opinion, at leaſt, of *ſome* of them, and *fancied* with a ſtrong perſuaſion, that ſhe might have recovered her health by their advice. This is Reaſon; and let us now examine in fact what ſhare *imagination* can have in any cure whatever: And it will be found, that all the work of *fancy* towards the performing a bodily cure, is to entertain a good opinion of our phyſician, of his skill in phyſick, and fidelity in preſcription, and poſſibly of his friendſhip too, and thence to be pleaſed with great hopes of the ſucceſs of his endeavours and preſcriptions. But, though this opinion ſhould be allowed in the outmoſt extent or latitude of a patient's affections, it is utterly incredible that the beſt opinion or moſt ſanguine hopes could be powerful enough to remove a *chronical* diſtemper, ſo habitually rooted in nature for twelve years together, as to have *in vain* exhauſted the *whole* art of phiſick, and baffled the attempts of *all* phyſicians. Yet,

Let it be carefully remarked, that this woman was cured by *faith*. This was always neceſſary in the patient cured by Jeſus, inſomuch that Matthew records, how "he did not many miracles there, [at Nazareth,] becauſe of their *unbelief*, Matt. xiii. 58. See alſo Mark vi. 5, 6. But this act of *faith* was not a mere *fancy*; it was a real perſuaſion that Jeſus was a true Prophet, and the true *Meſſiah*, whom they expected to heal all their infirmities; and they that had not this *faith* in them, might fancy for ever, and yet would want that peculiar condition, which qualified them for their reſpective cures, and thereby could not be proper objects of his mercy. *Faith* therefore, is not to be confounded with *imagination* or *fancy*; for the former is a rational aſcent to the Meſſiah-ſhip of Jeſus, which he aſſerted and proved by his works and doctrine, and the latter is nothing but an extraordinary opinion ſuppoſed to be formed of him, or of any other perſon, though without any juſt foundation. So that

The woman that was cured, as having the qualification of *faith* required by Jeſus, was healed by his power cooperating with her performance of that very condition; and therefore not againſt Jeſus's will and knowledge; for, ſuch a *faith* was agreeable to his declared *Will*; and his enquiry about the perſon that had touched him, was not a token of ignorance, but only in order to demonſtrate openly to the people, by the confeſſion of the woman herſelf, the cure, which was ſo ſecretly performed upon her. And indeed, Jeſus ſhewed a Divine Knowledge, by diſtinguiſhing the effect of the *ſanative* touch, from the numerous ordinary touches of the crowd that preſſed him about. And that there could be no artifice uſed, appears very clearly from the woman's accidentally *hearing* of Jeſus as he was occaſionally travelling towards *Jairus's* houſe; and likewiſe from the cure's being wrought upon her in conſequence of her *coming behind him*, and ſecretly *touching*, not his perſon, but only the *hem of his garment*. Moreover, it was impracticable to uſe any artifice in this caſe, ſince, as has been ſhewn, the mere imagination of a *ſanative* virtue in Jeſus, without a real exertion of ſuch a virtue, was incapable of actually healing her, and in this aſſertion I am ſupported by the concurring teſtimonies of thoſe eminent phyſicians, Dr. *Harle*, *Bartholine* and *Fienus*: For Dr. Harle writes thus on this very miracle, "What *ſanative virtue* this was that reſided in the *body* of the holy Jeſus, and how exerted, and when it was; how he perceived it, or how he was affected by it, is more than we know, becauſe not revealed; but here could be no manner of *colluſion*. She came *behind* him, and *touched* him, ſo that none of the company could perceive it, but all were ready to excuſe the fact, from the crowding of the people, as if it had been accidental, or forced; but that could not eſcape *omniſcience*," &c. ſee his Eſſay, p. 22. And as to the force of imagination, Bartholine anſwers in a parallel caſe of the *incurable* confirm'd *palſy*; Matt. viii. 6—13. Where, after he has made all fair allowances to the ſtrength of imagination, he ſays, "the nature of *faith*, or truſt [in Jeſus] of the centurion [who petitioned for the cure of his ſervant] is altogether unlike, and bears no proportion to that of imagination, becauſe, the remedy uſed is ſo very ſtupendous. No truſt or confidence whatſoever, either in the phyſician or the phyſick, in deſperate and chronical diſtempers, can avail to ſuch a degree as to reſtore that vigorous warmth [of the nerves] that is extinct, *&c.* Again *Fienus*, an eminent phyſician of the laſt century, who wrote an entire treatiſe of the ſtrength of imagination, ſupports with ſeveral reaſons, "that the fanſy or imagination, cannot, of itſelf, cure any diſeaſes, not "even ſuch as are more plain and ſimple, ſuch as the *hectick*, or *dropſy*." See Fienus *de viribus imaginationis*, p. 194, 195. L. Bat. 1635. Therefore,

It remains evident upon the whole, that the Evangeliſts have ſufficiently deſcribed the *nature* of this woman's diſeaſe, and the *manner* of its cure to evince the miraculouſneſs of the recovery of her health.

Ver. 39.—*The damſel is not dead, but ſleepeth.*] i. e. In regard to me and my Divine Power, this damſel, tho' ſhe is dead in your eyes and belief, is like unto one that ſleepeth: For I will raiſe her up to life again with my mere word, as eaſily as one may be awakened from ſleep; ſee ver. 41.

Ver. 41.———*I ſay unto thee.*] He commanded the ſoul of the deceaſed damſel to return into her body; becauſe "he hath the keys of hell and of death;" Rev. i. 18. He killeth and maketh alive; he bringeth down to the grave, and bringeth up;" 1 Sam. ii. 6.

Ver. 43.—*He charged them ſtraitly that no man ſhould know it.*] See the Annotations on Matt. viii. 4.

CHAP. VI.

1 *Chriſt is contemned of his countrymen.* 7 *He giveth the twelve power over unclean ſpirits.* 14 *Divers opinions of Chriſt.* 18 *John Baptiſt is beheaded,* 29 *and buried.* 30 *The Apoſtles return from preaching.* 34 *The miracle of five loaves, and two fiſhes.* 48 *Chriſt walketh on the ſea.* 53 *And healeth all that touch him.*

AND he went out from thence, and came into his own country, and his diſciples follow him.

2 And when the ſabbath-day was come, he began to teach in the ſynagogue: and many hearing *him* were aſtoniſhed, ſaying, From whence hath this man theſe things? and what wiſdom *is* this which is given unto him, that even ſuch mighty works are wrought by his hands?

3 Is not this the carpenter, the ſon of Mary, the brother of James and Joſes, and of Juda and Simon? and are not his ſiſters here with us? and they were offended at him.

4 But Jeſus ſaid unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own houſe.

5 And he could there do no mighty work, ſave that he laid his hands upon a few ſick folk, and healed *them*.

6 And he marvelled becauſe of their unbelief. And he went round about the villages, teaching.

7 ¶ And he calleth unto him the twelve, and began to ſend them forth by two and two, and gave them power *over* unclean ſpirits.

8 And commanded them that they ſhould take nothing for *their* journey, ſave

a ſtaff only: no ſcrip, no bread, no money in *their* purſe:

9 But *be* ſhod with ſandals: and not put on two coats.

10 And he ſaid unto them, In what place ſoever ye enter into an houſe, there abide till ye depart from that place.

11 And whoſoever ſhall not receive you, nor hear you, when ye depart thence, ſhake off the duſt under your feet, for a teſtimony againſt them. Verily I ſay unto you, It ſhall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out and preached that men ſhould repent.

13 And they caſt out many devils, and anointed with oil many that were ſick, and healed *them*.

14 And king Herod heard *of him* (for his name was ſpread abroad) and he ſaid, that John the Baptiſt was riſen from the dead, and therefore mighty works do ſhew forth themſelves in him.

15 Others ſaid, That it is Elias. And others ſaid, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he ſaid, It is John whom I beheaded, he is riſen from the dead.

17 For Herod himſelf had ſent forth and laid hold upon John, and bound him in priſon for Herodias ſake, his brother Philips wife; for he had married her.

18 For John had ſaid unto Herod, It is not lawful for thee to have thy brothers wife.

19 Therefore Herodias had a quarrel againſt him, and would have killed him, but ſhe could not.

20 For Herod feared John, knowing that he was a juſt man, and an holy, and obſerved him, and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth-day made a ſupper to his lords, high captains, and chief eſtates of Galilee:

22 And when the daughter of the ſaid Herodias came in, and danced, and pleaſed Herod, and them that ſat with him, the king ſaid unto the damſel, Aſk of me whatſoever thou wilt, and I will give *it* thee.

23 And he ſware unto her, Whatſoever thou ſhalt aſk of me, I will give *it* thee, unto the half of my kingdom.

24 And ſhe went forth, and ſaid unto her mother, What ſhall I aſk? And ſhe ſaid, The head of John the Baptiſt.

25 And ſhe came in ſtraightway with haſte unto the king, and aſked, ſaying, I will that thou give me by and by in a charger, the head of John the Baptiſt.

26 And the king was exceeding ſorry, *yet* for his oaths ſake, and for their ſakes which ſat with him, he would not reject her.

27 And immediately the king ſent an executioner, and commanded his head to be brought: and he went, and beheaded him in the priſon.

28 And brought his head in a charger, and gave it to the damſel: and the damſel gave it to her mother.

29 And when his diſciples heard *of it*, they came and took up his corps, and laid it in a tomb.

30 And the apoſtles gathered themſelves together unto Jeſus, and told him all things, both what they had done, and what they had taught.

31 And he ſaid unto them, Come ye your ſelves apart into a deſert place, and reſt a while: for there were many coming, and going, and they had no leiſure ſo much as to eat.

32 And they departed into a deſert place by ſhip privately.

33 And the people ſaw them departing, and many knew him, and ran a foot thither out of all cities, and out-went them, and came together unto him.

34 And Jeſus, when he came out, ſaw much people, and was moved with compaſſion toward them, becauſe they were as ſheep not having a ſhepherd: and he began to teach them many things.

35 And when the day was now far ſpent, his diſciples came unto him, and ſaid, This is a deſert place, and now the time *is* far paſſed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themſelves bread: for they have nothing to eat.

37 He anſwered and ſaid unto them, Give ye them to eat. And they ſay unto him, Shall we go and buy two hundred peny-worth of bread, and give them to eat?

38 He ſaith unto them, How many loaves have ye? go and ſee. And when

they knew, they ſay, Five, and two fiſhes.

39 And he commanded them to make all ſit down by companies upon the green graſs.

40 And they ſat down in ranks by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fiſhes, he looked up to heaven, and bleſſed, and brake the loaves, and gave *them* to his diſciples to ſet before them; and the two fiſhes divided he among them all.

42 And they did all eat and were filled.

43 And they took up twelve baskets full of the fragments, and of the fiſhes.

44 And they that did eat of the loaves, were about five thouſand men.

45 And ſtraightway he conſtrained his diſciples to get into the ſhip, and to go to the other ſide before unto Bethſaida, while he ſent away the people.

46 And when he had ſent them away, he departed into a mountain to pray.

47 And when even was come, the ſhip was in the midſt of the ſea, and he alone on the land.

48 And he ſaw them toiling in rowing: (for the wind was contrary to them) and about the fourth watch of the night he cometh unto them, walking upon the ſea, and would have paſſed by them.

49 But when they ſaw him walking upon the ſea, they ſuppoſed it had been a ſpirit, and cried out.

50 (For they all ſaw him, and were troubled) And immediately he talked with them, and ſaith unto them, Be of good cheer, it is I, be not afraid.

51 And he went up unto them into the ſhip, and the wind ceaſed: and they were ſore amazed in themſelves beyond meaſure, and wondred.

52 For they conſidered not *the miracle* of the loaves, for their heart was hardned.

53 And when they had paſſed over, they came into the land of Genneſaret, and drew to the ſhore.

54 And when they were come out of the ſhip, ſtraightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds thoſe that were ſick, where they heard he was.

56 And whitherſoever he entred, into villages, or cities, or country, they laid the ſick in the ſtreets, and beſought him that they might touch, if it were but the border of his garment: and as many as touched him, were made whole.

Ver. 3. *Is not this the carpenter the ſon of Mary*, &c.] Hence it may probably be collected, that Chriſt, while he was in his father Joſeph's houſe, before he came out to be baptized of John, uſed Joſeph's trade of a carpenter. See Matt. xiii. 55.

— *The brother*, &c.] See Matt. xiii. 55.

— *Offended at him.*] See Matt. xiii. 57. and xi. 6.

Ver. 5. *And he could do there no mighty works*, &c.] Not for want of any power in himſelf, but becauſe of the indiſpoſition of the unbelieving people, ver. 6. which diſpoſition of faith, according to God's appointment, is requiſite in him that draweth near unto God to deſire or receive any benefit from his hands; as the ſeed ought to be ſown before we may expect any harveſt, ſee Mark ix. 23. and v. 25. towards the end.

Ver. 7. *And he calleth unto him the twelve, and began to ſend them forth by two and two*, &c.] This account of the Miſſion of the Apoſtles by Chriſt is already explained in Matthew x. 1, &c.

Ver. 13. *And they —— anointed with oil many that were ſick, and healed them.*] This text miſinterpteted has been laid as a foundation of a ſacrament in the church of Rome. But if the inventers of that *extreme unction*, as they call it, had but obſerved, that this act of *anointing with oil* was not commanded by Chriſt, when he gave his commiſſion to, and ſent out his diſciples to preach, teach, and work miracles, as the context preceding informs us, they, if not blinded with an ambitious ſenſe of innovation, muſt acknowledge, that their ſacrament of *extreme unction*, was not hereby inſtituted by Chriſt; but that the *anointing with oil* was merely accidental to the Miſſion of the Apoſtles, they making uſe of ſuch a Jewiſh ceremony to repreſent their own great deſire of doing good, and the efficacy which the Goſpel of Chriſt, they preached, would have over their ſouls, by raiſing them from the lethargy of ſin to a ſtate of ſalvation, or ſpiritual health, which ſhould make them live with God to all eternity. See this at large in James v. 14. where I purpoſe to confute the Papiſt doctrine raiſed from this text.

Ver. 15. *Others ſaid that he is a Prophet, or as one of the Prophets.*] See Matt. xvi. 14. Luke vii. 16. ix. 19. John iv. 19. and ix. 17. and Matt. xiv. 5.

CHAP. VII.

1 *The Phariſees find fault at the diſciples for eating with unwaſhen hands.* 8 *They break the commandment of God, by the traditions of men,* 14 *Meat defileth not the man.* 24 *He healeth the Syrophenician woman's daughter of an unclean ſpirit,* 31 *and one that was deaf, and ſtammered in his ſpeech.*

THEN came together unto him the Phariſees, and certain of the ſcribes, which came from Jeruſalem.

2 And when they ſaw ſome of his diſciples eat bread with defiled (that is to ſay, with unwaſhen) hands, they found fault.

3 For the Phariſees, and all the Jews, except they waſh *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they waſh, they eat not. And many other things there be, which they have received to hold, *as* the waſhing of cups and pots, braſen veſſels, and of tables.

5 Then the Phariſees and ſcribes asked him, Why walk not thy diſciples according to the tradition of the elders, but eat bread with unwaſhen hands?

6 He anſwered and ſaid unto them, Well hath Eſaias propheſied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worſhip me, teaching for doctrines the commandments of men.

8 For laying aſide the commandment of God, ye hold the tradition of men, as the waſhing of pots and cups: and many other ſuch like things ye do.

9 And he ſaid unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moſes ſaid, Honour thy father and thy mother: and, Whoſo curſeth father or mother, let him die the death.

11 But ye ſay, If a man ſhall ſay to his father or mother, *It is* Corban, that is to ſay, a gift, by whatſoever thou mighteſt be profited by me: *he ſhall be free.*

12 And ye ſuffer him no more to do ought for his father or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: and many ſuch like things do ye.

14 ¶ And when he had called all the people unto him, he ſaid unto them, Hearken unto me every one of you, and underſtand.

15 There is nothing from without a man that entring into him can defile him: but the things which come out of him, thoſe are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entred into the houſe from the people, his diſciples asked him concerning the parable.

18 And he ſaith unto them, Are ye ſo without underſtanding alſo? Do ye not perceive, that whatſoever thing from without entreth into the man, it cannot defile him,

19 Becauſe it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he ſaid, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs:

23 All theſe evil things come from within, and defile the man.

24 ¶ And from thence he aroſe and went into the borders of Tyre and Sidon, and entred into an houſe, and would have no man know *it*: but he could not be hid.

25 For a certain woman whoſe young daughter had an unclean ſpirit, heard of him, and came and fell at his feet:

26 (The woman was a Greek, a Syrophenician by nation) and ſhe beſought him that he would caſt forth the devil out of her daughter.

27 But Jeſus ſaid unto her, Let the children firſt be filled: for it is not meet to take the childrens bread, and to caſt *it* unto the dogs.

28 And ſhe anſwered and ſaid unto him, Yes, Lord: yet the dogs under the table eat of the childrens crumbs.

29 And he ſaid unto her, For this ſaying, go thy way, the devil is gone out of thy daughter.

30 And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his ſpeech: and they beſeech him to put his hand upon him.

33 And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue.

34 And looking up to heaven, he ſighed, and ſaith unto him, Ephphatha, that is, Be opened.

35 And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain.

36 And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed *it*,

37 And were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak,

Ver. 1. *Then came together to him the Phariſees, and certain of the ſcribes which came from Jeruſalem.*] See this whole chapter annotated in Matthew xv. 1, &c.

Ver. 33. *He put his fingers into his ears, and he ſpit, and touched his tongue.*] Chriſt often uſes viſible ſigns, to repreſent that divine inviſible virtue which he had in him, and would exert upon a believing ſubject. Thus, becauſe deaf perſons ſeem to have their ears cloſed, he puts his fingers into the man's ears, to intimate, that by his power he would open them; and becauſe the tongue of the deaf ſeems to be tied, or through drought to cleave to the palate, Chriſt touches his tongue, and moiſtens it with ſpittle, to intimate, that he would looſe, and give free motion to his tongue. The Jews were great obſervers of outward ſigns; and therefore Chriſt the more frequently made uſe of them, not as *neceſſary* in themſelves, but through *choice*, to engage the attention of the by-ſtanders the more to what he ſaid and did. Thus alſo we may obſerve, that the Jews at this very time deſired Chriſt to lay his hands upon the man he cured, becauſe they had read in the 2 Book of Kings, ch. v. ver. 11. that the ancient Prophets laid their hands on thoſe they healed.

Ver. 36. *And he charged them that they ſhould tell no man*, &c.] See the annotations on Matt. viii. 4.

CHAP. VIII.

1 *Chriſt feedeth the people miraculouſly:* 10 *refuſeth to give a ſign to the Phariſees:* 14 *admoniſheth his diſciples to beware of the leaven of the Phariſees, and of the leaven of Herod:* 22 *giveth a blind man his ſight:* 27 *acknowledgeth that he is the Chriſt, who ſhould ſuffer and riſe again:* 34 *and exhorteth to patience in perſecution for the profeſſion of the goſpel.*

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them,

2 I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat:

3 And if I ſend them away faſting to their own houſes, they will faint by the way: for divers of them came from far.

4 And his diſciples anſwered him, From whence can a man ſatisfy theſe men with bread here in the wilderneſs?

5 And he asked them how many loaves have ye? and they ſaid, Seven.

6 And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before *them*: and they did ſet *them* before the people.

7 And they had a few ſmall fiſhes: and he bleſſed, and commanded to ſet them alſo before *them*.

8 So they did eat, and were filled: and they took up of the broken meat that was left, ſeven baskets.

9 And they that had eaten were about four thouſand; and he ſent them away.

10 ¶ And ſtraightway he entred into a ſhip, with his diſciples, and came into the parts of Dalmanutha.

11 And the Phariſees came forth, and began to queſtion with him, ſeeking of him a ſign from heaven, tempting him.

12 And he ſighed deeply in his ſpirit, and ſaith, Why doth this generation ſeek after a ſign? Verily I ſay unto you, There ſhall no ſign be given to this generation.

13 And he left them, and entring into the ſhip again, departed to the other ſide.

14 ¶ Now *the diſciples* had forgotten to take bread, neither had they in the ſhip with them more than one loaf.

15 And he charged them, ſaying, Take heed, beware of the leaven of the Phariſees, and *of* the leaven of Herod.

16 And they reaſoned among themſelves, ſaying, *It is* becauſe we have no bread.

17 And when Jeſus knew *it*, he ſaith unto them, Why reaſon ye, becauſe ye have no bread? perceive ye not yet, neither underſtand? have ye your heart yet hardned?

18 Having eyes, ſee ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thouſand, how many baskets full of fragments took ye up? They ſay unto him, Twelve.

20 And when the ſeven among four thouſand, how many baskets full of fragments took ye up? And they ſaid, Seven.

21 And he ſaid unto them, How is it that ye do not underſtand?

22 ¶ And he cometh to Bethſaida, and they bring a blind man unto him, and beſought him to touch him.

23 And he took the blind man by the hand, and lead him out of the town; and when he had ſpit on his eyes, and put his hands upon him, he asked him if he ſaw ought.

24 And he looked up, and ſaid, I ſee men as trees walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was reſtored, and ſaw every man clearly.

26 And he ſent him away to his houſe, ſaying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jeſus went out, and his diſciples, into the towns of Ceſarea Philippi: and by the way he asked his diſciples, ſaying unto them, Whom do men ſay that I am?

28 And they anſwered, John the Baptiſt: but ſome *ſay*, Elias; and others, One of the prophets.

29 And he ſaith unto them, But whom ſay ye that I am? And Peter anſwereth and ſaith unto him, Thou art the Chriſt.

30 And he charged them that they ſhould tell no man of him.

31 And he began to teach them, that the Son of man muſt ſuffer many things, and be rejected of the elders, and of the chief prieſts and ſcribes, and be killed, and after three days riſen again.

32 And he ſpake that ſaying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his diſciples, he rebuked Peter, ſaying, Get thee behind me, Satan: for thou ſavoureſt not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people unto him, with his diſciples alſo, he ſaid unto them, Whoſoever will come after me, let him deny himſelf, and take up his croſs, and follow me.

35 For whoſoever will ſave his life, ſhall loſe it; but whoſoever ſhall loſe his life for my ſake, and the goſpels, the ſame ſhall ſave it.

36 For what ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul?

37 Or what ſhall a man give in exchange for his ſoul?

38 Whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed when he cometh in the glory of his father with the holy angels.

Ver. 1. *In thoſe days the multitude being very great, and having nothing to eat*, &c.] See Matt. xv. 27, *&c.*

Ver. 10. *And ſtraightway he entered into a ſhip with his diſciples, and came into the parts of Dalmanutha.*] This is a parallel Scripture to Matt. xv. 39. though Matthew inſtead of *Dalmanutha*, writes *Magdala*, which in the Syriac, Arabic, and ſeveral old Greek copies is read *Magedan*. The queſtion is, where *Magedan* and *Dalmanutha* were ſituated. Brochard, in his deſcription of the Holy Land (ch. iii.) gives it as his opinion, that Magedan or Medan, was one of the two ſources of the river Jordan, called *Dan*, at the foot of mount Libanus. And, as Reland in his Paleſtine teſtifies, it is certain, that great numbers of Saracens, Arabians and Parthians, invited by the agreeableneſs of the ſituation, and conveniency of trade, kept a fair and dwelt in the country adjacent to the lake *Phiala*, which is the true ſource of Jordan; for which reaſon that place was called Medan in Arabic, which is interpreted a *fair*; which is agreeable to the account we read of this place in Hegeſippus, p. 108. Now as to the derivation or formation of Dalmanutha, it is ſaid, that of Medan, or as Hegeſippus writes it, Meldan, may be formed Delmana, or Delmanata, or Delmanutha, and if this be right, Medan, Magedan, Maldan, Delmana, Delmanuta or Delmanutha, will be the ſame place; and we muſt here underſtand, that Jeſus Chriſt having paſſed over the ſea or lake of *Tiberias*, advanced towards the ſources of Jordan, and went to Medan.

Ver. 11. *And the Phariſees came forth, and began to queſtion with him, ſeeking of him a ſign from heaven.*] See this Scripture to ver. 22. expounded in Matt. xvi. 1, *&c.*

Ver. 22. *And he cometh to Bethſaida.*] This was the town of Peter, Andrew and Philip, and as Chryſoſtome adds, of James and John; which the great and judicious antiquarian Brochard, in his deſcription of the Holy Land lays out in this manner: “Bethſaida, ſays he, the city of Peter, Andrew, and Philip, is ſituate on the north-ſide of the ſea of Galilee, in the very corner whence it begins to twine, three leagues from Nephthali.

—— *And beſought him to touch him.*] See the reaſon of this requeſt in ch. vii. ver. 32. in the notes.

Ver. 23 —— *And when he had ſpit on his eyes*, &c.] See the annotations on Mark vii. 33.

Ver. 24. —— *I ſee men as trees walking.*] i. e. I can ſee, but imperfectly; I ſee ſomething walking, but I can't tell whether it be a man or a tree.

Ver. 26. —— *Nor tell it to any in the town.*] The reaſon is aſſigned in the notes on Matt. viii. 4.

What remains of this chapter is explained in our commentaries on Matt. xvi. 13, &c.

Ver. 31. —— *The Son of man muſt ſuffer many things*, &c.] This was added to convince his diſciples that he was not come to eſtabliſh a temporal kingdom upon earth. And therefore he ſhews them at the 35th verſe, how they muſt expect to be rewarded.

Ver. 35. —— *Whoſoever ſhall loſe his life for my ſake, and the Goſpels, the ſame ſhall ſave it.*] i. e. If wicked men ſhall kill your body, yet if you do but perſevere in the truth of my Goſpel, inſtead of a temporal preferment, I promiſe you an eternal crown; for whoſoever dies in defending my cauſe, ſhall live for ever with me in my Father's kingdom. And

Ver. 38. *Whoſoever therefore ſhall be aſhamed of me.*] Shall not embrace nor hold faſt my Goſpel, but in time of perſecution ſhall diſſemble with God, and forſake his aſſemblies, or deny his Holy Word, ſhall be excluded from the inheritance of the Saints and caſt into outer darkneſs at the great day of univerſal judgment.

CHAP. IX.

2 Jeſus is transfigured: 11 He inſtructeth his diſciples concerning the coming of Elias: 14 caſteth forth a dumb and deaf ſpirit: 30 foretelleth his death and reſurrection: 33 exhorteth his diſciples to humility: 38 bidding them not to prohibit ſuch as be not againſt them, nor to give offence to any of the faithful.

AND he ſaid unto them, Verily I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of death, till they have ſeen the kingdom of God come with power.

2 ¶ And after ſix days, Jeſus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themſelves: and he was transfigured before them.

3 And his raiment became ſhining, exceeding white as ſnow; ſo as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moſes: and they were talking with Jeſus.

5 And Peter anſwered and ſaid to Jeſus, Maſter, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moſes, and one for Elias.

6 For he wiſt not what to ſay, for they were ſore afraid.

7 And there was a cloud that overſhadowed them: and a voice came out of the cloud, ſaying, This is my beloved Son: hear him.

8 And ſuddenly when they had looked round about, they ſaw no man any more, ſave Jeſus only with themſelves.

9 And as they came down from the mountain, he charged them that they ſhould tell no man what things they had ſeen, till the Son of man were riſen from the dead.

10 And they kept that ſaying with themſelves, queſtioning one with another what the riſing from the dead ſhould mean.

11 ¶ And they asked him, ſaying, Why ſay the ſcribes that Elias muſt firſt come?

12 And he anſwered and told them, Elias verily cometh firſt, and reſtoreth all things, and how it is written of the Son of man, that he muſt ſuffer many things, and be ſet at nought.

13 But I ſay unto you, that Elias is indeed come, and they have done unto him whatſoever they liſted, as it is written of him.

14 ¶ And when he came to *his* diſciples, he ſaw a great multitude about them, and the ſcribes queſtioning with them.

15 And ſtraightway all the people, when they beheld him, were greatly amazed, and running to him, ſaluted him.

16 And he asked the ſcribes, What queſtion ye with them?

17 And one of the multitude anſwered and ſaid, Maſter, I have brought unto thee my ſon, which hath a dumb ſpirit:

18 And whereſoever he taketh him, he teareth him; and he fometh, and gnaſheth with his teeth, and pineth away: and I ſpake to thy diſciples, that they ſhould caſt him out, and they could not.

19 He anſwered him, and ſaith, O faithleſs generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him unto me.

20 And they brought him unto him: and when he ſaw him, ſtraightway the ſpirit tare him, and he fell on the ground, and wallowed foming.

21 And he asked his father, How long is it ago ſince this came unto him? And he ſaid, Of a child.

22 And oft-times it hath caſt him into the fire, and into the waters to deſtroy him: but if thou canſt do any thing, have compaſſion on us, and help us.

23 Jeſus ſaid unto him, If thou canſt believe, all things *are* poſſible to him that believeth.

24 And ſtraightway the father of the child cried out, and ſaid with tears, Lord, I believe; help thou mine unbelief.

25 When Jeſus ſaw that the people came running together, he rebuked the foul ſpirit, ſaying unto him, Thou dumb and deaf ſpirit, I charge thee, Come out of him, and enter no more into him.

26 And *the ſpirit* cried, and rent him ſore, and came out of him; and he was as one dead, inſomuch that many ſaid, He is dead.

27 But Jeſus took him by the hand, and lifted him up, and he aroſe.

28 And when he was come into the houſe, his diſciples asked him privately, Why could not we caſt him out?

29 And he ſaid unto them, This kind can come forth by nothing, but by prayer and faſting.

30 ¶ And they departed thence, and paſſed through Galilee; and he would not that any man ſhould know *it*.

31 For he taught his diſciples, and ſaid unto them, The Son of man is delivered into the hands of men, and they ſhall kill him, and after that he is killed, he ſhall riſe the third day.

32 But they underſtood not that ſaying, and were afraid to ask him.

33 ¶ And he came to Capernaum, and being in the houſe, he asked them, What was it that ye diſputed among your ſelves, by the way?

34 But they held their peace: for by the way they had diſputed among themſelves, who *ſhould be* the greateſt.

35 And he ſat down and called the twelve, and ſaith unto them, If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant of all.

36 And he took a child, and ſet him in the midſt of them: and when he had taken him in his arms, he ſaid unto them,

37 Whoſoever ſhall receive one of ſuch children in my name, receiveth me: and

whoſoever ſhall receive me, receiveth not me, but him that ſent me.

38 ¶ And John anſwered him, ſaying, Maſter, we ſaw one caſting out devils in thy name, and he followeth not us; and we forbad him, becauſe he followeth not us.

39 But Jeſus ſaid, Forbid him not: for there is no man which ſhall do a miracle in my name, that can lightly ſpeak evil of me.

40 For he that is not againſt us, is on our part.

41 For whoſoever ſhall give you a cup of water to drink, in my name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward.

42 And whoſoever ſhall offend one of *theſe* little ones that believe in me, it is better for him that a milſtone were hanged about his neck, and he were caſt into the ſea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never ſhall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be caſt into hell, into the fire that never ſhall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be caſt into hell-fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt.

50 Salt *is* good: but if the ſalt have loſt his ſaltneſs, wherewith will you ſeaſon it? Have ſalt in your ſelves, and have peace one with another.

Ver. 1. —— *There be ſome of them that ſtand here which ſhall not taſte of death, till they have ſeen the kingdom of God come with power.*] How this verſe comes to be miſplaced from the context in the concluſion of the preceding chapter, I can't learn, but there it ought to ſtand as the 39th verſe, and ſhall be explained hereafter in John xxi. 22.

Ver. 2. *After ſix days.*] To this, Matthew's text agrees, but Luke has it *about eight days after*, Luke ix. 28. ὡσεὶ ἡμέραι ὀκτὼ. So that to reconcile this ſeeming diſagreement, it will be neceſſary to obſerve, that Matthew and Mark only computed the intermediate days, between that on which Chriſt made this diſcourſe, and the day he went up into the mountain, which were ſix days complete; but Luke willing to be more exact in the accouut of time, includes both the day of the diſcourſe, and that on which he aſcended into the mount, ὡσεὶ ἡμέραι ὀκτὼ, for the word ὡσεὶ in the original always, when a ſum is mentioned, gives us to underſtand, that the number there mentioned is not exact, and wanteth ſomething to make it complete; e. g. Luke ſays, that Chriſt was ὡσεὶ ἐτῶν τριάκοντα, i. e. *beginning to be thirty*, or near upon thirty years of age. Again, we read in ſeveral places of the New Teſtament that it was ὡσεὶ ὥρα ἕκτη, i. e. *inclining to*, or *about the ſixth hour*, Matt. xiv. 21. Luke i. 56. xxii. 59. John iv. 6. xix. 14. Acts ii. 41. iv. 4. v. 36. x. 3.

— *Into an high mountain*, &c.] See Matt. xvii. 1, &c.

Ver. 4.—*There appeared to them Elias with Moſes, and they were talking with Jeſus.*] It has been thought, or at leaſt taught by ſome, that Moſes and Elias were not truly there, not ſeen by the diſciples, but only that they had an appearance of them in their fancy or imagination; but what is added by Luke ix. 31. that theſe two talked with him; and ſpake of his deceaſe or exit, which he [*Jeſus*] was to accompliſh at Jeruſalem; puts it out of all doubt, eſpecially if it be remarked, that all this was done whilſt theſe diſciples were aſleep, and had ſeen nothing; but being awaked, *they ſaw two men ſtanding with them*, Luke ix. 30, &c. *talking with Jeſus*, which talk informed the diſciples, who they were. Moreover Luke does not ſtile this appearance ὅραμα, a viſion; which, when it is repreſented to the Phanſie, happeneth rather to men in a ſleep than after they awake, (ſee the notes on Iſa. i.) but he calls it ὀπτασία, a repreſentation of the thing to the eyes. But,

It is again objected, How can this be ſince Moſes and Elias had been a long time taken from the earth? Dr. Whitby anſwers, It is probable, that God might have preſerved the bodies of both theſe men for this end or purpoſe; for the body of Elias was carried up into Heaven, 2 Kings ii. 11. The body of Moſes, ſays Joſephus, in the fourth book and eighth chapter of his Antiquities, was not found, *it diſappeared*, and the Jews have a tradition that he aſcended and miniſtred to God in the Heavens; ſee Whitby on Matt. xvii. 3.

Ver. 9. —— *He charged them that they ſhould tell no man what things they had ſeen.*] Not to his diſciples, who were not preſent, leſt they ſhould be troubled, becauſe they were not admitted to ſee it; nor to thoſe multitude of believers, which now followed him, leſt they, weak in faith, ſhould be ſcandalized at his future ſufferings, after having heard of ſo glorious a transfiguration.

Ver. 10. *And they kept that ſaying with themſelves, queſtioning one with another what the riſing from the dead ſhould mean.*] Jeſus in the preceding verſe having commanded Peter, James and John, to keep his transfiguration a ſecret till the Son of Man [or the Meſſiah] was riſen from the dead; they, not thinking ſuch a reſurrection reconcileable with their received tradition, "That the Meſſiah, the ſon of David, ſhould not die," John xii. 34. began to reaſon the matter among themſelves, as if they might argue, "It is ſaid, that the ſon of David ſhould reign over the houſe of Jacob for ever, and of his kindom there ſhould be no end, Luke i. 33. but Chriſt ſhall abide for ever; John xii. 34. what means this ſaying, "that the Son of Man ſhall riſe from the dead?" They could not underſtand this ſaying, and it was hid from them that they perceived it not, Luke ix. 45. See alſo Mark ix. 31, 32. Luke xviii. 34. xxiv. 21. and Matt. xvii. 23. ſo that their queſtion concerning the riſing from the dead, was only in reſpect to the death of the Meſſiah, they did not deny the doctrine of the reſurrection of the ſame body at the Day of Judgment, the Phariſees believed that, Acts xxiv. 15. and was confeſſed by Martha, John xi. 24. beſides the Old Teſtament records the reſurrection of a particular perſon from the dead, and they had ſeen an example of it with their own eyes at the gates of the city of Naim.

Ver. 11. *And they asked him, ſaying, Why ſay the ſcribes that Elias muſt firſt come.*] As if they ſhould have ſaid, if thou art indeed the King Meſſiah, and the Son of God, and has ſo far accompliſhed thy office, as to talk of a death which thou muſt ſuffer at Jeruſalem, why is not

Elias come to anoint thee and to preach of thee? According to the tradition of the ſcribes. See Lightfoot in Matt. xvii. 10. and Trypho.

Ver. 12. *And he anſwered and told them, Elias verily cometh firſt*, &c.] See the notes on Matt. xvii. 10, *&c.*

Ver. 23. —*If thou canſt believe this.*] viz. That I can help thee.

Ver. 38. *We ſaw a man caſting out devils in thy name, and we forbad him, becauſe he follows not us.*] This man is ſuppoſed to be a diſciple of John, who did this miracle through the faith which he had in Chriſt, whom he expected ſhortly to come. See the notes on Matt. xii. 27.

Ver. 41. *For whoſoever ſhall give you a cup of cold water in my name*, &c.] i. e. Even the leaſt ſervice done to me, by helping any one for my names ſake, ſhall be rewarded, and much more the labour which this man ſhews in divulging the honour of my name, and thereby aſſiſting me to beat down the kingdom of Satan.

Ver. 43. —*Than having two hands to be caſt into Hell, where their worm dieth not, and the fire is not quenched.*] This was a familiar expreſſion among the Jews, taken from Iſa. lxvi. 24. where, by *Hell*, or *Gehenna*, is repreſented the place where they believed the wicked were to be tormented for ever, by *fire.* See the Jeruſalem Targum on Gen. xv. 17. and other places, and Judith xvi. 17. Whence we may probably collect,

That admit the *worm* is tropically to be underſtood of the ſting of conſcience, yet the body ſhall certainly burn in fire properly ſo called. See Matt. iii. 10, 12. xiii. 50. John xv. 6. Matt. x. 28. xxv. 45. 2 Theſſ. i. 8. Jude 7. 2 Peter iii. 10. And that this puniſhment of the wicked ſhall be eternal; and is conſiſtent with Divine Juſtice and Goodneſs, as ſhall be made appear hereafter.

CHAP. X.

2 *Chriſt diſputeth with the Phariſees touching divorcement:* 13 *bleſſeth the children that are brought unto him:* 17 *reſolveth a rich man how he may inherit life everlaſting:* 23 *telleth his diſciples of the danger of riches:* 28 *promiſeth rewards to them that forſake any thing for the goſpel:* 32 *foretelleth his death and reſurrection:* 35 *biddeth the two ambitious ſuiters to think rather of ſuffering with him:* 46 *and reſtoreth to Bartimeus his ſight.*

AND he aroſe from thence, and cometh into the coaſts of Judea by the farther ſide of Jordan: and the people reſort unto him again; and as he was wont, he taught them again.

2 ¶ And the Phariſees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he anſwered and ſaid unto them, What did Moſes command you?

4 And they ſaid, Moſes ſuffered to write a bill of divorcement, and to put her away.

5 And Jeſus anſwered and ſaid unto them, For the hardneſs of your heart, he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cauſe ſhall a man leave his father and mother, and cleave to his wife;

8 And they twain ſhall be one fleſh: ſo then they are no more twain, but one fleſh.

9 What therefore God hath joined together, let not man put aſunder.

10 And in the houſe his diſciples asked him again of the ſame matter.

11 And he ſaith unto them, Whoſoever ſhall put away his wife, and marry another, committeth adultery againſt her.

12 And if a woman ſhall put away her husband, and be married to another, ſhe committeth adultery.

13 ¶ And they brought young children to him, that he ſhould touch them; and *his* diſciples rebuked thoſe that brought *them.*

14 But when Jeſus ſaw *it*, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God.

15 Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein.

16 And he took them up in his arms, put his hands upon them, and bleſſed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good maſter, what ſhall I do that I may inherit eternal life?

18 And Jeſus ſaid unto him, Why calleſt thou me good? *there is* none good, but one, *that is* God.

19 Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Defraud not, Honour thy father and mother.

20 And he anſwered and ſaid unto him, Maſter, all theſe have I obſerved from my youth.

21 Then Jeſus beholding him, loved him, and ſaid unto him, One thing thou lackeſt: go thy way, ſell whatſoever thou haſt, and give to the poor; and thou ſhalt have treaſure in heaven; and come, take up the croſs, and follow me.

22 And he was ſad at that ſaying, and went away grieved: for he had great poſſeſſions.

23 ¶ And Jeſus looked round about, and ſaith unto his diſciples, How hardly ſhall they that have riches enter into the kingdom of God!

24 And the diſciples were aſtoniſhed at his words. But Jeſus anſwereth again, and ſaith unto them, Children, how hard is it

for them that truſt in riches to enter into the kingdom of God!

25 It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were aſtoniſhed out of meaſure, ſaying among themſelves, Who then can be ſaved?

27 And Jeſus looking upon them, ſaith, With men *it is* impoſſible, but not with God: for with God all things are poſſible.

28 ¶ Then Peter began to ſay unto him, Lo, we have left all, and have followed thee.

29 And Jeſus anſwered, and ſaid, Verily I ſay unto you, There is no man hath left houſe, or brethren, or ſiſters, or father, or mother, or wiſe, or children, or lands for my ſake and the goſpels,

30 But he ſhall receive an hundred-fold now in this time, houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions; and in the world to come eternal life.

31 But many *that are* firſt, ſhall be laſt: and the laſt firſt.

32 ¶ And they were in the way going up to Jeruſalem: and Jeſus went before them; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things ſhould happen unto him,

33 *Saying*, Behold, we go up to Jeruſalem, and the Son of man ſhall be delivered unto the chief prieſts, and unto the ſcribes: and they ſhall condemn him to death, and ſhall deliver him to the Gentiles:

34 And they ſhall mock him, and ſhall ſcourge him, and ſhall ſpit upon him, and ſhall kill him: and the third day he ſhall riſe again.

35 ¶ And James and John the ſons of Zebedee come unto him, ſaying, Maſter, we would that thou ſhouldſt do for us whatſoever we ſhall deſire.

36 And he ſaid unto them, What would ye that I ſhould do for you?

37 They ſaid unto him, Grant unto us that we may ſit, one on thy right hand, and the other on thy left hand in thy glory.

38 But Jeſus ſaid unto them, Ye know not what ye aſk: can ye drink of the cup that I drink of? and be baptized with the baptiſm that I am baptized with?

39 And they ſaid unto him, We can. And Jeſus ſaid unto them, Ye ſhall indeed drink of the cup that I drink of; and with the baptiſm that I am baptized withal ſhall ye be baptized:

40 But to ſit on my right hand and on my left hand, is not mine to give, but *it ſhall be given* to them for whom it is prepared.

41 And when the ten heard *it*, they began to be much diſpleaſed with James and John.

42 But Jeſus called them to him, and ſaith unto them, Ye know that they which are accounted to rule over the Gentiles, exerciſe lordſhip over them: and their great ones exerciſe authority upon them.

43 But ſo ſhall it not be among you: but whoſoever will be great among you, ſhall be your miniſter:

44 And whoſoever of you will be the chiefeſt, ſhall be ſervant of all.

45 For even the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his diſciples, and a great number of people, blind Bartimeus the ſon of Timeus, ſat by the highway-ſide, begging.

47 And when he heard that it was Jeſus of Nazareth, he began to cry out, and ſay, Jeſus, thou Son of David, have mercy on me.

48 And many charged him that he ſhould hold his peace: but he cried the more a greal deal, Thou Son of David, have mercy on me.

49 And Jeſus ſtood ſtill, and commanded him to be called: and they call the blind man, ſaying unto him, Be of good comfort, riſe; he calleth thee.

50 And he caſting away his garment, roſe, and came to Jeſus.

51 And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould do unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight.

52 And Jeſus ſaid unto him, Go thy way; thy faith hath made thee whole. And immediately he received his ſight, and followed Jeſus in the way.

Ver. 1. *And he aroſe from thence.*] From the houſe of Peter, which was at Capernaum, for here he had been ever ſince he entered, as the Evangeliſt mentions, at ch. ix. ver. 33.

Ver. 4 — *Moſes ſuffered to write a bill of divorcement, and to put her away.*] This was the allegation of the Jews, concerning the legality of a man's putting away his wife. Now you ſhall read what Moſes actually tolerated, "When a man, ſays he, hath taken a wife, and married her, and it come to paſs that ſhe *find no favour in his eyes*, becauſe *he hath found ſome uncleanneſs in her*; then let him write her a bill of divorcement, and give it in her hand, and ſend her out of his houſe. And when ſhe is departed out of his houſe, ſhe may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and ſendeth her out of his houſe; or if the latter husband die, which took her to be his wife, her former husband which ſent her away, may not take her again to be his wife, after that ſhe is defiled, for that is an abomination before the Lord," Deut. xxiv. 1, 2, 3, *&c.* This was the toleration which Chriſt acknowledges, was given by Moſes, on account of the ſtubbornneſs and hardneſs of the Jewiſh hearts. Now,

This permiſſion in the law of Moſes, had many interpretations, during the exiſtence of the Jewiſh œconomy. For, the ſchool of Shammah, who lived a little before our Saviour's manifeſtation, taught, that a man could not lawfully be divorced from his wife, unleſs he had found her guilty of ſome really infamous action, contrary to the rules of virtue. But the ſchool of Hillel, who was diſciple to Shammah, defended the quite oppoſite opinion; for, tranſlating the text thus, *if he hath found any thing in her, or an uncleanneſs*, they taught, that the leaſt reaſons, if he did not like her cokery, or met with another woman he fancied more than his wife, were ſufficient to authorize a man to put her away. This Hillel was ſucceeded by one Akiba, another famous Rabbin, who was ſtill more indulgent to men, affirming that a men might lawfully put away his wife, if ſhe was not agreeable to her husband; which, ſaid he, is the import of the text of Moſes; *if ſhe find no favour in his eyes*, or, *if he find any uncleanneſs in her*; for ſo he falſely read the law, to make it countenance his own wicked intentions, which poſſeſſed the men with ſuch a wrong notion of their abſolute power over their wives, that in proceſs of time, Joſephus and Philo, the Jewiſh Hiſtorians record, that divorces were, in their time, become very common, upon frivolous pretences. And, according to the account of Leo of Modena, the Jews to this day, hold that wicked principle, "If a woman gives her husband no occaſion of complaint, he may put her away to pleaſe his own humour; ſee his Ceremon. Jud. part 4. c. *6*. Therefore,

Our Bleſſed Lord, ſeeing how the law by Moſes was deſtroyed by thoſe falſe comments and inventions of the Jewiſh Schools, has determined the meaning of thoſe words, "find no favour in his eyes, becauſe he hath found *ſome uncleanneſs* in her," by the ſin of *adultery*, which is the *uncleanneſs*; to which alone Chriſt has limited the permiſſion of divorce. "It hath been ſaid by them of old time, *ſays he*, whoſoever ſhall put away his wife, let him give her a writing of divorcement. But I ſay unto you, that whoſoever ſhall put away his wife, ſaving for the cauſe of *fornication*, cauſeth her to commit adultery, and whoſoever ſhall marry her that is divorced, committeth adultery," Matt. v. 31, 32. Words which have been interpreted many different ways. Some by adultery and fornication, have underſtood all ſorts of great crimes, ſuch as idolatry, infidelity, *&c.* which are ſometimes in Scripture included under the name of fornication. Others again have limited the meaning of this word to the ſingle crime of real adultery and infidelity; tho' both theſe interpretations are confuted by that of the Apoſtle Paul to the Corinthians, who interpreting this very doctrine to thoſe, who were converted to Chriſtianity, ſays, *Not the Lord, but I, ſpeak; if any brother hath a wife, that believeth not, and ſhe be pleaſed to dwell with him*, let him not put her away. *And the woman which hath an husband, that believeth not, and if he be pleaſed to dwell with her, let her* not *leave him*, 1 Cor. vii. 12, *&c.* Therefore we are to underſtand, as Paul, and almoſt all other good interpreters from him to this time, have interpreted our Saviour's words in their ſtrict and vigorous meaning.

The next thing to be noted in this law of divorces, is to know, whether perſons ſeparated by divorce, are at full liberty to marry again? The law of Moſes gives no direction in this particular; it only permits the woman put away to marry; tho' by forbidding the ſaid husband, that hath divorced his wife, to marry her again, it ſeems directly to prohibit his marrying not only *her*, but any *other*, ſo long as ſhe is alive; which I take to be the interpretation thereof by Chriſt himſelf, below at ver. 11, 12. otherwiſe they muſt be taken in flat contradiction to the law, which he came not *to deſtroy*, but *to fulfil*. Yet Calmet ſays, that the laws of the firſt Chriſtian Emperors did allow it; and Tertullian in his *Monogamy*, and the 4th Book againſt Marcion, declares it as his opinion, "that the bond of marriage is diſſolved by adultery, and that the woman who is put away, may marry another man." Origen ſays, that in his time, ſome Biſhops gave licences for ſuch marriages; and ſeveral councils, particularly of the *Gallican* Church are cited, which ſuppoſe, or authorize the ſame cuſtom, Concil. Arelat. 1. can. 10. Concil. Aurelian. 2. c. 11. Vermer. c. 5, *6*, 11, 17, 20. Compendienſ. c. 1*6*. Synod. Hibern. S. Patricii An. 314. c. 1*6*. But,

Tho' theſe things have been ſometimes practiſed, they have been almoſt always condemned; accordingly the Council of Elvira, (c. 8, *9*.) owns, diſapproves and condemns this abuſe; the canons aſcribed to the Apoſtles, expreſly enjoin, "that no man, who has put away his wife, ſhall marry another in his former wife's life-time, can. 48. The decretal epiſtles of Siricius, Innocent the Firſt, Leo, Stephen and Zachary, do abſolutely preſcribe theſe marriages, and treat them as adulteries. And all good Chriſtians have conſtantly believed and taught, in conſequence of this Goſpel we are explaining, that the bond of marriage ſtill ſubſiſts, notwithſtanding the moſt legal divorce. See Calmet's Diſſertation on Divorces, prefixed to his Comment upon Deuteronomy.

The next thing to be conſidered is, the reaſon of this law of divorce by Moſes. It is thought with the greateſt probability, that divorces were in uſe among the Hebrews, before the promulgation of the law; as for example, Abraham diſmiſſed Hagar, by reaſon of her inſolence, and at the requeſt of Sarah. A practiſe learned from the Heathen nations, as ſo Moſes, as Chriſt ſays, permitted that cuſtom to continue with ſome reſtrictions, as explained above, *by reaſon only of the hardneſs of their hearts*; becauſe they were accuſtomed to this abuſe, and to hinder and prevent greater evils. And to convince his hearers of this truth, he refers them to the original law of God's Ordinance, which muſt not be broke, ver. *6*, 7, 8. compared with Gen. l. 27. ii. 24. Beſides,

We don't find one example of a divorce in all the books of the Old Teſtament ſince Moſes; and the Jews themſelves tell us, that David was not permitted to divorce any of his wives, to marry Abiſhag. The Levite's young wife, who was diſhonoured at Gibeah, had forſaken her husband, and never would have returned, if he had not gone in purſuit of her, Judges xv. 2. See alſo xix. 2, 3. But the Prophet Malachi commends Abraham for not divorcing Sarah, though ſhe was barren; and inveighs againſt the Jews, who had abandoned and deſpiſed the wife of their youth, Mal. ii. 15. and Micah reproaches them with having caſt out their wives from their pleaſant houſes, and taken away the glory of God from their children for ever, Micah ii. *9*.

Ver. 12. *And if a woman ſhall put away her husband,* &c.] This was not permitted by the Moſaical Law of divorces, recited in the preceding note; it was an addition by the ſcribes, and contrary to all modeſty, and honeſty, yet was in practiſe in the days of Chriſt, by the Jews, in imitation of the Grecians and Romans. The firſt inſtance of a woman's divorcing her husband, that we can find in hiſtory, was *Salome* the ſiſter of Herod the Great, ſee Joſeph. Antiq. lib. 15. c. 11. After this Herodias, who is mentioned in the Goſpel, Matt. xiv. 3. Mark vi. 17. did alſo diſmiſs her husband in the ſame way, Joſeph. Antiq. lib. xviii. c. 7. The three ſiſters of young Agrippa, who was the firſt king of Chalcis, and afterwards of the Trachonitis and Batancea, uſed the privilege of divorcing their husbands. So Berenice, the eldeſt, had not been married long to Polemo king of Pontus, before ſhe put him away, and was followed in example by her ſiſter Mariamne, who quitted Archelaus, her firſt husband to marry Demetrius, Alabarch, or chief among the Jews in

Alexandria. Finally, Druſilla the Third, forſook Aziz king of Emeſa, to marry Felix, governor of Judea.

Ver. 13. *They brought young children to him, that he ſhould touch them.*] i. e. That *he ſhould put his hands on them, and pray*, ſo this text is expounded from Matthew, xix. 13. which imports, that he, who had power to cure all diſeaſes, to caſt out devils and raiſe the dead, might bleſs their ſmall children, and to pray to God, to endue them with heavenly virtues; agreeable to an ancient cuſtom among the Hebrews, whoſe elders, that were eſteem'd above their brethren, were accuſtomed to lay their hands on the younger, as you may read in Geneſis xlviii. 14, 15.

——*And his diſciples rebuked thoſe that brought them.*] This is not to be groſsly underſtood, that the diſciples of Chriſt condemned them for bringing their children for a bleſſing; but, Chriſt being now much ſpent and fatigued in his diſputes with the Phariſees, they had a mind to have him retire from the increaſing throng; ſee the note on Mark iii. 21.

Ver. 15.———*Whoſoever ſhall not receive the kingdom of God as a little child, ſhall not enter therein.*] i. e. Whoſoever ſhall not embrace the Goſpel, and be born of water and the Holy Ghoſt, ſo that they are become new babes in Chriſt, as theſe little children are whom I bleſs, cannot enter into the kingdom of God; ſee John iii. 3.

The following to the 32d verſe are explained in Matt. xix. except

Ver. 30. *But he ſhall receive an hundred fold*, &c.] i. e. Infinite more and better things, according to that of Paul, who has ſaid, "I reckon, that the ſufferings of this preſent time, are not worthy to be compared with the glory that ſhall be revealed in us;" Rom. viii. 18. Therefore the Evangeliſts, both Matthew, and Mark, have ſet down *an hundred fold*, as an indefinite number, which is alſo proved from a parallel Scripture in Luke, which has not *an hundred fold*, but only *manifold more*; Luke xviii. 30.

——*Now in this time, houſes, and brethren, and ſiſters, and mother, and children, and lands*, &c.] i. e. Now in this time, ye ſhall be ſupported in the midſt of a perverſe generation by my ſpirit, who am all things to you; for don't you remember how I told you before, that 'whoſoever ſhall do the will of my Father which is in Heaven, the ſame is my brother, and ſiſter, and mother;' Matt. xii. 50.

Ver. 32. *And they were in the way going up to Jeruſalem.*] This imports either that Jeruſalem was ſituate on a mountain, or that the Hebrew word *hhalah*, which is here tranſlated, *going up*, may properly be rendred ſimply, *going to*; Le Clerc on the place.

————*And Jeſus went before them; and they were amazed, and as they followed, they were afraid.*] Jeſus having frequently told his diſciples, "That he muſt ſuffer many things, and be rejected of the elders, and of the chief prieſts and ſcribes, and be killed;" Mark viii. 31. They called theſe things to mind in their way to Jeruſalem, knowing that muſt be the place where their Lord muſt be delivered into the hands of men, becauſe the high-prieſts, *&c.* reſorted and inhabited there: therefore they were amazed to ſee his reſolution to face his enemies, and at the ſame time they followed him in fear of undergoing the ſame difficulties and ſufferings he had foretold ſhould befal him at Jeruſalem; as it follows in the two next verſes.

Ver. 35. *And James and John the ſons of Zebee come unto him, ſaying, Maſter, we would that thou ſhouldſt do for us whatſoever we ſhall deſire.*] This paſſage in Matthew xx. 20. introduces the mother of theſe ſons, praying the favour, here mentioned, of Jeſus; but this Evangeliſt only takes notice of the ſons of James and John; becauſe the *mother* was no more than paſſive, acting barely by their perſuaſions in this requeſt, they were the principals, and are therefore only recorded by Mark, who has ſtudied brevity in all his narrations.

Ver. 42.———*Ye know that they which are accounted to rule over the Gentiles, exerciſe lordſhip over them*, &c.] Who, though they in duty are bound to acknowledge themſelves to be God's ſervants, and only ruling by his permiſſion, for the good and profit of their people, exerciſe their tyranny, as if there were no God in the world, and moſt preſumptuouſly uſurp to themſelves that abſolute power over their fellow-creature, which is peculiar to the Creator; ſee 1 Sam. viii. 11. Or, who exerciſe a ſhadow of ſovereignty in the falſe figure and appearance of the world, even ſuch as ye thirſt after; which is not in truth, and therefore ought not to be deſired by you, becauſe thereby you will be excluded from the kingdom of God, in which, if you can follow me in the regeneration with meekneſs, humility, *&c.* each of you ſhall ſit on thrones to judge the twelve tribes of Iſrael.

Ver. 43.———*Shall be your miniſter.*] Or, more properly, ἔϛαι διάκονος ὑμῶν, i. e. *Let him be your miniſter.*

Ver. 46. *And they came to Jericho.*] A city in the land of Benjamin, about ſeven leagues from Jeruſalem, and two from Jordan, called by Moſes, the city of *Palm-trees*, by reaſon of the great number of ſuch trees growing in the plains of Jerico; ſee Joſh. xviii. 21. and Deut. xxxiv. 3.

——*As he went out of Jericho with his diſciples*, &c.] To ſome adjacent private place, as his cuſtom was, to pray and to inſtruct them; which interpretation ſolves the difficulty which ſome find to reconcile this paſſage with the parallel text in Matthew, who ſpeaks of *two blind men*: For, if Jeſus, as it is probable, ſtaid ſome time at Jericho, going oit out of the city, and coming in again in the evening, as we read he uſed to do elſewhere, he might at one time cure only *one* blind man, as here is recorded, and at another time *two*, and at other times more, amongſt whom Mark choſe to ſpeak of this Bartimeus as moſt noted, and known to all that country.

———*Bartimeus.*] This is not a proper name, but a Hebrew word, ſignifying, as the Evangeliſt immediately interprets it, *the ſon of Timeus.*

Ver. 47.———*Thou ſon of David.*] i. e. The Meſſiah, as I have frequently obſerved in the Goſpel according to Matthew.

Ver. 52.——*Thy faith hath made thee whole.*] How this faith is diſtinguiſhed from imagination or fancy, is already noted abvove in the Annotations on ch. v. 25, *&c.* Now I add, that faith in the New Teſtament is defined by the Apoſtle Paul, to conſiſt in a firm and aſſured expectation of things hoped for; "faith, ſays he, is the ſubſtance of things hoped for, the evidence of things not ſeen," which things *not ſeen*, are the *being of a God, and the rewards of a life to come*, Heb. xi. 6. which is a very wide account from that modern enthuſiaſtical notion of faith, which ſome, under the Goſpel, pretend, is no more than a confident reliance upon the merits of Chriſt, to do all that for us, which, on the contrary, he has expreſly commanded us to do for ourſelves. When we have done our outmoſt endeavours to comply with the commandments of God, tho' we can't pretend at the beſt to be perfect, *then* it is our duty and comfort to flee to, and rely on, the merits and the interceſſion of Chriſt, to obtain acceptance before God of our imperfect, though ſincere endeavours; yet this is not what the Scripture uſually calls *faith*, which is ſtrictly that firm belief of things at preſent not ſeen, that conviction upon the mind of the truth of the promiſes and threatnings of God, made known in the Goſpel; of the certain reality of the rewards and puniſhments of the life to come, which enables a man, in oppoſition to all the temptations of a corrupt world, to obey God in expectation of an inviſible reward hereafter. ———This is that *faith* which in Scripture is always repreſented as a moral virtue, and the principal, or root of all others. Becauſe it is an act, not of the underſtanding only, but alſo and chiefly of the will, ſo to conſider impartially, to approve and embrace the doctrine of the Goſpel, as to make it the great rule of our life and actions.———By this faith it is that we muſt be juſtified; and by this it is, that the Antients before Chriſt obtained a good report, and hoped for a better reſurrection; Heb. xi.

It is true, that this is not the only ſenſe of the word, *faith*, in Scripture; neither does it anſwer to the *faith* of the blind man in the text. Therefore I ſhall reduce all the various ſignifications thereof, as uſed in different places in the Scripture, to theſe following heads. And Thereſore,

1. The word *faith* in ſome places, ſignifies that earneſt truſt and confidence in the power of God, to which, in the Apoſtles time was annexed the gift of working

miracles. Thus we read in Matt. xvii. 20. "If ye have faith (ſaith our Lord to his Apoſtles) as a grain of muſtard-ſeed," *i. e.* if ye have that truſt in God, that particular kind of faith or dependance on him; that aſſured reliance on his power, without doubt or wavering, required of you, my diſciples, particularly at *this time*; if you have this faith, though never ſo ſmall in compariſon, anſwerable in *any meaſure* to your preſent office and advantages; "ye ſhall ſay to this mountain, Remove hence to yonder place, and it ſhall remove."——This was a *faith* required of the Apoſtles at *that particular* time, and of *them only*.

2. The word, *faith*, in other paſſages denotes, or ſignifies, the duty of veracity, faithfulneſs or truth. Thus again, Matthew xxiii. 23. "*Ye have omitted the weightier matters of the law; judgment, mercy, and* faith;" i. e. fidelity, truth, or faithfulneſs in the diſcharge of that truſt repoſed in them; or in any men like them. Analagous to which it is alſo uſed ſometimes for the truſt itſelf, or the thing committed to our charge. Thus the Apoſtle ſays to the Romans: "Having then gifts differing according to the grace that is given to us; whether prophecy let us prophecy according to the proportion of *faith*," i. e. according to the nature and degree of the *gift*, or *truſt* repoſed in us, ſo let every one of us diſcharge his reſpective duty of propheſying, or miniſtring, *&c.* Rom. xii. 6, *&c.*

3. Another, and a much more uſual ſignification of the word *faith*, is to denote the whole Goſpel of Chriſt, or the Chriſtian Religion, in oppoſition to the ritual works of the law of Moſes.——Thus, Acts vi. 7. "The number of the diſciples, multiplied in Jeruſalem greatly, and a great company of the prieſts were obedient to the *faith*, i. e. *embraced the Goſpel*. Again, Rom. iii. 28. "A man is juſtified by *faith* without the deeds of the law;" where, by *faith*, is to be underſtood the conditions of the Goſpel. And, Rom. x. 8. "The word of *faith* which we preach," *i. e.* the doctrine of the Goſpel. Which is indeed the conſtant ſignification of the word, *faith*, generally in all the Epiſtles, and the Acts. And the reaſon is obvious, why the Goſpel ſhould be characterized by that name; becauſe the great motives and promiſes of the Goſpel are the *inviſible* things of a *future ſtate*, which are only to be diſcerned by the eye of faith.

4. *Faith*, wherever we meet with it commended by Chriſt, and found in the heart of ſome perſon cured by him, of any diſeaſe or infirmity, is a firm perſuaſion and conviction of conſcience, raiſed from hearing his doctrine, and ſeeing or hearing of the mighty works of Jeſus Chriſt, that he is the Meſſiah, the ſon of David, and expectation of Iſrael; and this is the faith; not only of the blind man in the text, as is expreſly declared by his own mouth in ver. 47, 48. but of all thoſe to whom Chriſt hath ſaid, *thy faith hath made thee whole*, or to that effect; ſee Grotius on this place.

5. and laſtly, In other places of Scripture, the word *faith*, ſignifies plainly and literally, and in its moſt natural ſenſe, a firm belief and perſuaſion, that there is a God, who ſhall reward every one according to their works, as he hath promiſed; ſee above, at the beginning of this note.

CHAP. XI.

1 *Chriſt rideth with triumph into Jeruſalem:* 12 *curſeth the fruitleſs leafy tree:* 15 *purgeth the temple:* 20 *exhorteth his diſciples to ſtedfaſtneſs of faith, and to forgive their enemies:* 27 *and defendeth the lawfulneſs of his actions, by the witneſs of John, who was a man ſent of God.*

AND when they came nigh to Jeruſalem, unto Bethphage, and Bethany, at the mount of Olives, he ſendeth forth two of his diſciples,

2 And ſaith unto them, Go your way into the village over-againſt you; and as ſoon as ye be entred into it, ye ſhall find a colt tied, whereon man never ſat; looſe him, and bring *him*.

3 And if any man ſay unto you, Why do ye this? ſay ye that the Lord hath need of him; and ſtraightway he will ſend him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met: and they looſe him.

5 And certain of them that ſtood there, ſaid unto them, What do ye looſing the colt?

6 And they ſaid unto them even as Jeſus had commanded: and they let them go.

7 And they brought the colt to Jeſus, and caſt their garments on him; and he ſat upon him.

8 And many ſpread their garments in the way: and others cut down branches off the trees, and ſtrawed *them* in the way.

9 And they that went before, and they that followed, cried, ſaying, Hoſanna, bleſſed *is* he that cometh in the name of the Lord.

10 Bleſſed *be* the kingdom of our father David, that cometh in the name of the Lord; Hoſanna in the higheſt.

11 And Jeſus entred into Jeruſalem, and into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow when they were come from Bethany, he was hungry.

13 And ſeeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jeſus anſwered and ſaid unto it, No man eat fruit of thee hereafter for ever. And his diſciples heard *it*.

15 ¶ And they came to Jeruſalem: and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves;

16 And would not ſuffer that any man ſhould carry any veſſels through the temple.

17 And he taught, ſaying unto them, Is it not written, my houſe ſhall be called of

all nations the houſe of prayer? but ye have made it a den of thieves.

18 And the ſcribes and chief prieſts heard *it*, and ſought how they might deſtroy him: for they feared him, becauſe all the people was aſtoniſhed at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning as they paſſed by, they ſaw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, ſaith unto him, Maſter, behold, the fig-tree which thou curſedſt, is withered away.

22 And Jeſus anſwering ſaith unto them, Have faith in God.

23 For verily I ſay unto you, that whoſoever ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea, and ſhall not doubt in his heart, but ſhall believe that thoſe things which he ſaith ſhall come to paſs, he ſhall have whatſoever he ſaith.

24 Therefore I ſay unto you, What things ſoever ye deſire when ye pray, believe that ye receive *them*, and ye ſhall have *them*.

25 And when ye ſtand, praying, forgive, if ye have ought againſt any: that your Father alſo which is in heaven may forgive you your treſpaſſes.

26 But if you do not forgive, neither will your Father which is in heaven, forgive your treſpaſſes.

27 ¶ And they come again to Jeruſalem, and as he was walking in the temple, there come to him the chief prieſts and the ſcribes, and the elders,

28 And ſay unto him, By what authority doſt thou theſe things? and who gave thee this authority to do theſe things?

29 And Jeſus anſwered and ſaid unto them, I will alſo aſk of you one queſtion, and anſwer me, and I will tell you by what authority I do theſe things.

30 The baptiſm of John, was it from heaven, or of men? anſwer me.

31 And they reaſoned with themſelves, ſaying, if we ſhall ſay, From heaven, he will ſay, Why then did ye not believe him?

32 But if we ſhall ſay, Of men, they feared the people: for all men counted John, that he was a prophet indeed.

33 And they anſwered and ſaid unto Jeſus, We cannot tell. And Jeſus anſwering ſaith unto them, Neither do I tell you by what authority I do theſe things.

Ver. 2.—— *Upon which no man ever ſat.*] Becauſe, as Grotius obſerves rightly, it was cuſtomary, among not only the Jews, but the Heathens alſo, to chuſe ſuch animals, for Sacred uſes as had never been employed in the uſe of man. For inſtance, the Philiſtines return the ark in a cart drawn by heifers never put into the yoke before, 1 Sam. vi. 7. The Heathens ſacrificed to Minerva, *injuges boves*, oxen never put into the yoke. See Virgil Æn. vi. 36. Macrobius, Saturn. lib. iii. c. 5. and Turnebius, lib. xviii. c. 2. So our Saviour, who was a Sacred Perſon, and moreover intended by that action to fulfil the prophecy of Zachary, ix. 9. which the Jews (Sanhedrim c. x. in Gemara) apply to the Meſſiah, choſe the colt of an aſs never rid on before, to ride into Jeruſalem.

Ver. 10. *Bleſſed be the kingdom of our father David, that cometh in the name of the Lord.*] i. e. Let the kingdom, which our father David promiſed ſhould be eſtabliſhed among us for ever, be happily begun and flouriſh; let proſperity deſcend from Heaven upon our King Meſſiah, and upon his kingdom, which is to have no end.

Ver. 13. *And ſeeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon, and when he was come to it, he found nothing but leaves, for the time of figs was not yet.*] They that cavil with Chriſtianity commonly harp upon this ſtring; what, ſay they, Did Chriſt do according to the character of the Meſſiah, when he curſed the fig-tree becauſe it did not bear fruit before the time of figs? It is anſwered, that Chriſt did not expect fruit *out of ſeaſon*, for it is evident, that the Evangeliſt ſpeaks of a ſort of fig-tree that then had actually leaves upon it, and thoſe likewiſe ſo well grown, as at a diſtance might induce a traveller or any paſſenger to believe, or hope, to find ſome fruit among them, or what need of thoſe explanatory words, "for the time of figs was not yet?" It is alſo clear that this was a particular ſort of fig-tree by another diſtinction in the text, that it had *leaves* on it, which ſuppoſes, that thoſe fig-trees which bore fruit did not yet bear leaves; and it was this ſight of leaves that brought Jeſus to ſee if *haply* he might find any thing on it, i. e. ſome *fruit*, which ſo many large leaves promiſed. There was then an high probability, modeſtly expreſſed by the word *haply*, that this flouriſhing tree had on it both fruit and leaves together. Moreover, the very ſeaſon of the year, which was about four days before the Jewiſh paſſover, which happened on the 14th day of *Niſan*, or March, ſhews there could not be the leaſt proſpect or expectation of figs in the ordinary courſe of nature, 'till about five months after, in that country, and conſequently they argue very abſurdly, who take hold of theſe words of Mark, that *the time of figs was not yet*, to argue that Jeſus expected ordinary figs, which with the ſame breath the Evangeliſt acknowledges were not then in being. For Mark deſigned that remark for a key to the whole tranſaction, and not as relating only to the immediate preceding paſſage, *he found nothing but leaves*, as ſome have unreaſonably imagined. Yet,

It is not denied but that Jeſus expected to find fruit on this tree, becauſe he might ſuppoſe it was of that ſort which the Jews called *Benath Shuach*, which, ſays Lightfoot, was of an early kind and never wanted leaves, and ſeldom was without fruit. See Talmud. in Matt. p. 226, 227. and in Hor. Heb. For according to their accounts, it bore fruit every year, but that fruit was not fully ripe before the third year; ſo that every year one might ſee three different ſorts of fruit, *viz.* of the preſent year, and of the two foregoing years. There were alſo, ſay they, another ſort, which brought forth ripe fruit in two years; ſo that the fruit of ſome of them hung on, and were ripe in winter: And conſequently, though the time of ordinary figs was not, yet Jeſus might expect other ſorts of figs on one of that kind of fig-trees which then bore leaves, which he ſaw afar off, and which gave him a reaſonable proſpect of fruit. And

Therefore ſince his expectation was diſappointed, this muſt have been a tree of one of the forementioned ſorts, which uſually had fruit on them at *that ſeaſon* and all ſeaſons of the year, though the fruit of the *ordinary* fig-trees could not have been expected to be ripe ſo early.

This καιρὸς σύκων, i. e. *the ordinary time of figs* cannot therefore poſſibly be given for a reaſon why Jeſus found no figs on this flouriſhing tree, but is a very good one for going to this tree only, as not being one of the ordinary ſorts of fig-trees, but one of thoſe that are deſcribed by the talmudical writers, as quoted above from Lightfoot, who muſt be preſumed to be well apprized of the nature of the fruit-trees of Judea. But they that chooſe further ſatisfaction as to their account of theſe different ſorts of fig-trees may conſult Pliny's natural Hiſt. lib. xiii. c. 8. and lib. xvi. c. 26. with Harduin's notes in uſum Delphini tom. 3. p. 195, 196. Par, 1685. And Theophraſtus, hiſtor. plant. lib. iv. c. 2. Beſides, we have the teſtimony of that Arch-Apoſtate the Emperor Julian in our favour, who has aſſured us in his Epiſtol. 24. p. 144. Paris, "that there is a ſort of fig-tree at Damaſcus in Syria (a favourite city of Julian, and in the neighbourhood of Judea) the fruit of which, both old and young, grows together, and laſts beyond the year; and that the uninterrupted ſucceſſion of fruit on the ſame tree, which was part of Homer's deſcription of the poetical garden of Alcinous, was verified in the fig-tree at Damaſcus." And this he mentions by way of diſtinguiſhing that ſort from *ordinary* fig-trees, which as he adds, commonly bear their ripe fruit in Autumn, agreeable to our account above. Now, after this famous record, I find no reaſon to produce further evidence of our aſſertion, though I have in readineſs thoſe that are more modern, ſuch as the famous Baumgarten, who travelled into Paleſtine, and Syria, *&c.* Anno Domini 1507. and found ripe fruits, and flowers growing on the ſame tree, near Jericho in December, and abundance of ripe fruits at Beroot or Berytus in Syria, in the month of January. And the eminent naturaliſt Tournefort aſſures us, that ſome ſorts of figs grow in the Archipelago in winter, ſpring and ſummer; but that the garden-figs are not ripe there, till the end of Auguſt, or the beginning of September. Therefore,

I conclude from theſe authorities, that Jeſus might reaſonably expect to find ſome ſort of figs on the tree flouriſhing with leaves, which he ſaw at a diſtance though the ordinary ſeaſon of figs was not yet come. Now,

The reaſon of this action may be ſuppoſed to be, that Jeſus hereby intended to give a freſh ſpecimen of his own Almighty Power to his diſciples at a critical juncture; and to convince them of the power of prayer, when attended with an extraordinary faith: And theſe reaſons may be made good from the context. Moreover, it may be admitted, that he purpoſed to ſhew by the vindictive type of drying up the barren fig-tree, but a little before his own death, that he would ſignally puniſh the Jews for their hypocriſy, and particularly, for that moſt wicked act they were now about to perform in putting himſelf to death, and therefore that he would deſtroy their city and polity, as he actually did the barren fig-tree, which looked beautiful to the eye, and deceived many, having no fruit on it. Again,

As to the inſinuation, that this act of Jeſus was *unjuſt*, he having no right to the *tree*, nor even to the *fruit*, if he had found any on it; and that his blaſting of the tree by a *curſe*, was injurious to the proprietor thereof: What I have noted concerning the ſwine, which were choked in the ſea, as you may read in the vth chapter of this Goſpel, anticipates an anſwer to this objection. And therefore I ſhall only recollect on this occaſion, that here Jeſus acted with the authority of a Prophet; and in vindication of this action of Jeſus, and of the liberty he took in this affair, with regard to an inſenſible *vegetable, a barren fig-tree*, let any one that acknowledges the authority of any of the ancient Prophets, conſider the incomparable greater liberty, as to the perſons of men and their effects uſed by them, and even by Moſes himſelf, in conſequence of that authority which was delegated to them by God, the Supreme Proprietor of all things. And, in regard to ſuch as are true Chriſtians, Jeſus muſt be alſo acknowledged by them to be the Supreme Proprietor, and conſequently to have a right paramount both to the ſuppoſed fruit and tree. And as for others, who are neither Jews nor Chriſtians, nor even Mahometans, the latter of whom confeſs the Prophetical Authority of Jeſus; if they are ingenuous adverſaries, might receive full ſatisfaction, by recollecting, in caſe the ſuppoſed fruit had any proprietor, ſuch a liberty of eating it, ſeems to have been indulged in parity of reaſon, by the law of Moſes in that nation; ſee Deut. xxiii. 24, 25. Or, that indeed both the ſuppoſed fruit and tree, were moſt probably things of *common* right, and were no particular or private property. For, this fig-tree is ſaid to have been ἐπὶ τῆς ὁδοῦ, *in*, or *by the way*, i. e. a thing of common right, or in a common ground, as diſtinct from thoſe in orchards and gardens, which had a proper owner; which diſtinction is to be defended from the Talmudiſts, ſee Lightfoot's Hor. Heb. & Talmud in Matt. The expected fruit then would have been that of an uncultivated tree in a mere hedge-row, uſually as common and as plentiful, as apples growing by the highway in *Kent*, or rather *Herefordſhire.*

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From this whole deduction, it is very evident that the twelve Apoſtles did perſonally accompany Jeſus from the very beginning to the very end of this miraculous tranſaction; and, conſequently, it muſt be granted, that here are *twelve eye-witneſſes* of the whole miracle. And did time ſuffice, or were it needful, it could be proved that they were ſo many credible witneſſes, not willing to be deceived themſelves, nor to deceive others; but I ſhall at preſent only obſerve, that had there been any fraud uſed in this action, Judas, one of the twelve, who was the traitor, and wicked enough to betray his innocent Maſter to be put to death; would have ſcreen'd his own villany by turning evidence when witneſſes were ſought to take away the life of Jeſus, and none could be found, and aſſerted that he was an impoſtor, and engaged the power of God, a pretended miracle, to countenance his deſigns and to delude the people, and as this traitor did not deny the fact, I hope his evidence here will be allowed by all opponents to the Chriſtian account of this miracle.

Ver. 15. — *Jeſus went into the temple and began to caſt out them that ſold and bought in the temple*, &c.] Where Chriſt does not ſeem to forbid abſolutely this practiſe of buying and ſelling, or permutation in the temple; it being almoſt neceſſary for them who lived far from Jeruſalem, to bring up money to purchaſe ſacrifices and oblations there, rather than to bring them ſo long a journey, and ſuitable in equity to the law of Moſes concerning tythes, Deut. xiv. 24, 25, 26. But he condemns the avarice of the prieſts, who, when theſe things were bought before by them in the ſhambles and markets of Jeruſalem, had for their ſordid gain, introduced this merchandize into the houſe of God, and that this was done in honour of that Sacred Place, is evident from the words of the next verſe; (ſee the note below.)

The money-changers, ſat there not only about the payment of the *half ſhekel* to the ſanctuary, but chiefly for the return of money from remote places, for this payment was made even by the Jews in their ſeveral diſperſions, that ſo they, who came to Jeruſalem to worſhip, paying it to merchants at home, might have it ſafe from thieves, and be eaſed of the trouble of carriage, at Jeruſalem. Thus theſe money-changers may be compared to the bankers of our time, to whom bills of exchange and letters of credit are generally directed for travellers to apply to upon a journey, or voyage; ſee the notes below on ver. 17.

Ver. 16. *And he would not ſuffer that any man ſhould carry any veſſel through the temple.*] By this, Chriſt approved of that received doctrine of the Jews, "who as Joſephus records (Contr. App. p. 1066.) held that it was not lawful to carry any veſſel into the temple, becauſe it is written in the law of the Lord," *Thou ſhalt reverence my ſanctuary*, Levit. xix. 30.

Ver. 17. — *My houſe ſhall be called of all nations, an houſe of prayer, but ye have made it a den of thieves.*] That the houſe of God, or his temple, ſhould be called a houſe of prayer for all people was propheſied by Iſaiah lvi. 7. and lx. 7. *i. e.* an houſe dedicated to the worſhip of the Living God, who made Heaven and earth, of which worſhip, prayer was eſteemed an eminent part, witneſs Solomon's prayer at the dedication of the temple; which ſuppoſes God's people ſhould continually pray *in*, or *towards* that houſe; and that they continued to do ſo at the time of offering incenſe, we can ſupport from Luke i. 10. It was to the temple that the Phariſee and publican went up to pray, Luke xviii. 10. and it was thither alſo that the heathen proſelites went to pray, whoſe place was called, *the court of the Gentiles*; and this admiſſion made it an houſe of prayer for all nations. But you, prieſts, ſaith Chriſt, by turning this Holy Place inſtituted for God's worſhip, into a place of *unjuſt* gain, unjuſt, becauſe got by exactions, tending to the loſs and damage of the people, have given juſt occaſion to apply to you thoſe words of Jeremiah, "My houſe is become a den of robbers in your eyes," Jer. vii. 11. You making a gain of that ſervice, which you ought freely to attend upon, becauſe the tythes of the people, and a part of their offerings for that very end, that you with conſcience and good example may attend upon, and edify thoſe that come into the temple on thoſe good occaſions. But for the better underſtanding of this text and its context,

Let it be obſerved, that there were three courts in the temple; *one* proper to the prieſts, where the altar of incenſe ſtood; *another*, into which the clean Jews and proſelytes of juſtice, who had embraced circumciſion and the whole law of Moſes, entered; and a *third*, which was called the court of the Gentiles, becauſe the unclean Jew, and the proſelyte Gentile, who owned the true God, were permitted to come and worſhip. Now there was a low wall of partition between this third court and the ſecond, with this inſcription on it,

Μὴ δεῖν ʼαλλόφυλον ἐντὸς τȣ̃ ἁγίȣ παριέναι:

Which is thus made *Engliſh*,

No alien muſt enter into this holy place.

Where Joſephus by adding, *for the ſecond court was called holy*; Joſeph. Jewiſh War lib. vi. c. 13. ſeems to intimate, that the court of the Gentiles was not eſteemed an holy, but prophane place; and therefore it was into this court, and no further, that they brought ſheep and doves to ſell, and hence it appears how oppoſitely our Saviour argues, the houſe for all nations was God's houſe, and therefore that muſt be kept Sacred, and not to be polluted upon any pretence; ſee Maldonate in Matt. xxi. 12.

Ver. 24. *Therefore I ſay unto you, whatſoever things ye deſire when ye pray*, &c.] See Matt. vii. 7.

Ver. 25. — *Forgive if you have ought againſt any*, &c.] See Matt. vi. 14.

Ver. 27. ——— *And as he was walking in the temple, there come to him the chief prieſts*, &c.] See Matt. xxi. 23.

CHAP. XII.

1 In a parable of the vineyard let out to unthankful huſbandmen, Chriſt foretelleth the reprobation of the Jews, and the calling of the Gentiles: 13 He avoideth the ſnare of the Phariſees and Herodians about paying tribute to Ceſar: 18 convinceth the error of the Sadducees, who denied the reſurrection: 28 reſolveth the ſcribe who queſtioned of the firſt commandment: 35 refuteth the opinion that the ſcribes held of Chriſt: 38 bidding the people to beware of their ambition and hypocriſy: 41 and commendeth the poor widow for her two mites, above all.

AND he began to ſpeak unto them by parables. A *certain* man planted a vineyard, and ſet an hedge about it, and digged *a place for* the wine-fat, and built a tower, and let it out to huſbandmen, and went into a far country.

This καιρὸς σύκων, i. e. *the ordinary time of figs* cannot therefore poſſibly be given for a reaſon why Jeſus found no figs on this flouriſhing tree, but is a very good one for going to this tree only, as not being one of the ordinary ſorts of fig-trees, but one of thoſe that are deſcribed by the talmudical writers, as quoted above from Lightfoot, who muſt be preſumed to be well apprized of the nature of the fruit-trees of Judea. But they that chooſe further ſatisfaction as to their account of theſe different ſorts of fig-trees may conſult Pliny's natural Hiſt. lib. xiii. c. 8. and lib. xvi. c. 26. with Harduin's notes in uſum Delphini tom. 3. p. 195, 196. Par, 1685. And Theophraſtus, hiſtor. plant. lib. iv. c. 2. Beſides, we have the teſtimony of that Arch-Apoſtate the Emperor Julian in our favour, who has aſſured us in his Epiſtol. 24. p. 144. Paris, "that there is a ſort of fig-tree at Damaſcus in Syria (a favourite city of Julian, and in the neighbourhood of Judea) the fruit of which, both old and young, grows together, and laſts beyond the year; and that the uninterrupted ſucceſſion of fruit on the ſame tree, which was part of Homer's deſcription of the poetical garden of Alcinous, was verified in the fig-tree at Damaſcus." And this he mentions by way of diſtinguiſhing that ſort from *ordinary* fig-trees, which as he adds, commonly bear their ripe fruit in Autumn, agreeable to our account above. Now, after this famous record, I find no reaſon to produce further evidence of our aſſertion, though I have in readineſs thoſe that are more modern, ſuch as the famous Baumgarten, who travelled into Paleſtine, and Syria, *&c.* Anno Domini 1507. and found ripe fruits, and flowers growing on the ſame tree, near Jericho in December, and abundance of ripe fruits at Beroot or Berytus in Syria, in the month of January. And the eminent naturaliſt Tournefort aſſures us, that ſome ſorts of figs grow in the Archipelago in winter, ſpring and ſummer; but that the garden-figs are not ripe there, till the end of Auguſt, or the beginning of September. Therefore,

I conclude from theſe authorities, that Jeſus might reaſonably expect to find ſome ſort of figs on the tree flouriſhing with leaves, which he ſaw at a diſtance though the ordinary ſeaſon of figs was not yet come. Now,

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It is anſwered, (waving all argument *ad hominem* with the author) that if his Jews and Infidels pretend to any rational ſuſpicions, they ought to recollect on this occaſion, that Jeſus's twelve diſciples attended him to, and at

Bethany, and back again from thence, and were preſent at this whole tranſaction, *viz.* the imprecation of the fig-tree, and the ſubſequent withering away of it, ver. 11, 12. Moreover, the curſe was pronounced in their hearing, ver. 14. It is alſo plain, that the ſaid diſciples came to Jeruſalem with him, and returned the next evening with him to Bethany; and that on the morrow morning, *as they paſſed by*, in their return to Jeruſalem, they ſaw the fig-tree dried up from the roots; ſee ver. 15, 19, 20. Upon this we are told by Matthew (xxi. 20.) that Peter, and the other diſciples that ſtill attended Jeſus, took notice of that wonderful event unto him, and ſaid, *How ſoon is the fig-tree which thou curſedſt withered away?* i. e. the fig-tree, which upon the imprecation the day before, immediately began to wither, Matt. xxi. 19, 20. was now actually withered away, or, as Mark more emphatically expreſſes it, *was dried up from the roots*, ver. 20. which ſurely implies ſomewhat more than the mere *withering of the leaves*, as it is vainly ſuggeſted by the foreſaid Caviller, *ib.* and that too as the conſequence of an imaginary ſtroke of the carpenter's ax at the root of it. But as no ſuch ſtroke could be given without the knowledge of Jeſus's twelve diſciples, ſo the ſuppoſed effect of ſuch a ſtroke, which was the withering of the leaves, cannot with any propriety be ſtiled the ſame as the withering away of the *whole tree*, and much leſs *the drying up of the tree from the roots.*

From this whole deduction, it is very evident that the twelve Apoſtles did perſonally accompany Jeſus from the very beginning to the very end of this miraculous tranſaction; and, conſequently, it muſt be granted, that here are *twelve eye-witneſſes* of the whole miracle. And did time ſuffice, or were it needful, it could be proved that they were ſo many credible witneſſes, not willing to be deceived themſelves, nor to deceive others; but I ſhall at preſent only obſerve, that had there been any fraud uſed in this action, Judas, one of the twelve, who was the traitor, and wicked enough to betray his innocent Maſter to be put to death; would have ſcreen'd his own villany by turning evidence when witneſſes were ſought to take away the life of Jeſus, and none could be found, and aſſerted that he was an impoſtor, and engaged the power of God, a pretended miracle, to countenance his deſigns and to delude the people, and as this traitor did not deny the fact, I hope his evidence here will be allowed by all opponents to the Chriſtian account of this miracle.

Ver. 15.—*Jeſus went into the temple and began to caſt out them that ſold and bought in the temple*, &c.] Where Chriſt does not ſeem to forbid abſolutely this practiſe of buying and ſelling, or permutation in the temple; it being almoſt neceſſary for them who lived far from Jeruſalem, to bring up money to purchaſe ſacrifices and oblations there, rather than to bring them ſo long a journey, and ſuitable in equity to the law of Moſes concerning tythes, Deut. xiv. 24, 25, 26. But he condemns the avarice of the prieſts, who, when theſe things were bought before by them in the ſhambles and markets of Jeruſalem, had for their ſordid gain, introduced this merchandize into the houſe of God, and that this was done in honour of that Sacred Place, is evident from the words of the next verſe; (ſee the note below.)

The money-changers, ſat there not only about the payment of the *half ſhekel* to the ſanctuary, but chiefly for the return of money from remote places, for this payment was made even by the Jews in their ſeveral diſperſions, that ſo they, who came to Jeruſalem to worſhip, paying it to merchants at home, might have it ſafe from thieves, and be eaſed of the trouble of carriage, at Jeruſalem. Thus theſe money-changers may be compared to the bankers of our time, to whom bills of exchange and letters of credit are generally directed for travellers to apply to upon a journey, or voyage; ſee the notes below on ver. 17.

Ver. 16. *And he would not ſuffer that any man ſhould carry any veſſel through the temple.*] By this, Chriſt approved of that received doctrine of the Jews, "who as Joſephus records (Contr. App. p. 1066.) held that it was not lawful to carry any veſſel into the temple, becauſe it is written in the law of the Lord," *Thou ſhalt reverence my ſanctuary*, Levit. xix. 30.

Ver. 17.—*My houſe ſhall be called of all nations, an houſe of prayer, but ye have made it a den of thieves.*] That the houſe of God, or his temple, ſhould be called a houſe of prayer for all people was propheſied by Iſaiah lvi. 7. and lx. 7. *i. e.* an houſe dedicated to the worſhip of the Living God, who made Heaven and earth, of which worſhip, prayer was eſteemed an eminent part, witneſs Solomon's prayer at the dedication of the temple; which ſuppoſes God's people ſhould continually pray *in*, or *towards* that houſe; and that they continued to do ſo at the time of offering incenſe, we can ſupport from Luke i. 10. It was to the temple that the Phariſee and publican went up to pray, Luke xviii. 10. and it was thither alſo that the heathen proſelites went to pray, whoſe place was called, *the court of the Gentiles*; and this admiſſion made it an houſe of prayer for all nations. But you, prieſts, ſaith Chriſt, by turning this Holy Place inſtituted for God's worſhip, into a place of *unjuſt* gain, unjuſt, becauſe got by exactions, tending to the loſs and damage of the people, have given juſt occaſion to apply to you thoſe words of Jeremiah, "My houſe is become a den of robbers in your eyes," Jer. vii. 11. You making a gain of that ſervice, which you ought freely to attend upon, becauſe the tythes of the people, and a part of their offerings for that very end, that you with conſcience and good example may attend upon, and edify thoſe that come into the temple on thoſe good occaſions. But for the better underſtanding of this text and its context,

Let it be obſerved, that there were three courts in the temple; *one* proper to the prieſts, where the altar of incenſe ſtood; *another*, into which the clean Jews and proſelytes of juſtice, who had embraced circumciſion and the whole law of Moſes, entered; and a *third*, which was called the court of the Gentiles, becauſe the unclean Jew, and the proſelyte Gentile, who owned the true God, were permitted to come and worſhip. Now there was a low wall of partition between this third court and the ſecond, with this inſcription on it,

Μὴ δεῖν ᾽αλλόφυλον ἐντὸς τȣ̃ ἁγίȣ παριέναι :

Which is thus made *Engliſh*,

No alien muſt enter into this holy place.

Where Joſephus by adding, *for the ſecond court was called holy*; Joſeph. Jewiſh War lib. vi. c. 13. ſeems to intimate, that the court of the Gentiles was not eſteemed an holy, but prophane place; and therefore it was into this court, and no further, that they brought ſheep and doves to ſell, and hence it appears how oppoſitely our Saviour argues, the houſe for all nations was God's houſe, and therefore that muſt be kept Sacred, and not to be polluted upon any pretence; ſee Maldonate in Matt. xxi. 12.

Ver. 24. *Therefore I ſay unto you, whatſoever things ye deſire when ye pray*, &c.] See Matt. vii. 7.

Ver. 25.—*Forgive if you have ought againſt any*, &c.] See Matt. vi. 14.

Ver. 27.——*And as he was walking in the temple, there come to him the chief prieſts*, &c.] See Matt. xxi. 23.

CHAP. XII.

1 In a parable of the vineyard let out to unthankful huſbandmen, Chriſt foretelleth the reprobation of the Jews, and the calling of the Gentiles: 13 He avoideth the ſnare of the Phariſees and Herodians about paying tribute to Ceſar: 18 convinceth the error of the Sadducees, who denied the reſurrection: 28 reſolveth the ſcribe who queſtioned of the firſt commandment: 35 refuteth the opinion that the ſcribes held of Chriſt: 38 bidding the people to beware of their ambition and hypocriſy: 41 and commendeth the poor widow for her two mites, above all.

AND he began to ſpeak unto them by parables. A *certain* man planted a vineyard, and ſet an hedge about it, and digged *a place for* the wine-fat, and built a tower, and let it out to huſbandmen, and went into a far country.

2 And at the ſeaſon he ſent to the huſbandmen a ſervant, that he might receive from the huſbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and ſent *him* away empty.

4 And again, he ſent unto them another ſervant, and at him they caſt ſtones, and wounded *him* in the head, and ſent *him* away ſhamefully handled.

5 And again, he ſent another; and him they killed: and many others, beating ſome, and killing ſome.

6 Having yet therefore one ſon, his well-beloved, he ſent him alſo laſt unto them, ſaying, They will reverence my ſon.

7 But thoſe huſbandmen ſaid amongſt themſelves, This is the heir; come, let us kill him, and the inheritance ſhall be ours.

8 And they took him, and killed *him*, and caſt *him* out of the vineyard.

9 What ſhall therefore the Lord of the vineyard do? he will come and deſtroy the huſbandmen, and will give the vineyard unto others.

10 And have ye not read this ſcripture? The ſtone which the builders rejected is become the head of the corner.

11 This was the Lords doing, and it is marvellous in our eyes.

12 And they ſought to lay hold on him, but feared the people; for they knew that he had ſpoken the parable againſt them: and they left him, and went their way.

13 ¶ And they ſent unto him certain of the Phariſees and of the Herodians, to catch him in *his* words.

14 And when they were come, they ſay unto him, Maſter, we know that thou art true, and careſt for no man: for thou regardeſt not the perſon of men, but teacheſt the way of God in truth: Is it lawful to give tribute to Ceſar, or not?

15 Shall we give, or ſhall we not give? But he knowing their hypocriſy, ſaid unto them, Why tempt ye me? bring me a peny that I may ſee *it*.

16 And they brought *it*: and he ſaith unto them, Whoſe *is* this image and ſuperſcription? and they ſaid unto him, Ceſars.

17 And Jeſus anſwering ſaid unto them, Render to Ceſar the things that are Ceſars, and to God the things that are Gods. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which ſay there is no reſurrection; and they asked him, ſaying,

19 Maſter, Moſes wrote unto us, If a mans brother die, and leave his wife behind him, and leave no children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.

20 Now there were ſeven brethren: and the firſt took a wife, and dying left no ſeed.

21 And the ſecond took her, and died, neither left he any ſeed: and the third likewiſe.

22 And the ſeven had her, and left no ſeed: laſt of all the woman died alſo.

23 In the reſurrection therefore, when they ſhall riſe, whoſe wife ſhall ſhe be of them? for the ſeven had her to wife.

24 And Jeſus anſwering ſaid unto them, Do ye not therefore err, becauſe ye know not the ſcriptures, neither the power of God?

25 For when they ſhall riſe from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven.

26 And as touching the dead, that they riſe: have ye not read in the book of Moſes, how in the buſh God ſpake unto him, ſaying, I *am* the God of Abraham, and the God of Iſaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ And one of the ſcribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, asked him, Which is the firſt commandment of all?

29 And Jeſus anſwered him, The firſt of all the commandments *is*, Hear, O Iſrael, The Lord our God is one Lord;

30 And thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength: this is the firſt commandment.

31 And the ſecond *is* like, *namely* this, Thou ſhalt love thy neighbour as thy ſelf: there is none other commandment greater than theſe.

32 And the ſcribe ſaid unto him, Well, Maſter, thou haſt ſaid the truth: for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love *his* neighbour as himſelf, is more than all whole burnt-offerings and ſacrifices.

34 And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not far from the kingdom of God. And no man after that durſt aſk him any queſtion.

35 ¶ And Jeſus anſwered and ſaid, while he taught in the temple, How ſay the ſcribes that Jeſus is the ſon of David?

36 For David himſelf ſaid by the holy Ghoſt, The LORD ſaid to my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool.

37 David therefore himſelf calleth him Lord; and whence is he *then* his ſon? And the common people heard him gladly.

38 ¶ And he ſaid unto them in his doctrine, Beware of the ſcribes which love to go in long clothing, and *love* ſalutations in the market-places,

39 And the chief ſeats in the ſynagogues, and the uppermoſt rooms at feaſts:

40 Which devour widows houſes, and for a pretence make long prayers: theſe ſhall receive greater damnation.

41 ¶ And Jeſus ſat over-againſt the treaſury, and beheld how the people caſt money into the treaſury: and many that were rich caſt in much.

42 And there came a certain poor widow, and ſhe threw in two mites, which make a farthing.

43 And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, that this poor widow hath caſt more in, than all they which have caſt into the treaſury.

44 For all *they* did caſt in of their abundance: but ſhe of her want did caſt in all that ſhe had, *even* all her living.

Ver. 1. *And he began to ſpeak unto them by parables.*] Thus Mark, who hath here only preſerved one, ſhews that he on purpoſe paſſes over other parables, ſpoken by Jeſus; which are diſtinctly recorded by Matthew, xxi. 28. and xxii. 1.

——*A certain man planted a vineyard, and ſet an hedge about it, and digged a place for the wine-fat,* &c.] This parable, which includes the firſt twelve verſes of this chapter, ought to be interpreted in this manner, *The certain man* is God the Father; the *vineyard* is the world, which God created, according to Athanaſius, or, the Church of God, whoſe members ought to labour diligently to attain the happy end of their Creation, and this is the common and moſt received interpretation of the word *vineyard* in this place, founded upon that familiar and metaphorical expreſſion in the Book of Pſalms, *Thou haſt brought a vine out of Egypt: thou haſt caſt out the Heathen and planted it*; Pſ. lxxx. 8. in Iſaiah, *My well-beloved hath a vineyard in a very fruitful hill*; v. 1. in Jeremiah, *I had planted thee a noble vineyard*, &c. ii. 21. For, as Auſtin obſerves, God is repreſented in Scripture, to have planted a vineyard, and when he gave the law, becauſe thereby he may in ſome manner be ſaid to have planted right notions of himſelf in the minds of men; ſee his Ser. de verbis Dom. 59. The *ſetting an hedge*, placing a *wine-fat*, and building a *tower*, imports that God had taken all neceſſary care to defend and to propagate the faith of his Church, according to that of the Prophet, "What could have been done more to my *vineyard* that I have not done in it;" Iſa. v. 4. And here it is to be obſerved, that Chriſt ſpeaks in very proper terms; for they, who plant a vineyard; firſt hedge it about to keep out robbers, and beaſts of prey; then they build a *wine-fat*, or *wine-preſs*, to hold and ſqueeze the juice out of the grapes, and then a *tower*, or rather, a watch-houſe, for the conveniency of thoſe, who are appointed to watch the fruit. As for the many allegorical alluſions which Origen and others have invented from theſe particulars, I ſhan't trouble my readers with their enumeration.

——*Let it out to husbandmen.*] Where, by husbandmen, many authors underſtand only the ſcribes and Phariſees, and the prieſts, but thoſe expoſitors have not well remarked, how poſitively the whole nation of Jews are hereby intended, as be eaſily and plainly collected from the parallel Scripture in Matthew xxi 43. where we read that Chriſt concluded this parable with theſe remarkable words to all the people; "Therefore I ſay unto you, the kingdom of God ſhall be taken from *you*; and given to a *nation* bringing forth the fruits thereof." And God is repreſented as *letting* his vineyard *out* to theſe men, becauſe he promiſes the certain reward of eternal life to as many as labour with faith and good works in his Church.

Ver. 2.——*A ſervant.*] This ſervant, and the others that follow at ver. 4. and 5. are univerſally underſtood of the Prophets, whom God in ancient times ſent to declare his will to the Jewiſh nation; for, as the Apoſtle writes to the Hebrews, "God at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the *Prophets*;" Heb. i. 1. And if any one ſeems ignorant how ſome of them were beat, ſtoned, wounded and killed, let him read the eleventh chapter of Paul to the Hebrews, and the Commentaries of Hierom on this place.

Ver. 6. — *One ſon his well-beloved.*] Chriſt himſelf, the well-beloved Son of God, ſee Mark ix. 7. and other places. And thus it was underſtood by the Apoſtles, for God hath in theſe laſt days ſpoken unto us by *his Son*, &c. Heb. i. 2.

Ver. 9. — *He will come and deſtroy the husbandmen*, &c.] So Luke ſays likewiſe, relating theſe words as ſpoken by Chriſt, but Matthew plainly aſcribes them to the prieſts whom Jeſus was ſpeaking to, in this manner: *Chr.* "When therefore the Lord of the vineyard cometh, what will he do unto thoſe husbandmen? *Pr.* They ſay unto him, He will miſerably deſtroy thoſe wicked men," *&c.* xxi. 40, 41. Thus the prieſts condemn themſelves, but Luke, on the contrary ſays, that they anſwered with abhorrence and in the negative; for when they heard it, they ſaid, *God forbid*, xx. 16. To reconcile this Scripture, therefore, we are to obſerve, that at firſt the prieſts anſwered Jeſus as Matthew writes, then Chriſt, like to Naaman with David, explained and applied his meaning to themſelves, as it follows in the 10th and 11th verſes of this chapter, Luke xx. 17. Matt. xxi. 42. And then, "when they *knew* that Chriſt had ſpoken this parable againſt them," ver. 12. they ſaid, *God forbid.* And this muſt be the interpretation, otherwiſe there can be no room or connection for their ſaying, *God forbid.*

Ver. 10. *Have ye not read this Scripture?* &c.] This is by way of confirmation of his parable, upbraiding, at the ſame time, their ignorance in the law, although they boaſted themſelves in the great knowledge thereof.

— *The ſtone.*] Here Chriſt changes the metaphor, calling himſelf, who above was the *beloved Son*, ver 6. *the ſtone*, which is a uſual metaphor in the Scriptures. Thus we read, " Behold, I lay in Zion for a foundation a ſtone, a tried ſtone, a precious corner-ſtone," *&c.* Iſa. xxviii. 16. ſee alſo Daniel ii. 34. and Zech. ii. 9. Becauſe, as Paul writes to the Corinthians, " other foundation can no man lay, than that is laid, which is Jeſus Chriſt," 1 Cor. iv. 11. " Jeſus Chriſt himſelf being the chief corner-ſtone," Eph. ii. 20.

— *Builders.*] Interpreters are not agreed of whom Chriſt and David ſpake by the word builders; ſome apply it only to the prieſts, as if they were the maſter-builders of the ancient ſynagogue, who built it up, or taught therein, underſtanding the ſame thing by *building*, as *teaching*; according to that of Jeremy the Prophet i. 10. and Paul the Apoſtle, Rom. xv. 20. and 1 Cor. iii. 10. v. 10. Gal. ii. 18. and Eph. ii. 20. Moreover, that remarkable text of Peter ſeems to put it out of all doubt, where we read, this [Jeſus] is the ſtone ſet at naught of you builders, which is become the head of the corner, Acts iv. 11. compared with the context from ver. 5. Yet there are other commentators as ſtrenuous to interpret this Scripture of the whole nation of the Jews in general, becauſe they were all guilty of the blood of Jeſus.

—*The head of the corner.*] Jeſus is thus ſtiled the chief ſtone in the corner of the building, *firſt*, Becauſe he is that moſt ſtrong ſtone which ſupports and compacts the whole building; ſee Eph. ii. 20. *Secondly*, Becauſe he is a ſtone of offence to many, even as the corner-ſtones of a building ſtanding out from the reſt of the building, are an offence to thoſe who careleſly run againſt them; ſee 1 Epiſt. of Peter ii. 7, 8. and Rom. ix. 32, 33. *Thirdly*, Becauſe he in his perſon unites both Jew and Gentile in his worſhip, breaking down the middle wall of partition; Eph. ii. 14.

Ver. 11. ***This was the Lord's doing.***] To ſhew that ſuch a change could not be effected by any human council, but that it is the Lord alone, who could plant the believing Gentiles upon the ſtock of the unbelieving Jews; ſee Paul to the Rom. xi.

—*And it is marvellous in our eyes.*] viz. Of the Jews, to ſee themſelves rejected from the favour of God, and his grace transferred to the Gentiles. And indeed, this was a wonder that Peter the Apoſtle could not underſtand, till it was in a particular manner interpreted to him by a ſheet let down from Heaven, filled with all kinds of animals; ſee Acts x. 14.

Ver. 13. *And they ſent unto him certain of the Phariſees and of the Herodians, to catch him in his words.*] From this frequent mention of Phariſees and Sadducees in the Goſpels and Acts of the Apoſtles, it is natural to conclude, that they were the prevailing ſects among the Jews, as was alſo that of the Herodians at the time of our Saviour's miniſtry. I have already given you a large account of the two former ſects: Yet, I have ſome things to add of that conſequence to be known, concerning them, and, as this chapter gives me a fair opportunity, I ſhall give a ſhort recapitulation of what has been noted, and ſubjoin thoſe particulars concerning the Jewiſh ſects worth your obſervation.

The Phariſees, according to Joſephus, were eſteemed the moſt religious, and moſt exact and ſkilful in explaining the laws among the Jews, in which he concurs with Paul's declaration: " After the *ſtraiteſt ſect* of our religion, I lived a Phariſee;" Acts xxvi. 5. Mark writes that " the Phariſees and all the Jews, except they waſh, eat not, holding the tradition of the elders: and many other things there be which they have received to hold;" Mark viii. 3, 4. Joſephus agrees, that " the Phariſees have delivered to the people many inſtitutions as received from the Fathers, which are not written in the law of Moſes; ſo that the multitude was with the Phariſees." Thus we may obſerve in the proſecution of our Saviour before Pilate, the common people were much at the devotion of the Phariſees, " who had ſuch an influence, ſays Joſephus, over the multitude, that if they gave out any thing againſt a king, or an high-prieſt, they were credited."

Hence we may account for their affecting the direction of publick affairs; to abuſe the credulity of the people, [illegible] [illegible] [illegible]uted holy or religious; for as the Evangeliſts record, they " loved ſalutations in the market-places, and the chief ſeats in the ſynagogues, and the uppermoſt rooms at feaſts, devoured widows houſes, and for a pretence made long prayers;" ſee below, ver. 38—40. Matt. xxiii. 14. Luke xx. 46, 47. And therefore,

Joſephus allows, that they ſometimes made an ill uſe of the eſteem they were in for piety, as in the caſe of Alexandria, the widow of Alexander Janneus, " who being a religious woman during her regency in Judea, thought the Phariſees might be her beſt counſellors, but they abuſed her ſimplicity, and, tho' ſhe was on other accounts a woman of very good capacity, got the management of all things into their own hands, condemned or acquitted, puniſhed or rewarded men, according to their own pleaſure; ſo that, tho' ſhe governed others, ſhe herſelf was governed by the Phariſees; de Bello Jud. lib. 1. c. 5. ſect. 2.

The Phariſees and Sadducees are plainly repreſented in the Goſpels, as differing very much from each other, and in a manner, holding oppoſite opinions; and Joſephus confirms this repreſentation, calling the Sadducees, " a ſect oppoſite to that of the Phariſees;" Antiq. lib. xiii. c. 10. ſect. 6. Yet they ſometimes agreed in one and the ſame deſign againſt our Saviour. For, " the Phariſees alſo with the Sadducees, came, and tempting him, deſired him that he would ſhew them a ſign from Heaven;" Matt. xvi. 1. At other times they attacked him ſeparately, and endeavoured to enſnare, or puzzle him with queries ſuitable to their own particular ſchemes, as this chapter below affords you examples, even as you've read before in Matt. xxii. 23--34. And we have one memorable inſtance, wherein their diſagreeing principles drove them into very different meaſures, and occaſioned a downright quarrel. It is this " Paul was called before the council at Jeruſalem, and when he perceived that the one part were Sadducees, and the other Phariſees, he cried out in the council, men and brethren, I am a Phariſee, — of the hope and reſurrection of the dead, I am called in queſtion. And when he had ſo ſaid, there aroſe a diſſention between them — for the Sadducees ſay, that there is no reſurrection, neither angel nor ſpirit, but the Phariſees confeſs both, *&c.*" Acts xxiii. 6. — 10. which account of their tenets, or of ſome of their moſt diſtinguiſhing doctrines, is thus confirmed by Joſephus, " It is, *ſays he*, their [the Phariſees] belief, that there is an immortal power in ſouls, and that under the earth there are rewards and puniſhments for thoſe, who in this life have practiſed virtue or vice, and that to theſe [ſouls] there is appointed an eternal priſon, but that to the former [*virtuous ſouls*] there is a power of reviving given," Antiq. lib. xviii. c. 1. § 3. edit. per Hudſon. Again in another place he adds, " They believe every ſoul to be immortal, but that the ſoul of the good only paſſes into another body, and the ſoul of the wicked is puniſhed with eternal puniſhment," de Bello Jud. lib. ii. c. 8. § 14. But it is the opinion of the Sadducees, that ſouls periſh with their bodies, Antiq. lib. xviii. c. 1. § 4. for they deny the continuance of ſouls, and the puniſhments and rewards of *Hades*," or Hell, de Bello as before.

Grotius and Le Clerc are of opinion, that Joſephus in this account of the Phariſees has endeavoured to accommodate their ſentiments to thoſe of ſome of the Greek philoſophers; and that he here repreſents them as believing ſomething very much like the Pythagorean tranſmigration of ſouls. And there ſeem to be in the New Teſtament the traces of ſome ſuch ſentiments, particularly in ſome of the inſtances mentioned; Matt. xvi. 14 " And they [the diſciples of Jeſus] ſaid, ſome ſay, that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the Prophets!"—Again it is ſaid, " his diſciples asked him, ſaying, Maſter, who did ſin, *this man*, or his parents, *that he was born blind?* John ix. 2. But it is the opinion of others, that the above account of the phariſaical doctrine of Joſephus is altogether inconſiſtent with the notion of a Pythagorean tranſmigration, and that they import the belief of a *proper reſurrection*. I believe that the Phariſees were divided among themſelves, and had different ſentiments concerning the ſtate of the dead; and I think it can't be diſputed, that they had not amongſt them *all*, that exact notion of a future ſtate and reſurrection, which our Lord and his Apoſtles after him, taught; for Paul ſaith, that *Jeſus Chriſt had brought* life and immortality *to light through the Goſpel*; 2 Tim. i. 10.

i. 10.—However, be this as it will, Paul's notions we are certain, directly contradicted thoſe of the Sadducees, and favour and confirm, not to ſay, improve thoſe of the Phariſees; as is evident from the foreſaid account out of Joſephus, who was a Phariſee, and has further illuſtrated their doctrine by his own following ſentiments.

The city of Joſapata, where Joſephus commanded, was not taken, and he and ſome others had hid themſelves in a cave. He propoſed to ſurrender to Veſpaſian; the reſt of his fellows reſolved to kill themſelves, and threatned to execute him firſt if he refuſed to yield to their reſolution. Then amongſt other topicks of perſuaſion, he reaſoned with them in this manner. "*We* all have mortal bodies formed of corruptible matter: But the ſoul which is houſed in our bodies is immortal; being a portion of God. What! know ye not that they who depart out of life according to the law of nature, and return to God the debt they have received from him, when it is the will of him that gave it, have eternal praiſe, durable manſions and generations: and that pure and obedient ſouls remain, having received an holy place in heaven, from whence after the revolution of ages, they ſhall be again houſed in pure bodies. But the ſouls of thoſe who have laid violent hands upon themſelves, ſhall be lodged in the darkeſt *Hades*;" de Bello Jud. lib. 3. c. 7. "and if I miſtake not, ſays a learned and ingenious author, Paul's figures in the 2 Cor. v. 1, 2. have a reſemblance with theſe of Joſephus; for we know that if our earthly houſe of this tabernacle were diſſolved, we have a building God, an houſe not made with hands eternal in the heavens, *&c.*"

The Phariſees are ſaid in the Goſpels *to faſt oft*; Matt. ix. 14. and Joſephus expeſies himſelf thus: "They [the Phariſees] practiſe great temperance, and never indulge themſelves in a luxurious way of life," Antiq. lib. xviii. c. 1. ſect. 3. and this was as much as could be reaſonably expected from him, it not being proper to tell all the world, that they *faſted twice in a week*; Luke xviii. 12. from ſunſet to ſun-ſet on the next day; ſee Buxt. Synag. Jud. c. 30. for the Romans had always made a jeſt of this practice, as may be gathered from their Poet Martial; lib. iv. Epig. 4.

I don't remember that it is any where ſaid *expreſly* by the Evangeliſts, that the Sadducees *rejected* the tradition of the elders; but as theſe were the great authorities of the Phariſees, to whom they always ſeem to have been oppoſite: I can't think but that it may be eaſily proved *conſequentially* from ſeveral parts of the New Teſtament; and Joſephus plainly declares, that the Sadducees were not very fond of theſe traditions: "the Phariſees, ſays he, have delivered to the people many inſtitutions, as received from the fathers, which are not written in the laws of Moſes. Wherefore the Sadducees reject theſe things, ſaying, that thoſe things are binding which are written; but that the things received by tradition from the fathers, need not to be obſerved. And about theſe things there have happened many diſputes and contentions. For, they pretend to obſerve nothing beſides the laws, and it is with them a virtue to contradict the maſter of wiſdom, [*i. e.* the Phariſees] and wrangle with them about the ſcience they teach; Antiq. lib. xiii. c. 10. ſect. 6. and xviii. c. 1. ſect. 4. But

Notwithſtanding this diſagreement, and almoſt oppoſition of theſe two ſects to each other, Luke repreſents them united in that adminiſtration of affairs, which was allowed the Jewiſh nation by the Romans, to whom they were then ſubject; ſaying, that the members of the council, before which Paul was brought, "were the one part Sadducees, and the other Phariſees;" Acts xxiii. 6. and we have before this, mention made of a council, in which there was a good number of Sadducees: "Then the high-prieſt roſe up, and all they that were with him, (which is the ſect of the Sadducees") v. 7. Neither is there any reaſon to ſuſpect Luke of a miſtake in this account, becauſe the Sadducees in proportion to their numbers, were, as Joſephus teſtifies, admitted into an equal ſhare of the publick offices and adminiſtration with the Phariſees: for, "this opinion (ſays he, ſpeaking of the Sadducees) is embraced only by a *few*; but then they are ſome of the chief men for dignity. Nevertheleſs, they can do but little; for when they are in the magiſtracy, they generally fall into the meaſures of the Phariſees, (tho' unwillingly and out of pure neceſſity) becauſe they would not otherwiſe be endured by the multitude;" ibid. And it is alſo an obſervation of his, "That they are the moſt cruel of all the Jews in their judicial ſentences; Antiq. xx. c. 8. which I think may be made appear alſo from ſome inſtances in the Acts of the Apoſtles, where the Phariſees were for the milder ſentence, and had a majority. Moreover,

The high-prieſts themſelves were ſometimes Sadducees, John Hyreanus, prince and high-prieſt of the Jews, who died in the year 107. before the Chriſtian Æra (ſee Prideaux's connect. p ii. b. iv.) forſook the Phariſees upon a diſguſt, and turned Sadducee; "he abrogated the inſtitution which the Phariſees had preſcribed to the people, and puniſhed thoſe that obſerved them. Hence the multitude conceived an averſion for him and his ſons.—But having ſuppreſſed this diſturbance, he afterwards lived very happily; and having adminiſtred the government in an excellent manner one and thirty years, he died, leaving five ſons behind him;" Antiq. lib. xiii. c. 10. ſect. 6, 7. But this was not the only inſtance; for, as Page in his Criticks upon Baronius and Baſnage, An. P. E. obſerve, Ceſar having heard of the death of Teſtus, ſent Albinus Prefect into Judea, and the king (Agrippa the younger) took away the high-prieſthood from Joſeph, and gave the ſucceſſion of that office to Ananus the younger, who was fierce and haughty in his behaviour, and the moſt bold and daring of all men; and of the ſect of the Sadducees; ibid. lib. xx. c. 8. ſect. 1.

There is alſo frequent mention in the Goſpels of a ſet of men called *Scribes* and *Lawyers*. They are often joined with the chief prieſts, elders and Phariſees; and the ſcribes are ſometimes put for the Phariſees; ſee below at ver. 38. They ſeem to have been men of ſkill and learning, and to have had a particuluar difference paid to them upon that account. Matthew ſays, "And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them where Chriſt ſhould be born; ch. ii. 4. for he taught them as one having authority, and not as the ſcribes;" ch. vii. 39. which may be thus explained from Joſephus's ſaying: "Whilſt he (Herod) lay under theſe diſorders, *(in his laſt ſickneſs)* there happened a tumult among the people, who went to hear the two famous Sophiſts, or Rabbies, Judas the ſon of Sariphaeus, and Matthias the ſon of Margalothus; men who had the moſt perſuaſive eloquence of any among the Jews, and were eminent interpreters of the laws, and were dear to the people, becauſe they taught the youth; ſee de Bello Jud. lib. i. c. 33. compared with Antiq. lib. xvii. c. 6. ſect. 2. But

Whether there be any difference between *lawyers* and *ſcribes*, or whether they are words perfectly ſynonymous, I won't pretend at preſent to determine. Yet, it may be conjectured, that the lawyers were chiefly employed in the ſchools, and the ſcribes more uſually harangued the people in publick in the ſynagogue. Now,

As for the Herodians, they are a ſet of people not mentioned above four times in the Goſpel, and it will be hard to aſcertain their peculiar tenets; neither can I think it neceſſary to detain you with a long recital of all the conjectures, which learned men have left us concerning them.—They might be a ſubdiviſion, or branch of one of the forementioned ſects, of Phariſees or Sadducees; or if they were a diſtinct ſect from the reſt, it might be a character thar ſubſiſted but for a ſhort time, at leaſt under that name. But hear what our learned Countryman Dean Prideaux ſays on this ſubject: "There is, ſays he, a ſect among the Jews called Herodians, taking its riſe from Herod the king of Judea, called *Herod the Great*, but for what reaſon, that is the queſtion: Some ſay it was, becauſe they held that Herod was the Meſſiah; ſo Tertullian, ſo Epiphanius, ſo Hierom, ſo Chryſoſtom, ſo Theophylact, and ſo ſeveral others of the ancients held. But it is very improbable that any Jews ſhould in the time of our Saviour's miniſtry, above thirty years after the death of Herod, hold him to have been the Meſſiah, when they had found no one of thoſe particulars, which they expected from the Meſſiah, performed by him, but rather every thing quite the contrary. Others hold that they were called Herodians, becauſe they conſtituted a ſodality erected in honour of Herod, in the ſame manner as there were ſodalities at Rome, called, *Auguſtales, Adrianales, Antonini*, conſtituted in the honour of Auguſtus, Adrian, and Antoninus, and the like of other Roman emperors after their death. And this is the opinion of Scaliger and his admirers; but none of theſe ſodalities [or *religious ſocieties*] at Rome, having been inſtituted till long after the death of Herod, none ſuch could have been inſtituted in honour of Herod in imitation of them. For, the earlieſt of theſe ſodalities, and the firſt of this kind, that we any where meet with, were the *ſodales Auguſtales*; but theſe not being inſtituted till after Auguſtus's death, which happened ſeveral years after Herod's, this could give no pattern or foundation for the like to be inſtituted in honour of Herod, either in his life-time, or upon his death, ſince he died many years before. By what is mentioned of theſe Herodians in the Goſpels, they ſeem plainly to have been a ſect among the Jews, differing from the reſt in ſome points of their law and religion. For, they are there named with the Phariſees, and in contradiſtinction from them, and therefore muſt have been a ſect in the ſame manner as the Phariſees were. And they are alſo ſaid to have a peculiar *leaven*, as the Phariſees had, that is, ſome *falſe and evil tenets*, which ſoured and corrupted the whole lump, with which it was mingled: and therefore Chriſt equally warned his diſciples againſt both. And ſince he calleth it, *the leaven of Herod*, Mark viii. 3. this argues that Herod was the author of it, that is, of theſe evil tenets, which conſtituted this ſect, and diſtinguiſhed it from the other ſects of the Jews, and that his followers imbibing thoſe tenets from him, were for this reaſon called *Herodians*. And theſe being chiefly of his courtiers, and the officers and ſervants of his palace, and thoſe that were deſcended from them, hence the *Syriac* Verſion, where-ever the word Herodians occurs in the original, renders it the *domeſticks of Herod*. And that Verſion being made very early for the uſe of the Church of Antioch, the authors of it were neareſt thoſe times, in which this ſect had its beginning, and therefore had the beſt means of knowing who they were.

"Thus far therefore having ſhewn, that theſe Herodians were a ſect of the Jews, that had its original from Herod the Great, it is next to be enquired into, what were the tenets whereby it was diſtinguiſhed.— The only way to find this out is to examine, in what particulars the founder of it differed from the reſt of the Jews. For, no doubt, the ſame were the particulars, in which thoſe his followers differed from them alſo, and thereby conſtituted this ſect, and they will appear to have been theſe two following. —— The *firſt*, in ſubjecting himſelf, and his people, to the dominion of the Romans; and *ſecondly*, in complying with them in many of their Heathen uſages. For, Herod held both theſe particulars lawful, and accordingly practiſed them. And, therefore, theſe I take to be the tenets and opinions, in which theſe Herodians, his followers, differed from the other Jews, and thereby conſtituted this ſect, which from him was called by that name. It being ſaid, Deut. xvii. 15. *One from among thy brethren, ſhalt thou ſet king over thee, which is not thy brother*, gave riſe to an opinion, which was generally embraced by the Phariſees, that it was not lawful to ſubmit to the Roman emperor, or pay taxes unto him; but Herod, and his followers, underſtanding the text to exclude only a *voluntary* choice, and not a *neceſſary* ſubmiſſion, where force hath overpowered choice, were of a contrary opinion, and held it lawful in this caſe both to ſubmit to the Roman emperor, and alſo pay taxes to him. And, therefore, the Phariſees and Herodians being of opinion in this matter, quite contrary to each other, thoſe that laid ſnares for Chriſt, and ſought an occaſion againſt him, ſent (*as we read in the context*) the diſciples of both theſe ſects, at the ſame time together, to propoſe this captious queſtion, *Is it lawful to give tribute unto Cæſar, or no?* ver. 16. thinking which way ſoever he ſhould anſwer, to bring him into danger. For, ſhould he anſwer in the *negative*, the Herodians were there ready to accuſe him of being an enemy to Cæſar; and ſhould he anſwer in the *affirmative*, the Phariſees were as ready, on the other hand, to accuſe him to the people, and excite them againſt him, as an enemy to their rights, they having poſſeſſed them with their notion, againſt paying taxes to any foreign power. But, Chriſt knowing their wicked intentions, gave ſuch an anſwer as baffled the malice and contrivance of them both, ver. 17. However, the anſwer implying a juſtification of the doctrine of the Herodians in that point, that could not be the *leaven* of Herod, which Chriſt warned his diſciples to avoid; and therefore, that muſt be their ſecond tenet, that it was lawful, when forced and overpowered by ſuperiors, to comply with them in idolatrous and wrong practices of religion. This Herod did, and he ſeems to have framed this ſect of purpoſe to juſtify him herein. For, Joſephus tells us, (Antiq. xv. 12.) that to ingratiate himſelf with Auguſtus, and the great men of Rome, he in many things acted contrary to the law and religion of the Jews, building temples, and erecting images in them for idolatrous worſhip, and for this he excuſed himſelf to the Jews, telling them, that he did not do it *willingly*, but as commanded and forced to it by *powers*, whom he was *neceſſitated* to obey, thinking this ſufficient to excuſe him from guilt. And for this reaſon we find him ſometimes called an half Jew, and ſuch half Jews, I conceive, were the Herodians, his followers, profeſſing the Jewiſh religion, and at the ſame time on occaſions, complying with the idolatrous Heathen, and becoming *occaſional conformiſts* to them. —— The Sadducees did moſtly come into the opinions of this ſect, and therefore they are (commonly) reckoned one and the ſame with them. For, the ſame perſons, who, in one of the Goſpels are called *Herodians*, are called *Sadducees* in another; ſee Matt. xvi. 6. compared with Mark viii. 15. But this ſect is no more heard of, and is vaniſhed ſoon after our Saviour's time; ſee *Connect*. P. ii. Book v. *at the end*.

Ver. 18. *Then come unto him the Sadducees.*] Read the preceding note, and the note on Matt. iii. 7.

Ver. 25.— *But are as the Angels which are in Heaven.*] Not in all things, but in regard of matrimony; as the Angels who are in Heaven don't marry, nor propagate their kind, neither ſhall the Bleſſed Spirits, which arrive at that manſion of bliſs.

Ver. 26.— *I am the God of Abraham, and the God of Iſaac, and the God of Jacob?*] i. e. I am he, who made the covenant with Abraham, Iſaac and Jacob, to propagate their poſterity, which I will preſerve, becauſe they are yet alive, and intercede with me daily, that I may deliver their children from the Egyptian bondage. For, covenants are wont to be kept with the living, and not with the dead, becauſe they are made with the living, and not with the dead, ſee Maldonate *in Loc.*

Ver. 27. *He is not a God of the dead, but the God of the living.*] Abraham, Iſaac and Jacob were dead, it is true, but not after that manner, as the Sadducees, to whom Chriſt anſwered, ſay, people die, ſo as both their body and ſoul ſhall be extinct. For, in that ſenſe we underſtand death, to be the ſeparation of the ſoul from the body to live for ever, God is the God not only of the living upon earth, but of the dead alſo, who live in Heaven; ſee Rom. xiv. 7, 8, 9.

Ver. 29. *And Jeſus anſwered him, the firſt of all the commandments is, Hear, O Iſrael, the Lord our God is one Lord.*] This is neceſſary to be known, that we may worſhip him alone in oppoſition to all gods, and own that he alone is God, who is the maker of Heaven and earth. And here it ſhould be noted, that our Lord ſpoke to a man that knew no diſtinction of opinions, but that of Jew and Heathen, and imports therefore, that tho' the Heathens worſhipped many falſe gods, the Jews ought to worſhip only the one living God.

Ver. 36. *For David himſelf ſaid*, &c.] In the cx. Pſ. and 1ſt ver.

Ver. 37. *Whence is he then his ſon?*] See the notes on Matt. i. 1, *&c.*

Ver. 38.— *Beware of the ſcribes.*] i. e. The Phariſees and their leaven, or evil doctrines.

Ver. 40. *Which devour widows houſes.*] i. e. Their ſubſtance; the queſtion is therefore, in what manner, they obtained ſuch an aſcendant. Some think it was in the manner Romiſh prieſts now a-days practice, by perſuading them, their followers, to yield up their riches for the ſupport of their craft, and to pray their ſouls out of purgatory, or for the ſouls of their deceaſed friends. Or, under a pretence of viſiting and comforting them in affliction, would hang upon them till they had exhauſted all their living in feaſtings, prepared for their reception by the deceived widows. Or, becauſe, the widows being deceived by their hypocritical ſanctity, ſpared no coſt to buy their prayers, to which they, the Phariſees and ſcribes were addicted, as much as the Popiſh prieſts are to ſell their maſſes, and this may be well collected from the following words, *and for a pretence make long prayers,* i. e. for a pretence of ſanctity, and to bring into captivity ſilly women.

Ver. 44. — *Even all her living.*] Or, all the money ſhe had to live upon that day; ſee Whitby on the place.

CHAP. XIII.

1 *Chriſt foretelleth the deſtruction of the temple:* 9 *the perſecutions for the goſpel:* 10 *that the goſpel muſt be preached to all nations:* 14 *that great calamities ſhall happen to the Jews:* 24 *and the manner of his coming to judgment.* 32 *The hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.*

AND as he went out of the temple, one of his diſciples ſaith unto him, Maſter, ſee what manner of ſtones, and what buildings *are here.*

2 And Jeſus anſwering, ſaid unto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone upon another, that ſhall not be thrown down.

3 And as he ſat upon the mount of Olives, over againſt the temple, Peter, and James, and John, and Andrew aſked him privately,

4 Tell us, when ſhall theſe things be? and what *ſhall be* the ſign when all theſe things ſhall be fulfilled?

5 And Jeſus anſwering them, began to ſay, Take heed leſt any man deceive you.

6 For many ſhall come in my name, ſaying, I am *Chriſt:* and ſhall deceive many.

7 And when ye ſhall hear of wars, and rumours of wars, be ye not troubled: for *ſuch things* muſt needs be; but the end *ſhall* not *be* yet.

8 For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be earthquakes in *divers* places, and there ſhall be famines, and troubles: theſe *are* the beginnings of ſorrows.

9 ¶ But take heed to your ſelves: for they ſhall deliver you up to councils; and in the ſynagogues ye ſhall be beaten, and ye ſhall be brought before rulers and kings for my ſake, for a teſtimony againſt them.

10 And the goſpel muſt firſt be publiſhed among all nations.

11 But when they ſhall lead *you,* and deliver you up, take no thought beforehand what ye ſhall ſpeak, neither do ye premeditate: but whatſoever ſhall be given you in that hour, that ſpeak ye: for it is not ye that ſpeak, but the holy Ghoſt.

12 Now the brother ſhall betray the brother to death, and the father the ſon: and children ſhall riſe up againſt *their* parents, and ſhall cauſe them to be put to death.

13 And ye ſhall be hated of all men for my names ſake: but he that ſhall endure unto the end, the ſame ſhall be ſaved.

14 ¶ But when ye ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtanding where it ought not, (let him that readeth, underſtand) then let them that be in Judea, flee to the mountains:

15 And let him that is on the houſe-top, not go down into the houſe, neither enter therein to take any thing out of his houſe.

16 And let him that is in the field not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that give ſuck in thoſe days.

18 And pray ye that your flight be not in the winter.

19 For in thoſe days ſhall be affliction, ſuch as was not from the beginning of the creation which God created, unto this time, neither ſhall be.

20 And except that the Lord had ſhortned thoſe days, no fleſh ſhould be ſaved: but for the elects ſake, whom he hath choſen, he hath ſhortned the days.

21 And then if any man ſhall ſay to you, Lo, here *is* Chriſt, or lo, *he is* there: believe *him* not.

22 For falſe Chriſts, and falſe prophets ſhall riſe, and ſhall ſhew ſigns and wonders, to ſeduce, if *it were* poſſible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in thoſe days after that tribulation, the ſun ſhall be darkned, and the moon ſhall not give her light:

25 And the ſtars of heaven ſhall fall, and the powers that are in heaven ſhall be ſhaken.

26 And then ſhall they ſee the Son of man coming in the clouds, with great power and glory.

27 And then ſhall he ſend his angels, and ſhall gather together his elect from

the four winds, from the uttermoſt part of the earth to the uttermoſt part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender and putteth forth leaves, ye know that ſummer is near:

29 So ye in like manner, when ye ſhall ſee theſe things come to paſs, know that it is nigh, *even* at the doors.

30 Verily I ſay unto you, that this generation ſhall not paſs, till all theſe things be done.

31 Heaven and earth ſhall paſs away: but my words ſhall not paſs away.

32 ¶ But of that day and *that* hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his houſe, and gave authority to his ſervants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore (for ye know not when the maſter of the houſe cometh; at even, or at midnight, or at the cock crowing, or in the morning)

36 Leſt coming ſuddenly, he find you ſleeping.

37 And what I ſay unto you, I ſay unto all, Watch.

Ver. 1. — *One of his diſciples ſaith unto him.*] Matthew in his parallel Scripture writes, *and his diſciples*, &c. So that, as it is generally interpreted, all his diſciples had been admiring the ſtrength and beauty of the temple, and as Matthew has it, "came [*in a body*] to him, to ſhew him the buildings of the temple," Matt. xxiv. 1. but only one of them ſpoke, and as Mark here notes, "ſaith [*in the name of them all*] unto him, Maſter, ſee what manner of ſtones, and what buildings are here." Juſt as at other times, when Peter ſpake in the name of all the diſciples, and confeſſed, that Jeſus was the Chriſt the Son of God, Matt. xvi. 16.

——*See what manner of ſtones, and what buildings are here.*] As for the reaſon of this obſervation by the diſciples, we muſt turn back to Matthew, xxiii. 37, 38. compared with Mark xi. 17. and Luke xix. 41, *&c.* For they being full of compaſſion for their Holy City and Temple, and ſcarcely believing that ſo deſpicable a perſon as Jeſus appeared to be, ſo uncapable of executing ſuch a ſurprizing deſtruction, as they muſt neceſſarily collect from thoſe, and many ſuch like Scriptures, took this opportunity when they were coming out of the temple to aſk, how, or in what manner ſuch a building ſhould be deſtroyed, or, as the words may be properly interpreted, how it was poſſible for ſo ſtrong a building to be *left deſolate*, or thrown down to the ground, Matt. xxiii. 38. And in this ſuppoſition, I am warranted from a like caſe; for the diſciples, having by the way diſputed, which of them ſhould be greateſt in the *kingdom of Heaven*, i. e. of the *Meſſiah*; they did not aſk a plain queſtion, as applicable to themſelves, but as Matthew relates it, The diſciples came unto Jeſus, ſaying, *who is the greateſt in the kingdom of Heaven*? Matt. xviii. 1. They ſuppoſed, that Jeſus would have anſwered to this general queſtion, by particularizing ſome of their own ſociety. So in the text, when they ſaid, *ſee what manner of ſtones and what buildings are here*, it was interrogatively, ſee ver. 4. with an expectation, that Chriſt would reply in ſuch terms, as might inform them in what particular manner, or when thoſe buildings of the temple ſhould be caſt down and deſtroyed. And, accordingly, Jeſus knowing their thoughts, gave them a proper anſwer, as you may read below, at ver. 2, 4, *&c.*

The temple, of whoſe ſtones and buildings it is here ſpoken of, is not that builded by Solomon, nor the ſecond temple built after the captivity; but it is that of which the famous Jewiſh hiſtorian Joſephus gives the following account, from which you may both learn the cauſe and the magnificence of the building. —— "*Herod*, ſays he, in the eighteenth year of his reign engaged in a moſt noble undertaking to build a temple to God, both more extenſive and loftier than that ſtanding, at his own private expence, ſuppoſing that ſuch an action would be eſteemed the moſt glorious of all his deeds, and eternize his name to all future ages, could he be only bleſſed with life enough to ſee it finiſhed. But the people's inclinations did not ſo perfectly quadrate with his own ambition, as he at firſt expected; for they apprehended, that he was not in a capacity to accompliſh ſo great a work. Herod endeavoured to remove their jealouſy, with a pompous harangue, and when he found that thereby the vaſt expence of the propoſed undertaking, encreaſed their doubts, he again ſtrove to raiſe their minds, to a ſure expectation of his ability, by poſitively promiſing not to pull down one ſtone from the preſent temple, till he had prepared all the materials, *&c.* for that he intended to build. And, accordingly, he employed a thouſand carts to carry ſtones, and ten thouſand skilful workmen; then he bought robes for a thouſand prieſts, and gave orders for hewing the ſtones, and cutting the wood. Thus having all things in readineſs, he gave orders for pulling down the old temple. And,

Having removed the foundation of the old temple, he erected a new one, an hundred cubits long, and an hundred and twenty high. The ſtones were marble, each five and twenty cubits long, eight cubits deep, and about twelve in breadth. The middle part overtopped the reſt of the fabrick, and the royal portico, and was ſo very high, as to be plainly ſeen at the diſtance of many furlongs in the country. The doors which led to the temple, (or the inward gate) with their portals and poſts, were carried up to an equal height with the temple, and adorned with beautiful figures of divers colours, intermixed with flowers and pillars of wonderful art. But theſe were no more than, as it were, a baſis to a golden vine, whoſe far-expanded branches, loaded with large cluſters of artificial grapes, ran under the corniſh of the wall, ſo much like nature, as to ſtrike the inſpector's eye with ſurprize and admiration, at the extent and exquiſite workmanſhip thereof. Yet, the expence of thoſe magnificent portico's, which were ſo proportionably erected all round the (outſide) of the temple, far exceeded the coſt of the former ones; inſomuch that it may be ſaid, *this was the moſt beautiful temple that ever was built.* Theſe two exquiſite works, were ſupported by a prodigious ſtrong wall, even ſuch as never was heard of before, which, according to the direction given by God to Solomon, began at the very bottom of a rocky and high hill, incloſed with a deep ditch, whoſe vaſt ſtones were ſodered together with lead, till it roſe to a prodigious height, and depth, in a ſquare form; ſo that the full bigneſs of the ſtones, which within were cramped with iron bars, and without appeared in their full extent and beauty. This durable work equalled the top of the hill, which, by filling up all the cavities within the wall, and taking away all the riſing ground above the level, made it an even plain of four furlongs in circumference, or in the ſquare. Within this was another ſtone wall, with a double portico of equal length with it, to the eaſt facing all the gates of the temple, which filled up the middle of all, and was adorned with the ſpoils taken from the barbarous nations, which Herod dedicated to it, and placed as an addition, thoſe conquered by himſelf, in his expedition againſt the *Arabs*.

The north-ſide of this encloſure was well fortified by a ſtrong quadrangular tower, deſigned for the ſecurity and protection of the temple, and was called by Herod, Antonia, in honour and gratitude to Anthony his former benefactor and general of the Romans, *&c.* ſee Joſephus's Antiquities, xv. 11.

Ver. 2. *And Jeſus anſwering ſaid to him, ſeeſt thou theſe great buildings? There ſhall not be left one ſtone of them upon another, that ſhall not be thrown down.*] This is Chriſt's prediction, and the exact completion thereof moves the truth of his prophetick office, and of the Chriſtian Faith, and therefore I ſhall be the more particular in the explication thereof. Now,

It is not ſo much as diſputed that the temple we have juſt deſcribed was utterly deſtroyed not long after the death of Chriſt. For, what better witneſs can be demanded hereof, than the authority of a Jew? and who is of greater authority, or can ſpeak more fully to our purpoſe, than Joſephus, a Jewiſh hiſtorian, and an eye-witneſs of Jeruſalem's and the temple's deſtruction? His words are as follow.

"Titus, (*the Roman general*) gave order that the battering rams ſhould be brought and ſet over againſt the weſtern edifice of the inner temple. — Other Romans undermined the foundations of the northern-gate: and after a world of pains removed the outermoſt ſtones; yet theſe attempts proved unſucceſsful, ſo that Titus gave orders to ſet the gates on fire, which melting the ſilver, that covered them, quickly carried the flames to the wood that was within; whence it ſpread itſelf all on a ſudden, and caught hold of the cloiſters, which ſtruck the deſcendants with ſuch a pannick, that they ſtood like idle ſpectators, without endeavouring to quench it, yet it did no more damage than burning the cloiſters, in two days time, when it was quenched by the Romans, to make way for their legions to advance with orders to take, but not to deſtroy the temple, till Titus fearing his moderation for a deſpairing people, would turn to his own loſs, reſolved to ſtorm the temple, the next day, early in the morning with his whole army; and to encamp round about the Holy Houſe. But as for that houſe, *God had for certain,* ſays Joſephus, *long ago doomed it to the fire.* And now that fatal day was come, according to the revolution of ages; even the tenth day of the month *Lous,* upon which day of the month, it was formerly burnt by the king of Babylon. And remark, that theſe flames took their riſe from the Jews themſelves, being occaſioned by them. For being purſued in their retreat from the inner-court, as far as the Holy Houſe itſelf, one of the ſoldiers, without ſtaying for any orders, and without any concern or dread upon him at ſo great an action; and being hurried on, by a certain *Divine Fury,* ſnatch'd a parcel of the materials on fire in the inner-court, ſet fire to a golden window, through which there was a paſſage to the rooms that were adjacent to the north-ſide of the Holy Houſe. As ſoon as Titus heard thereof, he gave orders to have it quenched, but to no purpoſe; for his ſoldiers were reſolved to die, or utterly deſtroy this Holy Place; and did all in their power to ſpread the flames, which thereupon preſently burſt out from within the Holy Houſe itſelf.

Now, ſays Joſephus, although any one would juſtly lament the deſtruction of ſuch a work as this was; ſince it was the moſt admirable of all the works that we have ſeen, or heard of, both for its curious ſtructure, and its magnitude, and alſo for the vaſt wealth beſtowed upon it, as well as for the glorious reputation it had for its holineſs, yet might ſuch a one comfort himſelf with this thought, that it was *providence* that decreed it ſo to be; ſee Joſephus of the Jewiſh War, Book vi. c. 4.

While the Holy Houſe was on fire, every thing was plundered that came to hand, and ten thouſand of the priſoners were ſlain, without pity or reſpect for age or dignity. The flame ſpreading very wide, and made an echo together with the groans of thoſe that were ſlain; a noiſe, than which nothing can be imagined greater or more terrible. For, not only the conquerors and the conquered encreaſed it, with their diſcord ſounds, but thoſe that were worn away by famine, and whoſe mouths were almoſt cloſed for want of uſe, when they ſaw the fire conſuming the Holy Houſe, broke forth again into groans and outcries, even beyond their ſtrength.——Yet was the miſery itſelf more terrible than this diſorder; for, one would have thought that the hill itſelf on which the temple ſtood, was ſeething hot.—— Nor did the ground appear for the dead bodies which lay on it. — And now, the Romans, judging that it was in vain to ſpare what was round about the Holy Houſe, burnt *all* thoſe Holy Places, as alſo the remains of the cloiſters and the gates, but two, one on the eaſt, and the other on the ſouth-ſide; and they were burnt afterwards. They alſo burnt down the treaſury-chambers, where had been repoſited an immenſe quantity of money, garments, and other precious goods. Then the furious ſoldiers ſet fire to a cloiſter, where 6000 women, children, *&c.* were burnt, or otherwiſe deſtroyed; which deſtruction was the effect of a falſe prophecy, by one, who made a publick declaration in the city, that very day, that "God commanded them to get up upon the temple; and that there they ſhould receive miraculous ſigns of their deliverance." And this was one of the many falſe prophets, [*ſpoken of, or foretold by Chriſt, that ſhould ariſe, and were*] ſuborned by the tyrants to impoſe on the people by falſe prymiſes of deliverance, to keep them from deſerting, and to animate their deſpairing ſouls.

Thus were the miſerable people perſuaded by theſe deceivers, and ſuch as belied God himſelf; but did not attend nor give credit to the ſigns that were ſo evident, and did ſo plainly foretel their future deſolation. But like men infatuated, without either eyes to ſee, or minds to conſider, did not regard the denunciations that God made to them. For there was ſeen a ſtar, like a ſword, hovering over the city, and another comet, which appeared a whole year; there was alſo ſeen a light on the eighth day of the month Niſan, and at the ninth hour of the night about the altar, like unto the light of the day, for half an hour; and at the ſame time an heifer, as ſhe was led by the high-prieſt, to be ſacrificed, brought forth a lamb, in the midſt of the temple; the gate of the inner-court of the temple, which required the ſtrength of twenty men to ſhut it, opened on its own accord, which the men of learning underſtood to denote, that the ſecurity of their Holy Houſe was diſſolved, and that the gate was opened for the reception of their enemies. Moreover, the inhabitants of Jeruſalem ſaw, before ſun-ſetting, the *phænomenon* of chariots and armed men in the air, as it were ſurrounding a city; and a voice was heard in the temple by night at the feaſt of Pentecoſt, ſaying, *let us move hence.* But what is more terrible, one Jeſus, an huſbandman, about four years before the war began, or there was any proſpect thereof, in the feaſt of the tabernacles, began to cry out ſuddenly, "A voice from the eaſt; a voice from the weſt; a voice from the four winds; a voice againſt Jeruſalem, and againſt the Holy Houſe; a voice againſt the bride-grooms and the brides; and a voice againſt this whole people." The poor man was apprehended and whipt for his honeſty, but at every ſtroke he cry'd, "Wo, wo to Jeruſalem;" and this was his conſtant tone and anſwer to all men, and on all occaſions, after he was let looſe to his own liberty, continuing it for ſeven years and five months, without ever being hoarſe or tired therewith, until the very time that he ſaw his preſage in earneſt fulfilled by the ſiege; when it ceaſed. For as he was going round about upon the wall, he cried out with his outmoſt force, "Wo, woe to the city again, and to the people, and to the Holy Houſe." And juſt as he added at the laſt, "Woe to myſelf alſo," there came a ſtone out of one of the engines, and ſmote him, and killed him immediately. And as he was repeating the ſame words, he yielded up the ghoſt; ſee Joſephus ibid. c. v.

Now, as ſoon as the army had no more people to ſlay, or to plunder, becauſe there remained none to be the objects of their fury; Cæſar gave orders that they ſhould entirely demoliſh the city and temple, except ſome of the city-towers, and the weſt wall thereof. But as for the wall it was thoroughly laid even with the ground, by thoſe that dug it up to the foundation, that there was left nothing to make thoſe that came thither, believe it had ever been inhabited; thus far Joſephus *ibid,* and lib. vii. c. 1. agreeable to whom,

We read in the Jewiſh Talmud and Maimonides, that Turnus or Tenentius Rufus, captain of Titus's army, did with a plowſhare tare up the foundations of the temple, and thereby did ſignally fulfil the prophecy of Micah iii. 12. and eſpecially that under our conſideration, by Jeſus Chriſt. And after him a great many years, when Julian the Apoſtate, had given the Jews leave to rebuild their temple, in oppoſition to Chriſtianity, they, with their own hands, dug up the old foundations, in order to lay new ones; but when this was done, God ſent fire out of the earth which killed the workmen; ſo the Jews themſelves, in an extraordinary manner, fulfilled Chriſt's prediction; ſee Ammianus Marcellinus, Theodoret, *&c.*

Ver. 3. *And as he ſat upon the mount of Olives, over-againſt the temple, Peter, and James, and John, and Andrew asked him privately.*] Here it is remarked, that, altho' Matthew in his account of this queſtion ſays in the general, that *the diſciples came*, &c. without mentioning their names, Mark interprets that Scripture and tells us, how many of the diſciples, and who they were that came privately to ask this queſtion, ſo as the multitude might not hear; becauſe it was a dangerous ſpeech to diſcourſe of the deſtruction of the temple, as we are well aſſured in the accuſation of the Proto-martyr Stephen, whoſe falſe accuſers ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this Holy Place and the law; for, we have heard him ſay, that this Jeſus of Nazareth, ſhall deſtroy this place, Acts vi. 13, 14.

Ver. 4. — *When ſhall theſe things be?*] i. e The deſtruction of Jeruſalem and of the temple, when may we expect it?

—— *And what ſhall be the ſign, when all theſe things ſhall be fulfilled?*] The Evangeliſts have related many wonderful works, of various kinds, performed by our Bleſſed Saviour; and in ſome places they ſay, he wrought *ſigns*. Thus John xx. 30. "And many other *ſigns* truly did Jeſus in the preſence of his diſciples:" And Peter tells the Jews, that Jeſus was a man approved of God among them by miracles, and wonders and *ſigns*, which God did by him in the midſt of them, Acts ii. 22. But yet, they aſſure us, that the Jews, notwithſtanding this, would often ask him for a *ſign*, as in Matt. xii. 38. xvi. 1. and again, "they ſaid unto him, what ſign ſheweſt thou then, that we may ſee and believe?" John vi. 30. The ſign they wanted or demanded, muſt needs therefore, have been of a different kind from any of thoſe, which Jeſus had given them. And the Apoſtle Paul, a good while after this, ſays, *the Jews require a ſign*, 1 Cor. i. 22. Now what ſign this was they wanted, appears from Joſephus, (Antiq. xx. 7. § 6. to be ſome ſign of liberty, and of temporal deliverance. And what ſhall we ſay of this demand of the diſciples? It is certain, that they had ſo imbibed the Jewiſh expectation of a Powerful Meſſiah, who ſhould deliver Iſrael from their ſubjection, that they frequently ſtaggered at the declaration of Jeſus, concerning his ſufferings and death. Therefore, who can doubt, but that the *ſign* here demanded by them, to convince them of ſo ſurprizing an event, as the deſtruction of their temple, was to be a *ſign* of power, a ſign, by which he, Chriſt, muſt ſatisfy them that he was inveſted with ſuch a power, as could deſtroy that temple, in which God had ſaid, that he dwelt for ever. Conſequently this queſtion, ſavoured very much of the Jewiſh incredulity; and this may be eaſily collected from his anſwer, as follows:

Ver. 5. — *Take heed leſt any man deceive you.*] You do greatly err in your opinion, to ask me for a ſign of liberty, or temporal deliverance, or a ſign of power, as if I were an earthly king; and I give you this caution, take you heed, that ye be not drawn away with the multitude, who will follow any falſe prophet, that ſhall promiſe them liberty, or a temporal deliverance, as from God, when he is no better than an impoſtor, and an inſtrument of Satan.

Ver. 6. — *Many ſhall come in my name, ſaying, I am Chriſt*, [the Meſſiah] *and ſhall deceive many.*] So there were many pretended believers, who after Jeſus, pretended to promiſe deliverance and liberty, to the tributary and dejected Jews. For, Joſephus writes, that many deceivers and impoſtors, under a pretence of Divine Inſpiration, aiming at innovations and changes, perſuaded the people into diſtraction, and drew them into the wilderneſs, where, they aſſured them, God would ſhew them *ſigns of liberty*; de Bell. Jud. lib. 2. c. 13. § 4. Or, they ſaid, that they would there ſhew them manifeſt *wonders* and *ſigns*, which would be wrought by the power of God; Antiq. xx. 7. § 6. Compare this with Acts v. 36. and viii. 10. Therefore Chriſt Jeſus, the righteous, forewarned his diſciples againſt being deceived, by theſe impoſtors, and their ſigns.

Ver. 7. —— *For ſuch things muſt needs be.*] Not abſolutely; but as the effect of human hatred, and the decree by which God had reſolved to puniſh the Jews, the like expreſſion of *muſt needs be*, is found in Matt. xviii. 7. and 1 Cor. xi. 9.

—— *But the end.*] Of the city and temple of Jeruſalem, is not, or muſt not be *yet* ſuppoſed to be come.

Ver. 8. *For, nation ſhall riſe againſt nation.*] They that deſire to underſtand this text, and to ſee it proved, muſt conſult Joſephus's Antiquities, book xx. c. 7, 8 and 15. and his Jewiſh Wars, book ii. c. 11, 12, 14, 19, 20, 21, and 25. and Hegeſippus, book ii. c. 11, 14, 16, 17. for it would be too long to tranſcribe their prolix accounts thereof.

——*Theſe are the beginning of ſorrows.*] Or, the earneſt of worſer evils, which are to follow. This is a metaphor taken from a woman in travail, who in the beginning of her labour feels but a few, or leſſer pains of the approaching birth, in compariſon of the exceſſive tortures ſhe ſuffers in the act of bearing, when the child paſſes the neck of the womb. A metaphor of common uſe in the Scriptures, as you may ſee in Pſ. xlviii. 5, 6. and Iſaiah xiii. 7, 8. xxi. 3. Jeremiah iv. 31. vi. 24. xiii. 21. xxii. 23. xxx. 6. xlviii. 41. and xlix. 22, 24. Ezekiel xxx. 16. Hoſea xiii. 13. and Micah iv. 9, 10.

Ver. 9.——*They ſhall deliver you up to councils*, &c.] This is teſtified in the Acts of the Apoſtles, and all their cotemporary hiſtories. But for the better explication of this and the 11th, 12th, and 13th verſes, I ſhall obſerve, that

"At Theſſalonica, the Jews, which believed not, moved with envy, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the city in an uproar, and aſſaulted the houſe of Jaſon, and ſought to bring them [*Paul* and *Silas*] out to the people. And when they found them not, they drew Jaſon, and certain of the brethren unto the rulers of the city, crying, theſe that have turned the world upſide down, are come hither alſo. Whom Jaſon hath received, and theſe all do contrary to the decrees of Ceſar, ſaying, that there is another king, one Jeſus," Acts xvii. 5—9.

When Paul preached at Corinth, the Jews commenced a warm proſecution againſt him, *with one accord*, "and brought him to the Judgment-ſeat of Gallio, the deputy of Achaia, ſaying, this fellow perſuadeth men to worſhip God contrary to the law," Acts xviii. 11, *&c.* And "Demetrius the ſilver-ſmith, at Epheſus, and his fellow-workmen, made a ſpeech to the people in behalf of themſelves, and their goddeſs, inſomuch that the whole city was filled with confuſion; and, having caught Gaius and Ariſtarchus, Paul's companions in travel, they ruſhed with one accord into the theatre;" Acts xix. 24, *&c.* ſee alſo Acts xvi. 16, *&c.* 1 Theſſ. ii. 14, *&c.* And again, the Jews finding Paul in the temple at Jeruſalem, ſeize him with an intention to kill him; Acts xxii. Nor did this hatred end in the Apoſtolick age, for hearken to the teſtimonies of other hiſtorical paſſages.

Juſtin Martyr in his Dialogue with Trypho, a Jew, about the 140th year of the Chriſtian Æra, ſays, that in his time, the Jews curſed in their ſynagogues all that believed in Chriſt. This is all you can do. You have not now the power of killing us your ſelves, becauſe others have the government of things. But this you have done, when ever you have been able. Nor have any other people ſhewed ſo much enmity againſt us and Chriſt, as you, who have been likewiſe the authors of all thoſe prejudices, which others have conceived againſt that righteous perſon, and us his followers. For, after that you had crucified that one unblameable and righteous man, (by whoſe ſtripes they are healed who go to the father through him) when you knew, that he was riſen from the dead and aſcended up into Heaven, according as the Prophecies had foretold he ſhould; you were ſo far from repenting of your evil deeds, that you ſent out from Jeruſalem choſen men into all the world, giving out the ſect of the Chriſtians is Atheiſtical, and ſaying all thoſe things of us, which they who know us not, ſtill continue to ſay of us.

I know that it may be objected, that in all theſe caſes the Roman governors moderated the matter, and ſkreen'd the Chriſtian-priſoners ——It is anſwered, that though it be true, that the Romans were maſters of the world, and governed by moderate maxims, and ſo far ſkreen'd the Chriſtian-priſoners, as not to condemn them to death for their doctrine, as oppoſite to the Jews; yet the firſt Chriſtians were expoſed to many hardſhips and ſufferings brought upon them by the Jews. There was an heavy perſecution in Judea, which probably laſted many years after our Saviour's aſcenſion. The Jews had a right to call men before their council, could excommunicate men out of their ſynagogues, ſcourge and beat them; they could bring men before the Roman governor, and proſecute for capital crimes; and doubtleſs their envy raiſed and exerted all their power againſt the believers, and even to do, or attempt at things out of their civil right. Moreover, Herod Agrippa reigned three years king of Judea, and he, out of his own averſion to Chriſtianity, and as a means to pleaſe the Jews, was an inveterate enemy of the followers of Jeſus; ſee Acts xii And though afterwards the government was executed by Roman Procurators, yet the Jewiſh influence moſt commonly byaſſed the Heathen Judge in their favour againſt Chriſtianity.

The Chriſtians out of Judea, where ever they made a conſiderable congregation, by converting the Heathens from their falſe worſhip to the living God, were inſulted by the common people, with whom the inferior magiſtrates ſometimes concurred; ſee Acts xiv. 19. xvi. 22. xvii. 5—13. xviii. 14. xix. 33 xvi. 1—3. Again,

The Jews can't be ſuppoſed to be inconſiderable enemies. The malicious, however unfurniſhed, will always find ſome weapons; and rage makes men, for a time at leaſt, ſtrong and terrible. We ſee a great deal of enmity againſt the firſt Chriſtians in the Jewiſh ſpeeches and proceedings againſt them, raiſed from that diſdain of a Meſſiah, who inſtead of ſubduing the whole world to them, had caſt them off, and invited the Gentiles to partake of the privileges of God, without any covenant of circumciſion, or other rites of their law. Thus,

The Jewiſh people were of that peculiar temper, diſpoſition, and principles, that though the Roman governor had taken the firſt Chriſtians into their ſpecial protection, they could not have ſecured them from all injuries. For, the Jews at that time, not only ſcorned ſubjection and obedience to others, and affected liberty and independence; but as I have juſt obſerved, they expected dominion over all mankind; as both the Sacred Authority of the New Teſtament, and the creditable teſtimony of Joſephus, the Jew, affirm. For, as Peter obſerves, "they deſpiſe governments, preſumptous are they, ſelf-willed: They are not afraid to ſpeak evil of dignities;" 2 Pet. ii 10. Jude 8. And this made it neceſſary for the firſt preachers of Chriſtianity ſo often and expreſly to warn their Proſelytes from Judaiſm, not to follow the bad example of their own countrymen, but "to ſubmit themſelves unto every ordinance of man for the Lord's ſake;' 1 Pet. ii. 13. and iv. 15. in which laſt text, Peter not only forbids the Jews to meddle in private affairs; but he chiefly exhorts them not to give way to a buſy governing temper, that led them into a very offenſive conduct; becauſe he reckons theſe *buſy bodies* with criminals, who in thoſe places, could be puniſhed only by Roman judges. So that the Jew's diſdain of other men, and their thirſt after dominion, (ſee Baſnage Ann. Polit Eccl.) ran ſo high at laſt, that they put the people of the ſeveral countries in which they lived, and the whole Roman Empire into a fright. They were hated before, but now they were become terrible, and gave Nero a great deal of concern, otherwiſe he would never have appointed Veſpaſian, the moſt experienc'd and ſucceſsful commander at that time, general in the war, for he had an averſion to his perſon, *Antiq.* xx. 1. and *Wars* ii. 18. ſect. 2. And in another place Joſephus ſays expreſly, that the expectations they had of ſome one from their country, who would obtain the empire of the world, was the great inducement to their war againſt the Romans. Then if the Romans were not able to preſerve the Heathen people from all the injuries offered by the Jews, (as it is certain they were not; ſee the *Wars* ii. 18.) much leſs could they ſecure the Chriſtians, the greateſt object of their envy. And, if the Jews thought themſelves able to contend with, and overturn the Roman Empire; it cannot be ſuppoſed unlikely, that they ſhould attempt to deſtroy a Chriſtian, without asking the Romans leave, when they would not do it for them. Therefore,

Theſe diſcouragements and ſufferings the firſt Chriſtians (as Chriſt here foretels) met with, and underwent whippings in the ſynagogues, excommunications from the ordinary places of God's worſhip, beatings in public markets, tumults, ſome (Acts xiv. 19.) that endangered, others, (vii. 54-60.) that coſt them their lives, during the reign of Herod Agrippa, impriſonment and death; in the reſt of this period, before the deſtruction of Jeruſalem, from the time of Chriſt's miniſtry, troubleſome proſecutions, before the heathen governours in Judea, and other parts, the ſevereſt reproaches, and dangerous conſpiracies and lyings in wait of the Jews in all parts; among the heathen the ſcorn and ridicule of the great and witty, inſults of the common people, and abuſes of inferior magiſtrates; laſtly, perils from falſe brethren. Yet,

It may be, I think, reaſonably ſuppoſed, that the ſufferings of the followers of Jeſus (in the ſpace of time we are now deſcribing) were not equal with thoſe, which they were afterwards expoſed to, when the Roman emperors treated them as public enemies, authorized their officers every where to puniſh them, and countenanced the common people in thoſe illegal abuſes and outrages they were diſpoſed to of themſelves; much leſs did they equal the torments, which good men have undergone, ſince men of the moſt exquiſite malice and ſubtilty, in ſeveral ages, have improved perſecution into a ſcience, and devoted themſelves to this work as their ſolemn buſineſs and profeſſion, till at length they have completed this worſt of all inventions, and with a dexterity truly diabolical, have at once increaſed the fatigue of the ſufferer, and abated the horror and compaſſion of all heedleſs and inconſiderable ſpectators.

Ver. 13.—*He that ſhall endure unto the end.*] Of theſe ſufferings and perſecutions, without denying Chriſt, but ſhall rather undergo every thing than depart a tittle from his commands.

Ver. 14—*The abomination of deſolation.*] i. e. The Roman armies encompaſſing Jeruſalem, ſee Luke xxi. 20. they are called the *abomination* for the ſame reaſon as the idols were ſo called in 1 Kings xi. 5. becauſe theſe armies carried the eagles and images of their gods in their enſigns; ſee Tertul. apolog. ch. xvi. and Chriſt adds the word *deſolation*, to ſhew that the *deſolation* of the city of Jeruſalem was then near. This word is uſed in three places in Daniel, ix. 27. xi. 31. xii. 11.

— *Spoken of by Daniel the Prophet.*] Theſe words may be underſtood to be a prophecy of Daniel concerning this identical abomination deſcribed in the laſt note; or it may be interpreted as in other parts we have ſhewn in the ſame manner as theſe words, "Then was fulfilled the prophecy ſpoken," Matt. ii. 17. or, "That it might be fufilled which was ſpoken by the Prophet;" ver. 15. or, "Thus it is written by the Prophet;" ver. 5. namely, That this deſolation and abomination ſhould reſemble that ſpoken of by the Prophet Daniel. Now if we underſtand our Saviour to ſpeak here by reference to ix. 27. of Daniel, he muſt be underſtood to ſpeak of the actual accompliſhment of that Prophecy, becauſe in that text the Prophet particularizes the ruin or deſolation of Jeruſalem, on account of their rejecting the Meſſiah; but if it be ſuppoſed that Chriſt only introduces this paſſage concerning the abomination of Daniel, by way of example, then this text is no more than an alluſion, which is not very probable; for I think that all circumſtances prove the contrary; ſo we read it in Le Clerc on Matt. xxiv.

——— *Where it ought not.*] i. e. In the Holy Place of the temple, Matt. xxiv. 15 which was the houſe of the living God, and not built for idols.

—— *Then.*] When ye ſhall hear of Wars, *&c.* as above of ver. 7. *&c.* for this particle refers to all the preceding verſes from ver. 7.

——— *Let them that be in Judea flee to the mountains.*] Theſe words with the following Scripture to ver. 17. import no more than an admonition for them to avoid with all expedition, and even to neglect what is neceſſary for life, to eſcape ſo horrible and ſudden an evil, as this is foretold to be.

Ver. 15. — *Houſe-top.*] The Jews and eaſtern people were accuſtomed to build their houſes flat at the top, for the conveniency of walking and ſupping thereon. So when here we read that they who are on the houſe-top muſt not go down, it is to be underſtood, that wherever they are, and ſee this deſolation coming, they muſt lay aſide all formality and conveniency, and flee to the place of ſafeto with all expedition.

Ver. 17. *But wo to them that are with child, and to them that give ſuck in thoſe days.*] This text has received many and divers interpretations. Origen thinks that it was ſpoken on account of the cruelty of the Roman ſoldiers, who are herein foretold to be ſo barbarous or ſavage, neither to ſpare women with child, nor ſucking babes; the like of which we read in 2 Kings viii. 12. compared with xv. 16. and Amos i. 13. Theophylact underſtands it more particularly to be a phophecy of that terrible and inhuman practice of women eating their own children in the ſiege of Jeruſalem; ſee Joſephus's Wars, lib xvii. c. 8. But Hillary, Chryſoſtom, our countryman Bede, *&c.* interpret it thus: "Wo to them that are with child, and to them that give ſuck," becauſe they being loaded with the incumbrance of their babes can't fly from the danger ſo faſt as others; ſee Maldonate on Matt. xxiv. 19.

Ver. 19. —— *Pray ye that your flight be not in the winter.*] Matthew adds, *nor on the ſabbath-day*, xxiv. 20. Becauſe theſe times are very improper to flee away in: for, in the winter the days are ſhort, the element rainy, and the roads dirty. And the law forbade any one to travel above a mile on the ſabbath-day.

Ver. 21. — *Lo here is Chriſt.*] i. e. The Meſſiah, whom the Jewiſh nation expected to deliver them from being tributary and ſubject to the Romans.

Ver. 22. *For falſe chriſts, and falſe prophets ſhall riſe.*] Of whom ſee Joſephus, Jewiſh Wars, Book vii. And here let it be obſerved, that this was a very proper and well adapted admonition of our Saviour, both as to time and ſubſtance; for, the Jewiſh nation about this time, had very general expectations of the coming of a Meſſiah; and they had formed of him, an idea of a powerful and victorious temporal prince. This was the great ſtumbling-block to which the Jews at the ſight of a poor Meſſiah, as Jeſus appeared to be, and the rock of offence, on which his own diſciples had often like to have ſplit. Therefore, as a particular relation of this prejudice, will very much ſerve for the better underſtanding of the context. Let it be obſerved,

Firſt, That the Jews had very general expectations of the Meſſiah; ſee John i. 19—24. Luke iii. 15. ii. 25, 26. John iv. 25.

Secondly, That not only the obſtinate Jews, but the diſciples of Jeſus expected ſuch a Meſſiah, as ſhould be a powerful temporal prince; ſee Luke ix. 46. Matt. xx. 21. —— The common people, whenever they had formed a great idea of Jeſus, from what he ſaid or performed, continually betrayed expectations of his aſſuming ſome external marks of royalty, and very forwardly offer him their ſervice; ſee John vi. 14, 15. This was the intentions of thoſe acclamations which they made, and of that ſolemn ſtate, with which they attended him at laſt in Jeruſalem; the circumſtances of which are related by all the four Evangeliſts; ſee Matt. xxi. 8, 9. and John xii. 13. This is farther evident from the many impoſtors, which aroſe about this time in Judea; all which, according to Joſephus, gained many followers. For, he ſays, "That which principally encouraged them to the war, was an ambitious oracle, found likewiſe in the Sacred Writings, that about that time, ſome one from their country, ſhould obtain the empire of the world. This they underſtood to belong to themſelves. And many of the wiſe-men were miſtaken in their judgment of it. For the oracle intended Veſpaſian's government, who was proclaimed emperor in Judea." *Wars*, book vi. c. 5. — The ſame thing is mentioned by Suetonius, in his life of Veſpaſian, and Tacitus, hiſt. v. 13. two Heathen hiſtorians, to which may be added the words of Celſus, cited by Origen, (Contr. Celſ. lib. i. p. 61. ed. Cant. 4to. and lib. ii. p. 78. and Joſeph. Antiq. lib. xvii. c. ii. towards the end.

—— *And ſhall ſhew ſigns and wonders.*] See our Diſſertation on miracles, after the eighth chapter of Matthew.

—— *If it were poſſible.*] This is an abſolute negative, and imports the ſame, as if Chriſt had ſaid, *it is impoſſible.* But note, that the ſeduction here ſpoken of, is not to be interpreted of the many *errors*, which all men are daily and hourly falling into, but of the *final* treſpaſs and tranſgreſſion, in which it can't be ſuppoſed that the elect can die; for ſuch a ſuppoſition would infallibly deſtroy the very notion of the elect, who tho' they ſin, return to God, and repent of their error before they die.

Ver. 24. — *In thoſe days.*] Here Chriſt paſſes from his prediction and ſigns of the deſtruction of Jeruſalem and the Jewiſh nation, to the final ſubverſion of the world; for, the ſaid deſtruction of Jeruſalem was, as it were, a kind of type and repreſentation of the deſolation and end of the world.

— *After that tribulation.*] Of the Jews, in the total overthrow of their government, nation, city and temple.

— *The ſun ſhall be darkned.*] As it was in the day and hour of his, our Saviour's crucifixion, when he yielded up the ghoſt.

Ver. 25. — *The ſtars of Heaven ſhall fall.*] i. e. Their light ſhall depart, and they ſhall be no more ſeen, becauſe the ſun from whence they had their brightneſs, is darkned.

—— *And the powers that are in Heaven ſhall be ſhaken.*] Theſe powers, according to the beſt ancient Commentators, are the *Angels* in Heaven, who ſhall wonder and tremble with fear, at what they ſee coming to paſs.

Ver. 26. *And then ſhall they ſee the Son of man*, &c.] Or, as Matthew has it, *the ſign* of the Son of man, which ſign is particularized by Mark in this place; *viz.* his power [of life and death eternal] and glorious appearance in the clouds, ſurrounded by his Holy Angels; of which ſign Chriſt had told his diſciples before; ſee alſo Acts i. 9, 11. And this manner of his coming demonſtrated his Deity; Pſ. l. 3. and civ. 3.

Ver. 27. — *Then ſhall he ſend his Angels.*] When he is ſeated on the clouds of Heaven, inveſted with power, and environed with glory, he will give further proof of his Divinity, by ſending forth his Angels, which is an act proper to God alone, Pſ. civ. 4.

Ver. 28. *Learn a parable.*] Hearken to this compariſon or alluſion.

Ver. 30.—*This generation ſhall not paſs.*] Never was there a text of more various interpretation than this; and yet in my opinion leſs, generally, clearly expounded, tho' the truth of the whole context depends on the certainty thereof; for could the adverſary prove, that the time (which is the *ſign* required by the diſciples above, at ver. 4.) fixed for the accompliſhment of his prediction, is to be diſproved, or that all thoſe things, which he told them ſhould come to paſs within the compaſs of ſuch a period, were not fulfilled 'till long after the expiration of that time, they muſt gain their point. Therefore obſerve, Did this text import, as ſome have inadverdently granted, that we are to underſtand by theſe words, That all, who were then living, ſhould not be dead before they had ſeen thoſe things in the context. Or, there are ſome at this day living, who ſhall be witneſſes of the evils, which are foretold by me; but theſe interpreters certainly neglect the context, and forget that Chriſt is not here talking of the deſtruction or *deſolation*, particularly deſcribed in the former part of this chapter, with its particular ſigns to ver. 23. where he concludes that account with theſe remarkable words: "Take ye heed, behold I have foretold you all things;" And then paſſes from that to a more terrible deſolation, even ſuch a one as ſhall concern, not the Jews only, but all mankind, which he introduces very diſtinctly, ſaying, *But in thoſe days after that tribulation*; ver. 24. deſcribed before: So that it is plain that the words in the text, *This generation ſhall not paſs*, cannot denote the time for the accompliſhment of thoſe things which were to precede the deſtruction of the temple, &c. And therefore Chryſoſtom, Theophylact, Euthymius, &c. underſtood *this generation* to be the generation of the faithful, even the Church of Chriſt, which ſhould endure, nothwithſtanding all adverſities and perſecutions, to the end of the world, and that the gates of hell ſhould not prevail againſt it. But Hierom comes nearer the truth, and *by this generation* underſtands the race of all mankind, as if it were ſaid, all theſe things you have heard me ſpeak of, ſhall come to paſs before the deſtruction of. all mankind, Yet, ſays the ſagacious Maldonate, with whom I muſt in reaſon agree, in this place the word *generation* ſtands for the *whole frame of nature*, ſo that the ſenſe of the text will be, "This *world* ſhall not paſs, till all thoſe things which Chriſt had foretold ſhould be accompliſhed," as may be evidently collected from the words of the next verſe, *Heaven and earth ſhall paſs away*, i. e. *This generation* or *this creation of the Heaven and of the Earth* ſhall paſs away or periſh, but *my words*, which have declared ſo many wonderful future events, *ſhall not paſs away,* they ſhall certainly be fulfilled in their due ſeaſon; they will not deceive you.

Ver 32. *Of that day*] Of Judgment; See ver. 27.

——— *Neither the Son, but the Father.*] Chriſt a little before his aſcention explains this difficulty, when he was asked by his diſciples, "ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael. And he ſaid unto them, it is not for you to know the times or the ſeaſons, which the father hath put *in his own power*, Acts i. 6, 7. Therefore, when the Arian endeavours to ſhew from this text the inferiority of the Son to the Father, let it be anſwered, that it does not deſcribe a ſubjection of perſons, or an inferiority of the Son to the Father in degree and perſonality, but only ſhews that the *offices* of the Father and of the Son are diſtinct, which proves for the Chriſtian Faith, a diſtinction of perſons in the unity of the God-head.

CHAP. XIV.

1 *A conſpiracy againſt Chriſt.* 3 *Precious ointment is poured on his head by a woman.* 10 *Judas ſelleth his maſter for money.* 12 *Chriſt himſelf foretelleth how he ſhall be betrayed of one of his diſciples:* 22 *after the paſſover prepared, and eaten, inſtituteth his ſupper:* 26 *declareth aforehand the flight of all his diſciples, and Peter's denial.* 43 *Judas betrayeth him with a kiſs:* 46 *He is apprehended in the garden,* 53 *Falſly accuſed, and impiouſly condemned of the Jews council:* 65 *ſhamefully abuſed by them:* 66 *and thrice denied of Peter.*

AFter two days, was *the feaſt of* the paſſover, and of unleavened bread: and the chief prieſts, and the ſcribes ſought how they might take him by craft, and put him to death.

2 But they ſaid, Not on the feaſt-*day*, leſt there be an uprore of the people.

3 ¶ And being in Bethany, in the houſe of Simon the leper, as he ſat at meat, there came a woman having an alabaſter-box of ointment of ſpikenard, very precious; and ſhe brake the box, and poured it on his head.

4 And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made?

5 For it might have been ſold for more than three hundred pence, and have been given to the poor. And they murmured againſt her.

6 And Jeſus ſaid, Let her alone, why trouble ye her? ſhe hath wrought a good work on me.

7 For ye have the poor with you always, and whenſoever ye will, ye may do them good: but me ye have not always.

8 She hath done what ſhe could: ſhe is come aforehand to anoint my body to the burying.

9 Verily I ſay unto you, Whereſoever this goſpel ſhall be preached throughout the whole world, *this* alſo that ſhe hath done, ſhall be ſpoken of, for a memorial of her.

10 ¶ And Judas Iſcariot, one of the twelve, went unto the chief prieſts, to betray him unto them.

11 And when they heard *it*, they were glad, and promiſed to give him money. And he ſought how he might conveniently betray him.

12 ¶ And the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the paſſover?

13 And he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water: follow him.

14 And whereſoever he ſhall go in, ſay ye to the good-man of the houſe, The Maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples?

15 And he will ſhew you a large upper-room furniſhed and prepared: there make ready for us.

16 And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſſover.

17 And in the evening he cometh with the twelve.

18 And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, One of you, which eateth with me, ſhall betray me.

19 And they began to be ſorrowful, and to ſay unto him one by one, Is it I? and another *ſaid*, Is it I?

20 And he anſwered and ſaid unto them, *It is* one of the twelve, that dippeth with me in the diſh.

21 The Son of man indeed goeth, as it is written of him: but wo to that man by whom the ſon of man is betrayed: good were it for that man if he had never been born.

22 ¶ And as they did eat, Jeſus took bread, and bleſſed, and brake *it*, and gave to them, and ſaid, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many.

25 Verily I ſay unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had ſung an hymn, they went out into the mount of Olives.

27 And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered.

28 But after that I am riſen, I will go before you into Galilee.

29 But Peter ſaid unto him, Although all ſhall be offended, yet *will* not I.

30 And Jeſus ſaith unto him, Verily I ſay unto thee, that this day, *even* in this night, before the cock crow twice, thou ſhalt deny me thrice.

31 But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all.

32 And they came to a place which was named Gethſemane: and he ſaith to his diſciples, Sit ye here, while I ſhall pray.

33 And he taketh with him Peter, and James, and John, and began to be ſore amazed, and to be very heavy,

34 And ſaith unto them, My ſoul is exceeding ſorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that if it were poſſible the hour might paſs from him.

36 And he ſaid, Abba, Father, all things *are* poſſible unto thee, take away this cup from me: nevertheleſs, not what I will, but what thou wilt.

37 And he cometh, and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldſt not thou watch one hour?

38 Watch ye and pray, leſt ye enter into temptation: the ſpirit truly *is* ready, but the fleſh *is* weak.

39 And again he went away, and prayed, and ſpake the ſame words.

40 And when he returned, he found them aſleep again (for their eyes were heavy) neither wiſt they what to anſwer him.

41 And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of ſinners.

42 Riſe up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude, with ſwords and ſtaves, from the chief prieſts, and the ſcribes, and the elders.

44 And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead *him* away ſafely.

45 And aſſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter; and kiſſed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that ſtood by drew a ſword, and ſmote a ſervant of the high-prieſt, and cut off his ear.

48 And Jeſus anſwered and ſaid unto them, Are ye come out as againſt a thief, with ſwords and *with* ſtaves to take me?

49 I was daily with you in the temple, teaching, but ye took me not: but the ſcriptures muſt be fulfilled.

50 And they all forſook him, and fled.

51 And there followed him a certain young man, having a linen cloth caſt about his naked body; and the young man laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jeſus away to the high-prieſt: and with him were aſſembled all the chief prieſts, and the elders, and the ſcribes.

54 And Peter followed him afar off, even into the palace of the high-prieſt: and he ſat with the ſervants, and warmed himſelf at the fire.

55 And the chief prieſts, and all the council ſought for witneſs againſt Jeſus to put him to death; and found none.

56 For many bear falſe witneſs againſt him, but their witneſs agreed not together.

57 And there aroſe certain, and bare falſe witneſs againſt him, ſaying,

58 We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither ſo did their witneſs agree together.

60 And the high-prieſt ſtood up in the mids, and asked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee?

61 But he held his peace, and anſwered nothing. Again the high-prieſt asked him, and ſaid unto him, Art thou the Chriſt, the Son of the Bleſſed?

62 And Jeſus ſaid, I am: and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high-prieſt rent his clothes, and ſaith, What need we any further witneſſes?

64 Ye have heard the blaſphemy: what think ye? And they all condemned him to be guilty of death.

65 And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Prophecy: and the ſervants did ſtrike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high-prieſt.

67 And when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth.

68 But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch; and the cock crew.

69 And a maid ſaw him again, and began to ſay to them that ſtood by, This is *one* of them.

70 And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy ſpeech agreeth *thereto*.

71 But he began to curſe and to ſwear, *ſaying*, I know not this man of whom ye ſpeak.

72 And the ſecond time the cock crew, And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, he wept.

CHAP. XV.

1 Jeſus brought bound and accuſed before Pilate. 15 Upon the clamour of the common people, the murderer Barabbas is looſed, and Jeſus delivered up to be crucified: 17 He is crowned with thorns, 19 ſpit on, and mocked: 21 fainteth in bearing his croſs: 27 hangeth between two thieves: 29 ſuffereth the triumphing reproaches of the Jews: 39 but confeſſed by the centurion to be the Son of God: 43 and is honourably buried by Joſeph.

AND ſtraightway in the morning the chief prieſts held a conſultation with the elders and ſcribes, and the whole council, and bound Jeſus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? And he anſwering, ſaid unto him, Thou ſayeſt it.

3 And the chief prieſts accuſed him of many things: but he anſwered nothing.

4 And Pilate asked him again, ſaying, Anſwereſt thou nothing? behold, how many things they witneſs againſt thee.

5 But Jeſus yet anſwered nothing; ſo that Pilate marvelled.

6 Now at that feaſt he releaſed unto them one priſoner whomſoever they deſired.

7 And there was *one* named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection.

8 And the multitude crying aloud, began to deſire *him to do* as he had ever done unto them.

9 But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the king of the Jews?

10 (For he knew that the chief prieſts had delivered him for envy)

11 But the chief prieſts moved the people, that he ſhould rather releaſe Barabbas unto them.

12 And Pilate anſwered and ſaid again, unto them, What will ye then that I ſhall do *unto him* whom ye call the king of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate ſaid unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And *ſo* Pilate willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged *him*, to be crucified.

16 And the ſoldiers led him away into the hall, called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to ſalute him, Hail, king of the Jews.

19 And they ſmote him on the head with a reed, and did ſpit upon him, and bowing *their* knees, worſhipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who paſſed by, coming out of the country, the father of Alexander and Rufus, to bear his croſs.

22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a ſcull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, caſting lots upon them, what every man ſhould take.

25 And it was the third hour, and they crucified him.

26 And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the ſcripture was fulfilled, which ſaith, And he was numbred with the tranſgreſſors.

29 And they that paſſed by, railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt *it* in three days,

30 Save thy ſelf, and come down from the croſs.

31 Likewiſe alſo the chief prieſts mocking, ſaid among themſelves with the ſcribes, He ſaved others, himſelf he cannot ſave.

32 Let Chriſt the king of Iſrael deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him, reviled him.

33 And when the ſixth hour was come, there was darkneſs over the whole land until the ninth hour.

34 And at the ninth hour Jeſus cried with a loud voice, ſaying, Eloi, Eloi, lama ſabachthani? which is, being interpreted, My God, my God, why haſt thou forſaken me?

35 And ſome of them that ſtood by, when they heard *it*, ſaid, Behold, he calleth Elias.

36 And one ran and filled a ſpunge full of vinegar, and put *it* on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down.

37 And Jeſus cried with a loud voice, and gave up the ghoſt.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion which ſtood over againſt him, ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, Truly this man was the Son of God.

40 There were alſo women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the leſs, and of Joſes, and Salome;

41 Who alſo when he was in Galilee, followed him, and miniſtred unto him; and many other women which came up with him unto Jeruſalem.

42 ¶ And now when the even was come, (becauſe it was the preparation, that is, the day before the ſabbath)

43 Joſeph of Arimathea, an honourable counſellor, which alſo waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jeſus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joſeph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a ſepulchre which was hewn out of a rock, and rolled a ſtone unto the door of the ſepulchre.

47 And Mary Magdalene, and Mary the mother of Joſes, beheld where he was laid.

CHAP. xiv, xv. See the notes following the xxvi. and xxvii. chapters of Matthew.

CHAP. xiv. VER. 3.——*There came a woman having an alabaſter-box full of ointment of ſpikenard, very precious.*] Now Matthew in xxvi. 7. ſays, only a box of very precious ointment, and therefore Mark ſpecifies the kind of the ointment, that from thence we may the better learn the reaſon of its being worth *more than three hundred pence*; ver. 5. for *nard* was the deareſt of all ointments, when it could be had *unadulterated* and *faithfully prepared*, as the compound word *ſpikenard* ſignifies; ſo Hierom on Matt. xxvi.

——— *And ſhe brake the box.*] Here is a palpable miſtake in the tranſlation, merely through inadvertency. Pray, what reaſon was there for breaking the *box*, or *ala-*

baſter pot on ſuch an occaſion? Beſides, it could not be eaſily done, without, at leaſt, the loſs of the ointment. Therefore let us ſee what the original ſays: Συντρίψασα is the word commonly tranſlated, *ſhe brake*; and it may properly be ſo rendered in a ſuitable phraſe of ſpeech; but as it alſo ſignifies *to ſhake* (ſee συντρίβω in the old gloſſary, and Dr. Hammond on the place) ſhould it not be ſo rendered in this place, *ſhe ſhoke the box*, to liquify the ointment, and make it fitter to be *poured out upon his head?* Certain in this place, *to ſhake*, has a more rational meaning than *to brake*, and as the original will allow it, it ought to be ſo tranſlated.

Ver. 25. *Henceforth I will not drink of the fruit of the vine, till the day that I ſhall drink it new in the kingdom of God.*] Here let us obſerve againſt the doctrine of *tranſubſtantiation*, Chriſt, after conſecration calls the *cup*, or *wine*, the *fruit of the vine.* Therefore, he declares that the wine which he gave his Apoſtles to drink, was not ſubſtantially changed into his blood. — *Till I drink it new with you in the kingdom of God.* Or, as Luke varies the expreſſion, *'till the kingdom of God come*, ch. xxii. 18. or *until it be fulfilled in the kingdom of God*; which ſeems to amount to no more than, till I am riſen from the dead; for as Dr. Whitby obſerves, the kingdom of God here, and the kingdom of the Father in Matthew, being certainly the ſame, or ſignifying the kingdom, or the power given to Chriſt, for the exerciſe of his kingly office, being given to him of his Father, when *one* of theſe is come, the *other* muſt be come alſo. Now,

Chriſt calling the Jews to repentance, becauſe "the kingdom of God was near," Mark i. 15. upbraiding the ſcribes and Phariſees, becauſe they ſuffered publicans to enter into the kingdom of God before them, Matt. xxi. 31. and threatning that the kingdom of God ſhould be taken from them, and given to other nations; *ib.* 43. The Jews expectations of the ſudden appearance of the kingdom of God, Luke xvii. 20. and xix. 11. compared together; and ſpeaking of *eating bread* with him *in it*, Luke xiv. 15. and wiſhing proſperity to it, as then coming, Mark xi. 10. Chriſt having told them that the kingdom of God was near, Luke xi. 2, 20. compared with Matt. xii. 28. xvi. 28. xiii. 19. Mark i. 14. iv. 11, 30. xix. 1. Luke iv. 43. viii. 1. ix. 2, 11, 60, 27. xiii. 18, 20. xvii. 21. xvi. 16. Chriſt alſo after his reſurrection, ſpeaking to his Apoſtles of the things relating to the kingdom of God, Acts. i. 3. and they preaching to others the things belonging to the kingdom of God, Acts viii. 12. xix. 8. xx. 25. xxviii. 23, 31. exhorting their hearers to enter into the kingdom of God, Acts xiv. 22. and telling believers, how they were tranſlated into the kingdom of God, Coloſſ. i. 13. plainly evinceth that *this kingdom* of God in the text before us, cannot mean *Heaven*, or the happineſs then and there to be enjoyed, but rather the Goſpel-ſtate, and the kingdom of Chriſt erected *at his reſurrection.* — To drink this wine new, is by Luke's own interpretation, to do it when it was fulfilled in the kingdom of God, that is to ſay, when Chriſt our paſſover, was ſacrificed for us, 1 Cor. v. 7. and when that blood of the new covenant, repreſented by the wine, was actually ſhed, and a new feaſt was inſtituted in commemoration thereof. And if it be enquired, when Chriſt did thus drink this wine with his diſciples? It is anſwered, that he did not do it ſo much by eating and drinking with his diſciples, after he aroſe from the dead, Acts x. 41. for that action could not allude to either the paſchal or ſacramental *cup*; as in that inſtitution which he has left to us by the name of his ſupper, where he drinks with all believers, even as he promiſed, ſaying, "I diſpoſe to you a kingdom, as my Father hath done to me, and ye ſhall eat and drink with me at *my table in my kingdom*," Luke xxii. 29, 30. where note, that in what ſenſe ſoever Chriſt's diſciples are here ſaid *to drink with him at his table*, he alſo muſt be ſaid to drink with them. See the diſſertation of tranſubſtantiation, and the real preſence in the notes on John vi.

Ver. 26. *And when they had ſung an hymn.*] i. e. Pſalm cxiii. to the end of Pſalm cxviii. as was cuſtomary to be ſung by the Jews at their paſſover, in which, as the Jews obſerve, according to Dr. Lightfoot, are mentioned the *ſorrows of the Meſſiah, and the reſurrection of the dead.*

CHAP. XV. VER. 1. ——— *And delivered him to Pilate.*] Who was an heathen, and a Roman governour, on which Theophylact makes this juſt obſervation, The Jews delivered our Lord up to the Romans, and they, for that ſin, were themſelves given up into the hands of the Romans, *as inſtruments of God's wrath and juſtice.*

Ver. 33. *There was darkneſs over the whole earth.*] Of this wonderful event Euſebius writes in this manner, at the eighteenth year of Tiberius. Chriſt ſuffer'd this year, in which time we find in other commentaries of the heathens theſe words, there was *a defection of the ſun.* Bithynia was ſhaken with an earthquake, which overthrew many houſes in the city of Nice, and this he ſupports by the authority of Phlegon the heathen, in the 14th book of his chronicle. and 18 Tiber. And Tertullian vouches that this prodigious darkning of the ſun was recorded in the Archives, or publick records at Rome. See Tertull. Apol. c. 21.

Ver. 43. ——— *An honourble counſellour.*] One of the council of the high prieſts; ſee Dr. Whitby on the place.

What further notes are neceſſary on the ſufferings of Chriſt, ſee Luke xxii. *&c.* where they ſhall be particularly conſidered; ſee alſo before the notes on Matt. xxvi, xxvii.

CHAP. XVI.

1 *An angel declareth the reſurrection of Chriſt to three women.* 9 *Chriſt himſelf appeareth to Mary Magdalene:* 12 *to two going into the country:* 14 *then to the Apoſtles,* 15 *whom he ſendeth forth to preach the Goſpel:* 19 *and aſcendeth into heaven.*

AND when the ſabbath was paſt, Mary Magdalene and Mary *the mother* of James, and Salome, had bought ſweet ſpices, that they might come and anoint him.

2 And very early in the morning, the firſt *day* of the week, they came unto the ſepulchre at the riſing of the ſun.

3 And they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the ſepulchre?

4 (And when they looked, they ſaw that the ſtone was rolled away) for it was very great.

5 And entring into the ſepulchre, they ſaw a young man ſitting on the right ſide, clothed in a white long garment; and they were affrighted.

6 And he ſaith unto them, Be not affrighted: ye ſeek Jeſus of Nazareth, which was crucified: he is riſen, he is not here: behold the place where they laid him.

7 But go your ways, tell his diſciples and Peter, that he goeth before you into Galilee: there ſhall ye ſee him, as he ſaid unto you.

8 And they went out quickly, and fled from the ſepulchre; for they trembled, and were amazed: neither ſaid they any thing to any man; for they were afraid.

9 ¶ Now when *Jeſus* was riſen early, the firſt *day* of the week, he appeared firſt to Mary Magdalene, out of whom he had caſt ſeven devils.

10 *And* ſhe we went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been ſeen of her, believed not.

12 ¶ After that, he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the reſidue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven, as they ſat at meat and upbraided them with their unbelief, and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen.

15 And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature.

16 He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.

17 And theſe ſigns ſhall follow them that believe; In my name ſhall they caſt out devils, they ſhall ſpeak with new tongues,

18 They ſhall take up ſerpents, and if they drink any deadly thing it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover.

19 ¶ So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with ſigns following. Amen.

Ver. 7. ——— *Say to his diſciples and Peter.*] Where Peter is not named by way of precedency or as prince of the Apoſtles; but as the antient fathers ſay, for his conſolation to take of the ſcruple, which might lie on his ſpirits; whether after his three-fold denial of his maſter, he had not forfeited his right to be one of Chriſt's diſciples.

Ver. 13. — *Nor believed they them.*] *For joy*, ſays Luke xxiv. 17. Hence one of the ancients ſay well, *Their doubt is the confirmation of our faith*; for the more they were backward from believing the reſurrection of Chriſt, we have the greater reaſon to believe it; for the teſtimony of them that believed not themſelves, till after unqueſtionable conviction, is the more credible on that account.

Ver. 14. — *He upbraided them for their unbelief and hardneſs of heart*, &c.] Becauſe he had given them before his ſufferings ſo many aſſurances of *his riſing again the third day*; neither would they credit the eye-witneſſes, who had told them, they had ſeen him riſen from the dead, and ſpoken to him.

Ver. 15. —— *Preach the Goſpel to every creature.*] i. e. The joyful tidings of ſalvation, not to the Jews only, but to all mankind; ſee Luke xxiv. 47. and Rom. viii. 23.

Ver. 16. *He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.*] i. e. He that ſhall believe at your preaching, that I am the Meſſiah, and ſhall embrace my covenant by the profeſſion of that faith, and baptiſm, ſhall be put by virtue thereof into a ſtate of ſalvation; ſo that it if he continue in that faith, and do not willfully recede from his baptiſmal covenant, he ſhall certainly be ſaved; ſee the note on Eph. ii. 8. But, before we depart hence, let us obſerve, that this text only regardeth *Adults*, thoſe that are arrived at the uſe of reaſon to chuſe for themſelves; for *faith* cometh by hearing, well applied. Nor does it exclude *infant-baptiſm*, as ſhall be ſhewn hereafter in its proper place.

Ver. 17. *And theſe ſigns ſhall follow them that believe*, &c.] Of the caſting out of Devils, the healing diſeaſes, the ſpeaking with new tongues, ſee the general preface to the Epiſtles. Of the drinking of deadly poiſons, I find but four inſtances in hiſtory; that of Barſabas, as Euſebius writes in his hiſt. Eccl. l. 3. c. 39. of the Cæcilian ſoldiers mentioned by *Ado* in his Martyrology; of Sabinus, biſhop of Canoſo, mentioned by Gregory of Tours, and that of Joſhua Ben-Levi, a Jew, who by pronouncing the name of Jeſus, was preſerved from the effects of poiſon, which he had drank; ſee the Talmud. And Paul, in Scripture, is the only inſtance of one taking up a ſerpent without hurt; Acts xxiii. 3. See the notes on the laſt chapter of Luke.

Critical

Critical and Explanatory ANNOTATIONS,

ON THE

GOSPEL,

ACCORDING TO

St. LUKE.

The INTRODUCTION.

Luke the Evangeliſt is by ſome ancient Authors called *Lucas*, *Lucius*, or *Lucanus*. They who believe him to be called Lucius in the Epiſtle to the Romans, ch. xvi. 21. muſt alſo acknowledge, that he was Paul's kinſman; which wants ſufficient proof. This we venture to ſay, that he was a native of Antioch, the metropolis of Syria, as we read in Euſebius, Hiſt. Eccl. lib. iii. c. 4. and in Hierom's Treatiſe of illuſtrious men.

He was by profeſſion a Phyſician, as Paul certifies in his Epiſtle to the Coloſſians, ch. iv. ver. 14. where it is written, *Luke the Phyſician ſalutes you.* But Nicephorus, and the modern Greeks, make him a Painter; and the Church of Rome taking advantage of this invention, which none of the Ancients thought of, or mention, proſtitute this notion to ſerve their own *pious frauds*, and conſequently have trumpt up, and expoſed to publick view and worſhip, for gain, many images and pictures of the Virgin Mary, and of her Son Jeſus, pretended to be the workmanſhip of Luke the Evangeliſt; "but thoſe, ſays the Romiſh Author, Ellis du Pin, in his Canon of the N. T. p. 44. fol. are *fictions*, that have nothing of truth or likelihood." Yet, ſays another French Author, Calmet the Jeſuit, "if he did not paint the Virgin's, and her Son's faces, he has left us many particulars concerning the Bleſſed Virgin, and the infancy of Jeſus Chriſt, from which we may judge, that he had ſeen, and was acquainted with this admirable perſon, and that he had even a ſhare in her confidence; ſee alſo Grotius on Luke ii. 51.

He was not our Lord's diſciple, nor one of the ſeventy-two, as ſome of the ancients believed. This plainly appears from the beginning of his Goſpel, where he does not ſay, that he wrote what he had ſeen, but that which he had learned from others. So Irenæus contents himſelf to bring his teſtimony, as that of a man, who had learned from the Apoſtles what he wrote, without inſiſting, that he was an eye-witneſs to the truths of the facts related by him; and Tertullian aſſures us of it as a certain thing, That he was not Chriſt's diſciple, but that he learned from the Apoſtles, and particularly from Paul the Apoſtle, what he had wrote; ſee Tertul. contra Marcion. c. 2. Euſebius adds, that he wrote his Goſpel upon the evidence and relation of others, and the acts upon his own knowledge, Hiſt. Eccl. lib. iii. c. 4. Hierom aſſures us of the ſame thing in his Treatiſe of illuſtrious men, and in his Preface on Matthew the Evangeliſt; to whom might be added, the concurring opinions of Ambroſe, in his beginning of his Commentary upon Luke, Auſtin in his book, de Conſenſu Evang. lib. i. c. 1. and Theodoret in his Preface to the lives of the Fathers; which Authorities, ought to be preferred to thoſe of the Author of the Dialogue aſcribed to Origen, againſt Marcion; to that of Epiphanius, who only quoted it from that Author; and to thoſe of ſome modern Authors, who peremptorily aſſert *gratis*, that Luke was one of the ſeventy-two diſciples of our Lord. Beſides, had he been one of this number, he muſt conſequently have been a Jew; but this is improbable, not to ſay contradictory, to the Apoſtle Paul; for firſt, it ſhould be noted, that our Saviour choſe no diſciples among the Jews: And ſecondly, Paul in his Epiſtle to the Coloſſians, having named *Ariſtarchus*, *Mark* and *Jeſus*, called *Juſtus*; ſays, that they were of the Circumciſion, or Jews by religion and extraction; then immediately he ſubjoins *Epaphras*, *Demas*, and *Luke*, as it were to diſtinguiſh them from thoſe that were circumciſed. This is the opinion of Chryſoſtom, and Hierom in his queſtions on Geneſis, calls Luke a proſelyte; therefore, he was not a Jew, by birth or extraction, which he muſt have been to be admitted one of Chriſt's ſeventy-two diſciples, but he was a Gentile and uncircumiſed. Tho' Epiphanius, as hinted above, thinks that he was one of thoſe who left Jeſus Chriſt, when he ſaid, *He that eateth not my fleſh, and drinketh not my blood, is not worthy of me*, and was reconciled again to the Faith, by Paul preaching at Antioch. Moreover, Gregory the Great, (lib. i. moral. c. 1.) and ſome others quoted by Theophylact believe, that Luke was Cleophas's companion at the time that Jeſus is ſaid to join himſelf to two of his diſciples in their way to Emmaus, Luke xxiv. 15. But this is no more than pure conjecture againſt almoſt demonſtration to the contrary, as may be collected from what has been ſaid above.

He was Paul's diſciple, accompanying him almoſt in all his travels, and aſſiſted him continually in the miniſtry of the word, as we learn from the hiſtory of the Acts, and the advantageous teſtimonies, which Paul gives of him in his letters; he puts him almoſt amongſt his fellow-labourers in his Epiſtle to Philemon, verſe 24. ſaying, Marcus, Ariſtarchus, Demas, and Lucas, my fellow-labourers; and he calls him, the *beloved*, in his Epiſtle to the Coloſſians iv. 14. "Luke the *beloved* Phyſician ſalutes you," and again he declares him, the only perſon that ſtaid with him, 2 Tim. iv. 11. The hiſtory of the Acts informs us, that he followed Paul, when that Apoſtle paſſed from Troas into Macedonia, for this is the firſt time that he ſpoke in the firſt perſon as being Paul's companion, *We endeavoured*, ſays he, *immediately to go into Macedonia*; Acts xvi. 11. and if the Cambridge M. S. of Irenæus be genuine, that father in enumerating the journies that Luke made with Paul, places this from Troas firſt: but thoſe who maintain that he was converted by Paul at Antioch, in the year 43, alſo aſſert, that Luke continued with the Apoſtle from that time, which I have ſhewn to be unreaſonable to think.---Having paſſed from Troas into Macedonia, he ſtaid there ſome days with Paul; and then we find no more mention of our Evangeliſt 'till the xxth chapter, where we read that Luke was with Paul again, going into Aſia through Macedonia, when again they parted at Philippi, and Paul returned to Troas. We find him again in the company of Paul going up to Jeruſalem, and afterwards following him carried in bonds from Ceſarea to Rome; nor did he forſake him there, as appears by the Epiſtles to the Coloſſians and Philemon, and 2 of Timothy. It is likewiſe ſuppoſed, that the Apoſtle means this Evangeliſt, when he wrote to the Corinthians, That he had ſent them a *brother*, whoſe praiſe is in the Goſpel throughout all the Churches, 2 Cor. viii. 18. Yet, though this opinion be ſupported by the concurring teſtimonies of Origen, Euſebius, Hierom and Ambroſe, Chryſoſtom writes that ſome think this anonymous *brother* to be Luke, and others underſtand it of *Barnabas*, and thus, being ſometimes for the one, and ſometimes favouring the other opinion, he leaves the matter at an uncertainty. Again, ſome underſtand it of *Silas*, becauſe of the following words, *Who was alſo choſen of the Churches to travel with us*, agree to his character and office; and, indeed, I am perſuaded, that this is the true account; for I can't find any other perſon, whoſe character and office does ſo exactly anſwer to that text, and Luke is only aſſumed by way of conjecture formed from the mention of the word *Goſpel* in that place, which is taken by the aſſertors of this opinion, to be a *written* Goſpel, which betrays great ignorance or credulity, for the Goſpel of Luke was not then compoſed, and conſequently, theſe words are to be underſtood of the Goſpel *preached*, and then the ſenſe of the words will lead us right, which I form thus: “That brother [Silas] who has acquired a reputation in all the Churches by the preaching of the Goſpel.”

There is no reaſon to confound him with Lucius, whom alſo Paul mentions in his Epiſtle to the Romans, though Origen in his notes on the ſaid Epiſtle, takes it for granted, that they were the ſame perſon by different names. But he could have no other reaſon, than the likeneſs of the name, even which proves the contrary, for had the name of *Lucas* been either grecized or latinized, they would rather have augmented, than abridged it, as of Demas comes Demetrius; of Apellas comes Apollodorus; of Epaphras, Epaphroditus; of Cleophas, Cleopatra; of Artemas, Artemidorus; of Antipas, Antipiter; of Harpocras, Harpocrates; and of Rufus, Rufinus, *&c.* Beſides, this Lucius was Paul's kinſman; and conſequently muſt have been a Jew; ſee Rom. ix. 3. But I believe my reader is convinc'd that Luke was not a Jew: and therefore not the ſame perſon as Lucius.

At the end of a treatiſe of eminent men aſcribed to Hierom, we find that Luke always lived a ſingle life, having had neither wife nor children, and died at the age of 84, or as Iſodore, Bede, *&c.* 74 years in Achaior Bithynia, of a natural death as Elias of Crete and many moderns believe; but Nazienzen, Paulinus, and Gaudentius ſay, that he ſuffered martyrdom; and the Modern Greeks affirm, that he was crucified upon an olive-tree; after that he had preached the Goſpel in Dalmatia, Gaul, Italy, and Macedonia, according to Epiphanius, and in other countries, as ſome pretend to aſſert; but there is nothing certain in this matter, nor yet of the manner of his death. For, Philoſtorgus, and the addition to the book of illuſtrious men, laſt cited, ſay, that the relicks, or bones of Luke, were brought from Antioch, where he had been interred. But Gaudentius ſays, he died at Petras, a city of Achaia: Nicephorus ſays at Thebes in Greece; and again we find him dead in Bithynia, according to the account given by Iſodore, Bede, Uſard, Ado, and the Roman Martyrology. Gregory Nazienzen reckons Luke among the Martyrs in his third Oration; but Elias of Crete, commenting on that place, maintains, that Gregory gives the names of *victims* in general to all thoſe, who ſuffered and laboured for Jeſus Chriſt, and that Luke died in peace, as well as the Apoſtle John. Then it is replied, that Paulinus gives him the title of Martyr, (Ep. 3. & Nat. 9.) But that term may be taken in a more general ſenſe; nor is it clear that he applies this firſt paſſage to Luke.

As for the *motive*, which induced Luke to undertake the writing of this Goſpel, he gives us an account thereof, and of his *Deſign* therein, at the very entrance of the book; ſaying, That whereas many having undertaken before him to write the hiſtory of Jeſus Chriſt and of his preaching, he believed that after having been exactly informed of all thoſe things from the beginning by thoſe, who had been eye-witneſſes of it, and miniſters of the word themſelves, he ought alſo to put in writing what he knew, to the end that Theophilus, his potent friend at Antioch, to whom he directs the work, and all the Greeks, or converted Gentiles, for whom particularly he exemplified his Goſpel, might know the truth of what he had preached, and teach it to the ſucceeding generations. And, as he was a diſciple, and almoſt an inſeparable companion to the Apoſtle Paul, who can doubt of his aſſiſtance in ſuch a great and uſeful work, and that Luke wrote by his knowledge and inſtructions. This was ſo generally believed by the Ancients, that Irenæus ſays poſitively, “that Luke wrote the Goſpel which Paul preached,” lib. 3. c. 1. Tertullian obſerves, “that ſome aſcribed this Goſpel to Paul, as its author, becauſe, it is reaſonable to aſcribe to the Maſter the works publiſhed by the diſciple;” lib. 4. Cont. Marcion. c. 5. Gregory Nazienzen ſays only, “that he wrote it upon the confidence he had in his Maſter.” And the author of the Synopſis believes, that Paul dictated this Goſpel to him. Others have fancied they could prove this to be the work of Paul from that paſſage in Rom. ii. 16. where the Apoſtle makes uſe of theſe terms, *according to my Goſpel*, i. e. *the doctrine which I preach*, which thoſe critics falſly underſtand of a written Goſpel, though none was yet written.

As for the place where it was compoſed, Hierom ſays, it was written by Luke in Achaia, or Bœtia, and Chryſoſtom ſeems to grant the ſame thing, when he ſays, that Luke compoſed his Goſpel for the Chriſtians of Achaia. And this opinion is very probable, ſuppoſing, that this Goſpel was written at Corinth, about the year 53, and this is the more likely, becauſe it is certain, that the Goſpel preceded the Book of Acts, which Hiſtory was penned in the ſecond year after Paul's arrival at Rome, *i. e.* An. 63, as may reaſonably be collected from the concluſion of its period, in regard of time, which is preciſely the year 63. Though perhaps he publiſhed both theſe books in Achaia, whither he returned at the end of the two years of Paul's confinement at Rome, where he had compoſed them. Yet, notwithſtanding theſe reaſons, Euthymius and ſome notes of Greek manuſcripts ſay, that it was compoſed fifteen years after our Saviour's reſurrection; and ſome inſcriptions of this Goſpel in Syriac and Perſian add, that it was written at Alexandria, which opinion, as alſo that of Metaphraſtes, *&c.* is founded upon the ſpurious authority of the Apoſtolic conſtitutions, whoſe Author is unknown, and among other abſurdities, gives us an account of Luke's travels into Egypt. Therefore, it is moſt reaſonable to give credit to Hierom in this particular.

This Goſpel, as Hierom obſerves, is of a purer Greek dialect, than any of the others; becauſe, as the ſaid Father reaſons, Luke was an able Phyſician, (bred by an ingenuous and liberal education,) and [as] he wrote for the Greeks, ſtudied to expreſs himſelf in the beſt ſtile he was maſter of, for the benefit and better comprehenſion of his Greek readers; ſee Hier. ep. 145. ad Damaſcum. Yet, tho' that ſame Father vouches (on Iſa. vi.) he underſtood Greek better than Hebrew, there are ſome Hebraiſms or Syriaciſms in this book, but not ſo many, as to breed any doubt of its genuineneſs and antiquity; ſee Huetius, *in Demonſtr. Evang.*

It is remarkable, that this Goſpel by Luke, is the only one of the four; that Marcion and his diſciples received for genuine or canonical: but this can't be ſuppoſed to be accepted in the whole, as we receive it. For, thoſe hereticks, as Irenæus, Tertullian and Epiphanius obſerve, both corrupted, and retrenched many places thereof. And it was after this cookery, that the falſe-hearted Marcion, and traitor to his Saviour, endeavoured to impoſe it upon the world; but it was ſoon convicted of forgery and corruption, by comparing it to the genuine copy which was received, preſerved and read by the Chriſtian Church. Therefore Tertullian, writing againſt Marcion, declares, "I maintain that my Goſpel, (or, that the Goſpel, I receive upon the authority of the Chriſtian Church) is true; yet Marcion as poſitively ſays, that his Goſpel is true: Who then ſhall judge betwixt us? *Anſ.* It ſhall be the order of time, that ſhall give authority to the eldeſt, and undeniably prove, that the modern one is ſpurious. For, falſhood being a depravation of truth, truth muſt of neceſſity go before falſhood. But it is ſo true, that ours is the moſt ancient, that Marcion himſelf believed it, before he ſeparated from the body of the univerſal Church of Chriſt. Then in correcting our Goſpel, as he pretends, he confirms, and ſhews, that it was the more ancient; and we have no reaſon to doubt, but that which was received, as Sacred by the ſucceſſors of the Apoſtles, is that which the Apoſtles gave by tradition." Now,

Marcion had curtailed all the two firſt chapters of this Goſpel, and began his book with theſe words; *In the fifteenth year of the reign of Tiberius Cæſar.* He alſo cut off and mangled many things in the body of the Goſpel, as may be particularly read in the forty-ſecond hereſy publiſhed by Epiphanius, who alſo in another book (Ancorat. n. 21.) obſerves, that there were copies of this Goſpel of Luke, in which he could not find the account of our Saviour's tears or weeping, as we read it in ch. xix. ver. 42. which he attributes not to Marcion, but to the ſcrupuloſity of ſome orthodox; but ignorant Chriſtians, who ſmothered his tears, fearing that ſuch a paſſion might appear to be a weakneſs in Jeſus Chriſt. But he adds, that this xix. 42. was extant in the moſt correct copies, which he alſo proves from Irenæus's book againſt hereſies, c. 21. And,

Why may we not account in the ſame light for the omiſſion, which Hillary takes notice of, in many Greek and Latin copies of this Goſpel, *viz.* Of the hiſtory related in xxii. 43, and 44. Of the Angel, which appeared to our Lord in the garden of Gethſemane; Of his agony, and bloody ſweat. Hierom alſo, writing againſt the Pelagians, mentions theſe omiſſions; but we are to have more regard to the ſuperior teſtimonies of the more ancient Fathers, Juſtin Martyr, Irenæus, *&c.* than to ſome private manuſcripts, from which ſome corrupt, or ignorantly devout Chriſtians, might perhaps retrench it, becauſe they were afraid of aſcribing to Jeſus Chriſt, marks of human weakneſs, and infirmities of nature. But,

As to the preſent copies of this Goſpel, the Cambridge MS. differs the moſt from the others; but as *Du Pin* obſerves, it is clear that the differences are either paraphraſes, explanations, tranſpoſitions or additions, taken from other Goſpels. Amongſt the reſt, the two moſt remarkable is, the interpolation of the words Achazias, Joaſh, and Amaſias, Kings, taken purely from the book of the Kings, and other reformations in the genealogy of Jeſus Chriſt, till David, in order to make it agree with that in Matt. i. It cannot be ſaid, that this is the ancient reading of the text of Luke, becauſe Africanus and Irenæus, in the very infancy almoſt of the Church, inform us, that the genealogy of Jeſus Chriſt have been always differently deſcribed by Matthew and Luke, (ſee the reaſon in the notes on ch. iii.) Beſides the Pagans, Marcionites, and Manichees, have upbraided the Chriſtians (without reaſon) with this ſeeming contrariety; yet the Ancients never anſwered them, by ſaying or admitting that either of them was falſe, which would have been a ready and eaſy reply, had there been any foundation for it; I ſay, they would not have omitted ſuch a reply, which muſt have put an end to the objection, or at leaſt, they would have produced ſuch copies wherein theſe genealogical accounts were agreed. Yet we don't find that any of the eccleſiaſtical Authors, nor Commentators, knew any thing of this obſervation; and conſequently, we may rightly conclude, that not only this conformity of the Goſpel of Luke, with that of Matthew in the genealogies is not ancient, but alſo, that it was not common, and that it hath been peculiar to this Cambridge copy.

The other conſiderable difference, is an addition to the fifth verſe of the ſixth chapter, in theſe terms, "That ſame day Jeſus having ſeen a man who worked on the ſabbath-day, he ſaid to him; *My friend, if thou knoweſt what thou doſt, thou art happy; but if thou doſt not know, thou art unhappy, and a tranſgreſſor of the law;*" which addition is not found in any other copy; none of the eccleſiaſtical Authors have made any mention of it, nor can I make any ſenſe thereof. For, if our Lord would ſay to that man, "That he ſhould not ſin by working on the ſabbath-day, if he knew he was not forbid to work on that day, it is a manifeſt error; becauſe it is certain, that the Jews were obliged to obſerve the ſabbath by God's command through Moſes, the obligation of which command was not then diſcharged, the law being not abrogated, till Chriſt had paid our ranſom to the juſtice of our Heavenly Father. Therefore I am inclinable to believe, that it is of late date, and the invention of ſome deſigning ſophiſter, that might be an enemy to the law.

CHAP.

CHAP. I.

1 The preface of Luke to his whole goſpel. 5 The conception of John the Baptiſt, 26 and of Chriſt. 39 The prophecy of Eliſabeth, and of Mary concerning Chriſt. 57 The nativity and circumciſion of John. 67 The prophecy of Zachary both of Chriſt, 76 and of John.

FOraſmuch as many have taken in hand to ſet forth in order a declaration of thoſe things which are moſt ſurely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witneſſes, and miniſters of the word:

3 It ſeemed good to me alſo, having had perfect underſtanding of all things from the very firſt, to write unto thee in order, moſt excellent Theophilus,

4 That thou mighteſt know the certainty of thoſe things wherein thou haſt been inſtructed.

5 THERE was in the days of Herod the king of Judea, a certain prieſt named Zacharias, of the courſe of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Eliſabeth.

6 And they were both righteous before God, walking in all the comandments and ordinances of the Lord blameleſs.

7 And they had no child, becauſe that Eliſabeth was barren, and they both were *now* well ſtricken in years.

8 And it came to paſs, that while he executed the prieſts office before God in the order of his courſe,

9 According to the cuſtom of the prieſts office, his lot was to burn incenſe when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incenſe.

11 And there appeared unto him an angel of the Lord, ſtanding on the right ſide of the altar of incenſe.

12 And when Zacharias ſaw *him*, he was troubled, and fear fell upon him.

13 But the angel ſaid unto him, Fear not, Zacharias, for thy prayer is heard; and thy wife Eliſabeth ſhall bear thee a ſon, and thou ſhalt call his name John,

14 And thou ſhalt have joy and gladneſs, and many ſhall rejoyce at his birth.

15 For he ſhall be great in the ſight of the Lord, and ſhall drink neither wine nor ſtrong drink; and he ſhall be filled with the holy Ghoſt, even from his mothers womb.

16 And many of the children of Iſrael ſhall he turn to the Lord their God.

17 And he ſhall go before him in the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt, to make ready a people prepared for the Lord.

18 And Zacharias ſaid unto the angel, Whereby ſhall I know this? for I am an old man, and my wiſe well ſtricken in years.

19 And the angel anſwering ſaid unto him, I am Gabriel, that ſtand in the preſence of God: and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings.

20 And behold, thou ſhalt be dumb, and not able to ſpeak, until the day that theſe things ſhall be performed, becauſe thou believeſt not my words, which ſhall be fulfilled in their ſeaſon.

21 And the people waited for Zacharias, and marvelled that he tarried ſo long in the temple.

22 And when he came out, he could not ſpeak unto them: and they perceived that he had ſeen a viſion in the temple: for he beckned unto them, and remained ſpeechleſs.

23 And it came to paſs, that aſſoon as the days of his miniſtration were accompliſhed, he departed to his own houſe.

24 And after thoſe days his wife Eliſabeth conceived, and hid her ſelf five months, ſaying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 And in the ſixth month, the angel Gabriel was ſent from God, unto a city of Galilee, named Nazareth,

27 To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the virgins name *was* Mary.

28 And the angel came in unto her, and ſaid, Hail thou that art highly favoured, the Lord *is* with thee: bleſſed *art* thou among women.

29 And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be.

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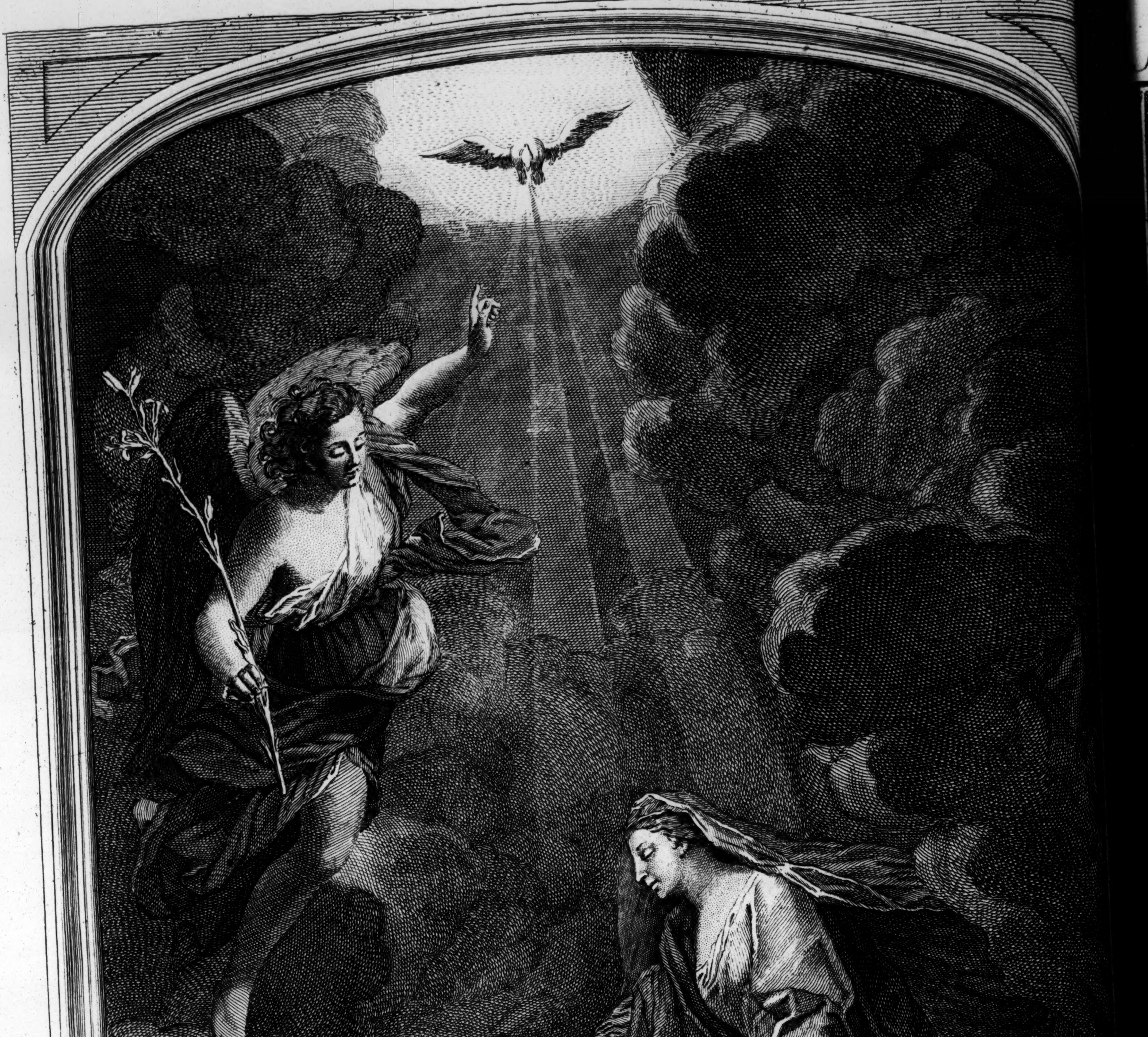
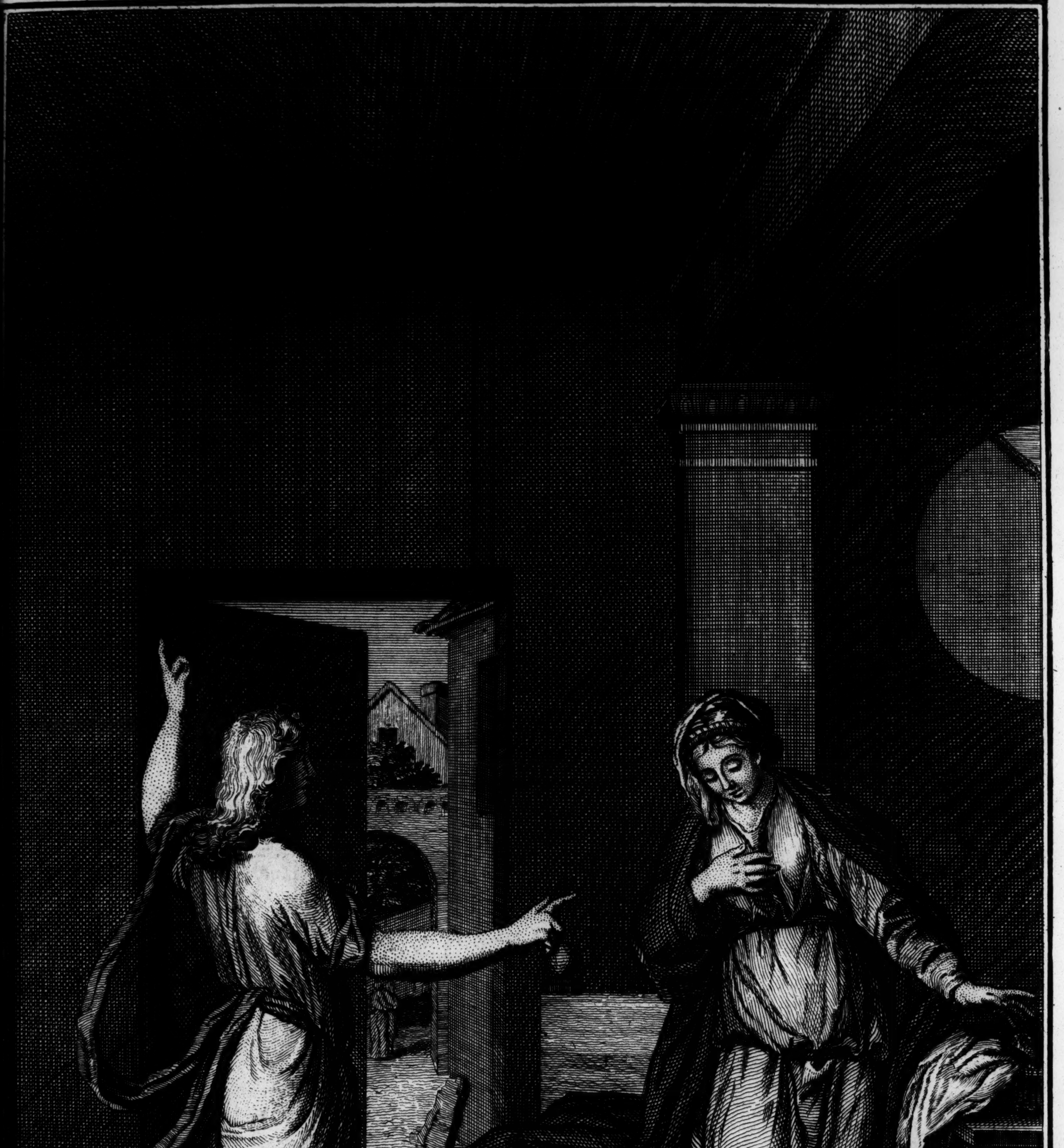


THE SALUTATION
of the
Bleſsed Virgin Mary,

Luke Chap I.

Sᵗ Luke, Chap. I.



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The Annunciation of the Virgin Mary.

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30 And the angel ſaid unto her, Fear not, Mary: for thou haſt found favour with God.

31 And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus.

32 He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David.

33 And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.

34 Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man?

35 And the angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.

36 And behold thy couſin Eliſabeth, ſhe hath alſo conceived a ſon in her old age: and this is the ſixth month with her, who was called barren.

37 For with God nothing ſhall be impoſſible.

38 And Mary ſaid, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 And Mary aroſe in thoſe days, and went into the hill-country with haſte, into a city of Juda,

40 And entred into the houſe of Zacharias, and ſaluted Eliſabeth.

41 And it came to paſs, that when Eliſabeth heard the ſalutation of Mary, the babe leaped in her womb: and Eliſabeth was filled with the holy Ghoſt.

42 And ſhe ſpake out with a loud voice, and ſaid, Bleſſed *art* thou among women, and bleſſed *is* the fruit of thy womb.

43 And whence *is* this to me that the mother of my Lord ſhould come to me?

44 For lo, as ſoon as the voice of thy ſalutation ſounded in mine ears, the babe leaped in my womb for joy.

45 And bleſſed *is* ſhe that believed: for there ſhall be a performance of thoſe things which were told her from the Lord.

46 And Mary ſaid, My ſoul doth magnify the Lord,

47 And my ſpirit hath rejoyced in God my Saviour.

48 For he hath regarded the low eſtate of his handmaiden: for behold, from henceforth all generations ſhall call me bleſſed.

49 For he that is mighty hath done to me great things, and holy *is* his name.

50 And his mercy *is* on them that fear him, from generation to generation.

51 He hath ſhewed ſtrength with his arm, he hath ſcattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* ſeats, and exalted them of low degree.

53 He hath filled the hungry with good things, and the rich he hath ſent empty away.

54 He hath holpen his ſervant Iſrael, in remembrance of *his* mercy,

55 As he ſpake to our fathers, to Abraham, and to his ſeed for ever.

56 And Mary abode with her about three months, and returned to her own houſe.

57 Now Eliſabeths full time came, that ſhe ſhould be delivered; and ſhe brought forth a ſon.

58 And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her; and they rejoyced with her.

59 And it came to paſs that on the eighth day they came to circumciſe the child; and they called him Zacharias, after the name of his father.

60 And his mother anſwered and ſaid, Not *ſo*; but he ſhall be called John.

61 And they ſaid unto her, There is none of thy kindred that is called by this name.

62 And they made ſigns to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *looſed*, and he ſpake, and praiſed God.

65 And fear came on all that dwelt round about them: and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea.

66 And all they that heard *them*, laid *them* up in their hearts, ſaying, What manner of child ſhall this be? And the hand of of the Lord was with him.

67 And his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying,

68 Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people,

69 And hath raiſed up an horn of ſalvation for us, in the houſe of his ſervant David;

70 As he ſpake by the mouth of his holy prophets, which have been ſince the world began;

71 That we ſhould be ſaved from our enemies, and from the hand of all that hate us.

72 To perform the mercy *promiſed* to our fathers, and to remember his holy covenant:

73 The oath which he ſware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear,

75 In holineſs and righteouſneſs before him all the days of our life.

76 And thou child ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways;

77 To give knowledge of ſalvation unto his people, by the remiſſion of their ſins,

78 Through the tender mercy of our God; whereby the day-ſpring from on high hath viſited us,

79 To give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed ſtrong in ſpirit, and was in the deſerts till the day of his ſhewing unto Iſrael.

Ver. 1.——*Many.*] viz. Matthew and Mark, and it may be, ſome others, who undertook to write the doctrine which they preached, whoſe Goſpels are not preſerved.

Ver. 2.——*Miniſters of the word.*] Some have thought that *the Word* here, is to be interpreted the λόγος, or Chriſt the Son of God; tho' I confeſs that, it is more agreeable to underſtand it to mean the *word of the Goſpel.*

Ver. 3.——*In order.*] Not confuſedly, or diſtinctly, proceeding from the firſt to the laſt.

Ver. 5.——*In the days of Herod the king,* &c.] See the note on Matt. ii. 1.

——*Of the courſe of Abia.*] Or, of the family of Abia the prieſt, who was then performing the prieſt's office in his turn in the temple. God originally ordained Aaron, his prieſt, and confined the prieſthood to his ſucceſſors of the tribe of Levi, and the other Levites he appointed to be adjutants, and other inferior officers about the temple; Exod. xxviii. 1. But when after a long time, this poſterity of Aaron had increaſed to ſo great a number, that it became impoſſible for them to execute the prieſts office at the ſame time; David divided them into twenty-four families, and ordained that they ſhould caſt lots, who ſhould ſerve firſt, ſecond, third, &c. to avoid confuſion and ſtriſe; 1 Chron. xxiv. 3. In which diviſion the family of Abia chance to have the eighth place; *ib.* 10.

——*And his wife was of the daughters of Aaron.*] This is purely mentioned to ſhew how nobly John was deſcended both by the ſide of his father and mother.

Ver. 6. *And they were righteous before God.*] i. e. Doing the beſt of their endeavours not only to appear juſt before men, but in truth and ſincerity of conſcience approving themſelves to God.

Ver. 8.——*While he executed the prieſts office.*] See ver. 5. of this chapter.

——*In the order of his courſe.*] See ver. 5.

——*Before God.*] i. e. In the inner temple, or the Holy Place, where the prieſts offered up incenſe every evening and morning; ſee Exod. xxix. 13.

Ver. 9. *According to the cuſtom of the prieſts office, his lot,* &c.] See ver. 5. above.

——*He went into the temple of the Lord.*] See *before God*, in ver. 8.

Ver. 10.——*Praying without.*] In the temple, or the court of the people.

Ver. 11.——*An Angel,* &c.] See the notes on Matt. xxviii. 2.

Ver. 14. *And thou ſhalt have joy and gladneſs, and many ſhall rejoice at his birth.*] q. d. He will not only prove a comfort to thee, but an univerſal joy to all nations.

Ver. 15.——*He ſhall drink neither wine nor ſtrong drink.*] Or, He ſhall live a ſober and temperate life, carefully avoiding all thoſe things which may intoxicate the brain.

Ver. 16.——*To the Lord their God.*] i. e. To Chriſt whom he preached.

Ver. 17.——*Before him.*] viz. Chriſt, *the Lord their God*; ver. 16.

——*In the ſpirit and power of Elias.*] Not with the body of Elias, as the ſcribes had taught.

Ver. 21. *And the people waited.*] In the court; ſee ver. 10.

——*In the temple.*] Or Holy Place, the temple of the Lord; ſee ver. 9.

Ver. 23. *Aſſoon as the days of his miniſtration were accompliſhed.*] See ver. 5.

Ver. 24. *And after thoſe days.*] From that time of his returning home, as mentioned in the preceding verſe.

——*And hid her ſelf five months.*] Or rather, as the original will have it, confined herſelf to her houſe, or chamber, for the ſpace of five months, leſt ſhe might meet with ſome accident to make her part with child.

Ver. 27. *To a virgin eſpouſed to a man,* &c.] See Matt. i. in the notes, where you will find every thing explained which may be thought neceſſary to be interpreted in this chapter, and not explained in this place.

Ver. 69.——*An horn of ſalvation for us.*] i. e. One powerful enough to redeem us from all our ſins.

Ver. 80. *And the child* [John] *grew, and waxed ſtrong in ſpirit.*] i. e. In body and age, in the increaſe whereof his virtue and office were daily more conſpicuous; ſee ver. 76, 77.

CHAP. II.

1 *Auguſtus taxeth all the Roman empire.* 6 *The nativity of Chriſt:* 8 *One Angel relateth it to the ſhepherds:* 13 *Many ſing praiſes to God for it.* 21 *Chriſt is circumciſed.* 22 *Mary purified.* 28 *Simeon and Anna propheſy of Chriſt:* 40 *who increaſeth in wiſdom,* 46 *queſtioneth in the temple with the doctors,* 51 *and is obedient to his parents.*

AND it came to paſs in thoſe days, that there went out a decree from Ceſar Auguſtus, that all the world ſhould be taxed.

2 (And this taxing was firſt made when Cyrenius was governor of Syria)

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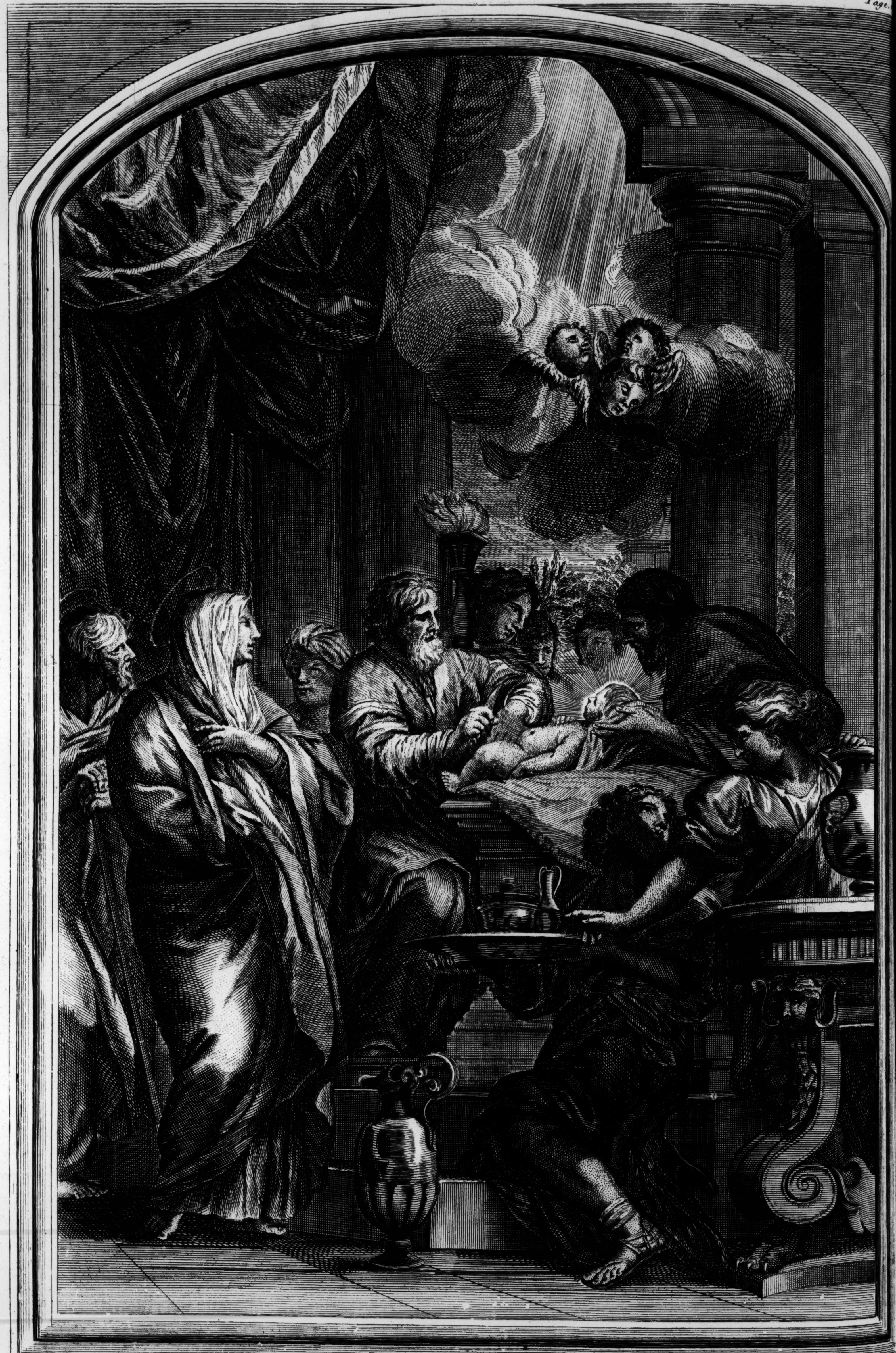


The Circumcision

Luke. II. V. 21.

3 And all went to be taxed, *every* one into his own city.

4 And Joſeph alſo went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (becauſe he was of the houſe and lineage of David)

5 To be taxed with Mary his eſpouſed wife, being great with child.

6 And ſo it was, that while they were there, the days were accompliſhed that ſhe ſhould be delivered.

7 And ſhe brought forth her firſt-born ſon, and wrapped him in ſwaddling clothes, and laid him in a manger, becauſe there was no room for them in the inn.

8 And there were in the ſame country ſhepherds abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord ſhone round about them; and they were ſore afraid.

10 And the angel ſaid unto them, Fear not: for behold, I bring you good tidings of great joy, which ſhall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Chriſt the Lord.

12 And this *ſhall be* a ſign unto you; Ye ſhall find the babe wrapped in ſwaddling clothes, lying in a manger.

13 And ſuddenly there was with the angel a multitude of the heavenly hoſt praiſing God, and ſaying,

14 Glory to God in the higheſt, and on earth peace, good will towards men.

15 And it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us.

16 And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger.

17 And when they had ſeen *it*, they made known abroad the ſaying which was told them concerning this child.

18 And all they that heard *it*, wondred at thoſe things which were told them by the ſhepherds.

19 But Mary kept all theſe things, and pondred *them* in her heart.

20 And the ſhepherds returned, glorifying and praiſing God for all the the things that they had heard and ſeen, as it was told unto them.

21 And when eight days were accompliſhed for the circumciſing of the child, his name was called JESUS, which was ſo named of the angel before he was conceived in the womb.

22 And when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem, to preſent *him* to the Lord,

23 (As it is written in the law of the Lord, Every male that openeth the womb ſhall be called holy to the Lord)

24 And to offer a ſacrifice according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And behold, there was a man in Jeruſalem, whoſe name *was* Simeon; and the ſame man *was* juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him.

26 And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lords Chriſt.

27 And he came by the ſpirit into the temple: and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law,

28 Then took he him up in his arms, and bleſſed God, and ſaid,

29 Lord, now letteſt thou thy ſervant depart in peace, according to thy word.

30 For mine eyes have ſeen thy ſalvation:

31 Which thou haſt prepared before the face of all people:

32 A light to lighten the Gentiles, and the glory of thy people Iſrael.

33 And Joſeph and his mother marvelled at thoſe things which were ſpoken of him.

34 And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this *child* is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt:

35 (Yea, a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed.

36 And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an husband ſeven years from her virginity:

37 And ſhe *was* a widow of about fourſcore and four years: which departed not from the temple, but ſerved *God* with faſtings and prayers night and day.

38 And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, into their own city Nazareth.

40 And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

41 Now his parents went to Jeruſalem every year at the feaſt of the paſſover.

42 And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt.

43 And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not *of it*.

44 But they ſuppoſing him to have been in the company, went a days journey; and they ſought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46 And it came to paſs, that after three days they found him in the temple ſitting in the midſt of the doctors, both hearing them, and asking them queſtions..

47 And all that heard him were aſtoniſhed at his underſtanding and anſwers.

48 And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing.

49 And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my fathers buſineſs?

50 And they underſtood not the ſaying which he ſpake unto them.

51 And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart.

52 And Jeſus increaſed in wiſdom and ſtature, and in favour with God and man.

Ver. 1, &c. *And it came to paſs in thoſe days that there went out a decree from Ceſar Auguſtus, that all the world ſhould be taxed.* Ver. 2. *And this taxing was firſt made when Cyrenius was governor of Syria*, &c.] This is the memorable epocha of the Chriſtian Church, from whence we date the birth of our Lord and Saviour Jeſus Chriſt, as it was foretold by Daniel, the Prophet, ſaying,

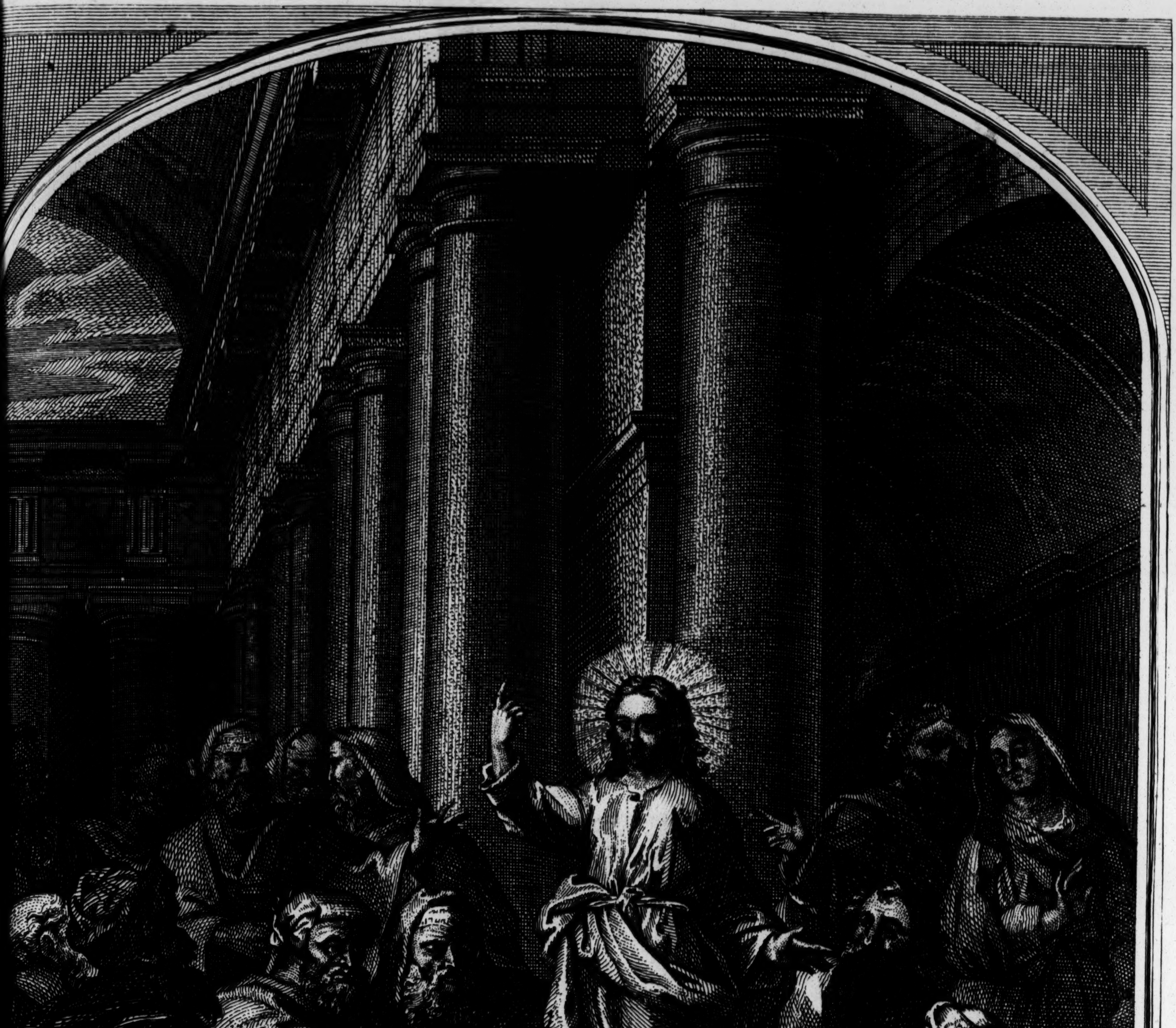
Ver. 24. *Seventy weeks are determined upon thy people, and upon the Holy City, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt Holy.* Ver. 25. *Know therefore and underſtand, that from the going forth of the commandment, to reſtore and to build Jeruſalem unto Meſſiah the prince, ſhall be ſeven weeks, and threeſcore and two weeks, the ſtreet ſhall be built again, and the wall, even in troublous times.* Ver. 26. *And after threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf; and the people of the prince that ſhall come, ſhall deſtroy the city and the ſanctuary, and the end thereof ſhall be with a flood, and to the end of the war deſolations are determined.* Ver. 27. *And he ſhall confirm the covenant with many for one week, and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to ceaſe, and for the overſpreading of abominations, he ſhall make it deſolate even until conſummation, and that determined ſhall be poured out upon the deſolate.*

And it being of great moment for the conviction of Jews, and other Infidels, who reject the faith of Chriſt, to have this Prophecy well cleared, and made out, in order hereto it is to be obſerved.

1. That this Prophecy doth relate primarily, and eſpecially, to the Jews. For it expreſſeth the time that was determined upon the people of Daniel, that is, the Jews, and upon the Holy City, that is, Jeruſalem, the whole of which was ſeventy weeks; that is, that this was the time which God had fore-ordained and determined upon the Jews, for their being his peculiar people, and upon Jeruſalem for its being his Holy City; after the expiration of which, an end being to be put to the Moſaic œconomy, they ſhould be no longer God's peculiar people, and the worſhip which he had eſtabliſhed at Jeruſalem being to be aboliſh'd, that city ſhould be no longer a city holy unto him.

2. That theſe ſeventy weeks are weeks of years. For among the *Jews*, as there were ſabbatical days, whereby their days were divided into weeks, or days, ſo there were ſabbatical years, whereby their years were divided into weeks of years, and this laſt ſort of weeks, is that which is here mentioned, ſo that every one of the weeks of this Prophecy contains ſeven years, and the whole number of 70 weeks contains four hundred and ninety years, at the end whereof, this determined time expired; after which the *Jews* were no more to be the peculiar people of God, nor Jeruſalem his Holy City, becauſe then the œconomy, which he had eſtabliſhed among them, was to ceaſe, and the worſhip, which he had appointed at Jeruſalem, was wholly to be aboliſhed. And,

3. All this was accompliſhed at the death of Chriſt. For then the Jewiſh church, and the Jewiſh worſhip at Jeruſalem were wholly aboliſhed, and the Chriſtian Church, and the Chriſtian Worſhip ſucceeded in their ſtead; then the time, which was determined upon the Jews, for their being God's peculiar people, and upon Jeruſalem for its being his Holy City, being fully expired, thenceforth began the kingdom of the Meſſiah, and, inſtead of the Jews, all nations of the world were called thereunto, and inſtead of Jeruſalem, every place through the whole earth, where God ſhould be worſhipped, in ſpirit and in truth, was made unto him Holy. And therefore, then the ſeventy weeks of this Prophecy, muſt have their ending. For they were determined and deemed for this purpoſe, and therefore in this they muſt have their concluſion. And this all the events, which are in this Prophecy, predicted to be brought to paſs at the concluſion of theſe weeks, do neceſſarily prove. In the 24th verſe, we have ſix of them, for the accompliſhing of which, theſe ſeventy weeks, are there ſaid to be determined; and therefore at the accompliſhing of them, theſe weeks muſt have their ending. They are theſe following. 1ſt, To *finiſh* (or reſtrain) *Tranſgreſſion*; 2dly, *To make an end of ſins*; 3dly, *To make* expiation or *reconciliation for iniquity*; 4thly, *To bring in everlaſting righteouſneſs*; 5thly, *To ſeal up* (or compleat and fulfil) *viſion and prophecy*; 6thly, *To*



The Disputation with the Doctors in the Temple.

Luke.11. 41.50.

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anoint the Moſt Holy. And all theſe were accompliſhed in that great work of our ſalvation, which Chriſt our Lord undertook for us, and fully compleated by his death, and paſſion, and his reſurrection from the dead. For being born without original ſin, and having lived without actual ſin, he was truly *the Moſt Holy* of all, that bore our nature. And being therefore fitted for this great work, *he was anointed* with the Holy Ghoſt, and with power to be our King, and our Prieſt, and our Prophet, for accompliſhing of it. And having as our prieſt offered up himſelf a ſacrifice upon the croſs, to make expiation and atonement for all our ſins, and did thereby *make an end of them*, by taking away their guilt, and by ſo doing *he did work reconciliation* for us with our God. And having as our Prophet given us his Goſpel, the law of *everlaſting righteouſneſs*, which was not a temporal law, as was that of *Moſes*, but to laſt for ever, and to be our guide into all righteouſneſs, as long as the world ſhould laſt, and alſo having as our King ſent his Holy Spirit into our hearts, to influence and govern us according to this law, he hath done all for us that is neceſſary, thereby *to reſtrain and extinguiſh in us all manner of tranſgreſſions*, and fully deliver us from the power of them, and in doing all this *he hath ſealed up, that is, fulfilled, and thoroughly finiſhed all that, which by viſions and prophecies had been before revealed concerning him.* And therefore all theſe events being thus brought to paſs, and accompliſhed at the time of Chriſt's death, this neceſſarily determines us, there to fix the end of theſe weeks, which were appointed for the accompliſhing of them.

4. The end of theſe weeks being thus fixed at the death of *Chriſt*, it doth neceſſarily determine us, where to place the beginning of them, that is, four hundred and ninety years before, and therefore the death of Chriſt, as moſt learned men agree, falling in the year of the Julian Period 4746. and in the Jewiſh month *Niſan*, if we reckon 440 years backward, this will lead us up to the month *Niſan*, in the year of the Julian Period 4256, which was the very year and month in which *Ezra* had his commiſſion from Artaxerxes Longimanus, king of Perſia, for his return to Jeruſalem, there to reſtore the church and ſtate of the Jews. For that year of the Julian Period, according to Ptolemy's canon, was the ſeventh year of that king's reign, in which the Scriptures tell us his commiſſion was granted: the beginning therefore of the ſeventy weeks or four hundred and ninety years of this Prophecy, was in the month *Niſan*, of the Jewiſh years, and in the ſeventh year of Artaxerxes Longimanus king of Perſia, and in the 4246th year of the Julian Period, when Ezra had his commiſſion; and the end of them fell in the very ſame month of *Niſan*, in the 4746th year of the Julian Period, in which very year and very month Chriſt our Lord ſuffered for us, and thereby compleated the whole work of our ſalvation, there being juſt ſeventy weeks of years, or four hundred and ninety years from the one to the other.

5. Its evident, that from the prophecy itſelf, that theſe weeks muſt have this beginning, that is, from the date of the commiſſion granted to *Ezra*. For 1ſt, they are pinn'd down thereto by an expreſs character in the text; and 2dly, They cannot, agreeable to that, and other Scriptures, and the authentick hiſtories of the times to which they relate, have it any way elſe.

And 1ſt, Theſe weeks have their beginning, from the date of the commiſſion granted to Ezra, becauſe they are pinn'd down thereto by an expreſs character in the text, and that character is *the going forth of the commandment to reſtore and build* Jeruſalem, for that from thence the ſeventy weeks muſt have their beginning. The text is very expreſs, and to excite us the more to obſerve it, the Prophet introduceth it with this remarkable preface, *Know therefore and underſtand.* But this commandment or decree, was that which was granted to Ezra in that commiſſion, with which he was ſent to Judea, in the ſeventh year of Artaxerxes Longimanus, king of Perſia; and therefore, from thence the beginning of theſe weeks muſt commence, for the words in the text *to reſtore and build Jeruſalem*, are not to be underſtood literally, but figuratively, for reſtoring the ſtate of the Jews, as well the political, as the eccleſiaſtical, and the reſettling of both according to the law of Moſes; and what is more uſual in prophecies, than to be given out in figurative expreſſions. And what is more common in Scripture, than by Jeruſalem, to mean the whole political and eccleſiaſtical ſtate of that people? And for the re-eſtabliſhing of both theſe, and the ſettling of theſe again upon the former baſis, from whence they had not been overthrown by the Babylonians, and were not as yet but very imperfectly reſtored, the commiſſion granted to Ezra was very full. For it gave him thorough power to reſtore the law of Moſes, and fully re-eſtabliſh the obſervance of it, both in church and ſtate, and to appoint magiſtrates and judges to govern the people according to it, and to puniſh all ſuch as ſhould be diſobedient thereto, either with death, baniſhment, impriſonment, or confiſcation of goods, according as their crime ſhould be found to deſerve. And all this Ezra, accordingly executed in the manner as will be hereafter related. Before his coming to Jeruſalem with this commiſſion the Scriptures were in a manner loſt, the people in a profound ignorance of the law, and the worſhip of God neglected, and every thing elſe both in church and ſtate in great diſorder and confuſion; but on his coming, he reſtored the Scriptures, inſtructed the people in the law, brought the worſhip of God into due order, and proceeded as long as his commiſſion laſted, to work a full reformation in all things elſe. And after his commiſſion was at an end, he gave not over his endeavours herein, but as a ſcribe in the law of God, and as a preſident of the *Sanhedrim*, he ſtill carried on the ſame work; and having a ſucceſſor equally zealous in the ſame deſign, he did as much in it, under his authority, as formerly he did by his own. So that he hath been eſteemed as another Moſes, and deſervedly reckoned as the ſecond founder of the Jewiſh church and ſtate. And therefore, the beginning of this work is a noble *Epocha*, from whence to begin the calculation of theſe weeks, and doth moſt agreeably accord with the intent and purpoſe of this prophecy, in which they are predicted. For the whole intent and purpoſe of it, is to foreſhew and ſet forth in the age of the reſtored church of the Jews, how long it was to continue, and when to ceaſe, and be aboliſhed; and from whence it is more proper to reckon this, than from the time when the thorough reſtoration of it began? And this was then only begun, when Ezra, by virtue of the commiſſion granted to him by Artaxerxes Longimanus, king of Perſia, in the ſeventh year of his reign did ſet about this work; and therefore from hence the computation of theſe weeks, according to the Prophecy that predicts them, muſt begin. And that this figurative interpretation of the words, and none other, muſt be the true meaning of them, appears from hence, that they cannot be underſtood in a literal ſenſe, for if they are to be underſtood, they can be applicable to no other reſtoring and rebuilding of Jeruſalem, than that which was deemed and commanded by Cyrus, at the releaſe of the captivity. For this Prophecy was revealed to Daniel before this releaſe, and therefore when it is ſaid therein, that the *Epocha* of theſe weeks was to begin from the going forth of the command or decree to reſtore and build Jeruſalem, of what decree can it be more properly underſtood, than of that which ſhould firſt be granted next after this Prophecy for that purpoſe, and by virtue whereof, this city was accordingly rebuilt, after its having been deſtroyed by the Babylonians, and was again repeopled, and inhabited by the ſame people, who had been its former inhabitants; and that this was done by virtue of Cyrus's decree, appears from many places of Scripture, we are told in Iſaiah (ch. xliv. 28.) that *it was Cyrus that ſhould ſay to Jeruſalem, be thou built, and to the temple, thy foundation ſhall be laid*, and again, (chap. xlv. 13.) it is ſaid of the ſame Cyrus, *that God would raiſe him up, and direct him, that he ſhould build his city, and releaſe his captives*; where it is to be obſerved, that he that releaſed God's captives, and laid the foundation of the temple, was to be the perſon that was to rebuild Jeruſalem; ſo that he is not only by name, but alſo by this character and deſcription plainly pointed out to be the perſon that was to do this work. For that Cyrus did releaſe the captive Jews, who were God's people, and that he did no more than lay the foundation of the temple, (for it was not perfected till after his reign) is well known, and therefore according to theſe paſſages of Holy Scripture, it muſt be he only that did reſtore and rebuild

Jeruſalem. And ſo accordingly it was done by virtue of the decree, which he granted for the return of the Jews thither; for can it be imagined, that Cyrus ſhould grant licence for the Jews to return to Jeruſalem, and rebuild the temple there, without allowing them to rebuild that city alſo? Ezra plainly tells us, that aſſoon as the Jews were returned into Judea, by virtue of Cyrus's decree, they diſperſed themſelves into the ſeveral cities, to which they belonged, and again dwelt in them; and can it be thought, that they did not then again rebuild them? For without rebuilding of them how could they dwell in them? And if thoſe, who belonged to the other cities of Judah rebuilt, and dwelt in them again, how can we think, that thoſe, who belonged to Jeruſalem, did not do the ſame, and that eſpecially ſince it was the metropolis of the whole nation, the place where the temple ſtood, where all went up continually to worſhip, and where three times a year, every male appeared before the Lord at the ſolemn feſtivals, and where alſo the governor dwelt, where the council ſat, and all matters of judgment were ultimately decided, the matter is beyond all diſpute; when the Jews on their return rebuilt their other cities, they muſt then moſt certainly have rebuilt Jeruſalem alſo. The great concourſe, which the reaſons I have mentioned conſtantly drew thither, muſt have neceſſitated this, had there been no other inducement for it. It is eaſier to ſuppoſe, all the reſt of the cities of Judah to have been left ſtill in their rubbiſh, after the return of the Jews from their captivity, than that this city alone ſhould remain unbuilt. The rebuilding of it is not, indeed, expreſly included in the commiſſion of Cyrus, as we have it recorded in the firſt chapter of Ezra; that only gave licence *to the Jews, to return into Judea, and there rebuild the Houſe of God, which is in Jeruſalem.* But the licence to rebuild the Houſe of God, which is in Jeruſalem, muſt either imply a licence to rebuild Jeruſalem alſo; or elſe, (which ſeems moſt probable,) Ezra gives us in this place mentioned, only an abſtract of the chief things granted by that licence, and not a recital of the whole; in which, moſt likely, many other things, and among them the building of Jeruſalem, and the other cities of Judah, might be fully and expreſly mentioned. For it is certain, by vertue of that licence they had power ſo to do, and accordingly executed it. The complaint of the neighbouring nations to the Perſian court againſt them that were returned was, *that they builded Jeruſalem, that rebellious and bad city, and had ſet up the walls thereof, and joined the foundations of it*; and the order from king Artaxerxes, (ſo the Magian, who then reigned, it ſeems called himſelf) *was to cauſe the Jews to ceaſe, that this city be not builded.* However, from the firſt of Cyrus, till the time of this order, fourteen years having been elapſed, the rebuilding of Jeruſalem had by that time gone a great way: For, within two years after, we find the Prophet Haggai complaining of the Jews at Jeruſalem, *that they dwelt in cieled houſes, while they let the Houſe of God lie waſte.* From all this it plainly appears, that Jeruſalem, after its having been deſtroyed by the Babylonians, was again rebuilt by virtue of that decree, which Cyrus granted in the firſt year of his reign for the releaſe and reſtoration of the Jews. And therefore, if theſe words of the Prophecy, *to reſtore and build Jeruſalem*, are to be underſtood in a literal ſenſe, they can be underſtood of no other than reſtoring and building of that city, than that which was accompliſhed by virtue of that decree, and the computation of the ſeventy weeks muſt begin from the granting and going forth thereof. But if the computation be begun ſo high, the 490 years of the ſeventy weeks cannot come low enough to reach any of thoſe events, which are predicted by this Prophecy; for from the firſt of Cyrus to the death of Chriſt is 568 years: and therefore, if the ſaid 490 years be computed from thence, they will be expired a great many years, either before the cutting off, or the coming of the Meſſiah; which ought both to fall within the compaſs of them, according to the expreſs words of this Prophecy. It evidently therefore follows from hence, that the words of this Prophecy, *to reſtore and build Jeruſalem*, cannot be underſtood in a literal ſenſe. For the ſum of the whole argument is thus, if the words are to be underſtood in a literal ſenſe, they muſt be underſtood of that rebuilding of Jeruſalem, which was accompliſhed by virtue of Cyrus's decree, and the computation of the ſeventy weeks, or the 490 years thereof, muſt begin from the going forth, or iſſuing of that decree. But it cannot begin from thence, for the reaſon mentioned, and therefore theſe words cannot be underſtood in a literal ſenſe, but muſt be interpreted to mean figuratively, the reſtoring and rebuilding of the Church and ſtate of the Jews at Jeruſalem. And this Ezra effected by virtue of the command or decree, which was granted to him for this purpoſe, in the ſeventh year of Artaxerxes Longimanus, and therefore, here the beginning of theſe weeks muſt be placed; and this will be further proved if we conſider:

That it can be placed no where elſe, ſo as to make the ending comport with the intent and purpoſe of the Prophecy, and the accompliſhing of the events predicted by it. For theſe were four commandments or decrees iſſued out by the kings of Perſia in favour of the Jews, from one of which, according to the expreſs words of the Prophecy, the computation of theſe weeks is to be begun; the firſt granted by Cyrus, in the firſt year of his reign; the ſecond by Darius, about the fourth year of his reign; the third by Artaxerxes to Ezra, in the ſeventh year of his reign; and the fourth by the ſame Artaxerxes to Nehemiah, in the thirtieth year of his reign. But this computation could not begin from that of Cyrus, nor from that of Darius, nor from that of the twentieth of Artaxerxes, and therefore it muſt begin from this of the ſeventh of Artaxerxes granted to Ezra, That it could not begin from any of the other three, I ſhall ſhew in their order.

And 1ſt, As to the decree of Cyrus, the 490 years of theſe weeks cannot be computed from thence, for the reaſon already ſaid; that is, becauſe, if they begin from thence, they cannot by a great many years reach the events predicted by this Prophecy; and therefore none, who underſtand this Prophecy to relate either to the cutting off, or the coming of the Meſſiah, do begin them from hence. For, according to this computation, no chronology can ever reconcile them to either of them.

2dly, Neither can the computation of theſe weeks be begun from the decree granted by Darius. But there having been three Darius's that reigned in Perſia; Darius Hyſtaſpes, Darius Nothus, and Darius Codomannus; it is to be firſt enquired, which of theſe three it was, that granted this decree; and then ſecondly, it ſhall be ſhewn, that the computation of theſe weeks cannot be begun from it. And firſt of theſe three Darius's, it is certain, could not be Darius Codomannus. For, if the 490 years of theſe weeks be reckoned from any part of his reign, they will overſhoot all the events predicted by this Prophecy by many more years, than they will fall ſhort of them, if reckoned from the firſt of Cyrus; and therefore, no one hath ever ſaid, that he was the Darius, that granted this decree. But Scaliger, and many others following his authority, have ſaid it of Darius Nothus. But there are invincible arguments againſt it, which unanſwerably demonſtrate, that it could not be Darius Nothus, but it muſt neceſſarily be Darius Hyſtaſpes, the firſt of theſe three, that reigned in Perſia, and none other, by whom this decree was iſſued out. For he, who according to Ezra, granted this decree, is the ſame Darius of whom mention is made in Haggai and Zechariah, but that could not be Darius Nothus, but muſt neceſſarily be Darius Hyſtaſpes. For firſt, from the deſtruction of the temple of Jeruſalem by the Chaldeans, to the reign of Darius Nothus, were one hundred ſixty and five years: But from the deſtruction of it to the time of the ſecond decree, by virtue of which the rebuilding of it was finiſhed, were no more than ſeventy years, according to the Prophet Zechariah; for we find in the book of his Prophecies, that in the fourth year of the ſame Darius, who granted this decree to the Jews, (which was alſo the year in which it was publiſhed at Jeruſalem) the faſt of the fifth month, in which they had mourned for the deſtruction of the temple, and the faſt of the ſeventh month, in which they had mourned for the utter deſolation of the land, which had been brought upon it by the death of Gedaliah, had been obſerved juſt ſeventy years; and no one can doubt, who thoroughly conſiders that text, but that their mourning for theſe calamities, had been from the very time they had ſuffered for them; and that therefore, it could not be Darius Nothus, but it muſt be ſome other Darius then reigning in Perſia, within the reach of the ſaid ſeventy years, who granted this decree; and that ſince the fourth of Darius Hyſtaſpes was juſt ſeventy years from the time, in which the city and temple of Jeruſalem were deſtroyed by the Chaldeans, as hath been before obſerved; this other Darius, muſt neceſſarily be Darius Hyſtaſpes. It muſt be acknowledged, that the ſame Prophet ſpeaks alſo in another place of the like number of ſeventy years, in the ſecond of Darius, two years before. But theſe were not the ſeventy years of mourning for the deſtruction of the city and temple of Jeruſalem; *but the ſeventy years, in which God had expreſſed his indignation againſt Jeruſalem, and the cities of Judah*, which are to be computed from the time that Nebuchadnezzar came up againſt Judah, and beſieged Jeruſalem: For which, the Jews faſted in the tenth month, and this was two years before this city was taken and deſtroyed by him. For the taking and deſtroying of Jeruſalem, was in the eleventh year of Zedekiah; but the firſt beſieging of it was in the ninth year of Zedekiah, and in the tenth month of that year. But Scaliger, inſtead of being convinced by this argument, turns it to ſpeak for him, and his reaſonings upon it for this purpoſe are, that theſe faſts, which are ſpoken of in Zechariah, to have been obſerved on the fourth, and fifth month, and on the ſeventh month, and tenth month, could not be appointed but by the Church of the Jews, (by which I ſuppoſe he means the *Sanhedrim*, or ſome other convention of the prieſts and elders, repreſenting that Church;) but neither the *Sanhedrim*, or any other convention repreſenting that Church ſhould come together, or make any ſuch conſtitution after the calamities, which theſe feaſts commemorated, till the Jews were returned from their captivity, and again ſettled in Judah and Jeruſalem. And therefore, theſe faſts could not begin to be obſerved, nor the ſeventy years, obſerving them, which Zechariah ſpeaks of, commence 'till after that time. But ſeventy years from any time, after the return of the Jews from the Babyloniſh captivity, will carry us much beyond the reign of Darius Hyſtaſpes, and therefore it could not be the fourth year of Darius Hyſtaſpes, but it muſt be the fourth year of Darius, the next of that name reigning after him is in Perſia, and that was Darius Nothus in which theſe faſts were ſpoken of by that Prophet. But the anſwer to all this is, that there was no need of any ſuch formal conſtitution of the whole Jewiſh Church for the obſerving of theſe faſts. The calamities, which they commemorated, while freſh in memory, might be reaſon enough to introduce the uſe of them by common conſent. And if not, yet what ſhould hinder, but that the prieſts and elders might meet together in Babylon, while there in captivity, and in that place, as well as if they had been at Jeruſalem, hold conventions for the making of ſuch a conſtitution, if the book of Baruch be to be credited in any thing, that tells us of ſuch a convention in Babylon held there in the time of the captivity, and of a faſt appointed by it. And we find in the Book of Ezekiel, which is of undoubted uſe of Divine Authority. And when Sherezar, and Regem-melech, came to Jeruſalem to aſk counſel of the Prophets and prieſts there, in the name and behalf of the Jews of Babylon about theſe faſts; can we think that they were ſent by another, than a convention of the prieſts and elders in that place met together for this purpoſe? It is certain, that moſt of the conſtitutions, that are now obſerved by the Jews, were made in the land of Babylon by conventions of their elders after the laſt deſtruction of Jeruſalem; for all that are in the Babyloniſh Gemara were there made. And why then might not a conſtitution for theſe faſts be made there alſo, by a like convention after the firſt deſtruction of that city? and why there might not be a *Sanhedrim* in Babylon during the captivity of the Jews, I cannot ſee. The temple-ſervice was indeed confined to Jeruſalem, but the *Sanhedrim* was no part of it. That was a national council, which might be aſſembled wherever the nation was. And therefore, when the whole nation of the Jews was removed into the land of Babylon, who can give a reaſon why this national council ſhould not be there alſo, and there meet and conſult together, for the common intereſt of that land, as well as they did, when they were in their own? We are told by the Jewiſh writers, that from the time of Alexander the Great, there was a *Sanhedrim* in Alexandria in Egypt, for the ſake only of a colony of the Jews, that was there planted, even while Judea and Jeruſalem were fully inhabited. And how much more then might there have been one at Babylon, when the whole nation was remo'vd thither during their captivity in that land? It is plain from hence, that every part of this argument Scaliger begs his principles, and therefore they can be of no force for the proof of any thing, that he would infer from them. But ſecondly, That the Darius, who granted this ſecond decree could not be Darius Nothus, but muſt neceſſarily be Darius Hyſtaſpes, will farther appear from the part, which Joſhua the high-prieſt, and Zerubbabel the governor, acted in it. For they were the perſons who were ſent to Jeruſalem with the firſt decree, that which was decreed by Cyrus, and they alſo executed the ſecond decree, that which was granted by Darius. But if this Darius were Darius Nothus, ſuppoſing Jeſhua to have been forty years old at the granting of Cyrus's decree, and leſs at that time he could not be, he having then ſons in the work of the temple of twenty years old and upward, and ſuppoſing Zerubbabel to be thirty years, and a leſs age could not compart with his office; the former muſt have been one hundred fifty-ſeven, and the other one hundred forty-ſeven years old, when this ſecond decree granted by Darius was executed by them, which is utterly improbable. Scaliger, to make the probability of it, brings inſtances of ſeveral long-livers. I deny not, it is poſſible one in a century may be found, who may have reached the firſt of theſe ages; that is, that of 140. For we have had a *Par*, who hath come nigh it, and a *Jenkinſon*, who hath out-lived it. But that two together, and colleagues in the ſame work and buſineſs, ſhould live ſo long, is not likely. But thirdly, The improbability of this will appear much farther, if we conſider the words ſpoken by God himſelf in the ſecond year of this Darius, which we have in the ſecond chapter of Haggai, ver. 3. *Who is left among you that ſaw this houſe in its firſt glory? and how do you ſee it now? is it not in your eyes in compariſon of it as nothing?* For this text does plainly expreſs, that ſome were then alive, who had ſeen the firſt temple, and well remembred the beauty and glory of it. And therefore, if this Darius were Darius Nothus, he muſt have been of an age much more beyond belief, than either that of Jeſhua, or that of Zerubbabel above-mentioned. For from the eleventh year of Zedekiah, in which the temple was deſtroyed, to the ſecond of Darius Nothus, had paſſed one hundred and ſixty-ſix years, and therefore ſuppoſing theſe perſons, who are here ſaid to have ſeen the firſt temple, and remembred the glory of it, had been then ſeven years old, which is the loweſt that can be allowed for ſuch a remembring: they muſt have been of 173 in the ſecond year of Darius Nothus. And who can think it likely, that many, as the text ſeems to expreſs, or any at all among the people, ſhould then be found of ſo great an age? Scaliger himſelf thinks this improbable, and therefore to avoid the ſtrength of the argument, which is from hence brought againſt him, he would turned the words of the Sacred Text to ſpeak thus, *Oh! if any among you had ſeen the glory of the firſt houſe*, &c. But the text will not bear this interpretation. Fourthly, The ſeries of the kings of Perſia, as mentioned in Ezra, plainly makes the Darius, who granted this ſecond decree in favour of the Jews, to be the fourth that reigned in that empire, and the fourth king therein, all agree, was Darius Hyſtaſpes. For after Cyrus, who was firſt, ſucceeded Cambyſes the ſecond, and after him was the Magian the third, and then was Darius Hyſtaſpes the fourth. And in the ſame order are theſe kings mentioned in Ezra in reſpect to the temple, and the rebuilding of it. For he tells us, that during the reign of Cyrus, tho' he had granted a decree for the rebuilding of the temple at Jeruſalem, yet the work was diſcouraged all his reign through the fraud of his officers corrupted by the bribes of the Samaritans; that in the beginning of the reign of Ahaſuerus, who next ſucceeded, the king himſelf being much diſcouraged at the work, but made no decree againſt it, out of reſpect, it is ſuppoſed, to his father's decree, which was for it. But Artaxerxes, the next that reigned, having no ſuch regard to what Cyrus had ordered, made a decree againſt the work, whereon it wholly ceaſed, which it had not done before for the ſpace of two years until the ſecond year of Darius. This Darius muſt therefore be Darius Hyſtaſpes, and none other. For he it was, that was the fourth of thoſe kings, that reigned over the Perſian empire. And the Prophecy of Daniel (ch. xi.) helps to make this out. For there (ver. 2.) the words are, *there ſhall ſtand up yet three kings in Perſia, and the fourth ſhall be far richer than all, and by his ſtrength through his riches, he ſhall ſtir up all againſt the realm of Grecia.* By which it appears, That the four kings here ſpoken of, were thoſe, who were to reign after him in Perſia, that was there reigning. And he that was king of Perſia at that time was Cyrus. And it is from the ſame words moſt manifeſt, that the fourth was Xerxes, and therefore, according to this place of Scripture, there were between Cyrus and Xerxes three kings in Perſia; and Herodotus and other hiſtorians ſay the ſame, and thus name them, 1. Cambyſes, 2. Smardis the Magian, and, 3. Darius Hyſtaſpes; and therefore, ſince the Scripture doth name them in the ſame order after Cyrus, theſe three as kings of Perſia, 1. Ahaſuerus, 2. Artaxerxes, and, 3. Darius, no doubt, they were the ſame perſons, and this Darius, the third of them, was he that granted the ſecond decree for the rebuilding the temple at Jeruſalem. But againſt all this, the ſhort time that was between the granting of the firſt decree by Cyrus, and the ſecond year of Darius Hyſtaſpes, is made an objection; and they being men of great name, who have thought it of weight; it muſt not be paſſed over without any anſwer, although it ſeems not worthy of any. They urge it thus: From the time of the granting Cyrus's decree to the ſecond of Darius Hyſtaſpes, were no more than ſixteen years; and therefore if it were then, that the reſuming of the work of the temple gave occaſion for the ſearching of the records for this decree; and it were, that Darius, who, on the finding of the decree, granted a confirmation of it, there would then have been no reaſon for any ſuch ſearch to have been made at all. For, ſay they, what need was there of ſearching the records for this decree before its confirmation, after ſo ſhort a time as that of ſixteen years? The thing might then have been well enough remembred, without going to the records for the proof of it. Darius Hyſtaſpes was himſelf bred up in Cyrus's court, and therefore might himſelf well enough have remembred this thing without ordering the records to be ſearched for it; and if not, yet many of his counſellors and courtiers might. And therefore from hence they infer, that it could not be Darius Hyſtaſpes that granted this decree, but it muſt neceſſarily have been another Darius reigning after him; in whoſe time the granting of Cyrus's decree, was grown to be a thing paſt the memory of man; and that could be none other than Darius Nothus. The whole, therefore, of this argument goes upon this ſuppoſition: That publick records are never to be appealed to, but for things paſt the memory of man; than which what can be more abſurd? Can any that attend the Chancery here in England, remember all the grants and decrees that have paſſed the ſeal for ſixteen years paſt? Can the Chancellor himſelf do this, if he hath been ſo long in office? Or if any decree is to be made upon the foundation of a former decree, though paſſed but ſixteen days before, will any Chancellor upon memory only, ſeal that latter decree, or paſs any thing in it, without having the former firſt laid before him: Although ſome may have a confuſed remembrance in general of ſome things there tranſacted, even for ſixteen years paſt, yet amidſt the parity, and the multiplicity of buſineſs, which paſs in ſuch a court, and where the quick ſucceſſion of new maſters frequently crowd out of the minds all thoughts of thoſe that preceded; whoſe memory can be ſufficient to be depended upon, for an exact account of any thing there decreed, without having recourſe to the records, where all is exactly ſet down and regiſtred? And how can any thing be there rightly ſettled without it? And if this cannot be done for ſo ſmall a realm as this of England, How could it be done for ſo large and vaſt an empire, as that of Perſia, which was above forty times as large, and therefore muſt have afforded occaſion for grants and decrees, forty times as many? Its ſcarce poſſibly to conceive, how ſuch a multitude of things, as muſt in this caſe have been decreed and granted for all that empire, could have been all diſtinctly remembred by any one, after a week paſt; and how much leſs after ſixteen years? As to the memory of Darius himſelf, Herodotus tells us, he was but twenty years old when Cyrus died, and therefore he could not have been above fourteen, when his decree was granted for the return of the Jews; and what could he know, or obſerve of it at that age? And as to the courtiers of Darius, the argument is not at all ſtronger. For is every courtier called to be witneſs of all the publick acts and decrees of the kingdom? Do all ſuch know what-ever paſſeth the royal ſignature? or rather, Are they not the feweſt of all that obſerve, or take notice of ſuch matters? And if otherwiſe, yet doth not ſixteen years uſually make great revolutions in kings courts, eſpecially in thoſe of arbitrary princes, where not only mens places, but alſo their lives depend wholly upon will and pleaſure; as was moſt notoriouſly the caſe of the Perſian court at that time. Cambyſes, who ſucceeded Cyrus, cruelly and wantonly, upon freak humour, and very trivial occaſion only, deſtroyed a great many of his fathers officers. And after him reigned the Magian, who no doubt, upon that uſurpation, provided himſelf with ſuch a new ſet of officers and attendants, as would but ſerve to ſupport him in it, and conceal the impoſture, by which he reigned. And on his death, there being a new revolution, and a new king choſen, moſt likely this produced another change of officers and miniſters at the court; and by that time many muſt have gone off the ſtage by natural death; ſo that whether any at all, that had been officers in Cyrus's court, when he granted this decree in favour of the Jews, were in Darius's court in the ſecond year of his reign; then to remember it, and give evidence thereof, is at beſt, very uncertain; but it is moſt likely, that none of them were: And therefore nothing that is ſaid from this head, for the proving that it could not be Darius Hyſtaſpes, that granted the decree above-mentioned, can amount to as much as an argument of the loweſt probability for it. But on the contrary, they, who for the ſake of this argument, put the granting of this decree as low as the time of Darius Nothus, do thereby afford a much ſtronger argument againſt themſelves, than this can be for them. For this will put the building of the ſecond temple at the diſtance of one hundred and eighteen years from the beginning of it. Whereon it may be asked, when it was that the decree of Artaxerxes made it ceaſe? If they allow this Artaxerxes to be the third Perſian king, as he is reckoned in Scripture, that is the Magian, who reigned next after Cambyſes; then from the ceaſing of the work, to the reſuming of it again, will be full one hundred years; and in ſo long a time of intermiſſion, how could they preſerve the beams from being rotten, and the whole builing from being ſo damaged and decayed, as not to be forced to begin all again anew, from the very foundation? Which it is certain they did not; for after granting of the decree for the proceeding of the work, all was finiſhed in a little more than three years time. But if they ſay it was not the Magian, who was the Artaxerxes in the Scriptures, that cauſed the work to ceaſe; but he that is firſt named in the catalogue, which we have of the Perſian kings in prophane hiſtorians, that is, Artaxerxes Longimanus; then from the beginning of the work, to that of the ceaſing of it, will be ſeventy-one years. And in this caſe, it may be asked, how it came to paſs, if they had ſo long been permitted to have gone on with the work, that in all that time it had not been finiſhed? Neither of theſe queſtions can be anſwered; and therefore taking either of theſe ways, the argument worketh ſtrong againſt them, and farther proves, that it could not be Darius Nothus, but that it muſt neceſſarily be Darius Hyſtaſpes, who granted the decree, whereby the rebuilding of the ſecond temple was finiſhed. And upon this ſuppoſition, all will be eaſy, and free of difficulty; and the whole proceeding of the matter, will be thus: Cyrus, in the firſt year of his reign over the whole Perſian empire, granted his decree to the Jews, for the rebuilding of the temple at Jeruſalem; for in the next year after, they begun the work, and went on with it for about thirteen years, 'till the Magian cauſed it to ceaſe. But two years after, in the ſecond year of Darius Hyſtaſpes, who ſlew the Magian, and ſucceeded him in the throne; it was on the preaching of the Prophets Haggai and Zechariah again reſumed; and about a year and an half after, they obtained a decree from Darius to authorize them therein; and then in little more than three years time after, they finiſhed the whole work. And thus far having ſhewn that the Darius, who granted the ſecond decree, in favour of the Jews, by virtue of which, the rebuilding of the temple at Jeruſalem was finiſhed, could be no other than Darius Hyſtaſpes, the remaining part of the argument is, that therefore the ſeventy weeks of this Prophecy could not have their beginning from this decree, which is demonſtrated by the ſame reaſon, whereby it hath been above ſhewn, that they could not begin from the decree of Cyrus, that is, becauſe the 490 years of theſe weeks reckoned from the granting of this decree, cannot reach the chief events, which are by this Prophecy predicted to fall within the compaſs of them, that is, the coming and the cutting off of the Meſſiah. For this decree, I reckon, was brought to Jeruſalem in the fourth year of Darius.

The Jews indeed began again with the rebuilding of the temple in the latter end of the ſecond year of Darius, but they had no decree to warrant them herein, till the beginning of the fourth year of his reign. But from the fourth year of Darius Hyſtaſpes, to the death of Chriſt, were five hundred and fifty years, and therefore, reckoning the ſeventy weeks, or their 490 years from thence, they will expire 60 years before the death of Chriſt, and twenty-four years before the birth of Chriſt, and therefore can reach neither the cutting off of the Meſſiah, nor the coming of the Meſſiah, in any ſenſe whatſoever, that his coming can be taken in. And theſe two are the grand events predicted by this Prophecy, and it can never be rightly interpreted, but in the accompliſhing of them. And it may be further added on this head, that this decree of Darius ſeems not to accord or agree with the deſcription of that commandment or decree, which is mentioned in the Prophecy. For the words of the text are, *From the going forth of the commandment, to reſtore and build Jeruſalem*, which plainly imply an original decree, which this of Darius was not. For it was no more than an exemplification and confirmation of that which was before granted by Cyrus, and if it be not ſuch a decree as the Prophecy intended, it is certain, the ſeventy weeks or their 490 years cannot begin from thence.

Thirdly, Neither can the computation of theſe weeks be begun from the decree granted to Nehemiah by Artaxerxes in the tweentieth year of his reign. And in the clearing of this particular, I muſt take the ſame method as in the former. For as there were three Darius's, ſo alſo were there three Artaxerxes's, which according to the ancient hiſtorians, reigned over the empire of the Perſians, Artaxerxes Longimanus, Artaxerxes Mnemon, and Artaxerxes Ochus. And therefore, firſt it muſt be enquired which of theſe three it was, that granted this decree, and then ſecondly, it ſhall be ſhewn, that the computation of theſe weeks cannot begin from it. And firſt, as to which of theſe three Artaxerxes's it was, that granted this decree to Nehemiah, it is certain it muſt be Artaxerxes Longimanus, who reigned immediately after Xerxes over the Perſian Empire. For it was that Artaxerxes who was contemporary with Eliaſhib the high-prieſt of the Jews, he being high-prieſt at that ſame time, when Nehemiah came to Jeruſalem with this decree, which was in the twentieth year of that king. But no other Artaxerxes but he, that was called Longimanus, could be contemporary with Eliaſhib, and therefore none other but he, could be the Artaxerxes, that granted this decree. For the age, which Joiakim the father of Eliaſhib muſt then have been of, at the time of his death, makes it utterly improbable, that it ſhould be Artaxerxes Mnemon, and it would make it much more ſo as to Artaxerxes Ochus, who ſucceeded him. For ſuppoſing Eliaſhib who was high-prieſt in the twentieth year of that Artaxerxes, who granted this dedecree to Nehemiah, had then been twenty years in that office, his father Joiakim, if this Artaxerxes were Artaxerxes Mnemon, muſt then upon this ſuppoſition have died in the laſt year of Darius Nothus, at which time Joiakim muſt have been at leaſt one hundred fifty one years old, which is utterly improbable. For we find in Ezra, that Jeſhua the father of Joiakim at the firſt return of the Jews to Jeruſalem, after the Babyloniſh captivity, had ſons of twenty years old and upwards, employed in the work of the temple; and ſince the high-prieſthood among the Jews went by ſucceſſion according to the primogeniture, and Joiakim ſucceeded Jeſhua in it, it cannot be doubted but that Joiakim was one of thoſe his ſons, who were thus employed, and the eldeſt of them; and if he were twenty years old at this time, he muſt then have been one hundred fifty one in the laſt of Darius Nothus. For from the firſt of Cyrus to the laſt of Darius Nothus, were one hundred thirty one years. The improbability of this ſufficiently proves, that it could not be Artaxerxes Mnemon, who granted this decree to Nehemiah. And the improbability would be much greater, if we ſhould ſuppoſe it to be Artaxerxes Ochus, who ſucceeded him; becauſe then Joiakim muſt have been forty ſix years older. Beſides, there is this further argument, that Artaxerxes Ochus could not be the perſon, becauſe in Scripture there is mention made of the thirty-ſecond year of that Artaxerxes who granted this decree to Nehemiah, but Artaxerxes Ochus reigned only twenty one years in all. And if it were not Artaxerxes Mnemon, nor Artaxerxes Ochus, it muſt neceſſarily follow, that it was Artaxerxes Longimanus, and none other, that granted the decree to Nehemiah in the twentieth year of his reign. And thus far the firſt part of the argument being cleared, the ſecond is, that the computation of the ſeventy weeks cannot be begun from this decree; which will fully be manifeſted by the calculation of the years. For reckoning from the twentieth year of Artaxerxes Longimanus to the death of Chriſt, there will be no more than 477 years, and therefore if the 490 years of the ſeventy weeks, be computed from thence, they will overſhoot the death of Chriſt thirteen years, which being the grand event to be brought to paſs, at the concluſion of theſe weeks, it is certain they can never have their beginning from whence they cannot be brought to this ending.

But ſeveral great and learned men, having a particular fancy to begin the computation of theſe weeks from the twentieth year of Artaxerxes Longimanus, notwithſtanding this objection, they have deviſed ſeveral ways and methods for the removal of it; and the reconciling the ending of theſe weeks, as calculated from this beginning, with the time of the events predicted.

The firſt way, which hath been propoſed for this purpoſe, it to reckon the ſeventy weeks or the 490 years of this Propheſy by Lunar years; and this hath been of very ancient date, for it hath Africanus for its author, who flouriſhed in the beginning of the third century; and he is followed by Theodoret, Beda, Zonaras, Rupertus, and others; and the generality of the Romiſh doctors ſtrike in with this opinion; into which they are chiefly led by the vulgar Latin tranſlation, which they have decreed in their Trentine council to be authentick. For, inſtead of what we read in the beginning of the Prophecy, ſeventy weeks are determined upon thy people, *&c.* This tranſlation renders it, *Septuaginta Hebdomades abbreviatæ ſunt ſuper populum tuum*, i. e. Seventy weeks are abreviated upon thy people; from whence they argue, this abreviation of the years muſt be either in the number, or in their quality; it cannot be in their number. For,

The text abſolutely determines that to be ſeventy weeks of years, that is, 490 years, and therefore it muſt be in their quality or form, that is, they muſt be Lunar years, which are ſhort years; and not Solar years, which are longer years. But the Hebrew word *nechtac* in the text, will not bear this interpretation. For the true meaning or ſignification of it in this place is, are decided or determined, as in our Engliſh verſion; and in this ſenſe, it is uſed in the Chaldee Paraphraſe, and no where in any other. I confeſs, the word doth not occur any where elſe in the whole Hebrew Bible, or any other word of that root, and in the Septuagint it is rendred συνετμήθησαν. But,

This is not ſufficient to juſtify either the meaning, which they would put upon the word, or the inference, which they would deduce from it; and if it could, the difficulty would not be removed by it. For Lunar years, would carry us beyond the mark, as well as Solar years, fall ſhort of it. For whereas the 477 Solar years, which were from the 20th year of Artaxerxes Longimanus to the death of Chriſt, fall thirteen years ſhort of the 490 years, at the end of which this Prophecy doth put it: the ſame 477 years, when converted into Lunar years, making 491 years and 246 days over, do carry us one year and 246 days (which is a great part of another year) beyond the ſaid 490 years. And therefore this way of computation, doth by no means adjuſt the difference, but ſtill leaves it wide of an agreement, altho' not ſo wide as it was before. Beſides,

When Daniel had this Prophecy revealed unto him by the Angel Gabriel, there was not any form of a year purely Lunar, then any where in uſe. The Chaldean year at that time was moſt certainly, the Nabonaſſarean year, conſiſting of 365 days; and the Egyptian year was the ſame, and ſo was alſo the Perſian. The Jews, indeed, had their common years purely Lunar, conſiſting of twelve Lunar months, and ſo had the Greeks, only with this difference, that whereas the Jews Lunar months were ſtrictly Lunar, as being obſerved by the Phaſis, the Greeks miſtaking a Lunar month to conſiſt exactly of thirty days, in compounding of their year of twelve of them, made it amount to 360 days, which exceeded its true Aſtronomical meaſure almoſt ſix days. But beſides the common years, they had alſo intercalated years, intermixed with the common years, which reduced all to the Solar form. For what was defective of it in the common years, was reſtored in the intercalated years. And this the Jews, as well as the Greeks, were neceſſitated to by their feſtivals. For the Niſan of the Jewiſh year, which begun their Eccleſiaſtical year, being pinn'd down by their paſſover (which was always celebrated in the middle of it) to the time of the beginning of their harveſt; and the month of Tiſri, which begun their Civil year, being likewiſe pinn'd down by the feaſt of tabernacles (which was always celebrated in the middle of that month) to the time of the ending of their vintage, this neceſſitated them to fling in an intercalary month, whenever their year fell ſhort of theſe ſeaſons. And the Greeks were likewiſe neceſſitated to do the ſame thing for the ſake of their Olympiads. For the fixed time for their celebrating of thoſe games, being the firſt full moon after the Summer ſolſtice, it always fell within the compaſs of one Lunar moon, either ſooner or later in the Solar year; and there being juſt four years between Olympiad and Olympiad, this neceſſarily made theſe years to be Solar years; and cycles and rules of intercalation were invented of purpoſe to bring them to it; and the ſame is to be ſaid of all other nations, which uſed the like form. Altho' they might meaſure their months by the motion of the moon, they always regulated their years according to that of the ſun.

The Arabs, indeed, from the time of Mahomet, have uſed a year purely Lunar, and the Turks do the ſame in imitation of them, and ſo do all others of their ſect. But of the Ancients we find none that followed this form. All among them that had Lunar years, had alſo intercalated years, to make amends for their defects; and therefore, whatſoever any of their years might be in their ſingular number, they were always Solar in their collective ſums. And who can think then that in the collective ſum of ſeventy weeks, or the 490 years, of them the Angel ſhould intend a computation, which was then no where in practice the whole world over? This Prophecy, concerning principally the Jews, and being written to them, (for it is in the Hebrew, which was in the Jews language, and not in the Chaldee, as ſome other parts of Daniel are,) it is moſt likely, that the computation of the time mentioned therein, ſhould be according to the Jewiſh form, and none other. And there is one argument, which, I think, undeniably proves it to be ſo. The weeks of years, by which the time of this Prophecy is computed, are plainly and manifeſtly the ſame with the ſabbaths of years mentioned Leviticus xxv. 8. and therefore muſt be reckoned by the ſame ſort of years; but 'tis certain, that thoſe ſabbaths of years were reckoned by Solar years, and therefore theſe weeks of years muſt be ſo too.

That theſe ſabbaths of years were reckoned by Solar years is manifeſt. For they all begun from the firſt of Tiſri, which was pinn'd down by the feaſt of tabernacles (which was always celebrated in the middle of that month) to a certain ſeaſon of the year, as hath been already obſerved, and from that ſeaſon in one year, to the ſame ſeaſon in another year, can only be meaſured by the courſe of the ſun. And all this put together, ſufficiently ſhews, that Lunar years are not the years, which this Prophecy is to be computed by.

Another way taken for the reconciling of this difference is, by beginning the reign of Artaxerxes Longimanus nine years ſooner, than where it is above-placed, and ending the ſaid ſeventy weeks three years and a half later, that is, by putting the death of Chriſt into the middle of the laſt week, and continuing the remainder of that week beyond it. For, according to this account, the firſt year of Artaxerxes Longimanus, will fall in the year of of the Julian period 4241, and his 20th year, in the year of the Julian period 4260, from which numbering 69 weeks and a half, it will carry down the computation to the year of the Julian period 4746, which was the very year in which Chriſt ſuffered. And thus far Petavius, and Archbiſhop Uſher agree, as to the time both of the beginning and ending of the Prophecy, but they differ in one circumſtance about the beginning, that is, whether this 20th year of Artaxerxes Longimanus, from whence they both reckon this beginning, and which they both put in the ſame year of the Julian period, were the 20th year from the death of Xerxes his father, or his 20th year from the time when it is ſuppoſed he was admitted to reign in copartnerſhip with him, nine years before.

For Petavius ſuppoſeth, that Xerxes nine years before his death, admitted his ſon Artaxerxes to reign in copartnerſhip with him, and that from this admiſſion, is to be computed the 20th year of his reign, in which he iſſued out the decree, from whence the firſt year of this Prophecy did commence. And he builds this ſuppoſition chiefly upon the authority of Thucydides, who tells us, that Themiſtocles in his flight into Perſia, addreſſed himſelf to Artaxerxes then newly reigning. But Diodorus Siculus tells us, that Themiſtocles fled into Perſia in the 2d year of the 77th Olympiad, ſeveral years before the death of Xerxes, and therefore to reconcile theſe two Authors, Petavius infers, that Artaxerxes muſt have been admitted to reign with his father ſeveral years before his death, and theſe years he determines to nine, becauſe this will beſt ſerve his purpoſe. And,

To ſupport this ſuppoſition, he inſiſts on the uſage anciently in practice among the Perſian kings of naming their ſucceſſors, before they went to any dangerous war, and will have it, that when Xerxes renewed the war againſt the Greeks after the death of Pauſanias, he then named Artaxerxes according to this uſage, in the ſame manner as his father had named him on the like occaſion, and took him into copartnerſhip with him in the government of his empire. But there is nothing in the hiſtory of thoſe times that can give any countenance to this conjecture. Herodotus indeed tells us of ſuch a uſage among the Perſians, as is above-mentioned, but this was only to name a ſucceſſor, not to take a partner into the government, and this according to that uſage was then only to be done when there was a controverſy about the ſucceſſion, as was the caſe when Darius named Xerxes, his ſucceſſor in his life-time. But,

We are told of no ſuch controverſy about the ſucceſſion in Xerxes's time. And it is plain from the paſſage in Thucydides, where the words are, on which the main ſtreſs of Petavius's opinion is laid, that he there ſpeaks of Artaxerxes, as then newly reigning after his father's death, and till his father's death he could ſcarce be of an age proper for the receiving of ſuch an addreſs, as Themiſtocles is ſaid then to have made unto him. For he was but a lad when his father died, and therefore muſt have been a mere child, when according to this reckoning Themiſtocles came into Perſia. And if he were admitted to be ſucceſſor, and alſo partner in the empire before his elder brother Darius upon the ſame reaſon, that Xerxes was before his elder brother Artabaſanes, that is, becauſe he was born after his father came to be king; and the other before, it muſt follow then, that in the ſecond year of the 77th Olympiad, when Diodorus Siculus tells us Themiſtocles came to the Perſian court, he could be at the moſt but fourteen years old. For Xerxes began his reign but fourteen years before. And there are beſides many other inconſiſtencies in this opinion, but what hath been ſaid is ſufficient to ſhew, that it can afford no ſure foundation for the ſolution of any part of this Prophecy upon it. And,

Therefore Archbiſhop Uſher takes the other way, and altho' he placeth the 20th year of Artaxerxes Longimanus in the ſame year that Petavius doth, in order to the ſolution of this Prophecy, yet he doth not compute it any otherwiſe than from the death of Xerxes his father; ſo that he anticipates the true twentieth year of Artaxerxes Longimanus in the ſame manner as Petavius doth, tho' not by joining him in copartnerſhip with his father, but by putting him in due ſucceſſion after him, nine years ſooner than either Ptolemy, or any other author doth; and the ſame teſtimony of Thucydides, which is above-mentioned, is the ground which he goes upon for it. And therefore to reconcile this teſtimony with the time aſſigned by Diodorus Siculus for the flight of Themiſtocles, which is above-mentioned, he puts the death of Xerxes, and the ſucceſſion of his ſon Artaxerxes, nine years higher up than any other writer doth, and to patch this up takes nine years from the reign of Xerxes, and adds them to the reign of Artaxerxes Longimanus his ſon, contracting the former to twelve years, and enlarging the latter with that of his ſon Xerxes to fifty.

Xerxes, the ſon of Artaxerxes Longimanus, reigned after his father's death only 45 days, and Sogdianus, another of Artaxerxes's ſons, who ſucceeded his brother, reigned no more than ſix months and fifteen days; ſo the time of both their reigns amounting to no more than eight months, they are in the canon of Ptolemy caſt into the laſt year of Artaxerxes, and neither of them is therein made mention of.

In allowing no other beginning to the reign of Artaxerxes Longimanus, than from the death of his father, the moſt learned Archbiſhop is moſt certainly in the right. For all thoſe among the antients, who put the flight of Themiſtocles in the reign of Artaxerxes Longimanus, ſuppoſe it to be after the death of his father, but in no other particular can this opinion be juſtified. For,

1ſt, In contracting the reign of Xerxes to twelve years, and enlarging that of Artaxerxes Longimanus and his ſon Xerxes to fifty, he goes contrary to all thoſe that wrote of thoſe times, whether antients or moderns; and eſpecially to Ptolemy, who in his canon, aſſigns twenty-one years to Xerxes, and no more than forty-one to Artaxerxes, including the ſhort reigns of Xerxes and Sogdianus his ſons in the laſt of them. And altho' the authority of Thucydides be great, and Plutarch tells us, that he hath Charon of Lampſacus alſo on his ſide; yet the ſame Plutarch, from a great number of other ancient writers, and of as good authority, concludes the contrary. But,

2dly, Altho' the authority of Thucydides and Charon of Lampſacus ſhould be allowed to be unconteſtible, and all other authorities muſt be ſet aſide to make place for theirs; yet this will not infer, that the beginning of the reign of Artaxerxes Longimanus muſt therefore be put nine years higher, than all others have put it, ſince the matter may be as well adjuſted by bringing the flight of Themiſtocles nine years lower; and this way Mr. Dodwell hath follow'd, and it is much the better of the two. For this only lays aſide the authority of Diodorus Siculus, who fixeth the flight of Themiſtocles to the year above-mentioned; whereas the other runs counter to that of all others that have wrote of the matter which it relates to. But that, which looks hardeſt in this opinion, is for the ſake of any hiſtorical writer to lay aſide the authority of Ptolemy's canon, which is built upon aſtronomical demonſtrations.

Altho' Thucydides be a grave author, and of unconteſtable authority in thoſe matters of the Peloponneſian war, which he writes of (for they were done in his time, and he was nigh at hand to be well informed of them, and he himſelf was an accurate obſerver) yet it is poſſible he might be miſtaken of what he tells us of the Perſian affairs, which were done at a diſtance (as this was) and before his time. For, According to Aulus Gellius, Thucydides was 40 years old when the Pelopenneſian war began. And the Peloponneſian war beginning towards the end of the firſt year of the 87th Olympiad, reckoning 40 years upward from thence, the firſt of them will end in the very year, in which Diodorus tells us Themiſtocles made his flight, *i. e.* in the ſecond year of the 77th Olympiad. For he was juſt born when this flight of Themiſtocles happened. But

Ptolemy's canon being fixed by the eclipſes, the truth of it may at any time be demonſtrated by aſtronomical calculations, and no one hath ever calculated thoſe eclipſes, but hath found them fall right in the times where placed, and therefore this being the ſureſt guide, which we have in the chronology, and it being alſo verified by its agreement every where with the Holy Scriptures, it is not for the authority of any other human writing whatſoever to be receded from. And,

As theſe two great men have been thus far out in placing the beginning of theſe ſeventy weeks, ſo have they been no leſs miſtaken in the fixing the end of them. For to make up the thirteen years, which this reckoning fell ſhort of; they have not only anticipated the beginning of theſe weeks, nine years; but have alſo cut them ſhort three years and an half in the ending; by placing the death of Chriſt in the middle of the laſt week, and there concluding this part of the Prophecy three years and an half, before theſe ſeventy weeks are full compleated, which hath this great objection againſt it, that it drops the latter half part of the laſt week, as void, and of no ſignificancy. But no word of God is given in vain; every part of it hath its ſignificancy, and every word of Prophecy therein contained, muſt have its completion. For what our Saviour ſaith of the law, Matt. v. 18. is true alſo of the Prophets, and as not one jot or one tittle of the former was to paſs, without being fulfilled, ſo neither can any one jot or tittle of the latter, ever paſs away without being accompliſhed. And therefore every part of the laſt week of this Prophecy, that is, the laſt half part, as well as the firſt half part, muſt have it its firſt ſignification, and alſo its completion; and accordingly, every part of it had, as well as all the reſt, as ſhall be hereafter ſhewn. Hence

It appears, that none of thoſe ways, which have been taken for the computing of theſe ſeventy weeks, from the 20th year of Artaxerxes Longimanus, can make it agree with the Prophecy, and therefore it cannot be begun from thence. That which hath made ſo many fond of beginning the computation of theſe weeks, from the 20th year of this king, and the iſſuing out of the commiſſion then granted by him to Nehemiah, is the agreeableneſs which they think is between the Prophecy and this commiſſion, beyond what they find in any of the three other grants and commiſſions above-mentioned. For the Prophecy placeth the beginning of the ſeventy weeks, at the going forth of the commandment to reſtore and rebuild Jeruſalem, and afterwards makes mention of the building of the ſtreets and the walls thereof; and both theſe, ſay they, were rebuilt by Nehemiah, by virtue of the grant made to him, in the 20th year of this Artaxerxes.

To this I anſwer, 1. That Ezra, thirteen years before this grant made to Nehemiah, ſpeaks of a wall in Jeruſalem given to the Jews, by the favour of the king of Perſia; and therefore this, if literally taken, may imply, that the grant made to Ezra, included a licence or commiſſion to build ſuch a wall, as well as that made to Nehemiah. But if it be ſaid, that the wall mentioned by Ezra, in the place which I refer to, is to be taken figuratively (as I acknowledge it is) my reply hereto is; And why may not then the word *wall* in the Prophecy be taken figuratively alſo, there being as much reaſon for it in the one place, as there is in the other? But

2dly, There is no ſuch word as the wall to be found, in the original text of the Prophecy. For what we there render in our Engliſh tranſlation, the wall, is in the Hebrew original, the ditch.

3dly, That though Nehemiah did much enlarge Jeruſalem by bringing new colonies of the Jews thither out of the country, and obliging them to build themſelves houſes and dwell there; yet this enlarging of the city cannot be called the reſtoring and rebuilding of it. For it was reſtored and rebuilt long before, and had many ſtreets and cieled houſes again erected in it, by virtue of the decree granted by Cyrus, as hath been above ſhewn. And after that from time to time many more were added to them by virtue of the ſame decree, confirmed by Darius Hyſtaſpes many years before Nehemiah came to be governor of Judea.

4thly, The rebuilding or repairing of the walls of Jeruſalem, accompliſhed by Nehemiah, was a work but of 52 days; and the enlarging of Jeruſalem with new colonies, was within a year after; but the reſtoring and rebuilding of Jeruſalem, predicted by the Prophecy was to be a work of ſeven weeks or 49 years; and ſo long, firſt Ezra, and after Nehemiah, laboured ſucceſſively in the work of reſtoring and rebuilding the church and ſtate of the Jews at Jeruſalem, as will hereafter be ſhewn. And therefore of this reſtoring and rebuilding only can the Prophecy be underſtood. And

Thus far having ſhewn, that the commandment or decree mentioned in the Prophecy, for the reſtoring and rebuilding of Jeruſalem, cannot be underſtood, either of the decree of Cyrus, or of that of Darius, or of that granted to Nehemiah, in the 20th year of Artaxerxes, it remains that it muſt then be underſtood of that granted to Ezra, by the ſame Artaxerxes in the ſeventh year of his reign, and of none other. For beſides the three commandments, or decrees above-mentioned, there was none other commandment or decree ever granted by any of the kings of Perſia, for the reſtoration of the Jews in Judah and Jeruſalem, after the Babyloniſh captivity, but this only, that was granted to Ezra. And therefore, if it cannot be underſtood of any of the other three, it muſt then neceſſarily be this fourth, and none other. And from thence to the death of Chriſt, are exactly four hundred and ninety years to a month. For in the month Niſan was the decree granted to Ezra, and in the middle of the ſame month Niſan, Chriſt ſuffered; juſt four hundred and ninety years after.

6thly, And thus much being ſaid for the fixing of the beginning and ending of theſe ſeventy weeks, it remains, that for the fuller explanation of all other particulars, that are in this Prophecy contained, I further obſerve, that the whole of it, as delivered to us in the 24th, 25th, 26th, and 27th verſes of the 9th chapter of Daniel, contains three branches, or parts. The firſt foretels, events to be accompliſhed within 70 weeks in general, and to be fully compleated and brought to paſs at the end of them; the ſecond, events to be accompliſhed preciſely at the end of three particular periods, into which the ſaid general number of ſeventy week is divided; and the third, events to be brought to paſs, after the expiration of the ſaid 70 weeks in the times immediately following thereupon.

1ſt, The firſt branch or part of this Prophecy is that, which is contained in the 24th verſe, and foretels the ſix events abovementioned, which were to be accompliſhed within the ſaid 70 weeks in general, and to be fully compleated and brought to paſs at the end of them.

2. The ſecond branch, or part of this Prophecy, is that which is contained in the 25th verſe, and in the former part of the 26th verſe, and in the former part of the 27th verſe. This divides the general number of 70 weeks into three particular periods, and aſſign particular events to be preciſely accompliſhed at the end of each of them. Theſe three particular periods are 7 weeks, 62 weeks and 1 week, that is, 49 years, 434 years and 7 years. And,

The particular events to be accompliſhed at the end of each of them are, *1ſt*, The reſtoring and building of the ſtreet and ditch of Jeruſalem in troubleſome times; *2dly*, The coming of the Meſſiah, and *3dly*, His confirming of the covenant of the Goſpel, with many of the Jews for one week, his cauſing ſacrifice and oblation to ceaſe in the half of that week, and his being cut off at the end thereof. And therefore applying theſe particular events to their proper period, the Prophecy will be clearly thus. That,

Numbring the ſaid 70 weeks from the going forth of the commandment or decree, to reſtore and build Jeruſalem, (that is, to reſtore and eſtabliſh the church and ſtate of the Jews at Jeruſalem) there ſhould be firſt 7 weeks of that number, that is, 49 years, and then the ſaid church and ſtate (here figuratively expreſſed by the ſtreets of the city) ſhould be thoroughly reformed and reſtored, and all ſuch good conſtitutions and eſtabliſhments (here figuratively expreſſed by the ditch) ſhould be made and ſettled, as ſhould be neceſſary for the fortifying and preſerving of the ſame, and that all this ſhould be done in troubleſome times, and amidſt great oppoſition from enemies. That,

After ſixty and two weeks from the end of the ſaid ſeven weeks, that is, 434 years, the Meſſiah ſhould come. And that after this having for one week, the laſt of the ſaid ſeventy weeks, (that is, for the ſpace of 7 years) confirmed the covenant of the Goſpel with many of the Jews, he ſhould in the half part of that week, (that is, in the latter part of it) cauſe the ſacrifices and oblations of the temple to ceaſe, and in the concluſion of the whole, that is, in the preciſe ending of the ſeventy weeks, be cut off and die. And accordingly all this was exactly fulfilled and brought to paſs.

1ſt, As to the period of ſeven weeks, it muſt be acknowledged, that the particular event of building and reſtoring of Jeruſalem with its ſtreets and ditch in troubleſome times (by which I underſtand the reſtoring and ſettling of the church and ſtate of the Jews) is not diſtinctly applied thereto in the Prophecy. For in the end of the 25th verſe, both the two firſt periods being mentioned together, i. e. that of the 7 weeks, and that of the 62 weeks, the event of reſtoring and building of Jeruſalem, with its ſtreet and ditch, is ſubjoined to both of them, without any diſtinct application to either; but the words immediately following in the next verſe, appropriating the time of the Meſſiah to the period of the 62 weeks, this neceſſarily leaves the other, that is, the reſtoring and building of Jeruſalem with its ſtreets and ditch, to be appropriated to the period of ſeven weeks. And accordingly within the compaſs of the ſaid period of ſeven weeks or forty nine years, this event was accompliſhed, in the full reſtoring and eſtabliſhing of the church and ſtate of the Jews, in Judah and Jeruſalem, after the Babyloniſh captivity. For,

This was begun by Ezra, by virtue of that commandment or decree, which was granted to him for it in the ſeventh year of Artaxerxes Longimanus, king of Perſia, and afterwards carried on by Nehemiah, by virtue of another decree granted to him for this purpoſe, by the ſame Artaxerxes, in the 20th year of his reign. And from the beginning of this reſtoration of the Church and ſtate of the Jews by Ezra, to the ending and perfecting of it by Nehemiah, in that laſt act of this reformation, which is ſpoken of in the thirteenth of Nehemiah (that is, from the 23d verſe, to the end of the chapter) were forty-nine years, as will be clearly made out in its proper place, in the ſequel For,

During all that time this work was carrying on, and the great oppoſition which theſe two good men met with herein, not only from the Samaritans, and other enemies abroad; but alſo from falſe brethren, and wicked men at home, who hated all reformation, was the true cauſe that it was ſo long a doing; and that there were ſuch oppoſitions in the doing of it, this ſufficiently verifieth the Prophecy in its prediction, that it was to be done in troubleſome times. And,

It is obſervable, that at the ſame juncture of time, where the reſtoration of the Jewiſh Church and ſtate ended, there the Holy Scriptures of the Old Teſtament do end alſo. For this laſt reformation of Nehemiah, which I have mentioned, and where I place the full completion of the ſaid reſtoration, is the laſt act that is recorded therein, and therefore this ending of the period is of ſufficient remark for this reaſon, as well as the other, to be taken notice of in the Prophecy, which can ſcarce be ſaid of any other, that is aſſigned for it. And,

2dly, From theſe 7 weeks, or 49 years, reckoning 62 weeks, or 434 years more, (which is the term of the ſecond period,) this will lead us down to the coming of Chriſt the Meſſiah, who is here in the Prophecy predicted to come at the end of the ſaid 62 weeks. For the words of the Prophecy are, *From the going forth of the commandment to reſtore and to build Jeruſalem, unto the Meſſiah the Prince, ſhall be ſeven weeks, and threeſcore and two weeks*; that is, there ſhall be ſeven weeks for the compleating and finiſhing of the work, for which that commandment or decree was granted, and from thence 62 weeks more, to the coming of Chriſt the Meſſiah here intended, that is, to the time of his firſt appearance on the miniſtry of the Goſpel. For his coming here predicted, muſt be interpreted either of his coming at his birth, or of his coming on his miniſtry. No one ſaith it of the former, neither will the term of years predicted of it, ever meet it there. And, Therefore it muſt be underſtood of the latter, that is, his coming and firſt appearance in his miniſtry, and here the years predicted in the Prophecy will exactly find it. For the ſeventh year of Artaxerxes Longimanus, from whence theſe weeks do begin, being co-incident with the year of the Julian Period 4256, if we reckon from thence ſeven weeks and ſixty-two weeks, that is ſixty-nine weeks, or 483 years; this will lead us down to the year of the Julian Period 4739, which was the very year, in which the miniſtry of the Goſpel firſt began. This, Chriſt executed at firſt, and therein made his appearance as the Meſſiah, by his forerunner John the Baptiſt, for the ſpace of three years and an half, and after that by himſelf, in his own perſon, for three years and an half more. And theſe two being put together, make up the laſt week of this Prophecy, which begun exactly at the ending of the ſaid ſixty-two weeks. And

Therefore, here this Prophecy concerning the coming of the Meſſiah had its completion. St. Luke tells us (ch. iii. 1, 2.) The word of God firſt came to John in the fifteenth year of Tiberius Ceſar, emperor of Rome. And from the coming of that word to John, and his preaching of it to the Jews, was the beginning of the Goſpel of Jeſus Chriſt, and the firſt appearance of his kingdom here on earth. And this Chriſt himſelf tells us. For his words are (Luke xxvi. 16.) *The law and the Prophets were until John, ſince that the kingdom of God is preached.* That is, the Jewiſh œconomy under the law, and the Prophets laſted until the coming of John, and his preaching of the baptiſm of repentance for the remiſſion of ſins. But from the time of his coming on this miniſtry, which was the miniſtry of the Goſpel, the kingdom of the Meſſiah began. For as in the Goſpel of St. Matthew, by *the kingdom of Heaven*, ſo here by *the kingdom of God*, is meant the kingdom of the *Meſſiah*, the Church of Chriſt, which he hath here eſtabliſhed among us. And,

Therefore this kingdom thus beginning with the preaching of John, there muſt we neceſſarily place the firſt coming of that King, Chriſt our Lord, who founded this his kingdom here among us. And this was, as hath been ſaid, in the fifteenth year of the reign of Tiberius Ceſar. But here it is to be obſerved, That this fifteenth year of Tiberius could not be his fifteenth year from the death of Auguſtus his predeceſſor. For then there would have been but four years for the miniſtry of John the Baptiſt, and the perſonal miniſtry of Jeſus Chriſt put both together, which time would have been too narrow a ſpace for the actings, which are recorded of them in the Goſpel. Beſides, in ſo ſhort a time, as muſt be allowed to the miniſtry of John in this caſe, it is not likely, that he could have acquired that great fame, as appears not only by the Goſpels, but alſo from the writings of Joſephus the hiſtorian, that he had obtained, not only in Judea and Galilee, but alſo through all the circumjacent regions before his death.

The fifteenth year therefore of the reign of Tiberius, in which John the Baptiſt began to preach, muſt be reckoned from that time when he began to reign jointly with Auguſtus, and was according to Velleius Paterculus, and Suetonius, admitted by him into copartnerſhip with him in the empire; and by a law (which Auguſtus cauſed to be propoſed and enacted by the Conſuls) had conferred on him an equal power in the government of the provinces with Auguſtus himſelf. For from that time the publick acts went in his name, as well as in that of Auguſtus, eſpecially in the Imperial provinces, of which Syria was one. And therefore from that time, the years of his reign were reckoned in theſe provinces. And this happened, as the moſt learned Archbiſhop Uſher obſerves, in the year of the Julian Period 4725, and the fifteenth year from thence brings us to the year of the Julian Period 4739, in which (as is above noted) the word of God came to John the Baptiſt, and the preaching of the Goſpel firſt began. And then it was that Chriſt by this his forerunner, manifeſted his coming, and made his firſt appearance in that great work of our ſalvation, on which he was ſent. And from the ſeventh year of Artaxerxes Longimanus, when the commandment went forth from that king for the reſtoring of the Church and ſtate of the Jews, to this time, even juſt ſeven weeks and ſixty-two weeks, that is, ſixty-nine weeks, or 483 years in all, exactly as this Prophecy predicted.

3dly, From this coming of our Saviour began the third Period of theſe ſeventy weeks, i. e. the one week, which is ſpoken of in the 27th verſe, the events thereof as there predicted are, That for that week the Meſſiah ſhould confirm the covenant with many, and in the half part thereof (for thus it ought to be rendred, where, in our Engliſh tranſlation we read the midſt) ſhould cauſe the ſacrifice and oblation to ceaſe; and ſo accordingly it came to paſs. For,

During theſe ſeven years of his evangelical miniſtry, he did firſt by his forerunner the Meſſenger, whom he had ſent before him, and then by himſelf in his perſonal miniſtry confirm the covenant of the Goſpel with many of the Jews, who were converted, and admitted thereto; and then in the half part of the ſaid week, that is, in the laſt half part thereof, when he appeared in his own perſon in the ſame miniſtry, on which John was ſent before him, he cauſed the ſacrifices and oblations of the temple to ceaſe; that is, firſt by his preaching of the Goſpel, which was to ſuperſede them, and then laſtly, by that great ſacrifice of himſelf, which he once offered for all in his death upon the croſs, at the end of this week, whereby they were all abſolutely and finally extinguiſhed for ever. For all other ſacrifices and oblations, till then, being only antitypes, and figurative repreſentations of this great ſacrifice after to be offered, and of no virtue, or efficacy, but as they referred to it, when this was offered, all others vaniſhed of courſe, as the repreſentative doth at the appearance of the principal, or the type, or figure, at the preſence of the thing that is typified or expreſſed by it; and the virtue and propitiation of this one ſacrifice, hath ſufficed for all ever ſince. The whole latter part of the laſt week being the time of Chriſt's perſonal miniſtry here on earth, as the whole of it was employed in the preaching of the Goſpel, which was to cauſe the law to ceaſe; ſo the whole of it may very properly be ſaid to be employed in cauſing all thoſe ſacrifices and oblations to ceaſe, which the law enjoined, tho' the whole was not compleated till at the end of this half part by his death and paſſion. For then, at the offering up of this great ſacrifice, the virtue and efficacy of all others ceaſed for ever. But here it may be objected, that my placing the death of Chriſt at the end of this laſt period, is againſt the expreſs words of the Prophecy. For that placeth the cutting off of the Meſſiah at the end of the ſecond period, that is, of the 62 weeks. For,

The words of it are (ver. 26.) *After threeſcore and two weeks ſhall Meſſiah be cut off.* To this I anſwer, The word *after*, in this place, cannot be underſtood to mean ſtrictly the time immediately after, but in a large and indefinite ſenſe, to denote the whole next week, which after followed. For otherwiſe his coming, and his cutting off, muſt have happened at the ſame time both together, and no intermediate ſpace would have been left for his miniſtry. For in the verſe preceding it is poſitively ſaid, that from the going forth of the commandment to reſtore and build Jeruſalem unto Meſſiah the prince, ſhould be ſeven weeks, and threeſcore and two weeks, and therefore if it be the end of the ſame 62 weeks, he ſhould be cut off alſo. Then his coming and his cutting off, muſt have happened both together at the ſame time, and the conſequence, which I have mentioned, muſt neceſſarily follow, *i. e.* that no intermediate ſpace would have then been left for his miniſtry, which cannot be ſaid.

The word *after* muſt then mean the whole week after, at the end of which, Chriſt the Meſſiah named in that Prophecy, was cut off by his death on the croſs.——And there is no need of expreſſing it otherwiſe in that place, becauſe the cutting off and death of the Meſſiah had been exactly determined to that time, by what was ſaid before in the 24th verſe. For it is manifeſt, that according to the true intent and meaning of that part of the Prophecy, his death muſt be there placed. For, according to that, it muſt be there placed, where it placeth the events, that were to be accompliſhed and brought to paſs by it; but the events, which were to be accompliſhed and brought to paſs by the cutting off of the Meſſiah, are by that part of the ſaid Prophecy (ver. 24.) placed at the end of the 70 weeks, and conſequently, at the end of the laſt of them, and therefore the cutting off of the Meſſiah muſt there be placed alſo, and there it accordingly happened in the death and paſſion of Chriſt our Saviour, and this part of the Prophecy was exactly fulfilled by it.

The whole therefore of this ſecond part or branch of the Prophecy is thus; the ſeventy weeks being divided into three periods, that is, into ſeven weeks, ſixty-two weeks, and one week, the firſt reacheth from the time of the going forth of the commandment to Ezra, for the reſtoring of the Church and ſtate of the Jews in the ſeventh year of Artaxerxes Longimanus, to the finiſhing of that work by Nehemiah 49 years after; The ſecond, from the end of that period to the coming of the Meſſiah, 434 years after; And the laſt from that his coming, to his cutting off by his death on the croſs, which was one week, or ſeven years after. All theſe put together, fully make up the 70 weeks, or the 490 years of this Prophecy, and according to this computation, every particular of it hath been fully verified in a completion exactly agreeable thereto, and the whole number of years pointed out thereby, exactly anſwered to a month. For as the going out of the commandment to Ezra, from whence they began, was in the month Niſan, ſo the crucifixion of Chriſt was alſo in the ſame month, juſt 490 years after.

3. After what is predicted of theſe three periods, follows the third branch or part of the Prophecy, which is contained in the latter end of the 26th, and in the latter end of the 27th verſes, and foretels events to be brought to paſs after the expiration of the ſaid 70 weeks, in the times immediately following thereupon; that is, the deſtruction of the city and ſanctuary, by the people of the Prince that was to come, who with their armies and deſolating abominations ſhould invade Judea, as with a flood, and by a terrible and conſuming war, bring utter ruin and deſolation upon it; and all the people of the Jews, that ſhould dwell therein, and conſummate the ſame upon them in an abſolute deſtruction.

All which, accordingly came to paſs, and did in a very ſignal manner verify the Prophecy, in a full completion of every particular hereof. For on the end of theſe 70 weeks, which were determined upon that people, and their Holy City, they having ſlain the Lord of Life, they were thereon caſt off by God from being his peculiar people; and the Gentiles were called in their ſtead; ſo that thenceforth they were no more his people, nor their city of Jeruſalem any longer Holy unto him, but both were given up and deſtined to utter ruin and deſtruction. For, immediately on their having executed the ſentence of death upon Chriſt our Lord; this ſentence of condemnation paſſed upon them, and from that time all ſecond cauſes operated towards the haſtning the execution of it, till at length the Roman armies, the people that were to come, under the command of Titus their prince, invaded them as with a torrent, and begirt Jeruſalem with their enſigns, the abomination of deſolation, which our Saviour from this Prophecy, forewarns his diſciples of. For, they were idolatrous images abominated by the Jews, under which thoſe people marched againſt them, invaded their land, beſieged their Holy City; and by a moſt calamitous war, brought utter deſolation upon both; which, according to the relations of Joſephus (who was an hiſtorian of their own nation, and preſent in all the actions of the war) they executed in the moſt terrible and tragical manner of deſtruction, that was ever brought upon any nation, and conſummated it to ſuch a degree upon them, that they have never been able to recover themſelves ever ſince, even to this day; though now 1645 years have paſſed, ſince theſe judgments were by the juſt hand of God, thus executed upon them.

But for the full clearing of all that hath hitherto been ſaid in the explication of this Prophecy, there ſtill remains one great objection to be anſwered. For it is urged, that the Artaxerxes who granted the commiſſion to Ezra in the ſeventh year of his reign, from whence we begin the computation of the ſeventy weeks, was the ſame Artaxerxes, who, in the 20th year of his reign, granted another commiſſion to Nehemiah. For, the Scriptures making Ezra and Nehemiah contemporary, render this beyond diſpute. But that this Artaxerxes, ſhould be Artaxerxes Longimanus, the age, which Nehemiah and Sanballat muſt then have lived to, make it, they ſay, wholly improbable. For, Nehemiah in the Book of Holy Scripture, called by his name (which all acknowledge, to have been written by him) ſpeaking of the reign of Darius Codomannus king of Perſia, and of the days of Jaddua the high-prieſt of the Jews, as of times paſt, he muſt have been alive after the death of both of them, but Jaddua not dying till two years after the death of Alexander the Great, in the year of the Julian period 4392, from the 20th year of Artaxerxes Longimanus, to that time, had paſſed 132 years, to which if we add thirty years more for the age of Nehemiah, when he came to be governor of Judea, (which is the leaſt that can be allowed to qualify him for ſuch a truſt,) he muſt have been at the leaſt 153 years old, when he wrote that book, if the Artaxerxes, from whom he had his commiſſion, were Artaxerxes Longimanus. And,

Though we ſuppoſe the writing of this book to have been, while Darius Codomannus and Jaddua were both alive, and put it up as high as we can, that is, into the firſt year of the reign of that Darius, yet this will not much mend the matter. For, on this ſuppoſition, Nehemiah muſt have been 140 years old, when he wrote that book, which is ſtill a very improbable age in thoſe times, and conſequently infers the ſuppoſal, on which it is built, (*i. e.* that it was Artaxerxes Longimanus, from whom he had his commiſſion,) to be very improbable alſo. And the age of Sanballat upon the ſame ſuppoſal will not only be as improbable, but alſo much more ſo. For, when Nehemiah came into Judea, in the 20th year of Artaxerxes, he found him governor of Samaria under the king of Perſia, and he was alive, as Joſephus tells us, till the beſieging of Gaza, by Alexander the Great, in the fourth year of Darius Codomannus, at which time he died. And,

Therefore, if that Artaxerxes, were Artaxerxes Longimanus, Sanballat at the time of that ſiege, could not be leſs than 148 years old: For, from the twentieth of Artaxerxes Longimanus, to the fourth of Darius Codomannus, according to Ptolemy's canon were 113 years, and when Nehemiah came to Jeruſalem, Sanballat having been for ſometime, perchance for ſeveral years, fixed in the government of Samaria, he cannot be well ſuppoſed to have been leſs than thirty-five years old at that time, and putting both theſe numbers together, they make 148 years; and both theſe ages, that is, that of Nehemiah, and this of Sanballat, it muſt be acknowledged, ſeem very improbable, and moſt eſpecially that of the latter. For, as to Nehemiah, an extraordinary bleſſing upon that good man may be alledged, for ſuch an extraordinary age in him; but this cannot be ſaid of the other. Each of theſe inſtances apart look very improbable, but coming both together are much more ſo. And,

Therefore, as we have argued above, that the Darius, who granted the decree for the finiſhing of the temple, could not be Darius Nothus, becauſe of the great and improbable age, which Jeſhua and Zerubbabel muſt have been of, at the executing of that decree: So it is argued here in the ſame manner, that the Artaxerxes, from whom Ezra and Nehemiah had their commiſſions, could not be Artaxerxes Longimanus, becauſe of the great and improbable age, which Nehemiah and Sanballat muſt then have been at the time of their death. And,

Therefore, as we have ſaid of the former difficulty, that it can be no otherwiſe ſolved, but by making the Darius, who granted the decree for the finiſhing of the temple to be another Darius, that is, Darius Hyſtaſpes, who reigned ninety-eight years before that Darius who is called Nothus; ſo in like manner, is it ſaid of this later difficulty, that it can be no otherwiſe cleared, but by making the Artaxerxes, who in the ſeventh, and in the twentieth years of his reign, granted his commiſſions to Ezra and Nehemiah, to have been another Artaxerxes, that is, Artaxerxes Mnemon, whoſe ſeventh year, and whoſe twentieth year of his reign, were juſt ſixty years after the ſeventh year, and the twentieth year of the other Artaxerxes, that was called Longimanus. Thus far the objection; and if it hold good, I muſt acknowledge, it overthrows the computation on which hath been built all, which I have hitherto ſaid for the explication of this Prophecy.

In anſwer hitherto it hath been ſaid by ſome, 1ſt, As to Nehemiah, that in that paſſage of his book, (chap. xii. 22.) where the reign of Darius the Perſian, and the days of Jaddua the high-prieſt of the Jews are mentioned, that reign of Darius, was the reign of Darius Nothus; and thoſe days of Jaddua, were his days from his birth; which might very well have happened in the reign of the ſaid Darius Nothus. And 2dly, As to Sanballat, that there were two of that name, the firſt of which was the Sanballat ſpoken of by Nehemiah; and the ſecond, the Sanballat ſpoken of by Joſephus. But neither of theſe anſwers can poſſibly hold good. For,

1ſt, It is manifeſt, that the text of Nehemiah, (chap. xii. 22.) where the Levites are ſpoken of, that were in the days of Eliaſhib, Joiada, Johanan and Jaddua, cannot be underſtood to mean any other days than thoſe, wherein they were high-prieſts. For the high-prieſt among the Jews, was the head of the prieſts and Levites, and after the captivity, when there was no king in Judah, he had the abſolute ſupremacy over them in all affairs relating to their office. And therefore, it was then as proper for them to reckon all ſuch affairs by the times of their high-prieſts, as it is now with us to reckon all actions in the ſtate by the times of our kings, and conſequently when any thing is ſaid to have been done in ſuch an high-prieſt's time, it is altogether as improper to underſtand it of any other time, than that of his high-prieſthood, as it would be when any thing is ſaid to have been in ſuch a king's time, to underſtand it of any other time, than that of his reign. And therefore, to refer what is here ſaid of the days of Jaddua, as far back as to his days from his birth, is a very forced ſenſe, which the text cannot naturally bear. When ſuch a thing is ſaid to have been in the time of king Henry the Eighth, will any one underſtand it of the time before his reign, or think it any other than an abſurdity ſo to conſtrue it? And is it not altogether as abſurd to underſtand, what is here ſaid of the Levites, to have been in the days of Jaddua, of any other days, than of thoſe wherein he was high-prieſt? And it is here to be obſerved, that the text joins with the days of Jaddua, the days of Eliaſhib, Joiada, and Johanan. For,

It is ſaid in the days of Eliaſhib, Joiada, Johanan and Jaddua, *&c.* And therefore if it ſhould be here aſked, whether the days of Eliaſhib, Joiada and Johanan are to be underſtood of the days of their high-prieſthood, or of the days of their life from their birth; no doubt it will be anſwered by every body, of the days of their high-prieſthood. And why then muſt not the days of Jaddua be underſtood ſo too? It may further be added, what need is there in this caſe to name Jaddua's days at all? Becauſe if they be underſtood of thoſe before he was high-prieſt, they were co-incident with the days of Joiada and Johanan, which were named before. And therefore if we underſtand thoſe days of Jaddua in the text, of any other days than thoſe wherein he was high-prieſt, they muſt have been named twice in the ſame text, which would be ſuch a faulty repetition, as it muſt not be charged with. Nothing ſeems more plain, than that the text ſpeaks of the days of theſe four men, as in ſucceſſion one after another; and therefore we muſt not run the days of one into the days of the other. Beſides,

The whole deſign of interpreting the days of Jaddua in this text, of the days before he was high-prieſt, is to ſupport a notion, that the ſaid text was written before he was high-prieſt, and ſo far back as immediately after his birth, about the latter end of the reign of Darius Nothus; they who are the patrons of this notion, having no other way to make them contemporary. But then to name his days, with the days of the other high-prieſt, ſo many years before he came to be high-prieſt, and when it muſt be on many reſpects uncertain, whether he would ever be ſo or no, is what all the writings in the world beſides cannot give us an inſtance of. From all this it plainly follows, that thoſe days of Jaddua in the text above-mentioned, can be meant of no other days, than the days of his high-prieſthood; and that therefore he muſt have been in that office before this text was written. And alſo it is as evident, that the Darius in the ſame text mentioned, can be none other than Darius Codomannus; in whoſe reign Jaddua was high-prieſt. For the text bringing down the reckoning through the ſucceſſion of ſeveral high-prieſts, terminates the whole in the days of Jaddua, and the reign of Darius the Perſian, which clearly makes them contemporary. And therefore Darius the Perſian in that text mentioned could be no other than Darius Codomannus, becauſe no other Darius was king of Perſia, while Jaddua was high-prieſt at Jeruſalem. And if ſo, it muſt be in the reign of this Darius of the ſooneſt, that this text was written; and conſequently Nehemiah, if he were the writer of it, muſt then have been living. And ſuppoſing it to have been in the reign of this Darius, and in the firſt year of it, Nehemiah, if then living, muſt have been 140 years old; but if it were after the death of both of Darius and Jaddua, as the obvious ſenſe of the text ſeems to imply, he muſt then have been much older, that is 153 at the leaſt, as I have above ſaid, but neither of theſe is likely, and therefore it muſt be acknowledged, that this anſwer doth not remove the difficulty, Neither

2dly, Can the other anſwer remove that, which ariſeth from the age of Sanballat. For to ſolve that objection by making two Sanballats, is plainly giving up the cauſe, it being only a ſhift, which can never go down with any one that duly conſiders the matter. For it is not to be doubted, but that the Sanballat, who is ſaid in the laſt chapter of Nehemiah, to have married his daughter to one of the ſons of Joiada the high-prieſt, is the ſame Sanballat, who is mentioned ſo often in the former part of that book, as the great oppoſer of Nehemiah in all his undertakings, for the welfare of the children of Iſrael. For he is in this laſt place called by the ſame proper name of Sanballat, as in the former places of that book, and hath there alſo given unto him the ſame additional name of the Heronite, taken from the name of Heronaim a city of Moab (whereof it is ſuppoſed he was a native) And it is not likely, that both theſe names ſhould occur in any other within the time of the ſame governor of Judea, but in the ſame perſon only. And that this ſame Sanballat the Heronite is the ſame Sanballat, which Joſephus treateth of, is as evident. For the Sanballat of Nehemiah was governor of Samaria, and ſo was the Sanballat of Joſephus. The Sanballat of Nehemiah married his daughter to one of the ſons of an high-prieſt of the Jews, and ſo did the Sanballat of Joſephus; and who then is there that will not from hence conclude that they were both the ſame perſon? And thus far I have ſhewn, that neither part of the objection abovementioned, is removed by either of theſe anſwers. And I have been the longer herein, becauſe they have been men of great name and great learning, who have been the authors of them, and others as great have acquieſced in them as ſufficient. But to come to the truth of the matter, I anſwer,

1ſt, As to the age of Nehemiah, that the text from whence this objection is made, doth not infer it. For notwithſtanding what is ſaid therein, Nehemiah might have been dead, as no doubt he was, a great number of years before it was written. For all that is contained in the ſaid 12th chapter of Nehemiah from the beginning of it to the 27th verſe of the ſame, was never written by Nehemiah, but is an interpolation there inſerted long after his death, by thoſe who received this book into the canon of Scripture. For as Ezra, as far as he went in that collection, which he made of the Holy Scriptures; inſerted in ſeveral places ſuch interpolations, as he thought neceſſary, for the clearer underſtanding of them; ſo they who laboured after him in the perfection of the ſaid collection, did the ſame in the books which they afterwards added to it, till they had compleated the whole, about the time of Simon the Juſt. For he being the laſt of thoſe, whoſe labours were employed in the ſettling of the canon of the Scriptures of the Old Teſtament, and this book being the laſt that was received into it, as being the laſt that was written, 'tis juſtly reckoned to have been in his time, that it was firſt thus received into the number of the Sacred Books, and then this interpolation was added by him, and thoſe who were aſſiſting to him in this work. Of all which particulars a fuller account will be hereafter given in their proper places. And that this is an interpolation, the interruption, which is made thereby in the ſenſe and connection of that part of the book, doth ſufficiently ſhew, and moſt learned men, that have conſidered this matter, are now convinced that it is ſo. But

2dly, As to the other objection, which is drawn from the age of Sanballat, the anſwer is much eaſier. For here there is no oppoſition between Scripture and Scripture, but only between Scripture and the writings of a prophane author. Nehemiah placeth Sanballat the Heronite in the time of Artaxerxes Longimanus, Joſephus makes him live down to the time of Alexander the Great, above an hundred years after. Here there is no neceſſity of reconciling one with the other. For it both cannot conſiſt together, (as the great age which Sanballat in this caſe muſt have lived to, doth ſufficiently prove they cannot) the prophane writer muſt give place to the Sacred. And therefore, the true anſwer in this matter is, Joſephus was miſtaken. The Sacred Writ, as being dictated by the Holy Spirit of God, muſt even be of infallible Truth, which cannot be ſaid of the writings of Joſephus. For they have in them many great and manifeſt miſtakes, and no part of them more than the eleventh Book of Antiquities, in which is written, what gives ground for this objection. For therein he frequently varies from Scripture, hiſtory and common-ſenſe, which manifeſtly proves it to have been the leaſt conſidered, and the worſt digeſted of all, that he hath written. Therein he makes Cambyſes, who was the firſt that reigned after Cyrus, to have been the Perſian king, that by his decree forbad the going on with the rebuilding of the temple, whereas the Scripture plainly tells us that it was Artaxerxes, who is there named in the third place after Cyrus. He inſerts into this book out of the Apocryphal Eſdras, the fabulous and abſurd ſtory of the three chamberlains, contending before Darius Hyſtaſpes about what is ſtrongeſt; and making Zerubbabel to be one of them, and to obtain the victory in this conteſt; he introduceth Darius, giving him for the reward of this victory, a decree for another return of the captive Iſraelites to Judea, which is neither ſpoken of in Scriptute, nor conſiſting with it, and placed at the Head of thoſe, who he ſaith then returned, Zerubbabel the Governour, and Jeſhua the high-prieſt, whereas 'tis certain from Ezra, Haggai, and Zechariah, that they were then both at Jeruſalem, and there on the exhortations of the two Prophets laſt mentioned ſetting forward the rebuilding of the temple. And then he goes on out of the ſame romance to relate as conſequential to this ſecond return (which is wholly fictitious) all that, which the Scriptures tell us was done after the firſt, and in ſome particulars very much exceed the fictions of the romancer himſelf. For he makes thoſe who came from Babylon to Judea, in this fictitious return, to be four millions eight thouſand ſix hundred eighty four men, a monſtrous number! and the women and children that belonged to them, to be no more than forty thouſand ſeven hundred forty and two, a diſproportion which is utterly incredible, eſpecially among thoſe who had plurality of wives. And he makes Xerxes, who ſucceeded Darius Hyſtaſpes, to have been that Artaxerxes of the Holy Scripture, who ſent Ezra and Nehemiah to Jeruſalem, whereas the 32d year of that Artaxerxes is mentioned in Scripture, and 'tis certain, the reign of Xerxes did not exceed one and twenty. He brings Nehemiah to Jeruſalem, till the 25th year of that Artaxerxes, whereas the Scriptures tell us he came thither in the 20th, and he makes him to be employed there three years and an half in the rebuilding of the walls of the City, whereas we read in the Sacred Text, that it was done in fifty-two days. And,

Since Joſephus hath in this book, made all theſe miſtakes, beſides many more, which would be too long to relate. I hope it will not be thought ſtrange, that I aſſert, what he ſaith in this ſame book, in reference to Sanballat, is a miſtake alſo. For,

Therein he tells us of him, "That being made governour of Samaria for the laſt Darius, he married his daughter to one whoſe father had been high-prieſt of the Jews, and that this ſon-in-law having for this marriage, as being contrary to the Jewiſh law, been deprived of his prieſthood, and driven out of Jeruſalem, he obtained from Alexander, to whom he revolted while at the ſiege of Tyre licence to build on mount Gerizim near Samaria a temple like that at Jeruſalem, and to make his ſon-in-law, high-prieſt of it, and that after having attended Alexander at this ſiege of Tyre, and alſo at that of Gaza, with eight thouſand men, about the time of the taking of the laſt of theſe he died." Thus far this hiſtorian. That Sanballat thus married his daughter to a ſon of an high-prieſt of the Jews, and built a temple on Mount Gerizim for him, I readily acknowledge; but that he built this temple by licence from Alexander, or lived down to thoſe times is as great a miſtake in the relator, as any that I have above-mentioned. That he ſhould build this temple by licence from Alexander, is inconſiſtent with what Joſephus himſelf tells us of this matter. For according to him, Sanballat did not revolt to Alexander 'till he was ſet down before Tyre, and that ſiege and the ſiege of Gaza both together, laſted only nine months. And therefore if we ſuppoſe Sanballat to have obtained this licence from Alexander in the very beginning of theſe nine months, he could have had but nine months wherein to build a temple like that at Jeruſalem, which coſt the labour of many years, and the work of a multitude of hands to erect it. And,

How is it poſſible ſuch a ſtructure could be built in ſo ſhort a time, and that eſpecially ſince all that while, neither Sanballat himſelf could be preſent to attend it, nor thoſe by whoſe hands and help the work was to be effected? For during that time, Joſephus tells us, Sanballat attended Alexander in the camp, and had 8000 of his Samaritans with him, who being the main ſtrength and flower of that people, it is wholly improbable, that in their abſence thoſe who were left behind ſhould have capacity enough to go through with ſuch a work, eſpecially when the chief projector, Sanballat himſelf, by whoſe direction all was to be done, was abſent alſo.

It being therefore utterly improbable, if not altogether impoſſible, that this temple could have been built by a licence from Alexander in the life-time of Sanballat, it muſt follow that if it were built at all by virtue of ſuch a licence from Alexander, it muſt have been built by the Samaritans after Sanballat was dead. But the ill circumſtances on which the Samaritans were with Alexander immediately after the time, when Joſephus ſaith Sanballat died, and the great misfortunes which they thereon fell into, make this as improbable as the former. For Alexander was no ſooner gone into Egypt, where he immediately marched after his taking of Gaza; but the Samaritans riſing in a mutiny againſt Andromachus, a favourite of his, whom he had left governor of Syria, ſet fire to the houſe where he was, and burnt him to death; which juſtly provoked Alexander to ſo ſevere a revenge againſt them, that on his return he put a great number of them to death, expelled all the reſt of them out of their city, and gave it to be inhabited by a colony of his Macedonians, and added their country to that of the Jews. And as to the 8000 men which had followed his camp, he ſent them into Thebais, the remoteſt province in Egypt, and there ſettled them on ſuch lands, as he cauſed to be diſtributed among them in that province, without ſuffering them any more to return into their own country. The remainder that ſurvived this ruin, were permitted to dwell in Sechem, a ſmall village near Samaria, which hath from that time been the head ſeat of that people, and there they have remained ever ſince, even unto this day. And,

Whether a people, who had in ſo high a degree provoked Alexander, ſhould be allowed to build ſuch a temple by his favour, or if they had, could at all be in a capacity, when thus broken and ruined, to accompliſh it, is an eaſy queſtion to anſwer. Whoever ſhall conſider this in both its branches, will no doubt, think it in each of them improbable, and that with a licence from Alexander, neither before the death of Sanballat, nor after it, could any ſuch temple have been built by the Samaritans. However,

I deny not, but that, as hath been already ſaid, ſuch a temple was built by Sanballat upon Mount Gerizim, and upon the occaſion mentioned, that is, of the marriage of his daughter with a ſon of the high-prieſt of the Jews; but this was done long before the time of the laſt Darius, who was called Codomannus in the time of a former Darius ſurnamed Nothus, who was king of Perſia 88 years before him. For it appears froom Scripture, that this marriage was conſummated while Joiada the ſon of Eliaſhib was high-prieſt of the Jews, and he entred on his office in the eleventh year of this Darius; and four years afterwards, that is, in the fifth year of the high-prieſthood of the ſaid Joiada, and in the fifteenth year of Darius Nothus) was it, that his ſon was thus married to the daughter of Sanballat, as will be hereafter ſhewn in its proper place. And upon this marriage followed all the reſt, which Joſephus relates of the building of the temple upon mount Gerizim by Sanballat, and the making of his ſon-in-law high-prieſt of it. So that

All this was done, not in the time of Darius Codomannus in the laſt year of his reign, or by licence from Alexander, but in the time of Darius Nothus, and by licence from him only granted in the fifteenth year of his reign to Sanballat for this purpoſe; and this clears the whole objection. For Darius Nothus in Ptolemy's canon, immediately ſucceeded Artaxerxes Longimanus, in whoſe 20th year Sanballat is firſt made mention of, and ſuppoſing him to have been then thirty-five years old, he would in the 15th year of Darius Nothus be no more than 71, which is an age that more than the tenth part of mankind commonly arrive at, if we may make a judgment hereof from the bills of mortality in London, where commonly the aged make a tenth part of the burials, and none that die there uſe to be put into thoſe bills under that title, unleſs they out-live ſeventy.

That which led Joſephus into this error, I take it, was the common notion, which hath long obtained among his countrymen, that the Darius whom Alexander conquered, was the ſon of Ahaſuerus by Eſther; and therefore, on his making Artaxerxes Longimanus to be Ahaſuerus, he makes the Darius that ſucceeded him; that is, Darius Nothus, to be the laſt Darius, who was ſubdued by that conqueror. And that this was his opinion, appears plainly from his hiſtory. For, having therein given us an account of all the kings of Perſia from Cyrus to Artaxerxes Longimanus, in that exact ſeries of ſucceſſion, in which they reigned one after the other, without omitting ſo much as the Magian uſurper, tho' he reigned only ſeven months, after Artaxerxes Longimanus, he names none other, but that laſt Darius in whom the Perſian empire ended. Which is a plain argument, that he took that laſt Darius to have been the Darius, that ſucceeded Artaxerxes Longimanus, and if ſo, the age of Sanballat will then put no difficulty upon us. But Iſaac Voſſius, by an emendation of the text of Joſephus, introduceth thereinto another Artaxerxes, as mentioned by him to reign in Perſia, between Artaxerxes Longimanus, and the laſt Darius. For whereas in the ſeventh chapter of the eleventh book of his antiquities, in all the printed copies we read of Bagoſes, that he was general τȣ̃ λαȣ̃ 'Αρταξέρξȣ, that is, of the people of Artaxerxes, he would have it to be τῶν ἄλλȣ 'Αρταξέρξȣ, which may be rendred in Engliſh either of the other Artaxerxes, or of another Artaxerxes And to juſtiſy the emendation, he brings the authority of Ruffinus, who in his verſion of Joſephus tranſlates this place, as if the copy which he uſed, had it τῶν ἄλλȣ 'Αρταξέρξȣ. But Ruffinus's Latin verſion is no ſufficient ſtandard, whereby judge of the original, ſince in many places he phantaſtically varies from it. And ſince there were two Artaxerxes's, that reigned in Perſia after Artaxerxes Longimanus, that is Artaxerxes Mnemon, and Artaxerxes Ochus, whether by this ἄλλος 'Αρταξέρξης, we underſtand the other Artaxerxes, or another Artaxerxes; the true propriety of ſpeech will bear neither of them in that place, and it it would, a long received reading, ought in no ancient Author to be varied from, without the authority of ſome good manuſcript to juſtiſy the emendation of it, and there is none alledged in this caſe. So that all that Voſſius ſaith about it, can amount to no more than a conjecture, which we can build nothing certain upon; and to alter old Authors upon conjectures only, is never to be allowed, eſpecially where the context will bear the one reading as well as the other. For ſince the various fancies of men may lead to various conjectures, if there ſhould be ſuch a liberty allowed, whole books may be thus altered away, and utterly defaced, by ſuch conjectural emendations, and many good Authors have already too much ſuffered by it.

And thus far I have explained this important Prophecy in all its parts and branches, and fully ſhewn all thoſe events, in which every particular of it had its completion. That there are ſeveral difficulties in it muſt be acknowledged. The perplexities which many learned men have been led into in their explications of it, do ſufficiently prove it. And the underſtanding in a literal ſenſe, what is there meant in a figurative, hath not been the leaſt cauſe hereof. Not to be delivered in plain terms is what is common to all Prophecies, there being none of them without their difficulties and obſcurities. There is too great an itch in mankind, to look into futurities, which belong to God only to know. And altho' God hath been pleaſed ſo far to gratify a curioſity herein, as to give us Prophecies for the magnifying of his omniſcience among us; yet they are moſt of them deliver'd in ſuch dark and obſcure terms, as not to be thoroughly underſtood, till after they are fulfilled. Then the events become ſure comments upon the text. And, I hope, when the reader hath fully conſidered all that is above propoſed, concerning this very important Prophecy, he will be thoroughly ſatisfied how every particular of it had its completion. Yet,

This will appear more fully from that account which the late Sir Iſaac Newton has left us concerning the years of Chriſt, which is as follows,

The times of the birth and paſſion of Chriſt, with ſuch like niceties, being not material to religion, were little regarded by the Chriſtians of the firſt age. They who began firſt to celebrate them, placed them in the cardinal periods of the year; as the annunciation of the Virgin Mary, on the 25th of March, which when Julius Cæſar corrected the calendar was the vernal equinox; the feaſt of John Baptiſt on the 24th of June, which was the ſummer Solſtice; the feaſt of St. Michael on Sept. 29, which was the autumnal equinox; and the birth of Chriſt on the winter Solſtice, Decemb. 25, with the feaſts of St. Stephen, St. John and the Innocents, as near it as they could place them. And becauſe the Solſtice in time removed from the 25th of December to the 24th, the 23d, the 22d, and ſo on backwards, hence ſome in the following centuries placed the birth of Chriſt on Decemb. 23, and at length on Decemb. 20; and for the ſame reaſon they ſeem to have ſet the feaſt of St. Thomas on Decemb. 21, and that of St. Matthew on Sept. 21. So alſo at the entrance of the ſun into all the ſigns in the Julian calendar, they placed the days of other Saints; as the converſion of Paul on Jan. 25, when the Sun entred ♒; St. Matthias on Feb. 25, when he entred ♓; St. Mark on Apr. 25, when he entred ♉; Corpus Chriſti on May 26, when he entred ♊; St. James on July 25, when he entred ♋; St. Bartholomew on Aug. 24, when he entred ♍; Simon and Jude on Octob. 28, when he entred ♏: and if there were any other remarkable days in the Julian calendar, they placed the Saints upon them, as St. Barnabas on June 11, where Ovid ſeems to place the feaſt of Veſta and Fortuna, and the goddeſs Matuta; and St. Philip and James on the firſt of May, a day dedicated both to the Bona Dea, or Magna Mater, and to the goddeſs Flora, and ſtill celebrated with her rites. All which ſhews that theſe days were fixed in the firſt Chriſtian calendars by Mathematicians at pleaſure, without any ground in tradition; and that the Chriſtians afterwards took up with what they found in the calendars.

Neither was there any certain tradition about the years of Chriſt. For the Chriſtians who firſt began to enquire into theſe things, as Clemens Alexandrinus, Origen, Tertullian, Julius Africanus, Lactantius, Jerome, St. Auſtin, Sulpicius Severus, Proſper, and as many as place the death of Chriſt in the 15th or 16th year of Tiberius, make Chriſt to have preached but one year, or at moſt but two. At length Euſebius diſcovered four ſucceſſive Paſſovers in the Goſpel of John, and thereupon ſet on foot an opinion that he preach'd three years and an half; and ſo died in the 19th year of Tiberius. Others afterwards, finding the opinion that he died in the equinox Mar. 25, more conſonant to the times of the Jewiſh paſſover, in the 17th and 20th years, have placed his death in one of thoſe two years. Neither is there any greater certainty in the opinions about the time of his birth. The firſt Chriſtians placed his baptiſm near the beginning of the 15th year of Tiberius; and thence reckoning thirty years backwards, placed his birth in the 43d Julian year, the 42d of Auguſtus, and 28th of the Actiac victory. This was the opinion which obtained in the firſt ages, till Dionyſius Exiguus, placing the baptiſm of Chriſt in the 16th year of Tiberius, and miſinterpreting the text of Luke, iii. 23. as if Jeſus was only beginning to be 30 years old when he was baptized, invented the vulgar account, in which his birth is placed two years later than before. As therefore relating to theſe things there is no tradition worth conſidering; let us lay aſide all, and examine what prejudices can be gathered from records of good account.

The fifteenth year of Tiberius began Aug. 28, An. J. P. 4727. So ſoon as the winter was over, and the weather became warm enough, we may reckon that John began to baptize; and that before next winter his fame went abroad, and all the people came to his baptiſm, and Jeſus among the reſt. Whence the firſt paſſover after his baptiſm, mentioned John ii. 13. was in the 16th year of Tiberius. After this feaſt Jeſus came into the land of Judea, and ſtaid there baptizing, whilſt John was baptizing in Ænon, John iii. 22, 23. But when he heard that John was caſt into priſon, he departed into Galilee, Matt. iii. 12. being afraid, becauſe the Phariſees had heard that he baptized more diſciples than John, John iv. 1. and in his journey he paſſed thro' Samaria four months before the harveſt, John iv. 35. that is, about the time of the winter Solſtice. For their harveſt was between Eaſter and Whitſunday, and began about a month after the vernal equinox. *Say not ye*, ſaith he, *there are yet four months, and then cometh harveſt? Behold, I ſay unto you, lift up your eyes, and look on the fields, for they are white already to harveſt*; meaning, that the people in the fields were ready for the Goſpel, as his next words ſhew. John therefore was impriſoned about November, in the 17th year of Tiberius; and Chriſt thereupon went from Judea to Cana of Galilee in December, and was received there of the Galileans, who had ſeen all he did at Jeruſalem at the paſſover: and when a nobleman of Capernaum heard he was returned into Galilee, and went to him and deſired him to come and cure his ſon, he went not thither yet, but only ſaid, *Go thy way, thy ſon liveth; and the nobleman returned and found it ſo, and believed, he and his houſe*, John iv. This is the beginning of his miracles in Galilee; and thus far John is full and diſtinct in relating the actions of his firſt year, omitted by the other Evangeliſts. The reſt of his hiſtory is from this time related more fully by the other Evangeliſts than by John; for what they relate he omits.

From this time therefore Jeſus taught in the ſynagogues of Galilee on the ſabbath-days, being glorified of all: and coming to his own city Nazareth, and preaching in their ſynagogue, they were offended, and thruſt him out of the city, and led him to the brow of the hill on which the city was built to caſt him headlong; but he paſſing through the midſt of them, went his way, and came and dwelt at Capernaum, Luke iv. And by this time we may reckon the ſecond paſſover was either paſt or at hand.

All this time Matthew paſſeth over in few words, and here he begins to relate the preaching and miracles of Chriſt. *When Jeſus*, ſaith he, *had heard that John was caſt into priſon, he departed into Galilee; and leaving Nazareth, he came and dwelt at Capernaum, and from that time began to preach and ſay, Repent, for the kingdom of Heaven is at hand*, Matt. iv. 12. Afterwards he called his diſciples Peter, Andrew, James and John; and then *went about all Galilee, teaching in the ſynagogues,—— and healing all manner of ſickneſs:——and his fame went throughout all Syria; and they brought unto him all ſick people,——and there followed him great multitudes of people from Galilee, and from Decapolis, and from Jeruſalem, and from Judea, and from beyond Jordan*, Matt. iv. 18——25. All this was done before the ſermon in the mount: and therefore we may certainly reckon that the ſecond paſſover was paſt before the preaching of that ſermon. The multitudes that followed him from Jeruſalem and Judea, ſhew that he had lately been there at the feaſt. The ſermon in the mount was made when great multitudes came to him from all places, and followed him in the open fields; which is an argument of the ſummer-ſeaſon: and in this ſermon he pointed at the lillies of the field then in the flower before the eyes of his auditors. *Conſider*, ſaith he, *the lillies of the field, how they grow; they toil not, neither do they ſpin; and yet Solomon in all his glory was not arrayed like one of theſe. Wherefore if God ſo clothe the graſs of the field, which to-day is and to-morrow is caſt into the oven*, &c. Matt. vi. 28. So therefore the graſs of the field was now in the flower, and by conſequence the month of March with the paſſover was paſt.

Let us ſee, therefore, how the reſt of the feaſts follow in order in Matthew's Goſpel: for he was an eye-witneſs of what he relates, and ſo tells all things in due order of time, which Mark and Luke do not.

Sometime after the ſermon in the mount, when the time came that he ſhould be received, that is, when the time of a feaſt came that he ſhould be received by the Jews, he ſet his face to go to Jeruſalem: and as he went with his diſciples in the way, when the Samaritans in his paſſage through Samaria had denied him lodgings, and a certain ſcribe ſaid unto him, *Maſter, I will follow thee whitherſoever thou goeſt, Jeſus ſaid unto him, The foxes have holes, and the birds of the air have neſts, but the Son of man hath not where to lay his head*, Matt. viii. 19. Luke ix. 51——57. The ſcribe told Chriſt he would bear him company in his journey, and Chriſt replied that he wanted a lodging. Now this feaſt I take to be the feaſt of tabernacles, becauſe ſoon after I find Chriſt and his Apoſtles on the ſea of Tiberias in a ſtorm ſo great, that the ſhip was covered with water and in danger of ſinking, till *Chriſt rebuked the winds and the ſea*, Matt. viii. 23. For this ſtorm ſhews that winter was now come on.

After this Chriſt did many miracles, and *went about all the cities and villages of Galilee, teaching in their ſynagogues, and preaching the Goſpel of the kingdom, and healing every ſickneſs, and every diſeaſe among the people*, Matt. ix. he then ſent forth the twelve to do the like, Matt. x. and at length when he had received a meſſage from John, and anſwered it, he ſaid to the multitudes, *From the days of John the Baptiſt until now the kingdom of Heaven ſuffereth violence*; and upbraided the cities, Chorazin, Bethſaida, and Capernaum, wherein moſt of his mighty works were done, becauſe they repented not, Matt. xi. Which ſeveral paſſages ſhew, that from the impriſonment of John till now there had been a conſiderable length of time: the winter was now paſt, and the next paſſover was at hand; for immediately after this, Matthew, in ch. xii. ſubjoins, that *Jeſus went on the ſabbath-day through the corn, and, his diſciples were an hungred, and began to pluck the ears of corn and to eat,——rubbing them*, ſaith Luke, *in their hands*: the corn therefore was not only in the ear, but ripe; and conſequently the paſſover, in which the firſt-fruits were always offered before the harveſt, was now come or paſt. Luke calls this ſabbath δευτερόπρωτον, the ſecond prime ſabbath, that is, the ſecond of the two great feaſts of the paſſover. As we call Eaſter-day High-Eaſter, and its Octave Low-Eaſter or Low-Sunday: ſo Luke calls the feaſt on the ſeventh day of the unleavened bread, the ſecond of the two prime ſabbaths.

In one of the ſabbaths following he went into a ſynagogue, and healed a man with a withered hand, Matt. xii. 9. Luke vi. 6. And when the Phariſees took counſel to deſtroy him, *he withdrew himſelf from thence, and great multitudes followed him; and he healed them all, and charged them that they ſhould not make him known*, Matt. xii. 14. Afterwards being in a ſhip, and the multitude ſtanding on the ſhore, he ſpake to them three parables together, taken from the ſeeds-men ſowing in the fields, Matt. xiii. by which we may know that it was now ſeed-time, and by conſequence that the feaſt of tabernacles was paſt. After this he went *into his own country, and taught them in their ſynagogue, but did not many mighty works there becauſe of their unbelief*. Then the twelve having been abroad a year, returned, and told Jeſus all that they had done: and at the ſame time Herod beheaded John in priſon, and his diſciples came and told Jeſus; and when Jeſus heard it, he took the twelve and departed thence privately by ſhip into a deſert place belonging to Bethſaida: and the people when they knew it, followed him on foot out of the cities, the winter being now paſt; and he healed their ſick, and in the deſert fed them to the number of five thouſand men, beſides women and children, with only five loaves and two fiſhes, Matt. xiv. Luke ix. at the doing of which miracle the paſſover of the Jews was nigh, John vi. 4. But Jeſus went not up to this feaſt; but *after theſe things walked in Galilee, becauſe the* Jews at the paſſover before had taken counſel to deſtroy him, and ſtill *ſought to kill him*, John vii. 1. Henceforward therefore he is found firſt in the coaſt of Tyre and Sidon, then by the ſea of Galilee, afterwards in the coaſt of Cæſarea Philippi; and laſtly, at Capernaum, Matt. xv. 21—29. xvi. 13. xvii. 34.

Afterwards when the feaſt of tabernacles was at hand, his brethren upbraided him for walking ſecretly, and urged him to go up to the feaſt. But he went not till they were gone, and then went up privately, John vii. 2. and when the Jews ſought to ſtone him, he eſcaped, John viii. 59. After this he was at the feaſt of dedication in winter, John x. 22. and when they ſought again to take him, he fled beyond Jordan, John x. 39, 40. Matt. xix. 1. where he ſtayed till the death of Lazarus, and then came to Bethany near Jeruſalem, and raiſed him, John ix. 7—18. whereupon the Jews took counſel from that time to kill him: and *therefore he walked no more openly among the Jews, but went thence into a country near to the wilderneſs, into a city called Ephraim; and there continued with his diſciples* till the laſt paſſover, in which the Jews put him to death, John xi. 53, 54.

Thus have we, in the Goſpels of Matthew and John compared together, the hiſtory of Chriſt's actions in continual order during five paſſovers. John is more diſtinct in the beginning and end; Matthew in the middle: what either omits, the other ſupplies. The firſt paſſover was between the baptiſm of Chriſt and the impriſonment of John, John ii. 13. the ſecond within four months after the impriſonment of John, and Chriſt's beginning to preach in Galilee, John iv. 35. and therefore it was either that feaſt to which Jeſus went up, when the ſcribe deſired to follow him, Matt. viii. 19. Luke ix. 51—57. or the feaſt before it. The third was the next feaſt after it, when the corn was eared and ripe, Matt. xii. 1. Luke vi. 1. The fourth was that which was nigh at hand when Chriſt wrought the miracle of the five loaves, Matt. xiv. 15. John vi. 4, 5. and the fifth was that in which Chriſt ſuffered, Matt. xx. 17. John xii. 1.

Between the firſt and ſecond paſſover, John and Chriſt baptized together, till the impriſonment of John, which was four months before the ſecond. Then Chriſt began to preach, and call his diſciples; and after he had inſtructed them a year, ſent them to preach in the cities of the Jews: at the ſame time John hearing of the fame of Chriſt, ſent to him to know who he was. At the third, the chief prieſts began to conſult about the death of Chriſt. A little before the fourth, the twelve after they had preached a year in all the cities, returned to Chriſt; and at the ſame time Herod beheaded John in priſon, after he had been in priſon two years and a quarter: and thereupon Chriſt fled into the deſart for fear of Herod. The fourth, Chriſt went not up to Jeruſalem for fear of the Jews, who at the paſſover before had conſulted his death, and becauſe his time was not yet come. Thenceforward therefore till the feaſt of tabernacles he walked in Galilee, and that ſecretly for fear of Herod: and after the feaſt of tabernacles he returned no more into Galilee, but ſometimes was at Jeruſalem, and ſometimes retired beyond Jordan, or to the city Ephraim by the wilderneſs, till the paſſover in which he was betrayed, apprehended, and crucified.

John therefore baptized two ſummers, and Chriſt preached three. The firſt ſummer John preached to make himſelf known, in order to give teſtimony to Chriſt. Then, after Chriſt came to his baptiſm and was made known to him, he baptized another ſummer, to make Chriſt known by his teſtimony; and Chriſt alſo baptized the ſame ſummer, to make himſelf the more known: and by reaſon of John's teſtimony there came more to Chriſt's baptiſm than to John's. The winter following John was impriſoned; and now his courſe being at an end, Chriſt entred upon his proper office of preaching in the cities. In the beginning of his preaching he compleated the number of the twelve Apoſtles, and inſtructed them all the firſt year in order to ſend them abroad. Before the end of this year, his fame by his preaching and miracles was ſo far ſpread abroad, that the Jews at the paſſover following conſulted how to kill him. In the ſecond year of his preaching, it being no longer ſafe for him to converſe openly in Judea, he ſent the twelve to preach in all their cities: and in the end of the year they returned to him, and told him all they had done. All the laſt year the twelve continued with him to be inſtructed more perfectly, in order to their preaching to all nations after his death. And upon the news of John's death, being afraid of Herod as well as of the Jews, he walked this year more ſecretly than before; frequenting deſarts, and ſpending the laſt half of the year in Judea, without the dominions of Herod.

Thus have we in the Goſpels of Matthew and John all things told in due order, from the beginning of John's preaching to the death of Chriſt, and the years diſtinguiſhed from one another by ſuch eſſential characters that they cannot be miſtaken. The ſecond paſſover is diſtinguiſhed from the firſt, by the interpoſition of John's impriſonment. The third is diſtinguiſhed from the ſecond, by a double character: Firſt, By the interpoſition of the feaſt to which Chriſt went up, Matt. viii. 19. Luke ix. 57. And ſecondly, By the diſtance of time from the beginning of Chriſt's preaching: For the ſecond was in the beginning of his preaching, and the third ſo long after, that before it came, Chriſt ſaid, *from the days of John the Baptiſt until now*, &c. and upbraided the cities of Galilee for their not repenting at his preaching, and mighty works done all that time. The fourth is diſtinguiſhed from the third, by the miſſion of the twelve from Chriſt to preach in the cities of Judea in all the interval. The fifth is diſtinguiſhed from all the former by the Twelve's being returned from preaching, and continuing with Chriſt during all the interval, between the fourth and fifth, and by the paſſion and other infallible characters.

Now ſince the firſt ſummer of John's baptizing fell in the fifteenth year of the Emperor Tiberius, and by conſequence the firſt of theſe five paſſovers in his ſixteenth year; the laſt of them, in which Jeſus ſuffered, will fall on the twentieth year of the ſame Emperor; and by conſequence in the Conſulſhip of Fabius and Vitellius, in the 79th Julian year, and year of Chriſt 34, which was the ſabbatical year of the Jews. And that it did ſo, I further confirm by theſe arguments.

I take it for granted, that the paſſion was on Friday the 14th day of the month Niſan; the great feaſt of the paſſover on Saturday the 15th day of Niſan; and the reſurrection of the day following. Now the 14th day of Niſan always fell on the full moon next after the vernal equinox; and the month began at the new moon before, not at the true conjunction, but at the firſt appearance of the new moon: for the Jews referred all the time of the ſilent moon, as they phraſed it, that is, of the moon's diſappearing, to the old moon; and becauſe the firſt appearance might uſually be about 18 hours after the true conjunction, they therefore began their month from the ſixth hour at evening, that is, at ſun-ſet, next after the eighteenth hour from the conjunction. And this rule they called יח *Jah*, deſigning by the letters י and ח the number 18.

I know that Epiphanius tells us, if ſome interpret his words rightly, that the Jews uſed a vicious cycle, and thereby anticipated the legal new moons by two days. But this ſurely he ſpake not as a witneſs, for he neither underſtood aſtronomy or Rabbinical learning, but as arguing from his erroneous hypotheſis about the time of the paſſion. For the Jews did not anticipate, but poſtpone their months: they thought it lawful to begin their months a day later than the firſt appearance of the new moon, becauſe the new moon continued for more days than one; but not a day ſooner, leſt they ſhould celebrate the new moon before there was any. And the Jews ſtill keep a tradition in their books, that the *Sanhedrim* uſed diligently to define the new moons by ſight: Sending witneſſes into mountainous places, and examining them about the moon's appearing, and tranſlating the new moon from the day they had agreed on to the day before, as often as witneſſes came from diſtant regions, who had ſeen it a day ſooner than it was ſeen at Jeruſalem. Accordingly Joſephus, one of the Jewiſh prieſts, who had miniſtred in the temple, tells us that the paſſover was kept *on the fourteenth day of Niſan*, κατὰ σελήνην, *according to the moon, when the ſun was in Aries.* This is confirmed alſo by two inſtances, recorded by him, which totally overthrow the hypotheſis of the Jews uſing a vicious cycle. For that year, in which Jeruſalem was taken and deſtroyed, he ſaith, the paſſover was on the fourteenth day of the month Xanticus, which according to Joſephus is our April; and that five years before, it fell on the eighth day of the ſame month. Which two inſtances agree with the courſe of the moon.

Computing therefore the new moons of the firſt month according to the courſe of the moon, and the rule *Jah*, and thence counting fourteen days, I find that the fourteenth day of this month in the year of Chriſt 31, fell on Tueſday March 27; in the year 32, on Sunday Apr. 13; in the year 33, on Friday Apr. 3; in the year 34, on Wedneſday March 24, or rather, for avoiding the equinox which fell on the ſame day, and for having a fitter time for harveſt, on Thurſday Apr. 22. Alſo in the year 35, on Tueſday Apr. 12. and in the year 36, on Saturday March 31.

But becauſe the 15th and 21ſt days of Niſan, and a day or two of Pentecoſt, and the 10th, 15th, and 22d of Tiſri, were always ſabbatical days, or days of reſt, and it was inconvenient on two ſabbaths together to be prohibited burying their dead, and making ready freſh meat, for in that hot region their meat would be apt in two days to corrupt: To avoid theſe and ſuch like inconveniencies, the Jews poſtponed their months a day, as often as the firſt day of the month Tiſri, or, which is all one, the third of the month Niſan, was Sunday, Wedneſday, or Friday: and this rule they called אדו *Adu*, by the letters א, ד, ו, ſignifying the numbers 1, 4, *6*; that is, the 1ſt, 4th, and 6th days of the week; which days we call Sunday, Wedneſday and Friday. Poſtponing therefore, the months found above; the 14th day of the month Niſan will fall in the year of Chriſt 31, on Wedneſday March 28; in the year 32, on Monday Apr. 14; in the year 33, on Friday Apr. 3; in the year 34, on Friday Apr. 23; in the year 35, on Wedneſday Apr. 13; and in the year 36, on Saturday March 31.

By this computation therefore the year 32 is abſolutely excluded, becauſe the paſſion cannot fall on Friday without making it five days after the full moon, or two days before it; whereas it ought to be upon the day of the full moon, or the next day. For the ſame reaſon the years 31 and 35 are excluded, becauſe in them the paſſion cannot fall on Friday, without making it three days after the full moon, or four days before it: Errors ſo enormous, that they would be very conſpicuous in the heavens to the vulgar eye. The year 36 is contended for by few or none, and both this and the year 35 may be thus excluded.

Tiberius in the beginning of his reign made Valerius Gratus preſident of Judea; and after eleven years ſubſtitued Pontius Pilate, who governed ten years. Then Vitellius, newly made preſident of Syria, deprived him of his honour, ſubſtituting Marcellus, and at length ſent him to Rome: but, by reaſon of delays, Tiberius died before Pilate got thither. In the mean time Vitellius, after he had depoſed Pilate, came to Jeruſalem in the time of the paſſover, to viſit that province as well as others in the beginning of his office; and in the place of Caiaphas, then high-preſt, created Jonathas the ſon of Ananus, or Annas, as he is called in Scripture. Afterwards, when Vitellius was returned to Antioch, he received letters from Tiberius, to make peace with Artabanus king of the Parthians. At the ſame time the Alans, by the ſollicitation of Tiberius, invaded the kingdom of Artabanus; and his ſubjects alſo, by the procurement of Vitellius, ſoon after rebelled: for Tiberius thought that Artabanus, thus preſſed with difficulties, would more readily accept the conditions of peace. Artabanus therefore ſtraightway gathering a greater army, oppreſs'd the rebels; and then meeting Vitellius at Euphrates, made a league with the Romans. After this, Tiberius commanded Vitellius to make war upon Aretas king of Arabia. He therefore leading his army againſt Aretas, went together with Herod to Jeruſalem, to ſacrifice at the publick feaſt which was then to be celebrated. Where being received honourably, he ſtayed three days, and in the mean while tranſlated the high-prieſthood from Jonathas to his brother Theophilus; and the fourth day, receiving letters of the death of Tiberius, made the people ſwear allegiance to Caius the new emperor; and recalling his army, ſent them into quarters. All this is related by Joſephus, Antiq. lib. 18. c. 6, 7. Now Tiberius reigned 22 years and 7 months, and died *March* 16, in the beginning of the year of Chriſt 37; and the feaſt of the paſſover fell on *April* 20 following, that is, 35 days after the death of Tiberius; ſo that there were about 36 or 38 days, for the news of his death to come from Rome to Vitellius at Jeruſalem; which being a convenient time for that meſſage, confirms that the feaſt which Vitellius and Herod now went up to was the paſſover. For had it been Pentecoſt, as is uſually ſuppoſed, Vitellius would have continued three months ignorant of the emperor's death; which is not to be ſuppoſed. However, the things done between this feaſt and the paſſover which Vitellius was at before, namely, the ſtirring up a ſedition in Parthia, the quieting that ſedition, the making a league after that with the Parthians, the ſending news of that league to Rome, the receiving new orders from thence to go againſt the Arabians, and the putting thoſe orders in execution; required much more time than the fifty days between the paſſover and Pentecoſt of the ſame year: And therefore the paſſover which Vitellius firſt went up to, was in the year before. Therefore Pilate was depoſed before the paſſover A. C. 36, and by conſequence the paſſion of Chriſt was before that paſſover; for he ſuffered not under Vitellius, nor under Vitellius and Pilate together, but under Pilate alone.

Now it is obſervable, that the high-prieſthood was at this time become an annual office, and the paſſover was the time of making a new high-prieſt. For Gratus the predeceſſor of Pilate, ſaith Joſephus, made Iſmael high-prieſt after Ananus; and a while after, ſuppoſe a year, depoſed him, and ſubſtituted Eleazar, and a year after Simon, and after another year Caiaphas; and then gave way to Pilate. So Vitellius at one paſſover made Jonathas ſucceſſor to Caiaphas, and at the next Theophilus to Jonathas. Hence Luke tells us, that in the 15th year of Tiberius, Annas and Caiaphas were high-prieſts, that is, Annas till the paſſover, and Caiaphas afterwards. Accordingly John ſpeaks of the high-prieſthood as an annual office: for he tells us again and again, in the laſt year of Chriſt's preaching, that Caiaphas was high-prieſt for that year, John xi. 49, 51. xviii. 13. And the next year Luke tells you, that Annas was high-prieſt, Acts iv. *6*. Theophilus was therefore made high-prieſt in the firſt year of Caius, Jonathas in the 22d year of Tiberius, and Caiaphas in the 22d year of Tiberius, and Caiaphas in the 21ſt year of the ſame emperor; and therefore, allotting a year to each, the paſſion, when Annas ſucceeded Caiaphas, could not be later than the 20th year of Tiberius, A. C. 34.

Thus there remain only the years 33 and 34 to be conſidered; and the year 33 I exclude by this argument. In the paſſover two years before the paſſion, when Chriſt went through the corn, and his diſciples pluck'd the ears, and rubbed them with their hands to eat; this ripeneſs of the corn ſhews that the paſſover then fell late; and ſo did the paſſover A. C. 32, *April* 14. but the paſſover A. C. 31, *March* 28th, fell very early. It was not therefore two years after the year 31, but two years after 32 that Chriſt ſuffered.

Thus all the characters of the paſſion agree to the year 34; and that is the only year to which they all agree.

Ver. 7.——*She brought forth her firſt-born ſon.*] See Matt. i. 25.

Ver. 11. *Unto you is born this day in the city of David a Saviour.*] As it had been propheſied by Iſaiah, ix. *6*.

Ver. 13.——*Heavenly hoſt.*] Angels, as plainly appears from the 15th verſe.

Ver. 17.——*The ſaying which was told them concerning the child.*] As you have it above, at ver. 11, 12, 13, 14, concerning the child Jeſus.

Ver. 19. *Mary kept all theſe things*, &c.] Even as good old Jacob did obſerve what was foretold in dreams of his ſon Joſeph; Gen. xxxvii. 11.

Ver. 20.——*Praiſing God for all the things that they had done and ſeen, as it was told unto them.*] Or, becauſe they had ſeen all thoſe things they had heard from the Angel.

Ver. 21. *And when eight days were accompliſhed for the circumciſing of the child.*] To *circumciſe*, is of a Latin derivation, and ſignifies to *cut all round*, becauſe the Jews, who circumciſe their children, cut off the little skin which covers the prepuce. The inſtitution of this ceremony was of God's appointment to Abraham, as a ſign of that covenant he had made with him; Gen. xvii. 12. In purſuance of which order, Abraham, though he was then ninety years of age, was circumciſed, with his ſon and all his family, that were males.——God alſo repeated this precept to Moſes, and ordained that all thoſe who intended to partake of the paſchal ſacrifice, ſhould receive circumciſion, and that all the males that ſhould be born thenceforward, ſhould be circumciſed on the eighth day after their birth; Exod. xii. 44. Levit. xii. 3. And this was the reaſon why Jeſus was circumciſed, becauſe the law was not yet abrogated.

The law of Moſes ordained nothing, either concerning the miniſter, or inſtrument of circumciſion. And accordingly we read ſometimes of the father, or of a relation, or of a ſurgeon, or of ſome other performing this ceremony. And as to the inſtrument, They generally uſe a ſharp razor, or launcet, or pen-knife; but Zipporah, the wife of Moſes, circumciſed her ſon Eliezer with a ſharp ſtone, Exod. iv. 25. and Joſhua followed her example; Joſh. v. 3.

——*Jeſus.*] See the notes on Matt. i.

Ver. 22. *And when the days of her purification according to the law of Moſes, were accompliſhed.*] See Levit. xii. 2, 3, 4—6.

Ver. 23. *As it was written in the law of the Lord.*] Exodus xiii. 2. and xxii. 29. Numbers iii. 13. and xviii. 17.

Ver. 24.——*According to that.*] Of Levit. xii. 2—6—8.

Ver. 25.——*Waiting for the conſolation of Iſrael.*] i. e. The Meſſiah; ſee Iſaiah xl. 1. or, *the Lords Chriſt*; ſee ver. 26.

Ver. 27.——*By the Spirit.*] Or Divine Inſpiration.

——*After the cuſtom of the law.*] See above, at ver. 24.

Ver. 30.——*Thy ſalvation.*] See Iſaiah lii. 10.

Ver. 32. *A light to lighten the Gentiles.*] We, to underſtand this phraſe, muſt examine what the ſtate of the *Gentile* world was before our Saviour came; and we find it frequently repreſented to us in Scripture under the ſole word, *darkneſs*: Thus we read, "To give light to them that ſit in *darkneſs*:" Ye were ſometimes *darkneſs*, but now are ye light in the Lord, who hath called you out of *darkneſs*, into marvellous light; we are not of the night, nor of *darkneſs*; who hath delivered us from the power of *darkneſs*. To which might be added many ſynonimous places, in all which the word *darkneſs* is uſed to repreſent the ſad condition, the world was in before the Meſſiah was manifeſted to them; ſad indeed it was, if this be a juſt name for it: for, darkneſs is our great and natural averſion, 'tis a ſtate of inactivity, deprives us of all the uſe and pleaſure of the day, and is utterly unfit for motion; we either cannot move, or cannot be ſure we move aright; 'tis a time fit only for the beaſts and men of prey to move in; for we want the benefit of the nobleſt and moſt uſeful ſenſe we have, our ſight; without which the reſt are of very little uſe, either to keep us from the dangers which we ſhould otherwiſe bring upon our ſelves, or to defend us from the inſults and injuries of others. In a word, there is nothing creates a greater, or more univerſal fear, than long or unuſual darkneſs; and nothing but cuſtom, and the help of artificial light, reconciles us to what is uſual. What then can a ſtate of darkneſs mean leſs than a wretched, ignorant, uncomfortable ſtate; a ſtate full of confuſion and error, of corrupt opinions, and abominable practices; a ſtate hideous and ugly as the firſt chaos, when the earth was *without form and void, and darkneſs was upon the face of the deep*?

Now, that the ſtate of the Gentile world before our Saviour came, was a ſtate of darkneſs, and deſervedly called by ſo black a name, muſt be owned by all who have ever looked into theſe times, and conſidered the particulars wherein this darkneſs conſiſted; which, were they all put together, would give us a juſt conception of that univerſal night, which was then ſpread over the intellectual world. The great ignorance they were under, and the conſequences of it, would give us ſuch a frightful ſcene of things, as one can hardly tell how to believe; or believing, how to reconcile it with the wiſdom and goodneſs of that Being, whoſe eyes are always upon the works of his hands, and who *from the beginning ruleth over all.* The firſt and great fundamental error they were in, was concerning the true God; their notions were ſo contrary and inconſiſtent upon this head, that one can't read them without deeply and frequently reflecting, how poor and low a thing the mind of man is, when he attempts to comprehend Divine Truths. The world was divided into two extremes; they were either for many gods, or none at all; opinions almoſt as remote from truth, as from one another. The oldeſt indeed, and always moſt univerſal opinion, and which perhaps aroſe from the ſcattered and corrupt remains of ſome ancient and genuine traditions, was that of many gods: But this was ſo abſurd in itſelf, and all its conſequences; their number, names, actions, offices, worſhip and ſacrifices, were ſo very unaccountable, ſo impoſſible to be made ſenſe of; that when the world grew more refined, the men of penetration and thought, to mend the matter, betook themſelves to the oppoſite extreme: and, becauſe they could no where meet with a rational religion, vainly concluded, that reaſon and religion were in their natures inconſiſtent; they concluded no religion could be true, becauſe all they had ſeen were certainly falſe. For they were in almoſt every country different at the ſame time, and in the ſame country at different times; they worſhipped they knew not what, nor why, they worſhipped ſtocks and ſtones, and under them imaginary Beings infinitely above human nature, together with others as much below it.

We have an epitome of the groſſeſt and fouleſt ſuperſtition the world ever knew, in that one people the Egyptians: Nothing can be more ridiculous, than what the beſt writers tell us of their gods, and their religious rites; and in their ſtory, we ſee in effect the religions of other nations. For Egypt was the great nurſery of ſuperſtition; from thence aroſe that thick darkneſs, which afterwards overſpread the earth; not that this darkneſs was every where uniformly ſpread; as ſoon as it began to be diffus'd, 'twas divided and broke into unequal parts, inſenſibly altered as it went along, and received different additions, according to the ſeveral climates to which it came. By which means their religions by degrees differed more from one another, but not leſs from reaſon than before. Sacred and prophane were every where arbitrary things, and ſometimes names directly oppoſite were given to the ſame thing by different orders of men in the ſame country. There was nothing ſo abſurd which ſuperſtition could not lead them into a belief of; and if one may judge of what they thought by what they did, one would think, the more abſurd a thing was, the more they liked it: otherwiſe one can't imagine how the world could have fallen into ſo great a variety of errors, ſo very groſs, with ſo ſmall a mixture of truth in them; which, as it was very little, ſo very probably 'twas owing not to any right reaſoning; for had they reaſoned about theſe things rightly, they muſt needs have found out more truth, they could not have ſtopped ſo very ſhort, and have taken up with ſo few right notions, ſo extremely diſguiſed with falſe ones. Theſe therefore, 'tis likely, were borrowed from ſome traditions, which once were more perfect, but now were grown very old, and by length of time, and frequent tranſplanting, ſo altered and defaced, that the firſt Authors of them would ſcarce have known them; ſo little of the genuine parts remained, and the old ſtrokes were in a manner all gone. Elſe how could things ſo incoherent be embraced, as there was in moſt of their religions? how was it poſſible ſo many and ſo different perſuaſions could be deductions from the ſame common principles?

'Tis hard to conceive, how the opinions of any one people, taken together, could proceed from any principles at all: nor indeed did they; theſe religions were then formed when the world were children in underſtanding; when they admired every thing, and underſtood nothing; nothing of arts and ſciences, nothing of the cauſes and natures of things, in a word, nothing beyond their ſenſes, and what was juſt before their eyes; and by that means became an eaſy prey to a few, who thought farther than the reſt, and uſed them as we uſe children now; amuſed them with fables and ſtrange ſtories, and lead them which way they would, by complying with their ſuperſtition; to which purpoſe they took care the doctrines they taught the people, ſhould be abſurd enough, and well adjuſted to the lowneſs of their underſtandings. This was really the caſe, and no better; for the fabulous age of the world, was the time when theſe ſeveral religions were firſt invented, and their poets were the Authors of them; of which the eldeſt either never wrote, or at leaſt nothing of their genuine writings is now left; but of the poets which do remain, we find always the oldeſt, as had in greateſt veneration, ſo be ſure moſt abſurd in matters of religion.

The world in the mean time was like to thrive and grow in underſtanding, under the influence of ſuch teachers, and in embracing ſchemes of religion formed in ſuch times, times of which we know nothing certainly beſides their ignorance. Yet conſiderations of State, management of deſigning men, and the intereſt that a great many had in them, kept theſe ſuperſtitions up in after-times; the bulk of the people being as ignorant as ever, and ſtill believing whatever they were taught. There were, no doubt, ſome wiſe and honeſt men, who ſaw the abſurdity of theſe things, and would have declaimed ſooner and more loudly againſt them, but were deterred, 'tis likely, from the attempt, partly by the danger they might bring upon themſelves, and partly through a very right opinion they had, that religion was neceſſary for ſociety; and that though the eſtabliſhed one were very faulty, there might be more inconvenience in labouring a change; eſpecially ſince they could not be ſure what religion was true, to bring in the room of it, or indeed, whether any were ſo: Beſides, it may be the thought, that in that ſtate of things prejudices were neceſſary to make the people have any notion of religion; and therefore if they were once removed, the people, who are always ready to run into extremes, and if once unhinged, are very hard to be ſettled again, if they had ſhaken off the religion they were bred in, would then perhaps take up with none at all. Some ſuch thoughts probably kept in the wiſer heathens from expoſing the folly and inconſiſtency of the religions then in uſe, who could eaſily have framed more rational ſchemes, but were not ſure they could find out the true one; and therefore were content to ſit down by thoſe they had, and make the beſt ſenſe of them they could.

In time indeed they ventured, many of them, to refine a little, and by degrees endeavoured to explain away what was moſt apparently abſurd; but this did not ſatiſfy ſome, who being men of more heat and leſs diſcretion, were for going faſter, and thinking they knew more than all before them, could not keep in the mighty ſecret any longer. The credulity, implicite belief and bigotry the world had been ſo long under, about things they had ſcarce any notion at all of, made them run now into the other extreme; and ſo firſt Scepticiſm, and then downright Atheiſm, became the learning and wiſdom of the world. Theſe men having, found the world was miſtaken in many things, began now to doubt of every thing, they began to queſtion the Being of any God at all; and having ſhewn with reaſon enough on their ſide the folly and weakneſs of the common opinions, as they were then corrupted, 'twas ſo hard to ſee the little truth that lay under them, that without diſtinction they threw them all away; and ſetting up for themſelves, entertained about almoſt all things new opinions of their own, very different from what had been hitherto received, but not leſs extravagant. And thus by different ways they came to all intents and purpoſes to the ſame end, and left the world in as ill a condition as they found it, or rather made things worſe; for perhaps 'tis better to act upon wrong principles, than none at all; for then men may be governed by thoſe that are wiſer than themſelves, whereas the men of no principles can be governed neither by themſelves nor others.

Some of the main points about which the world, when they began to think freely, were employed, were theſe; Firſt, They were much in the dark, whether there were ſuch a thing as an eternal intelligent Being or not; if there were, wherein his nature conſiſted, and what were his chief attributes; and if there were one ſuch Being, who was infinitely wiſe and good, whether there were not an evil one equal in power to him; without which they could not account for the origin of evil, which was always one great difficulty. Next, if there were one eternal mind, and but one, which we call God, whether he made the world or not; if he did, whether he only put things into that frame and order they are now in, or whether he made the things themſelves out of nothing; If the former, for the latter was an opinion that all their philoſophy was not able to comprehend, whether this God were any other than the ſoul of the world, animating the vaſt maſs of matter, after the ſame manner as the ſoul of man actuates his little world. Again, if God, were a Being intirely diſtinct from the univerſe, with which many of them confounded him, whether he did at all intereſt himſelf in the goverment of the world, after he had made it; that is, whether there were any providence or not, whether his happineſs did not conſiſt in perpetual eaſe and reſt, and conſequently, whether any care or thought of buſineſs were not inconſiſtent with it; or if he did meddle and concern himſelf with the government of things, whether this care were not confined within certain bounds, in looking after the great ſprings and wheels of the machine, while the ſublunary things and this lower world were quite neglected; or if he took care of them too, whether this extended to the inſenſible and vegetable part only, or to the ſenſible and rational; if to them, whether he governed the minds and actions of men, or only their involuntary motions; if their minds and thoughts and actions, whether by a chain of cauſes link'd together in a perpetual and neceſſary order, or only by a concurrence with their own free voluntary motions; if the latter, whether men were by that rendered capable of moral good or moral evil; if capable, whether they were actually accountable to God for what they do; which ſuppoſes that there are fix'd and unalterable rules of good and evil, that theſe rules are the will of God, that he has declared this will of his to man; if ſo, what, and how many are theſe rules; when and where revealed; are they all of perpetual and univerſal obligation or not; if ſome only, which are they; what puniſhments are annexed to the violation of them; when to be inflicted, in this life or another; if in another, the ſoul muſt be immortal and immaterial, and the man muſt live again; beſides, many other difficulties, which muſt be determined, before we can know whether man be actually accountable to God for what he does.

Theſe, all theſe are queſtions of great importance, and ſuch as the wiſeſt Heathens could come to no certain concluſions about: Some of them, indeed, by an extraordinary goodneſs of mind have hit upon noble thoughts, and very much reſembling truth; but when well examined, they appear to be, what themſelves could rather wiſh to be true, than be at all ſure they were ſo. I ſhall give but one inſtance of this, and that is in that excellent diſcourſe of Socrates before his death; in which there are ſtrange and ſurprizing ſtrokes of truth, about the immortality of the ſoul, and the rewards and puniſhments of another life. Who can without pity ſee the weak efforts of the beſt reaſon? who can forbear wiſhing him ſucceſs, or not be ſorry, extremely ſorry at his diſappointment, who has ſuch noble concluſions in view; but is utterly at a loſs, by what certain ſteps to get at them? One ſees him throughly all along that piece, very earneſt in the ſearch after, and purſuit of truth; he ſometimes takes ſuch true ſteps, and purſues ſo cloſely, that one can't help thinking every minute, the next will be the laſt, he ſeems ſo very near it; and then loſes his ſcent a while, and then comes on again; which gives the reader a very melancholy pleaſure, who can't but be in ſome ſort diſappointed himſelf, every time he ſees he is. The diſcourſe throughout muſt be owned to be at firſt ſight very beautiful; but if one view the picture nicely, examine the ſeveral parts of it, the proportions and reaſons on which they are built, the whole will appear ſuch a ſtrange mixture of truth and error, full of ſuch inconcluſive arguments, ſo like dreaming of ſome Fairy-land, that one can't but wonder how it could come from the hand of ſo great a maſter, or be thought a finiſh'd piece by thoſe that heard it. In truth, under all the good-will he diſcovers for ſo good a cauſe, one can't but obſerve with how much diffidence himſelf ſpeaks of it; much leſs can any body elſe be convinc'd by what he ſays, unleſs ſuch as come prepar'd to believe before they hear, and can take up with concluſions firſt, and then look out for premiſes, by which they may ſeem to others to have come to them.

So great was the blindneſs and ignorance the world was under about things of the greateſt moment; I might proceed to ſhew that their works alſo were works of darkneſs; that their manners, generally ſpeaking, were as corrupt as their opinions; but the cloſe connection there is between religion and morality, makes this leſs neceſſary, nor have I time for it, if I would. How far this corruption was inevitable and invincible, I will not now diſpute: Thus much is certain, the world either had no means to remove it, or at leaſt did not know how to uſe them, and conſequently would never have remov'd it, had not the Meſſiah in the fulneſs of time been reveal'd to them. In him *the people that walked in darkneſs, have ſeen a great light: they that dwell in the land of the ſhadow of death, upon them hath the light ſhined.* 'Twas he diſpell'd theſe clouds which had ſo long hung over the earth; he enlightened the world after this long and univerſal dark, this black eternal night. Now,

This enlightning conſiſted in introducing a new ſtate of things, a ſtate in all its parts oppoſite to that I have been deſcribing; in teaching the world all that is neceſſary for them to know of Divine Things, of the nature of God, and of themſelves; in giving us juſt and true notions of the Divine Providence, of his wiſdom and goodneſs in governing the world; in laying down excellent rules of living well, and teaching us the true nature of moral good and evil; and laſtly, in giving us a reaſonable worſhip, worthy of man, and in ſome ſort worthy his Creator.

Now the world is no longer at a loſs to know what God is, what he requires of us, and how he will be ſerved; now we have a certain meaſure of our duty, we have fix'd unalterable rules to go by; we depend now no longer on our own reaſon, or the authority of others; we are directed by the higheſt reaſon of the beſt Being, by the divine and infallible guidance of the Son of God. Before, the world muſt either have followed the dictates of ſome great law-giver, or found out the rules of their duty for themſelves. As to the former, no man ever had or could have an authority to preſcribe to the reſt of the world, nor was it ſafe he ſhould, as appears from the great imperfections, that are to be met with in the beſt ſyſtems of human laws; nor could they find out the meaſure of their duty themſelves; for that requires vaſt abilities, capable of drawing a very long chain of conſequences from a very few principles; and therefore, if poſſible, yet is it what much the greateſt part of mankind have neither capacity nor opportunity for.

But this is but a part only of what our Saviour had done for us; to all this he has added great and precious promiſes, to invite us to our duty, and proportionable threats to deter us from the contrary: And that nothing might be wanting to compleat this great redemption he hath wrought for us, that no one might complain he had not at all due aſſiſtance to enable him to do what is required of him, he hath graciouſly promiſed his Holy Spirit to all them that call upon him.

Ver. 34.—*Behold, this child is ſet for the fall,* &c.] Compare this with Iſaiah viii. 14. Hoſea xiv. 9. Matt. xxi. 44 Rom. ix. 32, 33. 1 Cor. i. 23, 24. 2 Cor. ii. 16. 1 Pet. ii. 7, 8.

——*And for a ſign,* &c.] See Acts xxviii. 22.

Ver. 35.——*A ſword ſhall pierce through thy own ſoul alſo.*] See Pſ. xlii. 10. John xix. 25.

Ver. 36.———*And had lived with an husband ſeven years from her virginity.*] Which imports, that this Anna had never more than one husband, who died when they had been married only ſeven years.

Ver. 40. *And the child grew,* &c.] See ch. i. 80.

Ver. 42.——*After the cuſtom of the feaſt.*] See Deut. xvi. 1—16.

Ver. 43. *And when they had fulfilled the days.*] i. e. *After the cuſtom,* as in the former verſe.

Ver. 52. *And Jeſus increaſed,* &c.] See ver. 40. and 1 Sam. ii. 26.

CHAP. III.

1 *The preaching and baptiſm of John:* 15 *His teſtimony of Chriſt.* 20 *Herod impriſoneth John.* 21 *Chriſt baptized, receiveth teſtimony from heaven.* 23 *The age and genealogy of Chriſt from Joſeph upwards.*

NOW in the fifteenth year of the reign of Tiberius Ceſar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyſanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high-prieſts, the word of God came unto John the ſon of Zacharias in the wilderneſs.

3 And he came into all the country about Jordan, preaching the baptiſm of repentance for the remiſſion of ſins;

4 As it is written in the book of the words of Eſaias the prophet, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

5 Every valley ſhall be filled, and every mountain and hill ſhall be brought low; and the crooked ſhall be made ſtraight, and the rough ways ſhall be made ſmooth;

6 And all fleſh ſhall ſee the ſalvation of God.

7 Then ſaid he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to ſay within your ſelves, We have Abraham to *our* father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.

9 And now alſo the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and caſt into the fire.

10 And the people asked him, ſaying, What ſhall we do then?

11 He anſwereth and ſaith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewiſe.

12 Then came alſo publicans to be baptized, and ſaid unto him, Maſter, what ſhall we do?

13 And he ſaid unto them, Exact no more than that which is appointed you.

14 And the ſoldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, Do violence to no man, neither accuſe *any* falſly, and be content with your wages.

15 And as the people were in expectation, and all men muſed in their hearts of John, whether he were the Chriſt or not;

16 John anſwered, ſaying unto them all: I indeed baptize you with water; but one mightier

mightier than I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe: he ſhall baptize you with the holy Ghoſt, and with fire.

17 Whoſe fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in *his* exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philips wife, and for all the evils which Herod had done,

20 Added yet this above all, that he ſhut up John in priſon.

21 Now when all the people were baptized, it came to paſs, that Jeſus alſo being baptized, and praying, the heaven was opened:

22 And the holy Ghoſt deſcended in a bodily ſhape like a dove upon him, and a voice came from heaven, which ſaid, Thou art my beloved Son, in thee I am well pleaſed.

23 And Jeſus himſelf began to be about thirty years of age, being (as was ſuppoſed) the ſon of Joſeph, which was *the ſon* of Heli,

24 Which was *the ſon* of Matthat, which was *the ſon* of Levi, which was *the ſon* of Melchi, which was *the ſon* of Janna, which was *the ſon* of Joſeph,

25 Which was *the ſon* of Mattathias, which was *the ſon* of Amos, which was *the ſon* of Naum, which was *the ſon* of Eſli, which was *the ſon* of Nagge,

26 Which was *the ſon* of Maath, which was *the ſon* of Mattathias, which was *the ſon* of Semei, which was *the ſon* of Joſeph, which was *the ſon* of Juda,

27 Which was *the ſon* of Joanna, which was *the ſon* of Rheſa, which was *the ſon* of Zorobabel, which was *the ſon* of Salathiel, which was *the ſon* of Neri,

28 Which was *the ſon* of Melchi, which was *the ſon* of Addi, which was *the ſon* of Coſam, which was *the ſon* of Elmodam, which was *the ſon* of Er,

29 Which was *the ſon* of Joſe, which was *the ſon* of Eliezer, which was *the ſon* of Jorim, which was *the ſon* of Matthat, which was *the ſon* of Levi,

30 Which was *the ſon* of Simeon, which was *the ſon* of Juda, which was *the ſon* of Joſeph, which was *the ſon* of Jonan, which was *the ſon* of Eliakim,

31 Which was *the ſon* of Melea, which was *the ſon* of Menan, which was *the ſon* of Mattaha, which was *the ſon* of Nathan, which was *the ſon* of David,

32 Which was *the ſon* of Jeſſe, which was *the ſon* of Obed, which was *the ſon* of Booz, which was *the ſon* of Salmon, which was *the ſon* of Naaſſon,

33 Which was *the ſon* of Aminadab, which was *the ſon* of Aram, which was *the ſon* of Eſrom, which was *the ſon* of Phares, which was *the ſon* of Juda,

34 Which was *the ſon* of Jacob, which was *the ſon* of Iſaac, which was *the ſon* of Abraham, which was *the ſon* of Thara, which was *the ſon* of Nachor,

35 Which was *the ſon* of Saruch, which was *the ſon* of Ragua, which was *the ſon* of Phalec, which was *the ſon* of Heber, which was *the ſon* of Sala,

36 Which was *the ſon* of Cainan, which was *the ſon* of Arphaxad, which was *the ſon* of Sem, which was *the ſon* of Noe, which was *the ſon* of Lamech,

37 Which was *the ſon* of Mathuſala, which was *the ſon* of Enoch, which was *the ſon* of Jared, which was *the ſon* of Maleleel, which was *the ſon* of Cainan,

38 Which was *the ſon* of Enos, which was *the ſon* of Seth, which was *the ſon* of Adam, which was *the ſon* of God.

Ver. 1. *Now in the fifteenth year of the reign of Tiberius Cæſar.*] See the notes on ch. ii. ver. 1.

—— *Pontius Pilate being governor*, &c.] See this proved at the end of Luke, in a Diſſertation upon the princes and governors mentioned in the New Teſtament.

Ver. 3. *And he came into all the country about Jordan*, &c.] See Matt. iii. 1. and Mark i. 4.

Ver. 4. — *The voice of one crying in the wilderneſs, Prepare ye*, &c.] See Iſaiah xl. 3. Matt. iii. 3. John i. 23.

Ver. 6. *And all fleſh ſhall ſee the ſalvation of God.*] See ch. ii. ver. 32. and Iſaiah lii. 10.

Ver. 7. — *O generation of vipers*, &c.] This is a note of the great wickedneſs of the Jewiſh nation at that time, compared with Matt. iii. 7. and our Lord confirms this accuſation with his Divine Mouth, calling the Jews *an evil and adulterous generation*, Matt. xii. 39. Again, when they boaſted of their relation to Abraham, and yet *ſought to kill him, who had told them the truth*, our Saviour tells them, *Ye are of your father the devil, and the works of your father ye will do*, John viii. 40. And our Lord often intimates, that the true reaſon why his doctrine was ſo little regarded by them was this; that their affections were entirely engaged by worldly advantages, and they had no ſincere love of truth or virtue; ſee John iii. 19. and v. 44. And from many other parts of the Goſpel, it plainly appears, that their righteouſneſs conſiſted in a regard to ſome ritual parts of the law of Moſes, and in obſerving the traditional rules of the elders; ſee Matt. xxiii. 5—23. To whoſe teſtimony I ſhall add the authority of Joſephus.

Eleazar, ſays he, the chief man among the Sicarii (or villains, that went with ſhort ſwords concealed under their clothes) was a deſcendant of Judas, who had perſuaded many Jews not to enroll themſelves, when Cyrenius the

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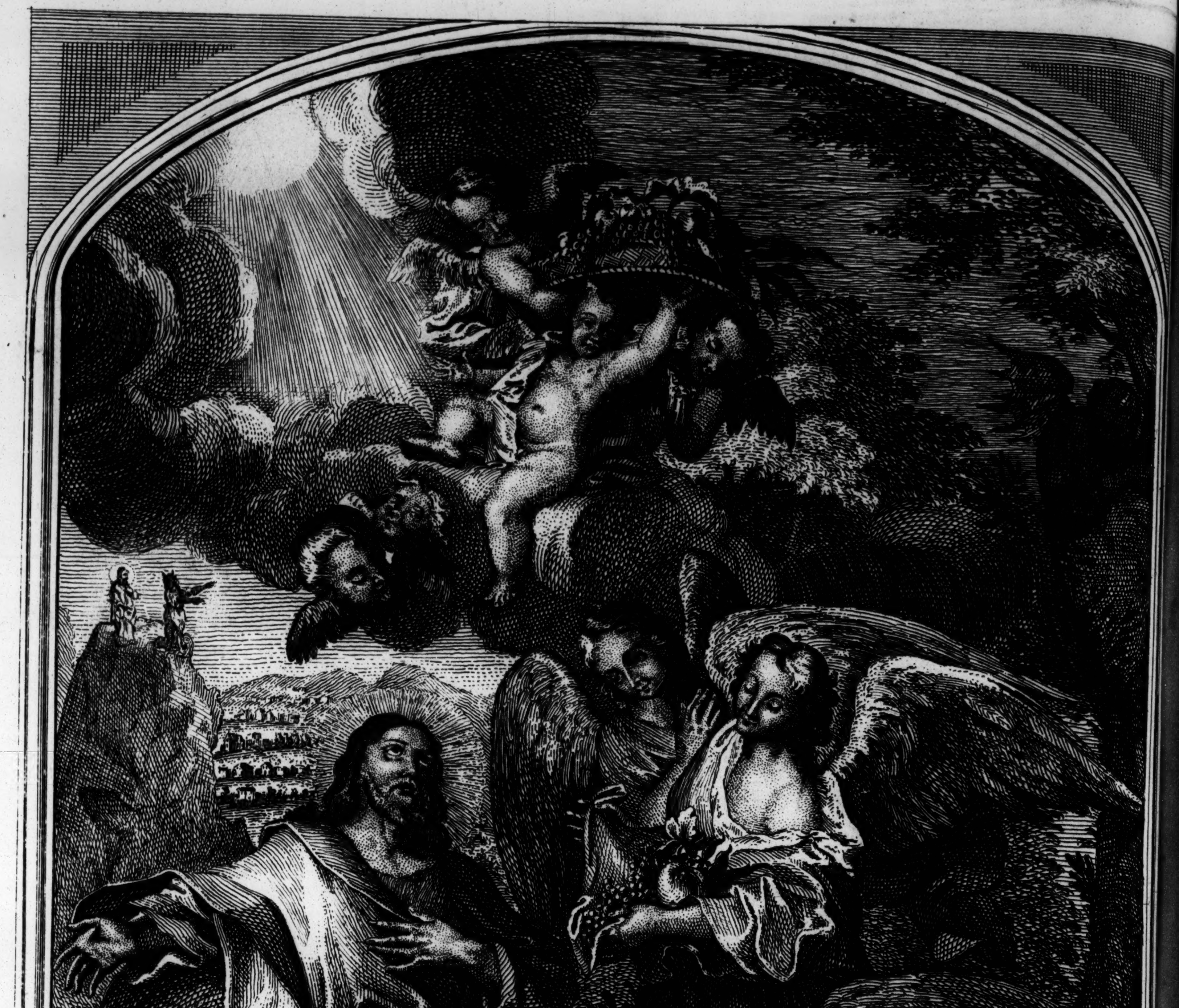

Our Saviour Fasting in the Wilderneſs forty Days, and Satan's Temptation

Luke IV. Ver. 3 to 13.

cenſor was ſent into Judea. For then the Sicarii conſpired againſt all that were willing to ſubmit to the Romans. They treated all ſuch as publick enemies. —— Affirming they were no better than ſtrangers, ſince they ſurrendered to the Romans thoſe privileges of their nation, which ought to be precious to all the Jews. —— But all this was mere pretence, and publiſhed with no other view, than to cover their cruelty and avarice. —— That was indeed a time fruitful of all ſorts of wickedneſs among the Jews; ſo that no evil whatever was left unpractiſed. It is impoſſible for man to contrive any new wickedneſs, which was not then committed. All were corrupt in their private and publick character. They ſtrove to exceed each other in impiety towards God, and in injuſtice toward their neighbour. The great men oppreſſed the people, and the people ſtrove to ruin them. The former were ambitious of dominion and power; the latter had an inſatiable thirſt after violence and plunder; ſee Joſephus's book of wars, l. 7. c. 8 compared with his Antiq. l. 20. c. vii. and his wars, lib. v. c. 13. So I ſhall conclude with the following ſhort paſſage of the ſame author, "It is impoſſible to reckon up all their villanies; but in a word, never did any city ſuffer ſo great calamities; nor was there ever from the beginning of the world a time more fruitful of wickedneſs than that was." Therefore, when the Baptiſt uſed this expreſſion, *O generation of vipers*; and our Saviour confirmed it, when he ſaid, *It is written, my houſe ſhall be called the houſe of prayer, but ye have made it a den of thieves*; it can't in any wiſe be thought an aggravation of their guilt.

Ver. 9. — *Every tree*, &c.] See Matt. vii. 19.

Ver. 11. — *He that hath two coats, let him*, &c.] Compared with James ii. 15, 16. 1 John iii. 17 and iv. 20.

Ver. 19. — *Herod the tetrarch*, &c.] See Matt. xiv. 3. Mark vi. 17.

Ver. 21. — *Jeſus alſo being baptized*, &c.] See Matt. iii. 13. John i. 32.

Ver. 23. — *Jeſus himſelf began to be about thirty three years of age*, &c.] See Numbers iv. 3, 35, 39, 43, 47.

—— *The ſon of Joſeph.*] See Matt. xiii. 55. John vi. 42; ſee alſo the Diſſertation upon the genealogy of our Saviour, at the end of Luke.

CHAP. IV.

1 *The temptation and faſting of Chriſt:* 13 *He overcometh the Devil:* 14 *Beginneth to preach:* 16 *The people of Nazareth admireth his gracious words:* 33 *He cureth one poſſeſſed of a Devil,* 38 *Peter's mother-in-law,* 40 *and divers other ſick perſons.* 41 *The Devils acknowledge Chriſt, and are reproved for it:* 43 *He preacheth through the cities.*

AND Jeſus being full of the holy Ghoſt returned from Jordan, and was led by the ſpirit into the wilderneſs,

2 Being forty days tempted of the devil; and in thoſe days he did eat nothing: and when they were ended, he afterward hungred.

3 And the devil ſaid unto him, If thou be the Son of God, command this ſtone that it be made bread.

4 And Jeſus anſwered him, ſaying, It is written, that man ſhall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain, ſhewed unto him all the kingdoms of the world in a moment of time.

6 And the devil ſaid unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomſoever I will, I give it.

7 If thou therefore wilt worſhip me, all ſhall be thine.

8 And Jeſus anſwered and ſaid unto him, Get thee behind me, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

9 And he brought him to Jeruſalem, and ſet him on a pinnacle of the temple, and ſaid unto him, If thou be the Son of God, caſt thy ſelf down from hence.

10 For it is written, He ſhall give his angels charge over thee, to keep thee.

11 And in *their* hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

12 And Jeſus anſwering, ſaid unto him, It is ſaid, Thou ſhalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a ſeaſon.

14 ¶ And Jeſus returned in the power of the ſpirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their ſynagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up for to read.

17 And there was delivered unto him the book of the prophet Eſaias; and when he had opened the book, he found the place where it was written,

18 The ſpirit of the Lord *is* upon me, becauſe he hath anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed,

19 To preach the acceptable year of the Lord.

20 And he cloſed the book, and he gave *it* again to the miniſter, and ſat down: and the eyes of all them that were in the ſynagogue were faſtned on him.

21 And he began to ſay unto them, This day is this ſcripture fulfilled in your ears.

22 And all bare him witneſs, and wondred at the gracious words which proceeded

out of his mouth. And they ſaid, Is not this Joſephs ſon?

23 And he ſaid unto them, Ye will ſurely ſay unto me this proverb, Phyſician, heal thy ſelf: whatſoever we have heard done in Capernaum, do alſo here in thy country.

24 And he ſaid, Verily I ſay unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Iſrael in the days of Elias, when the heaven was ſhut up three years and ſix months, when great famine was throughout all the land:

26 But unto none of them was Elias ſent, ſave unto Sarepta, *a city* of Sidon, unto a woman that was a widow.

27 And many lepers were in Iſrael in the time of Eliſeus the prophet: and none of them was cleanſed, ſaving Naaman the Syrian.

28 And all they in the ſynagogue, when they heard theſe things, were filled with wrath,

29 And roſe up, and thruſt him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might caſt him down headlong.

30 But he paſſing through the mids of them went his way:

31 And came down to Capernaum, a city of Galilee, and taught them on the ſabbath-days.

32 And they were aſtoniſhed at his doctrine: for his word was with power.

33 ¶ And in the ſynagogue there was a man which had a ſpirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art; the holy One of God.

35 And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the devil had thrown him in the mids, he came out of him, and hurt him not.

36 And they were all amazed, and ſpake among themſelves, ſaying, What a word *is* this? for with authority and power he commandeth the unclean ſpirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he aroſe out of the ſynagogue, and entred into Simons houſe: and Simons wifes mother was taken with a great fever; and they beſought him for her.

39 And he ſtood over her, and rebuked the fever, and it left her. And immediately ſhe aroſe and miniſtred unto them.

40 ¶ Now when the ſun was ſetting, all they that had any ſick with divers diſeaſes, brought them unto him: and he laid his hands on every one of them, and healed them.

41 And devils alſo came out of many, crying out, and ſaying, Thou art Chriſt the Son of God. And he rebuking them, ſuffered them not to ſpeak: for they knew that he was Chriſt.

42 And when it was day, he departed and went into a deſert place: and the people ſought him, and came unto him, and ſtayed him, that he ſhould not depart from them.

43 And he ſaid unto them, I muſt preach the kingdom of God to other cities alſo: for therefore am I ſent.

44 And he preached in the ſynagogues of Galilee.

Ver. 1. *And Jeſus being full of the Holy Ghoſt returned from Jordan*, &c.] See Matt. iv. 1. Mark i. 12.

—— *And was led by the ſpirit into the wilderneſs*, Ver. 2. *Being forty days tempted of the devil*, &c.] Here let us obſerve, 1ſt, Why our Saviour, whom the Scripture elſewhere declares to have been *tempted in all points like as we are*, only *without ſin*, is yet by the Evangeliſts recorded, as having been tempted only at this particnlar time, aſſoon as he had been baptized, Mark i. 11, 12. The reaſon is, becauſe he *then* began to enter upon his office of preaching the Goſpel of ſalvation; that doctrine by which the works and kingdom of the Devil, the power and dominion of ſin over mankind, was to be deſtroyed. *Before* this, we do not read of his having been tempted; becauſe his life being private like that of other men, his temptations were ſo likewiſe, ſin only always excepted. Neither *after* this, is there any mention of his being tempted any *more*; becauſe the tempter being at this time thoroughly vanquiſhed, did not hereafter hope to prevail ſo much by *tempting*, as by *oppoſing* and *perſecuting* him. The proper time of trial was juſt after his baptiſm, at the very entrance into his office. And as the tempter might reaſonably think *this* the likelieſt ſeaſon to aſſault him with ſucceſs; ſo the wiſdom of God knew on the contrary, that it was the fitteſt time for his repulſing and triumphing over the tempter. For which reaſon the text takes notice, that *Jeſus was led up of the ſpirit*, i. e. not by the evil ſpirit, but by the good ſpirit of God, as muſt be interpreted by the foregoing words, *Jeſus being full of the Holy Ghoſt*, under whoſe conduct Chriſt is repreſented through the whole Goſpel to act and ſpeak, *God having given unto him the ſpirit not by meaſure*, John iii. 34.

2. It may be enquired, why our Saviour continued ſo long as forty days in the ſolitary retirement of a *deſart place*, or *wilderneſs*; and why he *faſted* through all that time, for ſo we read in Matthew, and it is included in the next words, *and in thoſe days he did eat nothing*. —— As to his retirement in general, and his faſting or humiliation

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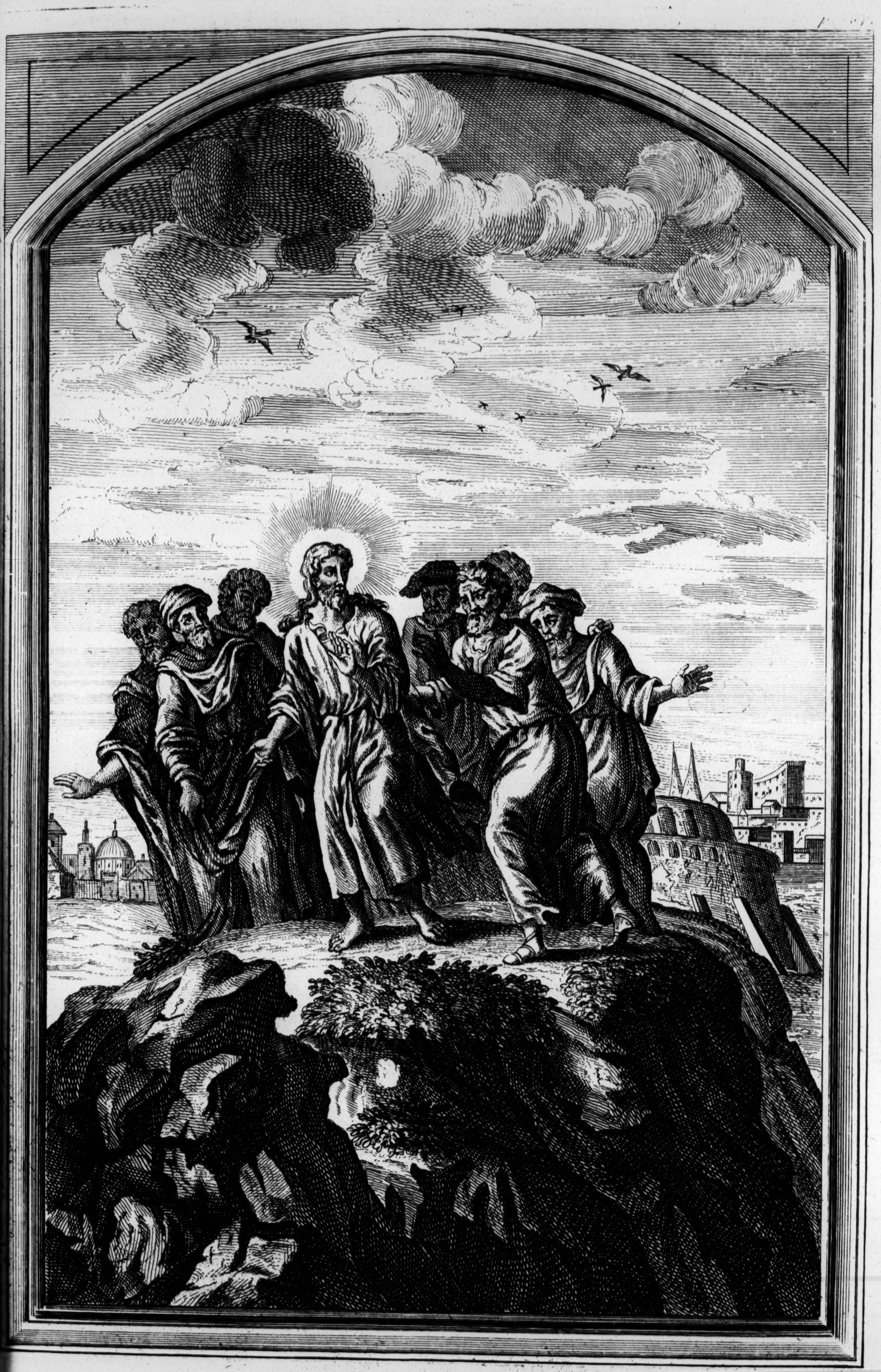

Jeſus Eſcapes from the Furious Nazarites.

Luke IV. 28. 30.

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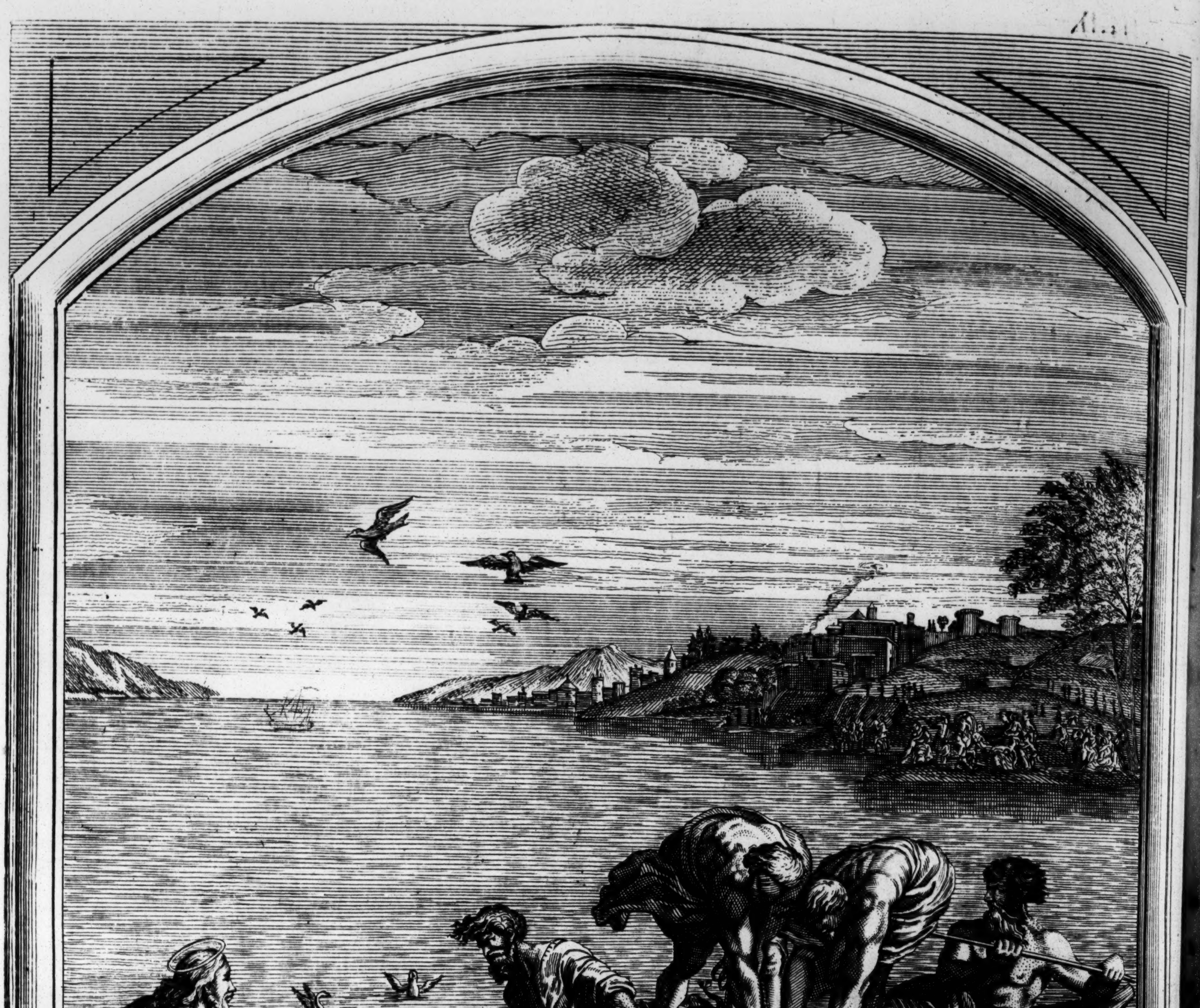


The Miraculous Draught of Fishes.

Luke V. 4.

during that retirement, the reaſon ſeems to have been, that he might prepare his earthly body by meditation and prayer, for the executing that great office, which he was about to undertake, even as Moſes, the giver of the law; and Elijah the head of the ancient Prophets; John Baptiſt the forerunner of our Lord, *before the day of his ſhewing unto Iſrael*, Luke i. 80. faſted and prayed, leaving us an example that we be not raſh and precipitate, careleſs and full of worldly thoughts and deſigns, but that, in our undertaking any *office*, particularly any Sacred Function, we ſhould withdraw our minds from worldly things, and attend ſeriouſly to the promoting of God's glory, or the intereſt of truth and virtue amongſt men, by praying the Divine Aſſiſtance to enable us.

As to the particular ſpace of time wherein our Saviour faſted, which was forty days, it was an accompliſhment of thoſe ancient types of Moſes's faſt; ſee Exod. xxxiv, 28. and Elijah's; ſee 1 Kings xix. 8. Whence note, that the faſt of Moſes was for the ſins of Iſrael in the wilderneſs, Deut. ix. 18. and Elijah's faſt was for the idolatry of Iſrael in the days of the kings: ſee 1 Kings xix. 13. Therefore our Saviour, who came to fulfil the law and the Prophets, to fulfil all *legal*, as well as *moral* righteouſneſs, and to be an expiation for the ſins of the whole world, thought fit to accompliſh theſe types of the Jewiſh law-giver, and of the chief of the Prophets, and poſſibly, if we conſider the viſion of Ezekiel, ch. iv. 6. the Prophecy of Jonah, *yet forty days and Nineveh ſhall be overthrown*; the forty years in which God ſuffered the manners of the Jews in the wilderneſs; and finally, the forty years allowed the impenitent Jewiſh nation from the time of our Saviour's death, to the final deſtruction of Jeruſalem, this faſt of Jeſus may be alſo eſteemed typical and Prophetical. But note, that the inſtitution of *Lent*, or an *abſtinence* for forty days is not of Chriſt nor his Apoſtles inſtitution, it is no more than of human authority, inſtituted long after the Apoſtles times, for ſome ſort of reſemblance or imitation of our Saviour's faſt.

3. It may be next enquired, why our Saviour, who had power over unclean ſpirits, and could caſt out Devils at his pleaſure; was yet pleaſed to ſubmit himſelf and condeſcend ſo far, as to be tempted at all by the *enemy?* The Apoſtle Paul gives this anſwer (Heb. ii. 14.) That our Lord being through death to deſtroy him that had the power of death, that is, the Devil; —took therefore upon him, not the nature of Angels, wherein he could not have died; but the nature of men. Wherefore, in all things it behoved him to be made like unto his brethren, — that he himſelf being tempted, he might be able to ſuccour them that are tempted; and in ver. 15. we have not an high prieſt which cannot be touched with the feeling of our infirmities; but one who was in all points tempted like as we are," not only by the great adverſary, but in all the difficulties of human life; for ſo he expreſſes himſelf to his diſciples, *ye are they which have continued with me in my temptations*, Luke xxii. 28.

4. But ſome may aſk, why the tempter would at all aſſault our Lord, or what advantage he could poſſibly hope to gain over him, was it poſſible that he could think to defeat the counſel of God, or diſappoint the deſign of his ſending the Meſſiah into the world? It is anſwered, 1ſt, That as wicked men are always upon ſome vain, unreaſonable and abſurd project; ſo wicked ſpirits, deſerted of God, are much of the ſame diſpoſition. It is too abſurd to imagine, that the Devil hoped to prevail againſt the Almighty by *power and force*; but they, as well as wicked men, conſtantly rebel againſt the *counſel* and *will* of God, and endeavour maliciouſly to overthrow *his kingdom of righteouſneſs* Yet 2dly, It may be preſumed that the tempter was not certain whether our Lord was the true Meſſiah, or no; as may be collected from that doubtful ſaying, *if thou be the Son of God.* Nor ſhould this be thought incredible, ſince it may be ſo well confirmed from 1 Peter i. 11. Eph. iii. 9. For, certainly if good Angels, and ancient Prophets were not capable of diſtinguiſhing ſuch a great myſtery, much leſs can we ſuppoſe *evil* ſpirits to be endued with ſo extenſive a capacity, to know *thoſe things which the Angels of God deſired to look into.*

Ver. 13. —— *He* [the Devil] *departed from him* [Jeſus] *for a ſeaſon.*] Theſe words ſeem to imply, as if after ſome interval *he returned to tempt him again*; but there is no account hereafter of any ſuch return; therefore the meaning of this text is plainly this. The tempter having failed of ſucceſs in his preſent method, departed from our Lord *for a time*, intending *hereafter* to aſſault him after *another* manner. He reſolves to lay aſide ſtratagem, and to withſtand his doctrine by *oppoſition* and *force*. Finding there was no way to aſſault Chriſt in perſon, he ſtirs up againſt him the hatred of prophane men, by which malicious inſtruments he hopes to put a ſtop to that doctrine, which he himſelf by his own temptations could not prevent from being preached. *After a ſeaſon*, therefore, according to Luke's intimation, he returned again, and prevailed with Judas to betray him, and with the Phariſees to perſecute him, and with Pilate to condemn and crucify him; ſee John xiii. 2. xiv. 30. Luke xxii. 53. and many other texts, which every where in the Goſpels preſents themſelves to the attentive reader.

Ver. 14. *And Jeſus returned in the power of the ſpirit.*] i. e. Of God; ſee Matt. iv. 12.

Ver. 16. *And he came to Nazareth*, &c.] See Matt. ii. 23. and xiii. 54.

Ver. 17. ——— *He found the place.*] Iſa. lxi. 1.

Ver. 22. *And all bare him witneſs*, &c.] See Matt. xiii. 54.

Ver. 23. ——— *Capernaum.*] See Matt. iv. 13.

—— *In thy country.*] See Matt. xiii. 54. Mark vi. 1.

Ver. 25. ——— *Many widows were in Iſrael*, &c.] See 1 Kings xv. 9.

Ver. 27. —— *Many lepers*, &c.] See 2 Kings v. 14.

Ver. 31. *And came down to Capernaum*, &c.] See Matt. iv. 13. Mark i. 21.

Ver. 33. *And in the ſynagogue there was a man which had a ſpirit of an unclean Devil*, &c.] See Mark i. 23.

Ver. 38 —— *And entered into Simon's houſe.*] See Matt. viii. 14. and Mark i. 29.

Ver. 40. —— *He laid his hands on every one of them, and healed them.*] See Matt. viii. 16. Mark i. 32, &c.

CHAP. V.

1 *Chriſt teacheth the people out of Peter's ſhip*; 4 *in a miraculous taking of fiſhes, ſheweth how he will make him and his partners fiſhers of men*; 12 *cleanſeth the leper*; 16 *prayeth in the wilderneſs*; 18 *healeth one ſick of the palſy*; 27 *calleth Matthew the publican*; 29 *eateth with ſinners, as being the phyſician of ſouls*; 34 *foretelleth the faſtings and afflictions of the Apoſtles after his aſcenſion*; 36 *and likeneth faint-hearted and weak diſciples to old bottles and worn garments.*

AND it came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Geneſareth,

2 And ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing *their* nets.

3 And he entred into one of the ſhips, which was Simons, and prayed him that he would thruſt out a little from the land: and he ſat down, and taught the people out of the ſhip.

4 Now when he had left ſpeaking, he ſaid unto Simon, Lanch out into the deep, and let down your nets for a draught.

5 And Simon anſwering ſaid unto him, Maſter, we have toiled all the night, and have taken nothing: nevertheleſs at thy word I will let down the net.

6 And when they had this done, they encloſed a great multitude of fiſhes; and their net brake.

7 And they beckned unto *their* partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink.

8 When Simon Peter ſaw *it*, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man, O Lord.

9 For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken:

10 And ſo *was* alſo James and John the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not; from henceforth thou ſhalt catch men.

11 And when they had brought their ſhips to land, they forſook all, and followed him.

12 ¶ And it came to paſs, when he was in a certain city, behold, a man full of leproſy: who ſeeing Jeſus, fell on *his* face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me clean.

13 And he put forth *his* hand, and touched him, ſaying, I will; be thou clean. And immediately the leproſy departed from him.

14 And he charged him to tell no man: but go and ſhew thy ſelf to the prieſt, and offer for thy cleanſing, according as Moſes commanded, for a teſtimony unto them.

15 But ſo much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himſelf into the wilderneſs, and prayed.

17 And it came to paſs on a certain day, as he was teaching, that there were Phariſees and doctors of the law ſitting by, which were come out of every town of Galilee, and Judea, and Jeruſalem: and the power of the Lord was *preſent* to heal them.

18 ¶ And behold, men brought in a bed a man which was taken with the palſy: and they ſought means to bring him in, and to lay *him* before him.

19 And when they could not find by what way they might bring him in, becauſe of the multitude, they went upon the houſe-top, and let him down through the tiling with *his* couch, into the midſt before Jeſus.

20 And when he ſaw their faith, he ſaid unto him, Man, thy ſins are forgiven thee.

21 And the ſcribes and the Phariſees began to reaſon, ſaying, Who is this which ſpeaketh blaſphemies? Who can forgive ſins, but God alone?

22 But when Jeſus perceived their thoughts, he anſwering ſaid unto them, What reaſon ye in your hearts?

23 Whether is eaſier to ſay, Thy ſins be forgiven thee, or to ſay, Riſe up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive ſins, (he ſaid unto the ſick of the palſy) I ſay unto thee, Ariſe, and take up thy couch, and go into thine houſe.

25 And immediately he roſe up before them, and took up that whereon he lay, and departed to his own houſe glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, ſaying, We have ſeen ſtrange things to day.

27 ¶ And after theſe things he went forth, and ſaw a publican named Levi, ſitting at the receit of cuſtom: and he ſaid unto him, Follow me.

28 And he left all, roſe up, and followed him.

29 And Levi made him a great feaſt in his own houſe: and there was a great company of publicans, and of others that ſat down with them.

30 But their ſcribes and Phariſees murmured againſt his diſciples, ſaying, Why do ye eat and drink with publicans and ſinners?

31 And Jeſus anſwering, ſaid unto them, They that are whole need not a phyſician: but they that are ſick.

32 I came not to call the righteous, but ſinners to repentance.

33 ¶ And they ſaid unto him, Why do the diſciples of John faſt often, and make prayers, and likewiſe *the diſciples* of the Phariſees; but thine eat and drink?

34 And he ſaid unto them, Can ye make the children of the bride-chamber faſt, while the bridegroom is with them?

35 But the days will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

36 ¶ And he ſpake alſo a parable unto them, No man putteth a piece of a new garment upon an old: if otherwiſe, then both the new maketh a rent, and the piece

that was *taken* out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; elſe the new wine will burſt the bottles, and be ſpilled, and the bottles ſhall periſh.

38 But new wine muſt be put into new bottles; and both are preſerved.

39 No man alſo having drunk old *wine*, ſtraightway deſireth new: for he ſaith, The old is better.

CHAP. V. See this whole chapter annotated in Matt. viii. and ix. and Mark i. and ii.

Ver. 37. —— *No man putteth new wine into old bottles; elſe the new wine will burſt the bottles*, &c.] To underſtand this parable, it will be neceſſary to inform you, what is here called a bottle literally; for it is not to be underſtood of a glaſs, or a ſtone bottle, in uſe amongſt us, but of ſuch bottles as were common in the country where this parable was ſpoken, which was made, (as they are at this day in Spain, &c.) of goat's-skin, with the hair on the inſide, well pitch'd and ſewed together; ſo that the mouth of the bottle is through one of the animals paws. This is the kind of bottles here alluded to, and of which there is mention made in the other parts of Scripture. For, when Abraham diſmiſſed Hagar, he provided her and her ſon with bread, and a bottle of water for their journey, Gen. xxi. 14, 15. — The Gibeonites deceived Joſhua and the elders of the people by ſhewing them old bottles, what they affirmed were new at the time they ſet out from their own country, Joſhua ix. 4, 13. with an expectation to perſuade them, that they were come from far. — Jael the wife of Heber the Kenite opened abottle full of milk, and offered Siſera ſome of it to drink, Judges iv. 19. —— The Pſalmiſt intending to magnify the power of God, repreſents him holding the waters of the ſea, ſhut up, as it were, in a bottle, Pſ. xxxii. 7. and in another place he compares himſelf to a bottle dried, blackened and ſhrivelled in the ſmoak, Pſ. cxix. 83. —— In the text before us, our Saviour compares his Apoſtles to *old bottles*, who being not yet renewed in ſpirit by the Holy Ghoſt, were no more capable of receiving and comprehending, or practiſing all the perfection which Jeſus Chriſt came to teach mankind, than old bottles made of goat-skins are capable, or fit to hold new wine; which ferments ſo ſtrongly, that it muſt needs burſt the leather, almoſt worn out before.

CHAP. VI.

1 Chriſt reproveth the Phariſees blindneſs about the obſervation of the ſabbath, by Scripture, reaſon, and miracle: 13 Chuſeth twelve Apoſtles: 17 Healeth the diſeaſed: 20 Preacheth to his diſciples before the people of bleſſings and curſings: 27 How we muſt love our enemies: 46 And join the obedience of good works to the hearing of the word: leſt in the evil day of temptation, we fall like an houſe built upon the face of the earth without any foundation.

AND it came to paſs on the ſecond ſabbath after the firſt, that he went through the corn-fields: and his diſciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Phariſees ſaid unto them, Why do ye that which is not lawful to do on the ſabbath-days?

3 And Jeſus anſwering them, ſaid, Have ye not read ſo much as this, what David did, when himſelf was an hungred, and they which were with him:

4 How he went into the houſe of God, and did take and eat the ſhew-bread, and gave alſo to them that were with him, which is not lawful to eat but for the prieſts alone?

5 And he ſaid unto them, That the Son of man is Lord alſo of the ſabbath.

6 And it came to paſs alſo on another ſabbath, that he entred into the ſynagogue and taught: and there was a man whoſe right hand was withered.

7 And the ſcribes and Phariſees watched him, whether he would heal on the ſabbath-day: that they might find an accuſation againſt him.

8 But he knew their thoughts, and ſaid to the man which had the withered hand, Riſe up, and ſtand forth in the mids. And he aroſe, and ſtood forth.

9 Then ſaid Jeſus unto them, I will ask you one thing, Is it lawful on the ſabbath-days to do good, or to do evil? to ſave life, or to deſtroy *it*?

10 And looking round about upon them all, he ſaid unto the man, Stretch forth thy hand. And he did ſo: and his hand was reſtored whole as the other.

11 And they were filled with madneſs; and communed one with another what they might do to Jeſus.

12 And it came to paſs in thoſe days, that he went into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called unto him his diſciples: and of them he choſe twelve, whom alſo he named Apoſtles:

14 Simon (whom he alſo named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James *the ſon* of Alpheus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iſcariot, which alſo was the traitor.

17 ¶ And he came down with them, and ſtood in the plain, and the company of his diſciples, and a great multitude of people out of all Judea, and Jeruſalem, and from the ſea-coaſt of Tyre and Sidon, which came to hear him, and to be healed of their diſeaſes;

18 And they that were vexed with unclean ſpirits: and they were healed.

19 And the whole multitude ſought to touch him: for there went virtue out of him, and healed them all.

20 ¶ And he lifted up his eyes on his diſciples, and ſaid, Bleſſed *be* ye poor: for yours is the kingdom of God.

21 Bleſſed *are* ye that hunger now: for ye ſhall be filled. Bleſſed *are* ye that weep now: for ye ſhall laugh.

22 Bleſſed are ye when men ſhall hate you, and when they ſhall ſeparate you *from their company*, and ſhall reproach *you*, and caſt out your name as evil, for the Son of mans ſake.

23 Rejoice ye in that day, and leap for joy: for behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But wo unto you that are rich: for ye have received your conſolation.

25 Wo unto you that are full: for ye ſhall hunger. Wo unto you that laugh now: for ye ſhall mourn and weep.

26 Wo unto you when all men ſhall ſpeak well of you: for ſo did their fathers to the falſe prophets.

27 ¶ But I ſay unto you which hear, Love your enemies, do good to them which hate you:

28 Bleſs them that curſe you, and pray for them which deſpitefully uſe you.

29 And unto him that ſmiteth thee on the *one* cheek, offer alſo the other: and him that taketh away thy cloke, forbid not *to take thy* coat alſo.

30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask *them* not again.

31 And as ye would that men ſhould do to you, do ye alſo to them likewiſe.

32 For if ye love them which love you, what thank have ye? for ſinners alſo love thoſe that love them.

33 And if ye do good to them which do good to you, what thank have ye? for ſinners alſo do even the ſame.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for ſinners alſo lend to ſinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward ſhall be great, and ye ſhall be the children of the Higheſt: for he is kind unto the unthankful, and *to* the evil.

36 Be ye therefore merciful, as your Father alſo is merciful.

37 Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven:

38 Give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye meet withal, it ſhall be meaſured to you again.

39 And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch?

40 The diſciple is not above his maſter: but every one that is perfect ſhall be as his maſter.

41 And why beholdeſt thou the mote that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye?

42 Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

43 For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-buſh gather they grapes.

45 A good man out of the good treaſure of his heart, bringeth forth that which is good: and an evil man out of the evil treaſure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth ſpeaketh.

46 ¶ And why call ye me Lord, Lord, and do not the things which I ſay?

47 Whoſoever cometh to me, and heareth my ſayings, and doth them, I will ſhew you to whom he is like.

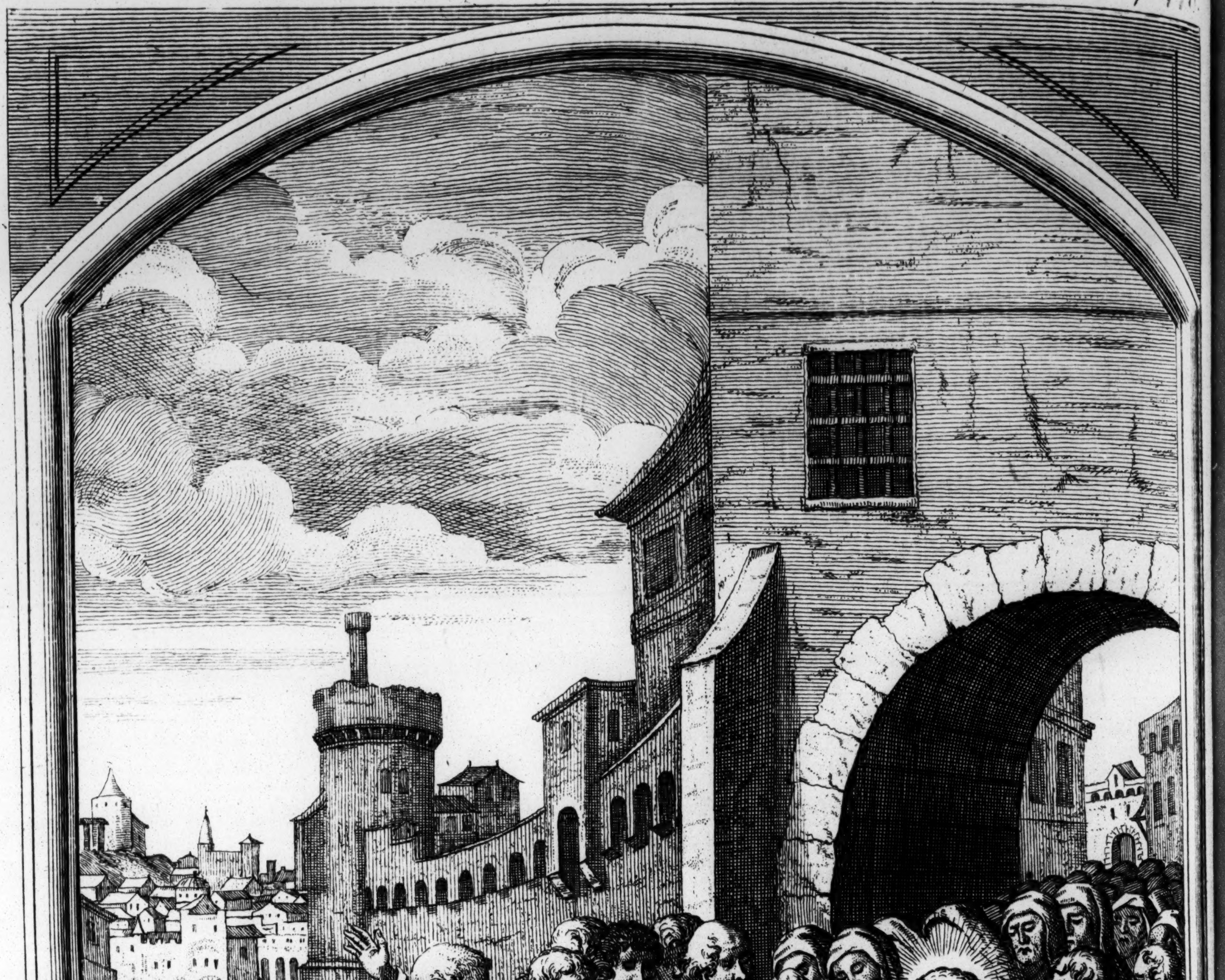
48 He is like a man which built an houſe, and digged deep, and laid the foundation on a rock: and when the flood aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it: for it was founded upon a rock.

49 But he that heareth, and doth not, is like a man that without a foundation built an houſe upon the earth, againſt which the ſtream did beat vehemently, and immediately it fell, and the ruin of that houſe was great.

Ver. 1. *And it came to paſs on the ſecond ſabbath after the firſt, that*, &c.] See Matt. xii. 1, *&c.* where the twelve firſt verſes are annotated upon.

Ver.

BRITISH MUSEUM



The Widow of Naim's son rais'd from y^{e} dead.

Luke VII.

Ver. 13. ——— *And of them he choſe twelve,* &c.] See Matt. x. 1.

Ver. 20. — *Bleſſed be ye poor,* &c.] See Matt. v, vi, vii. of which the following part of this chapter is the ſum, as you will find it there explained.

Ver. 44. — *Every tree is known by his own fruit; for,* &c.] See Matt. xii. 35.

Ver. 46. — *Why call ye me Lord, Lord, and do not the things which I ſay?*] From Mal. i. 6.

CHAP. VII.

1 *Chriſt findeth a greater faith in the centurion a Gentile, than in any of the Jews;* 10 *healeth his ſervant being abſent;* 11 *raiſeth from death the widow's ſon at Nain;* 19 *anſwereth John's meſſengers with the declaration of his miracles;* 24 *teſtifieth to the people what opinion he held of John;* 30 *inveigheth againſt the Jews, who with neither the manners of John nor of Jeſus could be won;* 36 *and ſheweth by occaſion of Mary Magdalene, how he is a friend to ſinners, not to maintain them in ſins, but to forgive them their ſins, upon their faith and repentance.*

NOW when he had ended all his ſayings in the audience of the people, he entred into Capernaum.

2 And a certain centurions ſervant, who was dear unto him, was ſick, and ready to die.

3 And when he had heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him that he would come and heal his ſervant.

4 And when they came to Jeſus, they beſought him inſtantly, ſaying, That he was worthy for whom he ſhould do this.

5 For he loveth our nation, and he hath built us a ſynagogue.

6 Then Jeſus went with them. And when he was now not far from the houſe, the centurion ſent friends to him, ſaying unto him, Lord, trouble not thy ſelf, for I am not worthy that thou ſhouldſt enter under my roof.

7 Wherefore neither thought I my ſelf worthy to come unto thee: but ſay in a word, and my ſervant ſhall be healed.

8 For I alſo am a man ſet under authority, having under me ſoldiers, and I ſay unto one, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doth it.

9 When Jeſus heard theſe things, he marvelled at him, and turned him about and ſaid unto the people that followed him, I ſay unto you, I have not found ſo great faith, no, not in Iſrael.

10 And they that were ſent, returning to the houſe, found the ſervant whole that had been ſick.

11 ¶ And it came to paſs the day after, that he went into a city called Nain; and many of his diſciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow: and much people of the city was with her.

13 And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not.

14 And he came and touched the bier, (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe.

15 And he that was dead ſat up, and began to ſpeak: and he delivered him to his mother.

16 And there came a fear on all: and they glorified God, ſaying, That a great prophet is riſen up among us; and, That God hath viſited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the diſciples of John ſhewed him of all theſe things.

19 ¶ And John calling unto him two of his diſciples, ſent *them* unto Jeſus, ſaying, Art thou he that ſhould come, or look we for another?

20 When the men were come unto him, they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come, or look we for another?

21 And in that ſame hour he cured many of *their* infirmities, and plagues, and of evil ſpirits, and unto many that were blind he gave ſight.

22 Then Jeſus anſwering, ſaid unto them, Go your way, and tell John what things ye have ſeen and heard, how that the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the goſpel is preached.

23 And bleſſed is he whoſoever ſhall not be offended in me.

24 ¶ And when the meſſengers of John were departed, he began to ſpeak unto the people concerning John, What went ye out into the wilderneſs for to ſee? A reed ſhaken with the wind?

25 But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they which are gorgeouſly apparelled, and live delicately, are in kings courts.

26 But what went ye out for to ſee? A prophet? Yea, I ſay unto you, and much more than a prophet.

27 This is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

28 For I ſay unto you, Among thoſe that are born of women, there is not a greater prophet than John the Baptiſt: but he that is leaſt in the kingdom of God, is greater than he.

29 And all the people that heard *him*, and the publicans juſtified God, being baptized with the baptiſm of John.

30 But the Phariſees and lawyers rejected the counſel of God againſt themſelves, being not baptized of him.

31 ¶ And the Lord ſaid, Whereunto then ſhall I liken the men of this generation? and to what are they like?

32 They are like unto children ſitting in the market-place, and calling out one to another, and ſaying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For John the Baptiſt came neither eating bread, nor drinking wine; and ye ſay, He hath a devil.

34 The Son of man is come eating and drinking; and ye ſay, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and ſinners.

35 But wiſdom is juſtified of all her children.

36 ¶ And one of the Phariſees deſired him that he would eat with him. And he went into the Phariſee's houſe, and ſat down to meat.

37 And behold, a woman in the city, which was a ſinner, when ſhe knew that Jeſus ſat at meat in the Phariſee's houſe, brought an alabaſter-box of ointment.

38 And ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe *them* with the hairs of her head, and kiſſed his feet, and anointed *them* with the ointment.

39 Now when the Phariſee which had bidden him, ſaw *it*, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him: for ſhe is a ſinner.

40 And Jeſus anſwering, ſaid unto him, Simon, I have ſomewhat to ſay unto thee. And he ſaith, Maſter, ſay on.

41 There was a certain creditor which had two debters: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him moſt?

43 Simon anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged.

44 And he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entred into thine houſe, thou gaveſt me no water for my feet: but ſhe hath waſhed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gaveſt me no kiſs: but this woman, ſince the time I came in, hath not ceaſed to kiſs my feet.

46 Mine head with oil thou didſt not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I ſay unto thee, Her ſins, which are many, are forgiven; for ſhe loved much: but to whom little is forgiven, the ſame loveth little.

48 And he ſaid unto her, Thy ſins are forgiven.

49 And they that ſat at meat with him, began to ſay within themſelves, Who is this that forgiveth ſins alſo?

50 And he ſaid to the woman, Thy faith hath ſaved thee; go in peace.

Ver. 2. ——— *A centurion's ſervant, who was dear unto him, was ſick and ready to die.*] A centurion was a Roman military officer that had the command of an hundred men, derived from the Latin word *centum*, i. e. an hundred. As for the miracle wrought by Jeſus upon his ſervant, it being of the ſame kind with that mentioned in Mark v. 22, &c. I ſhall refer you to the proof as there annotated; ſee alſo Matt. viii. 5, &c.

Ver. 19. ——— *Sent them unto Jeſus*, &c.] See Matt. xi. 2, &c.

Ver. 22. ——— *And tell John what things ye have ſeen.*] For he will then know that I am the Lord's Chriſt, becauſe my works are the accompliſhment of Iſaiah xxxv. 5.

Ver. 27. —— *This* [John] *is he of whom it is written, Behold*, &c.] In Mal. iii. 1.

Ver. 28. — *Is greater than he.*] Becauſe he was not yet made perfect in the kingdom of God.

Ver. 29. ——— *With the baptiſm of John.*] See Matt. iii. 5.

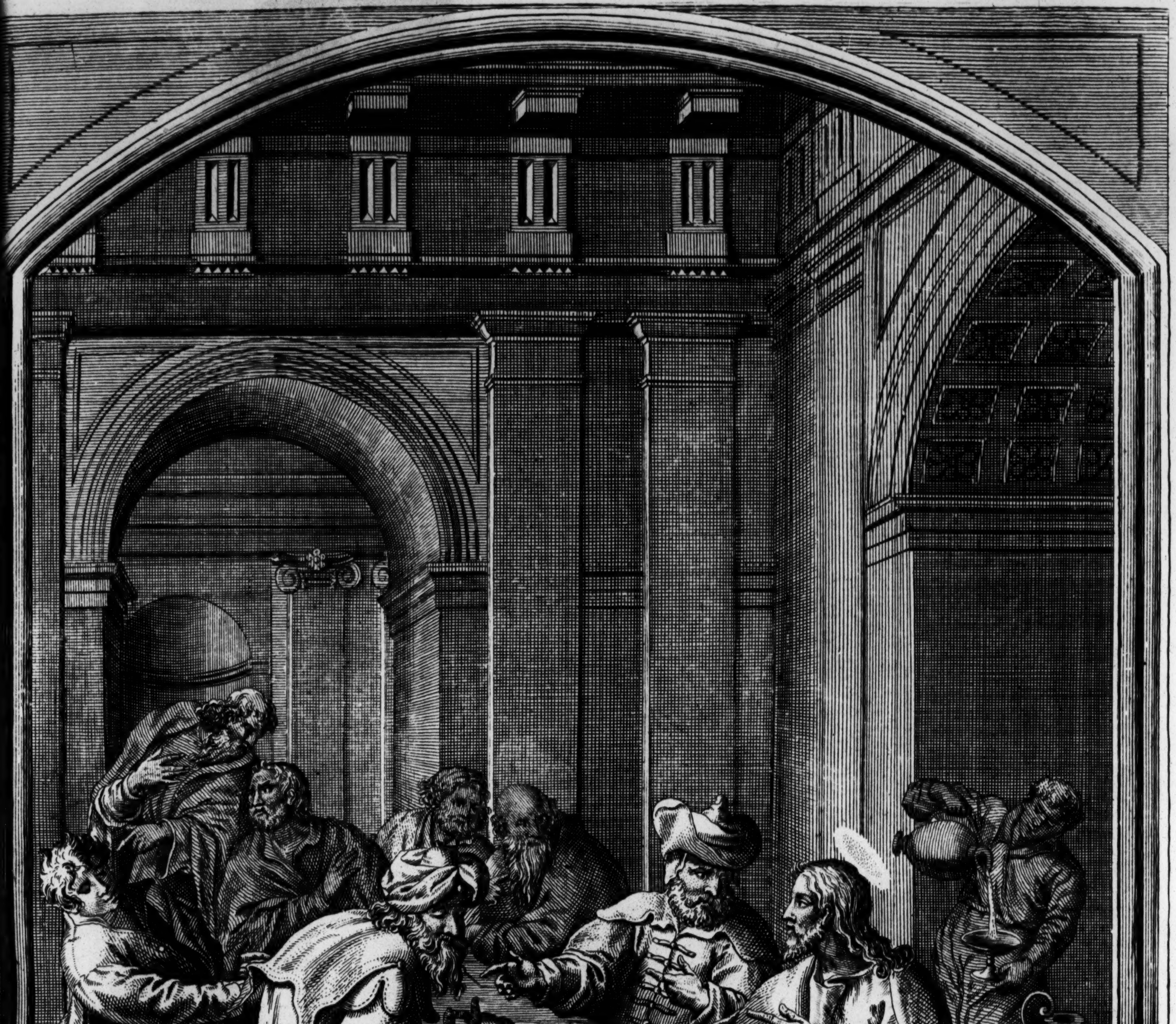
Ver. 31. ——— *And the Lord ſaid*, &c.] See Matt. xi. 16.

Ver. 36. ——— *And he went into one of the Phariſee's houſe*, &c.] See the whole account in the notes on Mark xiv. 3. and in Matt. xxvi. 6. John xi. 2.

Ver. 41. *There was a certain creditor which had two debters*, &c.] See Matt. xviii. 28.

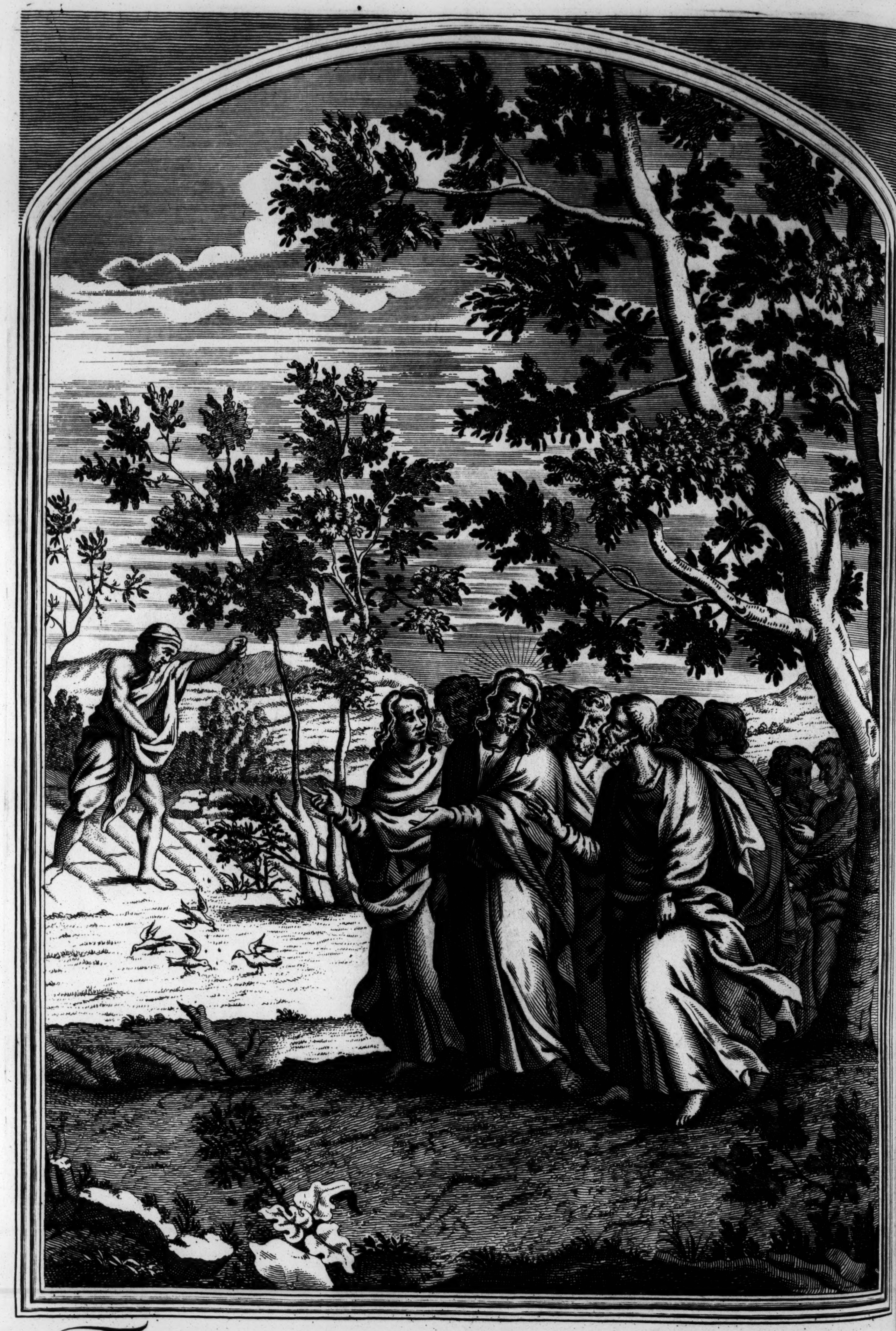
Ver. 46. *Mine head with oil thou didſt not anoint*, &c.] This is an alluſion to Pſ. xxiii. 5.

Ver. 50. ——— *Thy faith hath ſaved thee.*] See this explained in the notes on the 5th chapter of Mark, in the account of the cure of the woman with an iſſue of blood.



Christ's Feet anointed by a repentant Woman.

Luke VII.



The Parable of the Sower and Seed.

Luke VIII. v 5.

CHAP. VIII.

1 *Women miniſter unto Chriſt of their ſubſtance.* 4 *Chriſt after he had preached from place to place, attended with his Apoſtles, propoundeth the parable of the ſower,* 16 *and of the candle;* 21 *declareth who are his mother, and brethren;* 22 *rebuketh the winds;* 26 *caſteth the legion of devils out of the man, into the herd of ſwine;* 37 *is rejected of the Gadarenes;* 43 *healeth the woman of her bloody iſſue;* 49 *and raiſeth from death Jairus daughter.*

AND it came to paſs afterward, that he went throughout every city and village preaching and ſhewing the glad tidings of the kingdom of God: and the twelve *were* with him;

2 And certain women which had been healed of evil ſpirits and infirmities, Mary called Magdalene, out of whom went ſeven devils,

3 And Joanna the wife of Chuza, Herods ſteward, and Suſanna, and many others, which miniſtred unto him of their ſubſtance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he ſpake by a parable:

5 A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the way-ſide, and it was troden down, and the fowls of the air devoured it.

6 And ſome fell upon a rock, and aſſoon as it was ſprung up, it withered away, becauſe it lacked moiſture.

7 And ſome fell among thorns, and the thorns ſprang up with it, and choked it.

8 And other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear.

9 And his diſciples asked him, ſaying, What might this parable be?

10 And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand.

11 Now the parable is this: The ſeed is the word of God.

12 Thoſe by the way-ſide, are they that hear: then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved.

13 They on the rock, *are they*, which when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleaſures of *this* life, and bring no fruit to perfection.

15 But that on the good ground, are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle, covereth it with a veſſel, or putteth *it* under a bed: but ſetteth it on a candleſtick, that they which enter in may ſee the light.

17 For nothing is ſecret, that ſhall not be made manifeſt: neither any thing hid, that ſhall not be known, and come abroad.

18 Take heed therefore how ye hear: for whoſoever hath, to him ſhall be given; and whoſoever hath not, from him ſhall be taken even that which he ſeemeth to have.

19 ¶ Then came to him his mother and his brethren, and could not come at him for the preſs.

20 And it was told him *by certain*, which ſaid, Thy mother and thy brethren ſtand without, deſiring to ſee thee.

21 And he anſwered and ſaid unto them, My mother and my brethren are theſe which hear the word of God, and do it.

22 ¶ Now it came to paſs on a certain day, that he went into a ſhip with his diſciples: and he ſaid unto them, Let us go over unto the other ſide of the lake. And they lanched forth.

23 But as they ſailed, he fell aſleep: and there came down a ſtorm of wind on the lake, and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, ſaying, Maſter, maſter, we periſh. Then he aroſe and rebuked the wind, and the raging of the water: and they ceaſed, and there was a calm.

25 And he ſaid unto them, Where is your faith? And they being afraid, wondred, ſaying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over-againſt Galilee.

27 And when he went forth to land, there met him out of the city, a certain man

man which had devils long time, and ware no clothes, neither abode in *any* houſe, but in the tombs.

28 When he ſaw Jeſus, he cried out, and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus, thou Son of God moſt high? I beſeech thee torment me not.

29 (For he had commanded the unclean ſpirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and with fetters; and he brake the bands, and was driven of the devil into the wilderneſs)

30 And Jeſus asked him, ſaying, What is thy name? And he ſaid, Legion: becauſe many devils were entred into him.

31 And they beſought him, that he would not command them to go out into the deep.

32 And there was there an herd of many ſwine feeding on the mountain: and they beſought him that he would ſuffer them to enter into them. And he ſuffered them.

33 Then went the devils out of the man, and entred into the ſwine: and the herd ran violently down a ſteep place into the lake, and were choked.

34 When they that fed them ſaw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to ſee what was done; and came to Jeſus, and found the man out of whom the devils were departed, ſitting at the feet of Jeſus, clothed, and in his right mind: and they were afraid.

36 They alſo which ſaw *it*, told them by what means he that was poſſeſſed of the devils, was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about beſought him to depart from them; for they were taken with great fear: and he went up into the ſhip, and returned back again.

38 Now the man out of whom the devils were departed, beſought him that he might be with him: but Jeſus ſent him away, ſaying,

39 Return to thine own houſe, and ſhew how great things God hath done unto thee. And he went his way, and publiſhed throughout the whole city, how great things Jeſus had done unto him.

40 And it came to paſs, that when Jeſus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ And behold, there came a man named Jairus, and he was a ruler of the ſynagogue: and he fell down at Jeſus feet, and beſought him that he would come into his houſe:

42 For he had one only daughter, about twelve years of age, and ſhe lay a dying. (But as he went, the people thronged him.

43 ¶ And a woman having an iſſue of blood twelve years, which had ſpent all her living upon phyſicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her iſſue of blood ſtanched.

45 And Jeſus ſaid, Who touched me? When all denied, Peter, and they that were with him, ſaid, Maſter, the multitude throng thee, and preſs *thee*, and ſayſt thou, Who touched me?

46 And Jeſus ſaid, Some body hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediately.

48 And he ſaid unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace)

49 ¶ While he yet ſpake, there cometh one from the rulers of the ſynagogues *houſe*, ſaying to him, Thy daughter is dead; trouble not the Maſter.

50 But when Jeſus heard *it*, he anſwered him, ſaying, Fear not: believe only, and ſhe ſhall be made whole.

51 And when he came into the houſe, he ſuffered no man to go in, ſave Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he ſaid, Weep not; ſhe is not dead, but ſleepeth.

53 And they laughed him to ſcorn, knowing that ſhe was dead.

54 And he put them all out, and took her by the hand, and called, ſaying, Maid, ariſe.

55 And her ſpirit came again, and ſhe aroſe ſtraightway: and he commanded to give her meat.

56 And her parents were aſtoniſhed : but he charged them that they ſhould tell no man what was done.

Ver. 5. *A ſower went out to ſow his ſeed*, &c.] See this whole parable in the notes on Matthew xiii. 2, *&c.* and in Mark iv. 1, *&c.*

Ver. 10. —*That ſeeing they might not ſee, and hearing they might not underſtand.*] According to the Prophecy of Iſaiah vi. 9.

Ver. 16. *No man when he hath lighted a candle*, &c.] See Matt. v. 15.

Ver. 18. —*Whoſoever hath, to him ſhall be given*, &c.] See Matt. xiii. 12. and xxv. 29.

Ver. 19. *Then came to him his mother*, &c.] See Matt. xii. 46.

Ver. 22. —*He went into a ſhip with his diſciples*, &c.] See Matt. viii. 23. Mark iv. 35.

Ver. 26.—*The country of the Gadarenes*, &c.] See the notes on Matt. viii. 28, *&c.* and Mark v. 1, *&c.* and Matt. ix. Where you will find all the remaining part of this chapter explained at large.

CHAP. IX.

1 *Chriſt ſendeth his Apoſtles to work miracles, and to preach.* 7 *Herod deſireth to ſee Chriſt.* 17 *Chriſt feedeth five thouſand :* 18 *enquireth what opinion the world had of him :* 22 *foretelleth his paſſion :* 23 *propoſeth to all the pattern of his patience.* 28 *The transfiguration.* 37 *He healeth the lunatick :* 43 *again forewarneth his diſciples of his paſſion :* 46 *commendeth humility :* 51 *biddeth them to ſhew mildneſs towards all, without deſire of revenge.* 57 *Divers would follow him, but upon conditions.*

THEN he called his twelve diſciples together, and gave them power and authority over all devils, and to cure diſeaſes.

2 And he ſent them to preach the kingdom of God, and to heal the ſick.

3 And he ſaid unto them, Take nothing for your journey, neither ſtaves, nor ſcrip, neither bread, neither money ; neither have two coats apiece.

4 And whatſoever houſe ye enter into, there abide, and thence depart.

5 And whoſoever will not receive you, when ye go out of that city, ſhake off the very duſt from your feet for a teſtimony againſt them.

6 And they departed and went through the towns, preaching the goſpel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him : and he was perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead :

8 And of ſome, that Elias had appeared : and of others, that one of the old prophets was riſen again.

9 And Herod ſaid, John have I beheaded : but who is this of whom I hear ſuch things ? And he deſired to ſee him.

10 ¶ And the apoſtles when they were returned, told him all that they had done. And he took them, and went aſide privately into a deſert place, belonging to the city called Bethſaida.

11 And the people when they knew *it*, followed him : and he received them, and ſpake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve and ſaid unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals : for we are here in a deſert place.

13 But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more but five loaves and two fiſhes ; except we ſhould go and buy meat for all this people.

14 For they were about five thouſand men. And he ſaid to his diſciples, Make them ſit down by fifties in a company.

15 And they did ſo, and made them all ſit down.

16 Then he took the five loaves, and the two fiſhes, and looking up to heaven, he bleſſed them, and brake, and gave to the diſciples to ſet before the multitude.

17 And they did eat, and were all filled : and there was taken up of fragments that remained to them, twelve baskets.

18 ¶ And it came to paſs as he was alone praying, his diſciples were with him : and he asked them, ſaying, Whom ſay the people that I am ?

19 They anſwering, ſaid, John the Baptiſt : but ſome *ſay*, Elias : and others *ſay*, that one of the old prophets is riſen again.

20 He ſaid unto them, But whom ſay ye that I am ? Peter anſwering, ſaid, The Chriſt of God.

21 And he ſtraitly charged them, and commanded *them* to tell no man that thing,

22 Saying, The Son of man muſt ſuffer many things, and be rejected of the elders, and chief prieſts, and ſcribes, and be ſlain, and be raiſed the third day.

23 ¶ And he ſaid to them all, If any man will come after me, let him deny himſelf, and take up his croſs daily, and follow me.

24 For whoſoever will ſave his life, ſhall loſe it : but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it.

25 For what is a man advantaged, if he gain the whole world, and loſe himſelf, or be caſt away?

26 For whoſoever ſhall be aſhamed of me and of my words, of him ſhall the Son of man be aſhamed, when he ſhall come in his own glory and *in his* Fathers, and of the holy angels.

27 But I tell you of a truth, there be ſome ſtanding here which ſhall not taſte of death, till they ſee the kingdom of God.

28 ¶ And it came to paſs about an eight days after theſe ſayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the faſhion of his countenance was altered, and his raiment *was* white and gliſtering.

30 And behold, there talked with him two men, which were Moſes and Elias.

31 Who appeared in glory, and ſpake of his deceaſe which he ſhould accompliſh at Jeruſalem.

32 But Peter, and they that were with him, were heavy with ſleep: and when they were awake, they ſaw his glory, and the two men that ſtood with him.

33 And it came to paſs, as they departed from him, Peter ſaid unto Jeſus, Maſter, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moſes, and one for Elias: not knowing what he ſaid.

34 While he thus ſpake, there came a cloud and overſhadowed them: and they feared as they entred into the cloud.

35 And there came a voice out of the cloud, ſaying, This is my beloved Son, hear him.

36 And when the voice was paſt, Jeſus was found alone: and they kept *it* cloſe, and told no man in thoſe days any of thoſe things which they had ſeen.

37 ¶ And it came to paſs, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, ſaying, Maſter, I beſeech thee, look upon my ſon, for he is mine only child.

39 And lo, a ſpirit taketh him, and he ſuddenly crieth out, and it teareth him that he fometh again, and bruiſing him, hardly departeth from him.

40 And I beſought thy diſciples to caſt him out, and they could not.

41 And Jeſus anſwering, ſaid, O faithleſs and perverſe generation, how long ſhall I be with you, and ſuffer you? Bring thy ſon hither.

42 And as he was yet a coming, the devil threw him down, and tare *him:* and Jeſus rebuked the unclean ſpirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God: But while they wondred every one at all things which Jeſus did, he ſaid unto his diſciples,

44 Let theſe ſayings ſink down into your ears: for the Son of man ſhall be delivered into the hands of men.

45 But they underſtood not this ſaying, and it was hid from them, that they perceived it not: and they feared to ask him of that ſaying.

46 ¶ Then there aroſe a reaſoning among them, which of them ſhould be greateſt.

47 And Jeſus perceiving the thought of their heart, took a child, and ſet him by him.

48 And ſaid unto them, Whoſoever ſhall receive this child in my name, receiveth me: and whoſoever ſhall receive me, receiveth him that ſent me: for he that is leaſt among you all, the ſame ſhall be great.

49 ¶ And John anſwered and ſaid, Maſter, we ſaw one caſting out devils in thy name; and we forbad him, becauſe he followeth not with us.

50 And Jeſus ſaid unto him, Forbid *him* not: for he that is not againſt us, is for us.

51 ¶ And it came to paſs, when the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to go to Jeruſalem,

52 And ſent meſſengers before his face: and they went, and entred into a village of the Samaritans to make ready for him.

53 And they did not receive him, becauſe his face was as though he would go to Jeruſalem.

54 And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven and conſume them, even as Elias did?

55 But he turned, and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of.

56 For the Son of man is not come to deſtroy mens lives, but to ſave *them.* And they went to another village.

57 ¶ And it came to paſs, that as they went in the way, a certain man ſaid unto him, Lord, I will follow thee whitherſoever thou goeſt.

58 And Jeſus ſaid unto him, Foxes have holes, and birds of the air *have* neſts, but the Son of man hath not where to lay *his* head.

59 And he ſaid unto another, Follow me: But he ſaid, Lord, ſuffer me firſt to go and bury my father.

60 Jeſus ſaid unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another alſo ſaid, Lord, I will follow thee: but let me firſt go bid them farewel which are at home at my houſe.

62 And Jeſus ſaid unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

Ver. 1. *He called his twelve diſciples together, and gave them power and authority,* &c.] See the notes on x. 1, *&c.* and Mark iii. 13. and vi. 7, *&c.*

Ver. 7. *Now Herod the tetrarch heard of all that was done by him, and he was perplexed,* &c.] See the notes on Matt. xiv. 1, *&c.* and Mark vi. 14, *&c.* and the Diſſertation at the end of Luke, on the princes and governors mentioned in the New Teſtament.

Ver. 10.—*Told him all that they had done,* &c.] Mark vi. 30.

—— *And he took them and went aſide privately,* &c.] See the notes on Matt. xiv. 13.

Ver. 19. *They anſwering ſaid, John the Baptiſt,* &c.] See the notes on Matt. xiv. 2, *&c.*

Ver. 26. —— *Aſhamed of me,* &c.] See Matt. x. 33. Mark viii. 38.

Ver. 27. —— *Which ſhall not taſte of death,* &c.] See Matt. xvi. 28. and Mark ix. 1.

Ver. 29. —— *The faſhion of his countenance was alter'd.*] See this account of the transfiguration annotated in Mark ix. 2. and Matt. xvii. 1.

Ver. 37.—*When they were come down from the hill,* &c.] See xvii. 14. and Mark ix. 14, 17.

Ver. 46. — *Which of them ſhould be greateſt.*] See Matt. xviii. 1, *&c.* Mark ix. 34.

Ver. 54. —— *As Elias did.*] 2 Kings i. 10, 12.

Ver. 59. —— *Suffer me to go and bury my father,* &c.] See Matt. viii. 21, *&c.*

CHAP. X.

1 *Chriſt ſendeth out at once ſeventy diſciples to work miracles, and to preach:* 17 *admoniſheth them to be humble, and wherein to rejoyce:* 21 *thanketh his Father for his grace:* 23 *magnifieth the happy eſtate of his Church:* 25 *teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy:* 41 *reprehendeth Martha, and commendeth Mary her ſiſter.*

AFTER theſe things, the Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city and place, whither he himſelf would come.

2 Therefore ſaid he unto them, The harveſt truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt.

3 Go your ways: behold, I ſend you forth as lambs among wolves.

4 Carry neither purſe, nor ſcrip, nor ſhoes: and ſalute no man by the way.

5 And into whatſoever houſe ye enter, firſt ſay, Peace *be* to this houſe.

6 And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again.

7 And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire. Go not from houſe to houſe.

8 And into whatſoever city ye enter, and they receive you, eat ſuch things as are ſet before you.

9 And heal the ſick that are therein, and ſay unto them, The kingdom of God is come nigh unto you.

10 But into whatſoever city ye enter, and they receive you not, go your ways out into the ſtreets of the ſame, and ſay,

11 Even the very duſt of your city which cleaveth on us, we do wipe off againſt you: notwithſtanding be ye ſure of this, that the kingdom of God is come nigh unto you.

12 But I ſay unto you, that it ſhall be more tolerable in that day for Sodom, than for that city.

13 Wo unto thee, Chorazin, wo unto thee, Bethſaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, ſitting in ſackcloth and aſhes.

14 But it ſhall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, ſhalt be thruſt down to hell.

16 He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.

17 ¶ And the ſeventy returned again with joy, ſaying, Lord, even the devils are ſubject unto us through thy name.

18 And he ſaid unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on ſerpents, and ſcorpions, and over all the power of the enemy; and nothing ſhall by any means hurt you.

20 Notwithſtanding in this rejoyce not, that the ſpirits are ſubjects unto you: but rather rejoyce, becauſe your names are written in heaven.

21 ¶ In that hour Jeſus rejoyced in ſpirit, and ſaid, I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes: even ſo, Father, for ſo it ſeemed good in thy ſight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* diſciples, and ſaid privately, Bleſſed *are* the eyes which ſee things that ye ſee.

24 For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen *them*; and to hear thoſe things which ye hear, and have not heard *them*.

25 ¶ And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life?

26 He ſaid unto him, What is written in the law? how readeſt thou?

27 And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and withal thy ſoul, and withal thy ſtrength, and withal thy mind; and thy neighbour as thy ſelf.

28 And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live.

29 But he willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour.

30 And Jeſus anſwering, ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded *him*, and departed, leaving *him* half-dead.

31 And by chance there came down a certain prieſt that way; and when he ſaw him, he paſſed by on the other ſide.

32 And likewiſe a Levite, when he was at the place, came and looked *on him*, and paſſed by on the other ſide.

33 But a certain Samaritan, as he journeyed, came where he was: and when he ſaw him, he had compaſſion *on him*,

34 And went to him, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the hoſt, and ſaid unto him, Take care of him; and whatſoever thou ſpendeſt more, when I come again, I will repay thee.

36 Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves?

37 And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

38 ¶ Now it came to paſs, as they went, that he entred into a certain village: and a certain woman named Martha received him into her houſe.

39 And ſhe had a ſiſter called Mary, which alſo ſat at Jeſus feet, and heard his word.

40 But Martha was cumbred about much ſerving, and came to him, and ſaid, Lord, doſt thou not care that my ſiſter hath left me to ſerve alone? bid her therefore that ſhe help me.

41 And Jeſus anſwered and ſaid unto her, Martha, Martha, thou art careful and troubled about many things.

42 But one thing is needful. And Mary hath choſen that good part, which ſhall not be taken away from her.

Ver. 1. *After theſe things*, &c.] See Matt. x. 1.
——— *The Lord appointed other ſeventy alſo.*] This phraſe is to be underſtood, not that Chriſt had before this time ſent out *other ſeventy*, but that only that after he had ſent out the twelve Apoſtles, and they were returned with joy, then he ſent out other diſciples to the number of ſeventy.

Ver. 2. — *The harveſt truly is great, but*, &c] See the reaſon of this parabolical alluſion in the note on Matt. ix. 37. Compare it alſo with John iv. 35. 2 Theſſ. iii. 1.

Ver. 3. ——— *Behold, I ſend you forth as lambs among wolves*] See Matt. x. 16.

Ver. 4. *Carry neither purſe, nor ſcrip, nor ſhoes.*] See Matt. x. 9, 10. and Mark vi. 8.
— *Salute no man by the way.*] Alluding to the 2 Kings iv. 29.

Ver. 5. — *Peace be to this houſe.*] This was an accuſtomary ſalutation among the Hebrews. See Matt. x. 11, 12.

Ver. 6. — *The Son of Peace.*] Any one that inhabits there be worthy of that peace prayed for, or invoked in ver. 5. On the contrary, he is called the ſon of wrath in Epheſians ii. whom God is angry at, and puniſheth for his ſins.

Ver. 7. *And in the ſame houſe remain, eating and drinking ſuch things as they give,* &c.] It is upon this command that Paul teacheth the Corinthians in 1 Cor. x. 27. where this command is clearly explain'd.

— *The labourer is worthy of his hire.*] See 1 Cor. ix. 4, &c. and 1 Tim. v. 18.

Ver. 9. *Heal the ſick.*] Not with medicine, but in the name of, and power committed to them, by Jeſus Chriſt.

— *The kingdom of God.*] See Matt. iii. 2.

Ver. 11. *Even the very duſt of your city which cleaveth on us, we do wipe off,* &c.] See this put in practice in Acts xiii. 5. and xviii. 6.

Ver. 13. *Wo unto thee, Chorazin,* &c.] See Matt. xi. 21.

Ver. 16. *He that heareth me.*] As in Matt. x. 40. John xiii. 20.

— *He that deſpiſeth you,* &c.] Which was the warrant to the Apoſtle Paul in his letters to the Theſſalonians, 1 Theſſ iv. 8.

Ver. 18. — *I beheld Satan as lightning fall from heaven.*] This commonly is interpreted by the ſtar mentioned in Revelations ix. 1. But I can't paſs over the ingenious note of Piſcator on this place, who underſtands theſe words, thus: While ye were caſting out devils as the tenor of the preceding context imports, I, tho' abſent in body, ſaw Satan the prince of the devils caſt down from his glory in a moment of time, and therefore I give credit to your report.

Ver. 19. — *I give you power to tread,* &c.] See Mark xvi. 18. compared with Acts xxviii. 5. where this is proved in fact.

— *The power of the enemy.*] i. e. Of Satan; ſee 1 Peter v. 8.

Ver. 20. — *Written in heaven.*] In the book of life, which is with God in heaven; ſee Exod. xxxii. 32. Pſ. lxix. 28. Iſa. iv. 3. Dan. xii. i. Philip. iv. 3. Heb. xii. 23. Rev. xiii. 8. and xx. 12. and xxi. 27.

Ver. 21. *In that hour,* &c.] See Matt. xi. 25.

Ver. 22. *All things are delivered to me of my Father.*] See Matt. xxviii. 18. John iii. 35. and xvii. 2.

— *No man knoweth who the Son is, but,* &c.] See John i. 18. and vi. 44, 46.

Ver. 23. — *Bleſſed are the eyes which ſee,* &c.] See Matt. xiii. 16.

Ver. 24. — *I tell you that many Prophets,* &c.] Compare this with 1 Pet. i. 10.

Ver. 25 *What ſhall I do to inherit eternal life?*] Matt. xix. 17. and xxii. 35.

Ver. 27. *Thou ſhalt love the Lord,* &c.] As it is written in Deut. vi. 5.

— *Thy neighbour as thy ſelf.*] As it is commanded in Levit. xix. 18. See alſo Ezek. xx. 11, 12, 13, 21.

Ver. 35. — *He took out two pence.*] See Matt. xx. 2.

Ver. 38. — *A certain village.*] i. e. Bethany, which was the town of Mary and Martha. See John xi. 1.

Ver. 41. — *Thou art careful and troubled about many things*] Or, as the original reads it, τυρβάζη περὶ πολλα thou makeſt much noiſe or a great deal to do, ſee this juſtified by the τύρβη ἀγοραῖα in Xenophon's Inſtitution of Cyrus.

Ver. 42. — *One thing is needful.*] Compare this with Pſ. xxvii. 4.

CHAP. XI.

1 Chriſt teacheth to pray, and that inſtantly: 11 aſſuring that God ſo will give us good things: 14 He caſting out a dumb devil, rebuketh the blaſphemous Phariſees: 28 and ſheweth who are bleſſed: 29 preacheth to the people: 37 and reprehendeth the outward ſhew of holineſs in the Phariſees, ſcribes, and lawyers.

AND it came to paſs that as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid unto him, Lord, teach us to pray, as John alſo taught his diſciples.

2 And he ſaid unto them, When ye pray, ſay, Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, as in heaven, ſo in earth.

3 Give us day by day our daily bread.

4 And forgive us our ſins; for we alſo forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 And he ſaid unto them, Which of you ſhall have a friend, and ſhall go unto him at midnight, and ſay unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to ſet before him:

7 And he from within ſhall anſwer, and ſay, Trouble me not: the door is now ſhut, and my children are with me in bed; I cannot riſe, and give thee.

8 I ſay unto you, Though he will not riſe and give him, becauſe he is his friend: yet becauſe of his importunity, he will riſe and give him as many as he needeth.

9 And I ſay unto you, Ask and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you.

10 For every one that asketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

11 If a ſon ſhall ask bread of any of you that is a father, will he give him a ſtone? or if he *ask* a fiſh, will he for a fiſh give him a ſerpent?

12 Or if he ſhall ask an egg, will he offer him a ſcorpion?

13 If ye then being evil, know how to give good gifts unto your children: how much more ſhall *your* heavenly Father give the holy Spirit to them that ask him?

14 ¶ And he was caſting out a devil, and it was dumb. And it came to paſs, when the devil was gone out, the dumb ſpake: and the people wondred.

15 But ſome of them ſaid, He caſteth out devils through Beelzebub the chief of the devils.

16 And others tempting *him*, ſought of him a ſign from heaven.

17 But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt it ſelf is brought to deſolation: and a houſe *divided* againſt a houſe, falleth.

18 If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils through Beelzebub.

19 And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges.

20 But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you.

21 When a ſtrong man armed keepeth his palace, his goods are in peace.

22 But when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils.

23 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

24 When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt: and finding none, he ſaith, I will return into my houſe whence I came out.

25 And when he cometh, he findeth *it* ſwept and garniſhed.

26 Then goeth he, and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there: and the laſt ſtate of that man is worſe than the firſt.

27 ¶ And it came to paſs, as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed *is* the womb that bare thee, and the paps which thou haſt ſucked.

28 But he ſaid, Yea, rather bleſſed *are* they that hear the word of God and keep it.

29 ¶ And when the people were gathered thick together, he began to ſay, This is an evil generation: they ſeek a ſign, and there ſhall no ſign be given it, but the ſign of Jonas the prophet.

30 For as Jonas was a ſign unto the Ninevites, ſo ſhall alſo the Son of man be to this generation.

31 The queen of the ſouth ſhall riſe up in the judgment with the men of this generation, and condemn them: for ſhe came from the utmoſt parts of the earth, to hear the wiſdom of Solomon; and behold, a greater than Solomon *is* here.

32 The men of Nineveh ſhall riſe up in the judgment with this generation, and ſhall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

33 No man when he hath lighted a candle, putteth *it* into a ſecret place, neither under a buſhel; but on a candleſtick, that they which come in may ſee the light.

34 The light of the body is the eye: therefore when thine eye is ſingle, thy whole body alſo is full of light: but when *thine eye* is evil, thy body alſo is full of darkneſs.

35 Take heed therefore, that the light which is in thee be not darkneſs.

36 If thy whole body therefore *be* full of light, having no part dark, the whole ſhall be full of light, as when the bright ſhining of a candle doth give thee light.

37 ¶ And as he ſpake, a certain Phariſee beſought him to dine with him: and he went in and ſat down to meat.

38 And when the Phariſee ſaw *it*, he marvelled that he had not firſt waſhed before dinner.

39 And the Lord ſaid unto him, Now do ye Phariſees make clean the outſide of the cup and the platter: but your inward part is full of ravening and wickedneſs.

40 Ye fools, did not he that made that which is without, make that which is within alſo?

41 But rather give alms of ſuch things as you have: and behold, all things are clean unto you.

42 But wo unto you Phariſees: for ye tithe mint and rue, and all manner of herbs, and paſs over judgment and the love of God; theſe ought ye to have done, and not to leave the other undone.

43 Wo unto you Phariſees: for ye love the uppermoſt ſeats in the ſynagogues, and greetings in the markets.

44 Wo unto you ſcribes and Phariſees, hypocrites: for ye are as graves which appear not, and the men that walk over *them*, are not aware *of them*.

45 ¶ Then anſwered one of the lawyers, and ſaid unto him, Maſter, thus ſaying, thou reproacheſt us alſo.

46 And he ſaid, Wo unto you alſo ye lawyers: for ye lade men with burdens grievous to be born, and ye your ſelves touch not the burdens with one of your fingers.

47 Wo unto you: for ye build the ſepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witneſs that ye allow the deeds of your fathers: for they indeed killed them, and ye build their ſepulchres.

49 Therefore alſo ſaid the wiſdom of God, I will ſend them prophets and apoſtles, and *ſome* of them they ſhall ſlay and perſecute:

50 That the blood of all the prophets which was ſhed from the foundation of the world may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which periſhed between the altar and the temple; verily I ſay unto you, It ſhall be required of this generation.

52 Wo unto you lawyers: for ye have taken away the key of knowledge; ye entred not in your ſelves, and them that were entring in, ye hindred.

53 And as he ſaid theſe things unto them, the ſcribes and the Phariſees began to urge *him* vehemently, and to provoke him to ſpeak of many things:

54 Laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.

Ver. 2. ——— *Our father*, &c.] See Matt. vi. 9, *&c.*

Ver. 9. ——— *Ask, and it ſhall be given you*, &c.] See Matt. vii. 7, *&c.*

Ver. 15. ——— *He caſteth out devils through*, &c. to ver. 33.] See Matt. ix. 34. and xii. 24, *&c.*

Ver. 33. *No man when he hath lighted a candle*, &c.] See Matt. v. 15.

Ver. 39. — *The outſide of the cup*, &c.] See Matt. xxiii, *&c.* where you will find the remaining part of this chapter explained.

CHAP. XII.

1 *Chriſt preacheth to his diſciples to avoid hypocriſy, and fearfulneſs in publiſhing his doctrine.* 10 *Warneth the people to beware of covetouſneſs, by the parable of the rich man who ſet up greater barns.* 22 *We muſt not be overcareful of earthly things,* 31 *but ſeek the kingdom of God,* 33 *give alms,* 36 *be ready at a knock to open to our Lord whenſoever he cometh.* 41 *Chriſt's miniſters are to ſee to their charge,* 49 *and look for perſecution.* 54 *The people muſt take this time of grace,* 58 *becauſe it is a fearful thing to die without reconciliation.*

IN the mean time, when there were gathered together an innumerable multitude of people, inſomuch, that they trode one upon another, he began to ſay unto his diſciples firſt of all, Beware ye of the leaven of the Phariſees, which is hypocriſy.

2 For there is nothing covered, that ſhall not be revealed; neither hid, that ſhall not be known.

3 Therefore whatſoever ye have ſpoken in darkneſs, ſhall be heard in the light: and that which ye have ſpoken in the ear in cloſets, ſhall be proclaimed upon the houſetops.

4 And I ſay unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom you ſhall fear: Fear him, which after he hath killed, hath power to caſt into hell; yea, I ſay unto you, Fear him.

6 Are not five ſparrows ſold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many ſparrows.

8 Alſo I ſay unto you, Whoſoever ſhall confeſs me before men, him ſhall the Son of man alſo confeſs before the angels of God.

9 But he that denieth me before men, ſhall be denied before the angels of God.

10 And whoſoever ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven him: but unto him that blaſphemeth againſt the holy Ghoſt, it ſhall not be forgiven.

11 And when they bring you unto the ſynagogues, and *unto* magiſtrates, and powers, take ye no thought how or what thing ye ſhall anſwer, or what ye ſhall ſay:

12 For the holy Ghoſt ſhall teach you in the ſame hour what ye ought to ſay.

13 ¶ And one of the company ſaid unto him, Maſter, ſpeak to my brother, that he divide the inheritance with me.

14 And he ſaid unto him, Man, who made me a judge, or a divider over you?

15 And he ſaid unto them, Take heed and beware of covetouſneſs: for a mans life conſiſteth not in the abundance of the things which he poſſeſſeth.

16 And he ſpake a parable unto them, ſaying, The ground of a certain rich man brought forth plentifully.

17 And he thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits?

18 And he ſaid, This will I do: I will pull down my barns, and build greater; and there will I beſtow all my fruits and my goods.

19 And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, *and* be merry.

20 But God ſaid unto him, Thou fool, this night thy ſoul ſhall be required of thee:

then whoſe ſhall thoſe things be which thou haſt provided?

21 So *is* he that layeth up treaſure for himſelf, and is not rich towards God.

22 ¶ And he ſaid unto his diſciples, Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat; neither for the body, what ye ſhall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Conſider the ravens: for they neither ſow nor reap; which neither have ſtorehouſe nor barn; and God feedeth them: How much more are ye better than the fowls?

25 And which of you with taking thought can add to his ſtature one cubit?

26 If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt?

27 Conſider the lillies how they grow: They toil not, they ſpin not: and yet I ſay unto you, that Solomon in all his glory, was not arrayed like one of theſe.

28 If then God ſo clothe the graſs, which is to day in the field, and to morrow is caſt into the oven: how much more *will he clothe* you, O ye of little faith?

29 And ſeek not ye what ye ſhall eat, or what ye ſhall drink, neither be ye of doubtful mind.

30 For all theſe things do the nations of the world ſeek after: and your Father knoweth that ye have need of theſe things.

31 ¶ But rather ſeek ye the kingdom of God, and all theſe things ſhall be added unto you.

32 Fear not, little flock; for it is your Fathers good pleaſure to give you the kingdom.

33 Sell that ye have, and give alms: provide your ſelves bags which wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treaſure is, there will your heart be alſo.

35 Let your loyns be girded about, and *your* lights burning;

36 And ye your ſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

37 Bleſſed *are* thoſe ſervants, whom the Lord when he cometh ſhall find watching: verily I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them.

38 And if he ſhall come in the ſecond watch, or come in the third watch, and find *them* ſo, bleſſed are thoſe ſervants.

39 And this know, that if the goodman of the houſe had known what hour the thief would come, he would have watched, and not have ſuffered his houſe to be broken through.

40 Be ye therefore ready alſo: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable unto us, or even to all?

42 And the Lord ſaid, Who then is that faithful and wiſe ſteward, whom *his* lord ſhall make ruler over his houſhold, to give *them their* portion of meat, in due ſeaſon?

43 Bleſſed *is* that ſervant, whom his lord when he cometh ſhall find ſo doing.

44 Of a truth I ſay unto you, that he will make him ruler over all that he hath.

45 But and if that ſervant ſay in his heart, My lord delayeth his coming; and ſhall begin to beat the men-ſervants, and maidens, and to eat and drink, and to be drunken:

46 The Lord of that ſervant will come in a day when he looketh not for him, and at an hour when he is not ware, and will cut him in ſunder, and will appoint him his portion with the unbelievers.

47 And that ſervant which knew his lords will, and prepared not *himſelf*, neither did according to his will, ſhall be beaten with many *ſtripes*.

48 But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few *ſtripes*. For unto whomſoever much is given, of him ſhall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to ſend fire on the earth, and what will I, if it be already kindled?

50 But I have a baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed?

51 Suppoſe ye that I am come to give peace on earth? I tell you, Nay; but rather diviſion.

52 For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three.

53 The father ſhall be divided againſt the ſon, and the ſon againſt the father: the mother againſt the daughter, and the daughter againſt the mother: the mother-in-law againſt her daughter-in-law, and the daughter-in-law againſt her mother-in-law.

54 ¶ And he ſaid alſo to the people, When ye ſee a cloud riſe out of the weſt, ſtraightway ye ſay, There cometh a ſhowre; and ſo it is.

55 And when *ye ſee* the ſouth-wind blow, ye ſay, There will be heat; and it cometh to paſs.

56 Ye hypocrites, ye can diſcern the face of the ſky, and of the earth: but how is it, that ye do not diſcern this time?

57 Yea, and why even of your ſelves judge ye not what is right?

58 ¶ When thou goeſt with thine adverſary to the magiſtrate, *as thou art* in the way, give diligence that thou mayſt be delivered from him; leſt he hale thee to the judge, and the judge deliver thee to the officer, and the officer caſt thee into priſon.

59 I tell thee, thou ſhalt not depart thence, till thou haſt paid the very laſt mite.

Ver. 1. *In the mean time, when,* &c.] See Matt. xvi. 6, *&c.* and Mark viii. 16.

Ver. 2. *For there is nothing covered that ſhall not be revealed,* &c.] See Matt. x. 26. and Mark iv. 22.

Ver. 6. *Are not five ſparrows ſold for two farthings, and not one of them is forgotten before God?* Ver. 7. *But even the very hairs of your head are all numbered.*] This is the ſame as that in anſwer, in Matt. x. 29, 30. which Jeſus made to an objection, which might reaſonably have been expected from the diſciples, whom he was ſending out to preach the Goſpel. For they could expect nothing, but all the perſecution, which the rage and malice of the world would ſuggeſt againſt ſuch a miſſion. And therefore, our Saviour told them, *I ſend you out as ſheep among wolves,* who would not only deride their meſſage, injure their perſons, revile and blaſpheme that Holy Name, on which they were ſummoned to believe; but would doubtleſs worry and devour them. Conſequently,

Our Saviour encourages them to deſpiſe ſuch rage, malice and perſecution, which can only *kill the body,* by aſſuring them, that their *ſoul* is out of their power, and ſhall be rewarded of God. *They can kill the body,* ſays he, at ver. 4. *but after that, have no more that they can do.* As if he had ſaid, fear not thoſe men, who, in the height of their malice, can only deſtroy that part of you which nature or diſeaſes, or ſome accident, muſt ſoon put an end to in this world. What can you call the body more or better than a clog to your ſpirit, and a priſon to your ſoul? Then deſpiſe ſuch an enemy, who, when they think to hurt you moſt, only knock off your clog, or break open your priſon, and let your ſoul eſcape to eternal reſt.

Again, our Saviour ſhews, that their enemies can't even touch their bodies without God's permiſſion, by an argument drawn from his Divine Care over the very ſmalleſt of his creatures, *E. g.* A *ſparrow,* whoſe price is but mean, *two* of them valued at *a farthing* in Matthew x. 29. and *five* of them here valued at no more than *two farthings,* the leaſt of the Roman coins, whoſe life therefore is but contemptible, and whoſe flight ſeems but giddy and at random; yet it falls not to the ground, neither lights any where without God's permiſſion. His all-wiſe providence appoints, *where, how,* and *how long* it ſhall live; and conſequently, if God take ſo much care about the ſmall concernments even of ſparrows; what need ye to doubt of his protection, not only as ye are by nature better, or of greater value than many ſparrows, but in the execution of his command, when ye preach the Goſpel in the midſt of a faithleſs and perverſe generation.

Our Saviour continues his argument with another obſervation, that God is not only *able,* but that he is all-wiſe and knoweth all things, there is not an hair in our head, but he ſeeth it and has ordained its particular uſe, and exiſtence; and therefore it cannot be doubted, but that he can foreſee the devices and deſigns of wicked enemies, who ſhall riſe up to deſtroy and kill you in his ſervice. Hence,

We learn, that God governs the meaneſt, the moſt inconſiderable and contemptible occurrences in the world, by an exact and particular providence. And if God's care and providence extend to thoſe minute creatures, and almoſt contemptible parts of the creation; who can doubt but man, who is the head and Lord of all creatures, for whoſe ſake and ſervice all other creatures in this ſublunary world were made, is particularly guided and governed by an over-ruling providence in all his actions. Now,

Providence *is an act of God whereby, according to his eternal and moſt wiſe counſel, he preſerves and governs all things, and directs them all to their ends, but chiefly to his own glory.* So that

This providence conſiſteth in two things, *preſervation* and *government* of his creatures. For,

He *preſerves* them in their ſpecies and kind by the conſtant ſucceſſion of them one after another; ſo that though the individuals of them are mortal and periſh; yet the ſpecies or kind is immortal. There is no kind of creature that was at firſt made by God, but it ſtill continueth to this very day, and ſhall ſo continue to the end of the world. Which is the wonderful effect of God's Providence; becauſe, as there is an imbred antipathy or enmity of ſome creatures againſt others, there muſt have been by this time a total extirpation of the weaker creature, did not his wiſdom ſway their mutual antipathies.

He *preſerves* them likewiſe by his providence in their individual and particular Beings, while they have room to fill up, or an office to diſcharge on the earth. Each *fly* and *worm* hath its proper office in the creation, and till that be executed, God ſuſtains its Being; nor ſhall the weakeſt creature be deſtroyed, till the time come which God hath ſet for its duration. And it is only his goodneſs, that hath hitherto preſerved and reſcued us from many dangers and deaths to which we ſtood expoſed.

As God *preſerves,* ſo he *governs* all things by his providence, which government conſiſts in two things; a *direction* of the creatures actions, and a *diſtribution* of rewards and puniſhments, according to the actions of his rational creatures. So that

God by his governing providence is ſaid to direct all the actions of his creatures, and by a ſecret, but efficacious illapſe and penetration of the Divine Influence, powerfully to ſway and determine them, which way he pleaſes. From whence we obſerve his permiſſion of *evil actions,* and his concurrence to good, both by the aſſiſtance of his common, and likewiſe of his ſpecial grace; and laſtly, his general influence into all the actions of our lives; for it is by his conſtant concurrence that our faculties are excited and aſſiſted to their reſpective operations.

He alſo diſtributes rewards and puniſhments according to our actions, which, tho' we have many remarkable inſtances thereof in *this* life, is more eſpecially manifeſted and executed in the life *to come;* where all the ſeeming inequalities of God's diſpenſations *here,* will be fully adjuſted in the eternal recompenſe of the Godly and eternal puniſhment of the wicked and impenitent. Now,

By this Almighty Providence, God over-rules and ſways all things to his own glory, tho' the world ſeems to run at random, and affairs ſeem to be huddled together in blind confuſion and rude diſorder; for God, who ſees and knows the concatenation of all cauſes and effects, ſo governs them to ſuch an end, as to make a perfect harmony out of all thoſe ſeeming jarrings and diſcords. Which may be illuſtrated in the works of a watch, whoſe wheels though they all move with contrary motions one to the other, yet they are uſeful and neceſſary to make it go right; ſee alſo Eccleſ. i. 18. where the providences of God are ſet forth by the emblem of a wheel within a wheel, one interſecting and croſſing another; yet they are deſcribed to be full of eyes round about, *i. e.* God ſees and chuſes his way in the moſt intricate and intangled providences that are, and *ſo* governs all things, that whilſt each purſues its own inclination, they are all over-ruled to promote his glory. Hence I infer,

That all things in this world are governed by Divine Providence. And this will more clearly appear from the due conſideration of the Being and nature of God; and from a contemplation of that beauty and order which is viſible in the whole creation. As to

The Being of a God, it is clear from the light of nature; for there never was a people ſo barbarous and irrational, but did firmly aſſent to this truth without any other proof than the deep impreſs upon their hearts; and the obſervation of viſible objects, that there was a Deity: it is neither a problem of reaſon, nor yet *ſtrictly* an article of faith, but the unforced dictate of every man's natural conſcience; where conſcience is not violently perverted, and under the force of thoſe vices, whoſe intereſt it is, that there ſhould be no God. Hence it was, that there never was a nation remarked for worſhipping no god.

It is then confeſſed, that there is a God, who is the firſt principle and ſource of all things; ſo it muſt alſo be acknowledged, that all the perfections of wiſdom, power, knowledge, *&c.* which we ſee ſcattered among the creatures, muſt be concentred in him their Creator; with this diſtinction, that the Creator is infinite in them all; whereas the perfections of the creature are borrowed and periſhable. Conſequently,

God is infinite in knowledge, knowing himſelf, and all other things in himſelf. God perfectly knows himſelf, and the boundleſs extent of his own being; and though he be infinite and incomprehenſible to all others; yet he is finite and comprehended to himſelf. And therefore,

As he knows himſelf perfectly, he muſt needs know all things beſides himſelf; becauſe none can perfectly know himſelf, that doth not fully know all that his power and ſtrength can reach unto. But there is nothing which the power of God our Creator can't reach; and therefore knowing his own eſſence, which is the cauſe of all, he knows every thing in the fecundity of his eſſence.

Again, this knowledge of the Almighty does not depend upon objects known, or the contemplations of things already exiſting. But it is like the knowledge of an artificer, which cauſeth and produceth the things it apprehends. God knows them before they are, and by knowing them, brings them to paſs; Auſtin de Trinitat. 15 So that his eternal knowledge and underſtanding, gives being to every thing in the world. And therefore it appertains to him, to preſerve and govern it in its being. And conſequently, God giving being to all things, he alſo doth maintain and provide for them. This is the very law of nature which he hath imprinted upon all his creatures to provide for their own offspring. But we are the offspring of God; and therefore his providence muſt be confeſſed to reach unto all things, and eſpecially mankind.

The next argument is, that beauty and order which we ſee in the natural world. The world is a book, wherein we may read clearly the wonderful wiſdom of God. There is no creature that doth not proclaim aloud, That God is the wiſe Creator and governor of it. Who hath gilded the globe of the ſun and put on its rays? Who hath ſet its bounds, and meaſured out its race, that it ſhould without failing, without error or miſtake, know how to make its daily and annual returns, and divide the times and ſeaſons to the world? Who hath given a particular motion to all the voluminous orbs of Heaven, and beat out a path for every ſtar to walk in? Who hath ſwathed in the great ocean with a girdle of ſand, and reſtrains the waves thereof, that, though they be higher than the earth, they ſhall not overflow it? Who poiſeth the oppoſitions and contrarieties that are in nature in ſo even a balance, that none of them ſhall ever prevail to a total deſtruction of the other? Who brings up the great family of brute beaſts without tumult and diſorder? Do not all theſe great and wonderful works ſpeak forth the watchful providence of God; who, as he makes them by his word, ſo ſtill governs them by his power? Therefore, whatſoever we receive beneficial from them; whatſoever ſeems to provide for our neceſſities or conveniencies; it is God who hath ſo diſpoſed the government of the world as to make it ſerviceable. If the heavens turn and move for us: if the ſtars, as ſo many burning torches, light us in the obſcurity of the night: if the Angels protect and defend us: Let us acknowledge all this from the providence of God alone; ſee alſo Matt. x. 29.

Ver. 8. ——— *Whoſoever ſhall confeſs me before men,* &c. — Ver. 9. *But he that denieth me,* &c.] See Matt. x. 32, 33. and Mark viii. 3, 8.

Ver. 11. *And when they bring you into the ſynagogues,* &c.] See Matt. x. 19.

Ver. 22. ——— *Take no thought for your life,* &c.] See Matt. vi. 25, in which chapter all the context to the 34th verſe is explained.

Ver. 33. *Sell what you have and give alms.*] i. e. Be ready when God calls, and the neceſſities of thy neighbour require it, to give of thy abundance.

Ver. 35. *Let your loins be girded about, and your lights burning.*] Servants uſed to gird his clothes about him when he waited on his maſter, ſee Luke xvii. 8. and when they waited for their maſter's coming home at night, they were obliged to have their *lamps* burning and ready to receive them; ſee Matt. xxv. 7.

Ver. 39, *&c. And this know,* &c. to ver. 51.] See Matt. xxiv. 43, *&c.*

Ver. 49. *I am come to ſend fire on earth,* &c.] i. e. I am come to deliver ſuch a doctrine to the world, which will put it into a flame againſt me and my diſciples, and ſubject us to great ſufferings, ſignified in Scripture by fire; ſee Pſ. lxvi. 12. Iſa. xliii. 2. Eccluſ. li. 4. and therefore called *fiery trials,* 1 Pet. iv. 12. and will baptize me in my own blood; but yet I wiſh the time of my ſuffering were at hand, and my Goſpel preached to the world.

Ver. 57. — *And why even of your ſelves judge ye not what is right?*] Ye can take precaution to preſerve yourſelves from a priſon for debt; why then neglect ye that repentance towards God, and faith in the Meſſiah, which can alone preſerve you from that infernal priſon, from which you cannot eſcape; ſee Matt. xvi. 2, *&c.*

Ver. 58. *When thou goeſt,* &c.] See Matt. v. 25.

CHAP. XIII.

1 *Chriſt preacheth repentance upon the puniſhment of the*
Galileans, and others. 6 *The fruitleſs fig-tree may not*
ſtand. 11 *He healeth the crooked woman:* 18 *ſheweth*
the powerful working of the word in the hearts of his
choſen, by the parable of the grain of muſtard-ſeed, and
of leaven: 24 *exhorteth to enter in at the ſtrait gate,*
31 *and reproveth Herod, and Jeruſalem.*

THERE were preſent at that ſeaſon, ſome that told him of the Galileans, whoſe blood Pilate had mingled with their ſacrifices.

2 And Jeſus anſwering ſaid unto them, Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things?

3 I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

4 Or thoſe eighteen, upon whom the tower in Siloam fell, and ſlew them, think ye that they were ſinners above all men that dwelt in Jeruſalem?

5 I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

6 ¶ He ſpake alſo this parable: a certain man had a fig-tree planted in his vineyard, and he came and ſought fruit thereon, and found none.

7 Then ſaid he unto the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this fig-tree, and find none: cut it down, why cumbreth it the ground?

8 And he anſwering ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung *it*.

9 And if it bear fruit, *well*: and if not, *then* after that thou ſhalt cut it down.

10 And he was teaching in one of the ſynagogues on the ſabbath.

11 ¶ And behold, there was a woman which had a ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up *her ſelf*.

12 And when Jeſus ſaw her, he called *her* to him, and ſaid unto her, Woman, thou art looſe from thine infirmity.

13 And he laid *his* hands on her: and immediately ſhe was made ſtraight, and glorified God.

14 And the ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the ſabbath-day, and ſaid unto the people, There are ſix days in which men ought to work: in them therefore come and be healed, and not on the ſabbath-day.

15 The Lord then anſwered him, and ſaid, Thou hypocrite, doth not each one of you on the ſabbath looſe his ox, or *his* aſs from the ſtall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo theſe eighteen years, be looſed from this bond on the ſabbath-day?

17 And when he had ſaid theſe things, all his adverſaries were aſhamed: and all the people rejoyced for all the glorious things that were done by him.

18 ¶ Then ſaid he, Unto what is the kingdom of God like? and whereunto ſhall I reſemble it?

19 It is like a grain of muſtard-ſeed, which a man took, and caſt into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it.

20 And again he ſaid, Whereunto ſhall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching and journeying towards Jeruſalem.

23 Then ſaid one unto him, Lord, are there few that be ſaved? and he ſaid unto them,

24 ¶ Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

25 When once the maſter of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence you are:

26 Then ye ſhall begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

27 But he ſhall ſay, I tell you, I know you not whence you are; depart from me, all ye workers of iniquity.

28 There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of God, and you *your ſelves* thruſt out.

29 And they ſhall come from the eaſt, and *from* the weſt, and *from* the north, and *from* the ſouth, and ſhall ſit down in the kingdom of God.

30 And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.

31 ¶ The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he ſaid unto them, Go ye and tell that fox, Behold, I caſt out devils, and I do cures to-day and to-morrow, and the third day I ſhall be perfected.

33 Nevertheleſs, I muſt walk to day, and to morrow, and the day following: for it cannot be that a prophet periſh out of Jeruſalem.

34 O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee: how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not?

35 Behold, your houſe is left unto you deſolate: And verily I ſay unto you, ye ſhall not ſee me, until the time come when

ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

Ver. 1.——*Whoſe blood Pilate mixed with their ſacrifices.*] Theſe whoſe blood was thus ſpilt, were the followers of one Judas Gaulonites, who rebelled againſt Ceſar in Galilee, and came thence on the ſame errand to ſeduce the people at Jeruſalem, at the time of the paſſover. For, Pilate being informed of their endeavours to perſuade the people not to pay tribute to Ceſar, and to ſhake off the Roman yoke, encloſed them in the city, and ſlew them there, and in the temple, on the very day appointed for killing the paſſover.

Ver. 5.——*Ye ſhall all likewiſe periſh.*] That is, ſaith Grotius, among the ruins of the city, and temple; ſee Joſephus's Account of the deſtruction of Jeruſalem.

Ver. 11. *There was a woman which had a ſpirit of infirmity*, &c.] This miracle is to be accounted for as the other mentioned by Matthew and Mark, wrought upon a woman diſeaſed with an iſſue of blood; to which I refer you, in the notes on Mark.

Ver. 16. *Whom Satan hath bound*, &c.] See what power the Devil has in theſe affairs in my Diſſertation on Miracles in Matthew.

Ver. 24.——*Shall not be able.*] Becauſe they won't ſeek to enter till the door is ſhut; ſee Matt. vii. 13. and xxv. 10—13.

Ver. 32.——*That fox.*] i. e. Herod, whom Chriſt, as a Prophet, ſtigmatized with this ignominious name, as propereſt to repreſent his tyranny.

Ver. 33. *A Prophet cannot periſh out of Jeruſalem.*] Becauſe a Prophet could not be tried in any other court than the great Sanhedrim, and they could not paſs ſentence againſt him out of that city; ſee Dr. Lightfoot on this place.

CHAP. XIV.

2 *Chriſt healeth the dropſy on the ſabbath:* 7 *teacheth humility:* 12 *to feaſt the poor:* 16 *Under the parable of the great ſupper, ſheweth how worldly minded men, who contemn the word of God, ſhall be ſhut out of heaven.* 25 *Thoſe who will be his diſciples, to bear their croſs, muſt make their accounts aforehand, leſt with ſhame they revolt from him afterward,* 34 *and become altogether unprofitable, like ſalt that hath loſt his ſavour.*

AND it came to paſs, as he went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him.

2 And behold, there was a certain man before him, which had the dropſy.

3 And Jeſus anſwering ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day?

4 And they held their peace. And he took *him*, and healed him, and let *him* go:

5 And anſwered them, ſaying, Which of you ſhall have an aſs, or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day?

6 And they could not anſwer him again to theſe things.

7 ¶ And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms; ſaying unto them,

8 When thou art bidden of any man to a wedding, ſit not down in the higheſt room: leſt a more honourable man then thou be bidden of him;

9 And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room.

10 But when thou art bidden, go and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee.

11 For whoſoever exalteth himſelf, ſhall be abaſed: and he that humbleth himſelf, ſhall be exalted.

12 ¶ Then ſaid he alſo to him that bade him, When thou makeſt a dinner, or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor *thy* rich neighbours; leſt they alſo bid thee again, and a recompence be made thee,

13 But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blind:

14 And thou ſhalt be bleſſed; for they cannot recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the juſt.

15 ¶ And when one of them that ſat at meat with him, heard theſe things, he ſaid unto him, Bleſſed *is* he that ſhall eat bread in the kingdom of God.

16 Then ſaid he unto him, A certain man made a great ſupper, and bade many:

17 And ſent his ſervant at ſupper-time to ſay to them that were bidden, Come, for all things are now ready.

18 And they all with one *conſent* began to make excuſe. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

19 And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed.

20 And another ſaid, I have married a wife, and therefore I cannot come.

21 So that ſervant came and ſhewed his lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room.

23 And the Lord ſaid unto the ſervant, Go out into the high-ways, and hedges, and compel them to come in, that my houſe may be filled.

24 For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

25 ¶ And there went great multitudes with him: and he turned, and ſaid unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple.

27 And whoſoever doth not bear his croſs, and come after me, cannot be my diſciples.

28 For which of you intending to build a tower, ſitteth not down firſt, and counteth the coſt, whether he have *ſufficient* to finiſh *it*?

29 Leſt haply after he hath laid the foundation, and is not able to finiſh *it*, all that behold *it*, begin to mock him,

30 Saying, This man began to build, and was not able to finiſh.

31 Or what king going to make war againſt another king, ſitteth not down firſt, and conſulteth whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand?

32 Or elſe, while the other is yet a great way off, he ſendeth an ambaſſage, and deſireth conditions of peace.

33 So likewiſe, whoſoever he be of you, that forſaketh not all that he hath, he cannot be my diſciple.

34 ¶ Salt is good, but if the ſalt have loſt his ſavour, wherewith ſhall it be ſeaſoned?

35 It is neither fit for the land, nor yet for the dunghil; *but* men caſt it out. He that hath ears to hear, let him hear.

Ver. 13 ——*Is it lawful to heal on the ſabbath-day?*] See the notes on Matt. xii 10.

Ver. 5. *And anſwered them, ſaying,* &c.] As the book of the law directed in Exodus xxiii. 5. Deut. xxii. 4.

Ver. 10. *But when thou art bidden, go and ſit down in the loweſt room.*] Alluding to the proverb recorded in the Book of Prov. xxv. 6, 7.

Ver. 13.——*When thou makeſt a feaſt, call the poor, the maimed, the blind, the lame.*] According to the examples of good old Tobit, (ſee the book of Tobit) Nehemiah the Tirſhatha, or governor; ſee Nehem. viii. 10, 12.

Ver. 15——*Bleſſed is he that ſhall eat bread in the kingdom of God.*] See the notes on Mark xiv. 25.

Ver. 16.——*A certain man made a great ſupper,* &c.] By this parable, or figurative diſcourſe, Chriſt endeavoureth to reclaim his hearers from their vain longings after temporal gain to the ſerious meditation of, and ſearch after, the means of attaining God's grace in Chriſt, which only is able to afford us true and laſting contentment.

Ver. 17.——*Come, for all things are now ready.*] Here Chriſt upbraids the Jews with their unthankfulneſs, becauſe they refuſed to receive that holy meat of his doctrine, he had ſo long invited them to.

Ver. 18. *And they all with one conſent began to make excuſe,* &c.] Such as are mentioned in this and the two following verſes, repreſent unto us thoſe who have their hearts fixed upon worldly affairs, ſo as to be more attached to them than to heavenly joys. And they alſo deſcribe that wretched condition of the Jews, who deſpiſed their calling in Chriſt the Meſſiah.

Ver. 23.——*Compel them to come in,* &c.] This Scripture has been very ill treated, and wreſted by many to countenance their own tyrannical minds and bloody perſecutions; as if the Goſpel was hereby warranted to be propagated by fire and ſword, or the cruelties of the horrid inquiſition which the Church of Rome has founded upon this text. This was the text by which the Spaniards pretend to defend their cruelties to the Ethnic inhabitants and proprietors of Peru and Mexico: Their tortures, impriſonment and execution of all thoſe that deſcent from the eſtabliſhed religion of their nation; and that unparallel treachery of Philip the ſecond, who, having ordered all the Jews, that would not embrace Chriſtianity, to withdraw to the ſea-ſide, inſtead of means to convey them out of his dominions, as he had promiſed, put all theſe to death, that would not openly confeſs that Jeſus was the Meſſiah. Thus alſo the French palliate that infamous *Perſian* maſſacre on Bartholomew's day, when in cool blood every Papiſt deſtroyed his Proteſtant neighbour. And it can't be forgot how this ſame tyranny was ready to burſt out among our ſelves by that plenary commiſſion granted by James the ſecond to Judge Jefferies and his Popiſh army. But had all theſe been in a right cauſe, which they were not, the text can bear no ſuch interpretation. For, how can it be thought that the diſciples of Chriſt, of whom this parabolic expreſſion principally concerns, could compel the nations, to whom they had to preach the Goſpel, to embrace their doctrine by force. Truly, this would be an extravagant aſſertion; and yet it muſt not only be ſo thought, but maintained by all thoſe, that, inſtead of ſound doctrine, good advice and Chriſtian patience, endeavour to propagate what they call the Goſpel of Chriſt, with bell, book and candle, or with fire and ſword. Halters, impriſonments or confiſcation of peoples fortunes; ſee Mr. Bayle profeſſedly on this text. Conſequently, we muſt conſider in what degree our Lord's diſciples, may be ſaid to *compel* unbelievers to embrace Chriſt.

Their arms was prayer, patience, perſeverance, and conſequently the ſenſe of this text, and the application of this whole parable, is, that the preachers of the Goſpel muſt be aſſiduous and indefatigable, and preach the doctrine and faith in Chriſt in its beauty and holineſs in the midſt of all dangers, that in the end the unbelievers may thereby be convinced that Jeſus is the Chriſt, and renouncing their errors and wicked life ſhall be *compelled* by ſuch proofs to embrace the Goſpel.

Ver. 26. *If any man come to me, and hate not his father,* &c.] i. e. We are not to obey neither father, nor mother, nor our neareſt relations in any thing they adviſe or command, incompatible with the love and obedience due to God; ſee Gen. xxix. 31. Deut. xiii. 6. xxi. 15, 17. xxxiii. 9. Matt. x. 37. Rom. ix. 13. Rev. xii. 11.

Ver. 27. *And whoſoever doth not bear his croſs,* &c.] This is a plain declaration that every diſciple of Chriſt muſt expect to be ſubject to many perſecutions and diſtreſſes in preaching and profeſſing the Goſpel; ſee Matt. xvi. 24. Mark viii. 34.

Ver. 28. *For which of you intending to build a tower,* &c.] See this in Proverbs xxiv. 27. This is here a reaſon why he ordered his diſciples to prepare themſelves for the *croſs*, in ver. 27. For, it imports, if you have not ſtrength and conſtancy to perſevere to the end, through all oppoſitions and perſecutions, you will be ſo far from obtaining that prize of a good fight, a crown of glory, that your former endeavours will prove a ſhame to you.

Ver. 33.—*That forſaketh not all that he hath*, &c.] i. e. That doth not prefer me in his affections, before his earthly and temporal things. Or, when God and the world calls us different ways, we muſt follow the voice of God and forſake the world and the affections thereof.

Ver. 34. *Salt is good*, &c.] This is a figurative expreſſion taken from the ſeaſoning quality of ſalt, and applied to ſpirituals, importing, that it is a good and excellent thing to be a Chriſtian, and believe the Goſpel.

CHAP. XV.

1 *The parable of the loſt ſheep:* 8 *of the piece of ſilver:* 11 *of the prodigal ſon.*

THEN drew near unto him, all the publicans and ſinners for to hear him.

2 And the Phariſees and ſcribes murmured, ſaying, This man receiveth ſinners, and eateth with them.

3 ¶ And he ſpake this parable unto them, ſaying,

4 What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it?

5 And when he hath found *it*, he layeth *it* on his ſhoulders, rejoycing.

6 And when he cometh home, he calleth together *his* friends and neighbours, ſaying unto them, Rejoyce with me, for I have found my ſheep which was loſt.

7 I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance.

8 ¶ Either what woman having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently, till ſhe find *it*?

9 And when ſhe hath found *it*, ſhe calleth *her* friends and *her* neighbours together, ſaying, Rejoyce with me, for I have found the piece which I had loſt.

10 Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

11 ¶ And he ſaid, a certain man had two ſons:

12 And the younger of them ſaid to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after, the younger ſon gathered all together, and took his journey into a far country, and there waſted his ſubſtance with riotous living.

14 And when he had ſpent all, there aroſe a mighty famine in that land; and he began to be in want.

15 And he went and joyned himſelf to a citizen of that country; and he ſent him into his fields to feed ſwine.

16 And he would fain have filled his belly with the husks that the ſwine did eat: and no man gave unto him.

17 And when he came to himſelf, he ſaid, How many hired ſervants of my fathers have bread enough and to ſpare, and I periſh with hunger!

18 I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee.

19 And am no more worthy to be called thy ſon: make me as one of thy hired ſervants.

20 And he aroſe, and came to his father. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran and fell on his neck, and kiſſed him.

21 And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.

22 But the father ſaid to his ſervants, Bring forth the beſt robe, and put *it* on him, and put a ring on his hand, and ſhoes on *his* feet.

23 And bring hither the fatted calf, and kill *it*; and let us eat and be merry.

24 For this my ſon was dead, and is alive again; he was loſt, and is found. And they began to be merry.

25 Now his elder ſon was in the field: and as he came and drew nigh to the houſe, he heard muſick and dancing.

26 And he called one of the ſervants, and asked what theſe things meant.

27 And he ſaid unto him, Thy brother is come; and thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he anſwering, ſaid to *his* father, Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment, and yet thou never gaveſt me a kid, that I might make merry with my friends.

30 But as ſoon as this thy ſon was come, which hath devoured thy living with harlots, thou haſt killed for him the fatted calf.

31 And he ſaid unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we ſhould make merry, and be glad: for this thy brother was dead, and is alive again; and was loſt, and is found.

Ver. 1. — *Sinners.*] Such as were notorious for their bad life.

Ver. 4. *What man of you having an hundred ſheep,* &c.] The end of all thoſe parables, or ſimilitudes, is to ſhew God's goodneſs and care in calling ſinners to repentance, and the joy which the righteous ought to conceive thereat. By the firſt, Chriſt juſtifieth his own proceedings; by the other, he inſtructeth the Phariſees; who found fault with his preaching to ſinners and publicans, that it is the duty of all good men to rejoice at their converſion.

Ver. 7. — *Juſt perſons, that need no repentance.*] i. e. Not ſpotted with any ſcandalous, exorbitant or notorious crime or with ſuch an evil life, which, according to the law and traditions of the Jewiſh nation, might require an expreſs reconciliation, and publick act of repentance. For, otherwiſe, ſhould this word *juſt* be taken here at large to ſignify *without ſin*, and doth not live under a neceſſity of perpetual repentance and amendment, it would be a contradiction to Eccleſiaſtes vii. 20.

Ver. 8. — *Ten pieces of ſilver.*] See Matt. xviii. 28.

Ver. 12. — *Give me the portion of goods,* &c.] This parable ſhews, that we ſhould always be ſo united to God, as never to deſire to be parted from him; for if we ſhare our affections between God and the world, we are in danger to looſe all our part in Heaven, and ſo to be undone.

Ver. 22. — *The beſt robe.*] So God is more gracious to repenting ſinners, than we can expect from any merit of our own.

Ver. 25. *Now his elder ſon,* &c.] Here Chriſt reproves the diſaffection and repinings of thoſe, who are diſcontented at God's gracious and providential diſpoſal of his favours to repenting ſinners, *&c.*

Ver. 28. — *Intreated him.*] i. e. Inſtructed and adviſed him not to let his eye be evil, becauſe God was good.

CHAP. XVI.

1 *The parable of the unjuſt ſteward.* 14 *Chriſt reproveth the hypocriſy of the covetous Phariſees.* 19 *The rich glutton, and Lazarus the beggar.*

AND he ſaid alſo unto his diſciples, There was a certain rich man which had a ſteward; and the ſame was accuſed unto him that he had waſted his goods.

2 And he called him, and ſaid unto him, How is it that I hear this of thee? give an account of thy ſtewardſhip: for thou mayſt be no longer ſteward.

3 Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed.

4 I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes.

5 So he called every one of his lords debters unto him, and ſaid unto the firſt, How much oweſt thou unto my lord?

6 And he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty.

7 Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore.

8 And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light.

9 And I ſay unto you, Make to your ſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations.

10 He that is faithful in that which is leaſt, is faithful alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your truſt the true *riches*?

12 And if ye have not been faithful in that which is another mans, who ſhall give you that which is your own?

13 ¶ No ſervant can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon.

14 And the Phariſees alſo, who were covetous, heard all theſe things: and they derided him.

15 And he ſaid unto them, Ye are they which juſtify your ſelves before men; but God knoweth your hearts: for that which is highly eſteemed amongſt men, is abomination in the ſight of God.

16 The law and the prophets *were* until John: ſince that time the kingdom of God is preached, and every man preſſeth into it.

17 And it is eaſier for heaven and earth to paſs, than one tittle of the law to fail.

18 Whoſoever putteth away his wife, and marrieth another, committeth adultery: and whoſoever marrieth her that is put away from *her* huſband, committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple, and fine linen, and fared ſumptuouſly every day.

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of ſores,

21 And deſiring to be fed with the crumbs which fell from the rich mans table: moreover, the dogs came and licked his ſores.

22 And it came to paſs that the beggar died, and was carried by the angels into Abrahams boſom: the rich man alſo died, and was buried.

23 And in hell he liſt up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom.

24 And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham ſaid, Son, remember that thou in thy life-time receivedſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beſides all this, between us and you there is a great gulph fixed: ſo that they which would paſs from hence to you, cannot; neither can they paſs to us, that *would come* from thence.

27 Then he ſaid, I pray thee therefore, father, that thou wouldſt ſend him to my fathers houſe:

28 For I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment.

29 Abraham ſaith unto him, They have Moſes and the prophets; let them hear them.

30 And he ſaid, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſwaded, though one roſe from the dead.

Ver. 1. — *There was a certain rich man, which had a ſteward,* &c.] Chriſt by this parable intended to ſhew, that as men are no more than ſtewards of the goods which they have received of God, which goods they do ſundry ways abuſe; they ought before they depart this life, and be diveſted of them, ſeek to make amends by charitable actions to the poor members of Chriſt's Church, in ſome meaſure attoning for thoſe faults of covetouſneſs, fraud, *&c.* and not applying them, as the proper ſtation of their lives ſhewed it was God's appointment they ſhould have done: For he is the only and ſupreme owner of them; that ſo by the proper diſtribution of his benefits, they may be known to be God's children, and be received into the everlaſting kingdom.

Ver. 6. — *Meaſures of oil*] This was a liquid meaſure called *batus* in the original, containing nine gallons three quarts; ſee Ezek. xlv. 10, 11, 12, 14.

Ver. 7. — *An hundred meaſures of wheat.*] This is a dry meaſure, and the word in the original, ſignifies the ſame as an Hebrew omer, or as ſome interpreters compute, contains about fourteen buſhels and a pottle Engliſh.

Ver. 8. *And the Lord commended the unjuſt ſteward,* &c.] Note, our Saviour does not commend the unjuſt action here mentioned, neither does he ſay, that the Lord of that *unjuſt ſteward,* commended or approved of his wicked fraud; but only that the children of this world, they that ſeek after temporal gain, and prefer the riches of this life to their eternal welfare, are more induſtrious and careful to obtain their deſires, than thoſe who pretend to be the followers of Chriſt in the regeneration, to obtain their crown of glory. Therefore, the Lord *commended* the unjuſt ſtewards *care* in providing for the time to come; and not his wicked practice of defrauding his maſter. For, he was

—— *Unjuſt*] Or guilty of a breach of truſt in the exerciſe of his office. But he did

—— *Wiſely.*] In this action, in reſpect of his own proviſion. There is a great deal of difference between doing *wiſely* and *juſtly.* When therefore *wiſdom* is joined to *juſtice,* we ought to imitate it; but when it is ſubjoined to *injuſtice,* it implies no more than *ſubtility, craftineſs,* and over-reaching, and conſequently ought to be avoided by every good man. So that

This verſe teacheth ſinners to repent in time, and, by a timely charity, to make reſtitution to God for their unjuſt obtaining or uſing temporal goods; ſee Dan. iv. 27. Luke xi. 41. 1 Tim. vi. 18, 19.

—— *For the children of this world are in their generation wiſer than,* &c.] Worldly men are more anxious to provide for themſelves here, than believers are in ſpiritual things. They, guided by natural reaſon, make a better proviſion for the body, than the elect themſelves, bleſſed with a ſupernatural light of God's ſpirit and revelation, provide for their ſouls, in the working out their own ſalvation.

Ver. 9. —— *Make to your ſelves friends of the mammon of unrighteouſneſs.*] i. e. Give the poor occaſion by your bountifulneſs, to pray for you, and in a manner, to lay open your charity before God; that he may, according to his promiſes, and in regard of them, reward you therefore in the life everlaſting; for *charity,* ſays the Apoſtle James, *covers a multitude of ſins.*

—*The mammon.*] Riches; ſee Matt. vi. 24.

—— *Of unrighteouſneſs.*] Unjuſtly gotten; or, becauſe they are the allurements to many ſins.

—*Ye fail.*] Or die, or looſe the enjoyment of earthly good, riches and honours.

Ver. 10. *He that is faithful in that which is leaſt, is faithful alſo in much.*] i. e. The right uſe of riches among Chriſtians, is the trial of their loyal employment of their ſpiritual graces, and of the gift of the Holy Ghoſt, which hath been given to them: And contrariwiſe, the abuſe of the one, ſheweth the abuſe of the other, and God likewiſe taketh away his ſpiritual graces from them who do not make a right uſe of his temporal bleſſings.

Ver. 11. —— *True riches.*] Or, the ſpiritual gifts of God, which only are able to bring man to eternal happineſs.

Ver. 12. —— *Which is another mans.*] i. e. Which ye can't carry out of this world, but muſt leave them to be enjoyed by another man that ſhall ſurvive.

—— *Your own*] That ſpiritual and internal good ſtate of a man, which being cultivated in the ſoul by a holy life, will bring it to everlaſting glory. This is a man's own treaſure, which he neither can part with to another, nor be deprived of by the ſeparation of his body and ſoul, but will accompany him to the manſions of bliſs, there to abide for evermore.

Ver. 16. —— *Until John.*] For, in the days of John, the things which were foretold of Chriſt in the law and Prophets, began to be fulfilled in Jeſus Chriſt; ſee Matt. xi. 12.

Ver. 17. *And it is eaſier for heaven and earth to paſs,* &c.] See Matt. v. 18.

Ver. 18. *Whoſoever putteth away his wife,* &c.] See Matt. v. 32. xix. 9. Mark x. 11. 1 Cor. vii. 10, 11.

Ver. 19. *There was a certain rich man,* &c.] What is recorded in this place of the rich man and Lazarus is a parabolical hiſtory, ſhewing how little good uſe is made of thoſe temporal advantages which providence has put into the hands of a hard-hearted uncharitable proud man; and may be a proper interpretation of that ſaying, "It is more difficult for a rich man to enter into the kingdom of heaven, than for a Camel to go through the eye of the needle."

Ver 20. *Lazarus.*] This is the ſame name as Eliezer or Eliazar, which is interpreted, *God is my help*; and ſeems to be choſen as a figurative declaration, that there is

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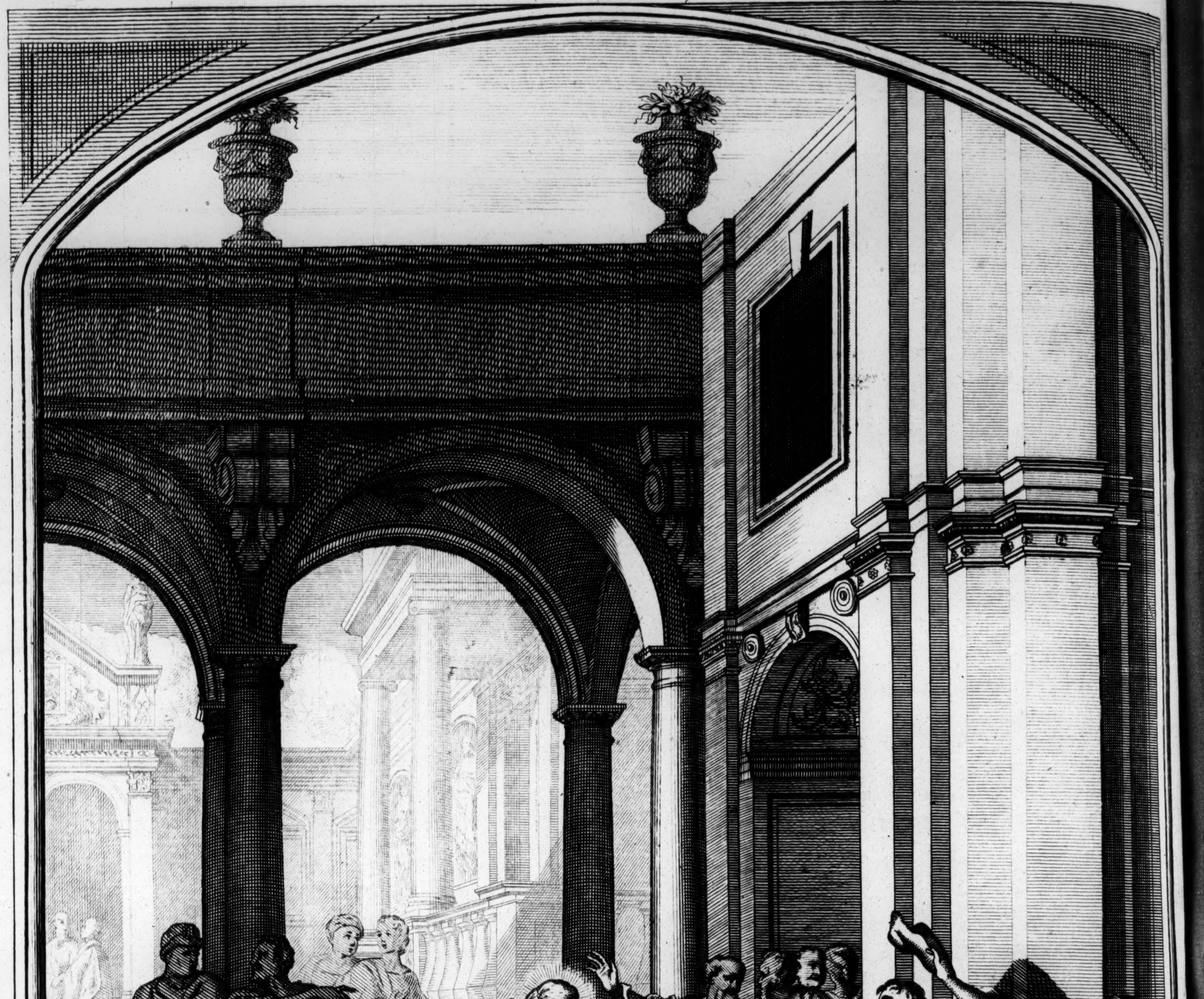

The healing of the ten Lepers.

Luke XVII.

is but one kind of good poor men, who are ſuch as put their whole confidence in the Lord: But the rich man hath no name, becauſe there are divers kinds of bad rich men.

——— *Son.*] A general phraſe accommodated to the parable.

Ver. 26 —— *A great gulph.*] Whereby we are to underſtand that God hath ſo ſeparated the place of the happy from the damned, that it is impoſſible for one to come to the other.

Chap. XVII.

1 *Chriſt teacheth to avoid occaſions of offence.* 3 *One to forgive another.* 6 *The power of faith.* 7 *How we are bound to God, and not he to us:* 11 *He healeth ten lepers.* 22 *Of the kingdom of God, and the coming of the Son of man.*

THEN ſaid he unto the diſciples, It is impoſſible but that offences will come: but wo *unto him* through whom they come.

2 It were better for him that a milſtone were hanged about his neck, and he caſt into the ſea, than that he ſhould offend one of theſe little ones.

3 ¶ Take heed to your ſelves: If thy brother treſpaſs againſt thee, rebuke him; and if he repent, forgive him.

4 And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him.

5 And the apoſtles ſaid unto the Lord, Increaſe our faith.

6 And the Lord ſaid, If ye had faith as a grain of muſtard-ſeed, ye might ſay unto this ſycamine-tree, Be thou plucked up by the root, and be thou planted in the ſea; and it ſhould obey you.

7 But which of you having a ſervant plowing, or feeding cattle, will ſay unto him by and by, when he is come from the field, Go and ſit down to meat?

8 And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thy ſelf, and ſerve me, till I have eaten and drunken; and afterward thou ſhalt eat and drink?

9 Doth he thank that ſervant becauſe he did the things that were commanded him? I trow not.

10 So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do.

11 ¶ And it came to paſs, as he went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which ſtood afar off:

13 And they lifted up *their* voices, and ſaid, Jeſus Maſter have mercy on us.

14 And when he ſaw *them*, he ſaid unto them, Go ſhew your ſelves unto the prieſts. And it came to paſs that as they went, they were cleanſed.

15 And one of them when he ſaw that he was healed, turned back, and with a loud voice glorified God.

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jeſus anſwering ſaid, Were there not ten cleanſed? but where *are* the nine?

18 There are not found that returned to give glory to God, ſave this ſtranger.

19 And he ſaid unto him, Ariſe, go thy way; thy faith hath made thee whole.

20 ¶ And when he was demanded of the Phariſees, when the kingdom of God ſhould come; he anſwered them, and ſaid, The kingdom of God cometh not with obſervation.

21 Neither ſhall they ſay, Lo here, or lo there: for behold, the kingdom of God is within you.

22 And he ſaid unto the diſciples, The days will come, when ye ſhall deſire to ſee one of the days of the Son of man, and ye ſhall not ſee *it*.

23 And they ſhall ſay to you, See here, or ſee there: go not after *them*, nor ſollow *them*.

24 For as the lightning that lightneth out of the one *part* under heaven, ſhineth unto the other *part* under heaven: ſo ſhall alſo the Son of man be in his day.

25 But firſt muſt he ſuffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, ſo ſhall it be alſo in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entred into the ark: and the flood came and deſtroyed them all.

28 Likewiſe alſo as it was in the days of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded:

29 But the ſame day that Lot went out of Sodom, it rained fire and brimſtome from heaven, and deſtroyed them all:

30 Even thus ſhall it be in the day when the Son of man is revealed.

31 In that day, he which ſhall be upon the houſe-top, and his ſtuff in the houſe, let him not come down to take it away: and he that is in the field, let him likewiſe not return back.

32 Remember Lots wife.

33 Whoſoever ſhall ſeek to ſave his life, ſhall loſe it: and whoſoever ſhall loſe his life, ſhall preſerve it.

34 I tell you, in that night there ſhall be two men in one bed; the one ſhall be taken and the other ſhall be left.

35 Two women ſhall be grinding together; the one ſhall be taken and the other left.

36 Two men ſhall be in the field; the one ſhall be taken, and the other left.

37 And they anſwered and ſaid unto him, Where, Lord? And he ſaid unto them, Whereſoever the body *is*, thither will the eagles be gathered together.

Ver. 1. *It is impoſſible but that offences will come; but,* &c.] See this, and the next verſe, in Matt. xviii. 6, 7. Mark ix. 42.

Ver. 3. *If thy brother treſpaſs againſt thee,* &c.] See this and the following verſe explained in Matt. xviii. 15, 21.

Ver. 6. *And the lord ſaid,* &c.] See Matt. xvii. 20. Mark ix. 23. and xi. 23.

Ver. 10. *Unprofitable ſervants.*] This is an epithet of a bad, ſlow and idle ſervant, who is no way profitable to his maſter; and is made uſe of in this place, to ſhew a free confeſſion, which Chriſtians ought to make of their total incapacity to deſerve, by merit, at God's hands. For, by this whole preceding ſimilitude, taken from bond-ſlaves, who are bound to do all manner of ſervice to their maſters, without any right of interchangeable requital from them, Chriſt reproves the Apoſtles ſecret preſumption, who thought they had done ſo much for him, that they deſerve great and immediate rewards. But Chriſt hereby tells them, that they did nothing but their duties, and what they were bound unto; and adviſes them rather to perſevere to the end, and remit with all humility, the reward to God's appointed time and good pleaſure, who gives it as his mere grace, and not as a thing due; ſee the note on Rom. iv. 4, 5. Hereafter,

Ver. 14.——*Go ſhew your ſelves unto the prieſts,* &c.] According to the law; Levit. xiii. 2. and xiv. 2. ſee Matt. viii. 4. and our Diſſertation at the end of John, upon the diſeaſes in the Old and New Teſtament.

Ver. 19. *Thy faith hath made thee whole.*] See Matt. ix. 22. Mark v. 34. x. 52.

Ver. 20.——*With obſervation.*] By apparent means and occurrences, which may be obſerved by ſenſe in diſcourſe, as the original and beginning of worldly monarchies.

Ver. 21.——*The kingdom of God is within you.*] It is a ſpiritual kingdom founded in the hearts of men, and the converſion of their ſouls. Or, *among you,* i. e. By my coming in the fleſh, and by my preaching to you.

Ver. 23. *And they ſhall ſay to you,* &c.] See Matt. xxiv 23. Mark xiii. 21.

Ver. 24. *And as the lightning that lightneth,* &c.] See Matt. xxiv. 27.

Ver. 25.——*This generation.*] Or age of men.

Ver. 26. *And as it was in the days of Noah.*] See Gen. vii.

Ver. 28.——*In the days of Lot.*] See Gen. xix.

Ver. 30.——*When the Son of man* [Chriſt Jeſus] *is revealed.*] Or, ſhall come to judge the earth.

Ver. 31. *In that day,* &c.] See Matt. xxiv. 17—40, 41. Where you will find moſt of the context explained.

CHAP. XVIII.

3 *Of the importunate widow.* 9 *Of the Phariſee and the publican.* 15 *Children brought to Chriſt.* 18 *A ruler that would follow Chriſt, but is hindred by his riches.* 28 *The reward of them that leave all for his ſake:* 31 *He foreſheweth his death,* 35 *and reſtoreth a blind man to his ſight.*

AND he ſpake a parable unto them, *to this end* that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man.

3 And there was a widow in that city, and ſhe came unto him, ſaying, Avenge me of mine adverſary.

4 And he would not for a while: but afterward he ſaid within himſelf, Though I fear not God, nor regard man;

5 Yet becauſe this widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me.

6 And the Lord ſaid, Hear what the unjuſt judge ſaith.

7 And ſhall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them ſpeedily. Nevertheleſs, when the Son of man cometh, ſhall he find faith on the earth?

9 And he ſpake this parable unto certain which truſted in themſelves, that they were righteous, and deſpiſed others:

10 Two men went up into the temple to pray; the one a Phariſee, and the other a publican.

11 The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men *are*, extortioners, unjuſt, adulterers, or even as this publican.

12 I faſt twice in the week, I give tithes of all that I poſſeſs.

13 And the publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.

14 I tell you, this man went down to his houſe juſtified *rather* than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

15 And they brought unto him alſo infants, that he would touch them: but when *his* diſciples ſaw *it*, they rebuked them.

16 But Jeſus called them unto him, and ſaid, Suffer little children to come unto me,

and forbid them not: for of ſuch is the kingdom of God.

17 Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, ſhall in no wiſe enter therein.

18 And a certain ruler asked him, ſaying, Good Maſter, what ſhall I do to inherit eternal life?

19 And Jeſus ſaid unto him, Why calleſt thou me good? none *is* good ſave one, *that is* God.

20 Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Honour thy father and thy mother.

21 And he ſaid, all theſe have I kept from my youth up.

22 Now when Jeſus heard theſe things, he ſaid unto him, Yet lackeſt thou one thing: ſell all that thou haſt, and diſtribute unto the poor, and thou ſhalt have treaſure in heaven: and come, follow me.

23 And when he heard this, he was very ſorrowful: for he was very rich.

24 And when Jeſus ſaw that he was very ſorrowful, he ſaid, How hardly ſhall they that have riches, enter into the kingdom of God!

25 For it is eaſier for a camel to go through a needles eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it*, ſaid, Who then can be ſaved?

27 And he ſaid, The things which are impoſſible with men, are poſſible with God.

28 Then Peter ſaid, Lo, we have left all, and followed thee.

29 And he ſaid unto them, Verily I ſay unto you, There is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdom of Gods ſake.

30 Who ſhall not receive manifold more in this preſent time, and in the world to come, life everlaſting.

31 ¶ Then he took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man, ſhall be accompliſhed.

32 For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated and ſpitted on;

33 And they ſhall ſcourge *him* and put him to death: and the third day he ſhall riſe again.

34 And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken.

35 ¶ And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-ſide begging.

36 And hearing the multitude paſs by, he asked what it meant.

37 And they told him, that Jeſus of Nazareth paſſeth by.

38 And he cried, ſaying, Jeſus, thou Son of David, have mercy on me.

39 And they which went before, rebuked him, that he ſhould hold his peace: but he cried ſo much the more, Thou Son of David, have mercy on me.

40 And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I ſhall do unto thee? And he ſaid, Lord, that I may receive my ſight.

42 And Jeſus ſaid unto him, Receive thy ſight: thy faith hath ſaved thee.

43 And immediately he received his ſight, and followed him, glorifying God: and all the people when they ſaw *it*, gave praiſe unto God.

Ver. 1.——*Always to pray.*] i. e. At all times and ſeaſons; never omitting the ordinary uſe thereof; ſee 1 Pet. iii. 7.

Ver. 7.——*And ſhall not God avenge his elect*, &c.] Here the *elect* is to be interpreted all *Chriſtians* choſen out of the world through faith in Chriſt, to be the Church and people of God. For when it relates to the Jews particularly, it ſignifies thoſe of them, who believed in Chriſt, and upon that account are ſtiled, the *election of grace*; and abſolutely the *election*; Rom. xi. 5——7. under the which character Peter writes unto them in his Epiſtle; ch. i. 1.

Ver. 8.——*When the Son of man cometh, ſhall he find faith upon the earth?*] i.e. When the Son of man (*Chriſt*) comes to exerciſe his vengeance upon the Jewiſh nation, how few will he find amongſt them, (the Jews) that will believe it. For, though Chriſt and John the Baptiſt had told them ſo frequently and plainly of their approaching ruin; and though they had ſo many ſigns of it, recorded in Joſephus, yet this hiſtorian teſtifies, that they ſtill expected deliverance from God. Yea, even the proſelytes to Chriſtianity began to *grow weary, and to wax faint in their minds*, and, being preſſed with continual ſufferings, to ask, *Where is the promiſe of his coming?* ſome of them began in earneſt to *forſake the aſſemblies of the Saints*; Heb. x. 25. and many of them became apoſtates, and fell back to Judaiſm.

Ver. 12. *I faſt twice a-week.*] i. e. On *Monday* and *Thurſday*, according to the cuſtom of the Jewiſh nation.

Ver. 13.——*Afar off.*] Perhaps in the court of the Gentiles.

CHAP. XIX.

1 Of Zaccheus a publican. 11 The ten pieces of money. 28 Chriſt rideth into Jeruſalem with triumph: 41 weepeth over it: 45 driveth the buyers and ſellers out of the temple: 47 teaching daily in it. The rulers would have deſtroyed him, but for fear of the people.

AND *Jeſus* entred and paſſed through Jericho.

2 And behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he ſought to ſee Jeſus who he was, and could not for the preſs, becauſe he was little of ſtature.

4 And he ran before, and climbed up into a ſycomore-tree to ſee him; for he was to paſs that way.

5 And when Jeſus came to the place, he looked up and ſaw him, and ſaid unto him, Zaccheus, make haſte, and come down; for to-day I muſt abide at thy houſe.

6 And he made haſte, and came down, and received him joyfully.

7 And when they ſaw *it*, they all murmured, ſaying, That he was gone to be gueſt with a man that is a ſinner.

8 And Zaccheus ſtood, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore *him* four-fold.

9 And Jeſus ſaid unto him, This day is ſalvation come to this houſe, forſomuch as he alſo is the ſon of Abraham.

10 For the Son of man is come to ſeek and to ſave that which was loſt.

11 And as they heard theſe things, he added, and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdom of God ſhould immediately appear.

12 He ſaid therefore, a certain noble man went into a far country to receive for himſelf a kingdom, and to return.

13 And he called his ten ſervants, and delivered them ten pounds, and ſaid unto them, Occupy till I come.

14 But his citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reign over us.

15 And it came to paſs, that when he was returned, having received the kingdom, then he commanded theſe ſervants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the firſt, ſaying, Lord, thy pound hath gained ten pounds.

17 And he ſaid unto him, Well, thou good ſervant: becauſe thou haſt been faithful in a very little, have thou authority over ten cities.

18 And the ſecond came, ſaying, Lord, thy pound hath gained five pounds.

19 And he ſaid likewiſe to him, Be thou alſo over five cities.

20 And another came, ſaying, Lord, behold, *here is* thy pound which I have kept laid up in a napkin:

21 For I feared thee, becauſe thou art an auſtere man: thou takeſt up that thou layeſt not down, and reapeſt that thou didſt not ſow.

22 And he ſaith unto him, Out of thine own mouth will I judge thee, thou wicked ſervant. Thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping that I did not ſow:

23 Wherefore then gaveſt not thou my money into the bank, that at my coming I might have required mine own with uſury?

24 And he ſaid unto them that ſtood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they ſaid unto him, Lord, he hath ten pounds)

26 For I ſay unto you, That unto every one that hath, ſhall be given: and from him that hath not, even that he hath ſhall be taken away from him.

27 But thoſe mine enemies, which would not that I ſhould reign over them, bring hither, and ſlay *them* before me.

28 ¶ And when he had thus ſpoken, he went before, aſcending up to Jeruſalem.

29 And it came to paſs, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he ſent two of his diſciples,

30 Saying, Go ye into the village over-againſt *you*; in the which at your entring ye ſhall find a colt tied, whereon yet never man ſat: looſe him, and bring *him* hither.

31 And if any man aſk you, Why do ye looſe *him*? thus ſhall ye ſay unto him, Becauſe the Lord hath need of him.

32 And they that were ſent, went their way, and found even as he had ſaid unto them.

33 And as they were looſing the colt, the owners thereof ſaid unto them, Why looſe ye the colt?

34 And they ſaid, The Lord hath need of him.

35 And they brought him to Jeſus: and they caſt their garments upon the colt, and they ſat Jeſus thereon.

36 And as he went, they ſpread their clothes in the way.

37 And when he was come nigh, even now at the deſcent of the mount of Olives, the whole multitude of the diſciples began to rejoice and praiſe God with a loud voice, for all the mighty works that they had ſeen,

38 Saying, Bleſſed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the higheſt.

39 And ſome of the Phariſees from among the multitude ſaid unto him, Maſter, rebuke thy diſciples.

40 And he anſwered and ſaid unto them, I tell you, that if theſe ſhould hold their peace, the ſtones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it.

42 Saying, If thou hadſt known, even thou, at leaſt in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide,

44 And ſhall lay thee even with the ground, and thy children within thee; and they ſhall not leave in thee one ſtone upon another: becauſe thou kneweſt not the time of thy viſitation.

45 And he went into the temple, and began to caſt out them that ſold therein, and them that bought,

46 Saying unto them, Is it written, My houſe is the houſe of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief prieſts and the ſcribes, and the chief of the people ſought to deſtroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

Ver. 8. *Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man, I reſtore him fourfold.*] This is the method which Zaccheus the publican took to demonſtrate his reformation and converſion. He did not only make the reſtitution which the law required in general from every man; but he moreover, inflicted on himſelf, a ſurpluſage, by way of penalty for his ſins, bequeathing, not only the legal fifth part of his income, but half of his eſtate to charitable uſes.

Ver. 12. *A certain noble man went into a far country to receive a kingdom, and to return.*] See the reaſon of this alluſion, in Matt. ix. 38. and was intended to reprove the Jews for rejecting the Meſſiah. And here obſerve, that as the dreadful deſtruction of the unbelieving Jews was an emblem of the laſt judgment; ſo Chriſt's reckoning with them, is a repreſentation of that account he will take of all men in the great day, for all the talents they have reſpectively received; and with reſpect to that, this Lord is ſaid to come after a long time; Matt. xxv. 19.

Ver. 41.—*And he wept over it.*] i. e. Jeruſalem, out of a profound charity, and compaſſion of the evils he knew were coming upon that holy city.

What follows in this chapter, is before explained in the parallel Scripture in Matthew and Mark. To which I refer you.

CHAP. XX.

1 *Chriſt avoucheth his authority, by a queſtion of John's baptiſm.* 9 *The parable of the vineyard.* 19 *Of giving tribute to Ceſar:* 27 *He convinceth the Sadducees that denied the reſurrection.* 41 *How Chriſt is the ſon of David:* 45 *He warneth his diſciples to beware of the ſcribes.*

AND it came to paſs, that on one of thoſe days, as he taught the people in the temple, and preached the goſpel, the chief prieſts and the ſcribes came upon him, with the elders,

2 And ſpake unto him, ſaying, Tell us, By what authority doſt thou theſe things? or who is he that gave thee this authority?

3 And he anſwered and ſaid unto them, I will alſo ask you one thing; and anſwer me:

4 The baptiſm of John, was it from heaven, or of men?

5 And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay, Why then believed ye him not?

6 But and if we ſay of men; all the people will ſtone us: for they be perſwaded that John was a prophet.

7 And they anſwered, that they could not tell whence *it was.*

8 And Jeſus ſaid unto them, Neither tell I you by what authority I do theſe things.

9 Then began he to ſpeak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the ſeaſon he ſent a ſervant to the husbandmen, that they ſhould give him of the fruit of the vineyard: but the husbandmen beat him, and ſent *him* away empty.

11 And again he ſent another ſervant; and they beat him alſo, and entreated *him* ſhamefully, and ſent *him* away empty.

12 And again he ſent the third; and they wounded him alſo, and caſt *him* out.

13 Then ſaid the lord of the vineyard, What ſhall I do? I will ſend my beloved

ſon: it may be they will reverence *him*, when they ſee him.

14 But when the husbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the heir: come let us kill him, that the inheritance may be ours.

15 So they caſt him out of the vineyard, and killed *him*. What therefore ſhall the lord of the vineyard do unto them?

16 He ſhall come and deſtroy theſe husbandmen, and ſhall give the vineyard to others. And when they heard *it*, they ſaid, God forbid.

17 And he beheld them, and ſaid, What is this then that is written, The ſtone which the builders rejected, the ſame is become the head of the corner?

18 Whoſoever ſhall fall upon that ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will grind him to powder.

19 ¶ And the chief prieſts and the ſcribes the ſame hour ſought to lay hands on him; and they feared the people: for they perceived that he had ſpoken this parable againſt them.

20 And they watched *him*, and ſent forth ſpies, which ſhould feign themſelves juſt men, that they might take hold of his words, that ſo they might deliver him unto the power and authority of the governor.

21 And they asked him, ſaying, Maſter, we know that thou ſayeſt and teacheſt rightly, neither accepteſt thou the perſon *of any*, but teacheſt the way of God truly.

22 Is it lawful for us to give tribute unto Ceſar, or not?

23 But he perceived their craftineſs, and ſaid unto them, Why tempt ye me?

24 Shew me a peny: whoſe image and ſuperſcription hath it? They anſwered and ſaid, Ceſars.

25 And he ſaid unto them, Render therefore unto Ceſar the things which be Ceſars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people: and they marvelled at his anſwer, and held their peace.

27 ¶ Then came to him certain of the Sadducees (which deny that there is any reſurrection) and they asked him,

28 Saying, Maſter, Moſes wrote unto us, If any mans brother die, having a wife, and he die without children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.

29 There were therefore ſeven brethren: and the firſt took a wife, and died without children.

30 And the ſecond took her to wife, and he died childleſs.

31 And the third took her; and in like manner the ſeven alſo. And they left no children, and died.

32 Laſt of all the woman died alſo.

33 Therefore in the reſurrection whoſe wife of them is ſhe? for ſeven had her to wife.

34 And Jeſus anſwering ſaid unto them, The children of this world marry, and are given in marriage:

35 But they which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the reſurrection.

37 Now that the dead are raiſed, even Moſes ſhewed at the buſh, when he calleth the Lord the God of Abraham, and the God of Iſaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the ſcribes anſwering, ſaid, Maſter, Thou haſt well ſaid.

40 And after that they durſt not ask him any queſtion at all.

41 ¶ And he ſaid unto them, How ſay they that Chriſt is Davids ſon?

42 And David himſelf ſaith in the book of pſalms, The LORD ſaid unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footſtool.

44 David therefore calleth him Lord, how is he then his ſon?

45 ¶ Then in the audience of all the people he ſaid unto his diſciples,

46 Beware of the ſcribes, which deſire to walk in long robes, and love greetings in the markets, and the higheſt ſeats in the ſynagogues, and the chief rooms at feaſts;

47 Which devour widows houſes, and for a ſhew make long prayers: the ſame ſhall receive greater damnation.

Ver. 16. — *And when they heard it, they ſaid, God forbid.*] In Matt. xxi. 41. and Mark xii. 9. Chriſt is introduced enquiring of them, "what the Lord of the vineyard will do to theſe husbandmen?" And they anſwer, he will deſtroy them, and let out his vineyard to other husbandmen:" Here Chriſt himſelf is repreſented declaring what the Lord of the vineyard will do to thoſe husbandmen, and they ſeem to ſay, *God forbid* that he ſhould do ſo. Which is a ſeeming contrariety, and is reſolved by ſome in this manner; That the Phariſees do not by theſe words deny, that the Lord of the vineyard would deſtroy thoſe husbandmen; but knowing that the parable was ſpoken againſt them, they ſay, μὴ γένοιτο, *far be it from us husbandmen, to do a work ſo worthy of ſuch a puniſhment*; which ſeems agreeable to Chriſt's reply, "If the prieſts and Phariſees will not do this, what means that which is written?" what means that ſaying of the Pſalmiſt? which even you my perſecutors interpret of the Meſſiah. *The ſtone which the builders refuſed is become the head of the corner*; Pſ. cxviii. 22. To add the greater weight to this interpretation, remark that *our Lord ſpake this parable againſt them*, Matt. xxi. 45. Mark xii. 12. They therefore deny what they underſtood, that they ſhould deſtroy the Son of the Lord of the vineyard, *i. e.* the Meſſiah, as not believing Chriſt to be the Meſſiah, but an impoſtor; but they deny not, that they who ſhould do this, were worthy of this puniſhment. Or, becauſe it is particularly noted by our Evangeliſt above at the ninth verſe, that this parable was ſpoken *to the people*, this may be their anſwer, "Far be it from our rulers to do ſo vile a thing, as may bring down this judgment upon us, whilſt the rulers and Phariſees, who thought themſelves far from being ſuch husbandmen, as they knew Chriſt ſuggeſted they would prove themſelves to be, ſtick not to ſay, ſuch husbandmen deſerve indeed to be deſtroyed, as thinking they ſhould never be concerned in their ruin.

Ver. 36.—*Equal to the angels.*] i. e. In duration.

——— *And are children of God, being the children of the reſurrection.*] They are the children or ſons of God, becauſe they are the children of the reſurrection, or the redemption of the body from corruption, to live for ever, ſee Rom. viii. 23. and John viii. 35.

Ver. 38. *For he is not a God of the dead.*] i. e. Of them who are ſo dead, as not to be the ſons of the reſurrection, ſee verſe 36.

——— *But of the living.*] i. e. Of them whoſe bodies ſhall live again; ſee the note on verſe 36. to be glorified with him, Rom. viii. 17. And

Here let us not be deceived with the falſhood of that interpretation, which ſays, that the Scripture in this place imports, that the ſouls of good men live not after death till the general reſurrection. For,

When Chriſt ſaid God is not a God of the dead, we are to underſtand that he is not a God of them, who are to *abide in a ſtate of death*, and never to enjoy the reſurrection of the juſt, *i. e.* he owns not them for his who are not to be the ſons of the reſurrection; and will not be called their God, as having not prepared for them an Heavenly City, Heb. xi. 16. Hence the Scripture ſpeaks of them, as being *paſſed from death unto life*, John v. 24. and that they ſhall not die; becauſe Chriſt will raiſe them up at the laſt day, John vi. 50. And in the opinion of the Jews, they only ſeemed to die in the eyes of fools, becauſe their hope is full of immortality, Wiſd. iii. 2, 3, 4. and they ſpeak it as a proverb, *that the juſt live when they are dead*: And in this ſenſe, Abraham, Iſaac and Jacob, would not live to God, tho' their ſouls lived with him, unleſs their bodies alſo roſe again.

Ver. 46.—*Deſire to walk in long robes.*] Reaching down to their ancles, or to their feet, that no part of their bodies may be ſeen; ſee Dr. Lightfoot on the place. Hence Le Clerc makes this good obſervation, "The clergy are not to be eſteemed ſo much for their apparel, as for their learning; not for their habit, but for their converſation; not for the adornment of their bodies, but for purity of mind.

See the notes on Matt. xxi. and xxii. and Mark xii. where you may find ſatisfaction as to thoſe paſſages, not annotated on in this chapter.

CHAP. XXI.

1 Chriſt commendeth the poor widow: 5 He foretelleth the deſtruction of the temple, and of the city Jeruſalem: 25 The ſigns alſo which ſhall be before the laſt day: 35 He exhorteth them to be watchful.

AND he looked up, and ſaw the rich men caſting their gifts into the treaſury.

2 And he ſaw alſo a certain poor widow, caſting in thither two mites.

3 And he ſaid, Of a truth I ſay unto you, that this poor widow hath caſt in more than they all.

4 For all theſe have of their abundance caſt in unto the offerings of God: but ſhe of her penury hath caſt in all the living that ſhe had.

5 ¶ And as ſome ſpake of the temple, how it was adorned with goodly ſtones, and gifts, he ſaid,

6 *As for* theſe things which ye behold, the days will come, in the which there ſhall not be left one ſtone upon another, that ſhall not be thrown down.

7 And they aſked him, ſaying, Maſter, but when ſhall theſe things be? and what ſign *will there be* when theſe things ſhall come to paſs?

8 And he ſaid, Take heed that ye be not deceived: for many ſhall come in my name, ſaying, I am *Chriſt*; and the time draweth near: go ye not therefore after them.

9 But when ye ſhall hear of wars, and commotions, be not terrified: for theſe things muſt firſt come to paſs, but the end *is* not by and by.

10 Then ſaid he unto them, Nation ſhall riſe againſt nation, and kingdom againſt kingdom:

11 And great earthquakes ſhall be in divers places, and famines, and peſtilences, and fearful ſights, and great ſigns ſhall there be from heaven.

12 But before all theſe they ſhall lay their hands on you, and perſecute *you*, delivering *you* up to the ſynagogues, and into priſons, being brought before kings and rulers for my names ſake.

13 And it ſhall turn to you for a teſtimony.

14 Settle *it* therefore in your hearts, not to meditate before, what ye ſhall anſwer.

15 For I will give you a mouth and wiſdom, which all your adverſaries ſhall not be able to gainſay, nor reſiſt.

16 And ye ſhall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *ſome* of you ſhall they cauſe to be put to death.

17 And ye ſhall be hated of all men for my names ſake.

18 But there ſhall not an hair of your head periſh.

19 In your patience poſſeſs ye your ſouls.

20 And when ye ſhall ſee Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh.

21 Then let them which are in Judea, flee to the mountains; and let them which are in the midſt of it, depart out; and let not them that are in the countries, enter thereinto.

22 For theſe be the days of vengeance, that all things which are written may be fulfilled.

23 But wo unto them that are with child, and to them that give ſuck in thoſe days: for there ſhall be great diſtreſs in the land, and wrath upon this people.

24 And they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations: and Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations with perplexity, the ſea and the waves roaring;

26 Mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken.

27 And then ſhall they ſee the Son of man coming in a cloud with power and great glory.

28 And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he ſpake to them a parable, Behold the fig-tree, and all the trees;

30 When they now ſhoot forth, ye ſee and know of your own ſelves, that ſummer is now nigh at hand.

31 So likewiſe ye when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand.

32 Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled.

33 Heaven and earth ſhall paſs away: but my words ſhall not paſs away.

34 ¶ And take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares.

35 For as a ſnare ſhall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man.

37 And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

Ver. 18. *But.*] i. e. Notwithſtanding, if you continue faithful unto the end.

—— *There ſhall not one hair of your head periſh.*] In that deſtruction which I foretel you now, ſhall then come upon the ſtiff-necked and unbelieving Jews; ſo Whitby and Grotius ſays, this is a proverbial expreſſion uſed in 1 Sam. xiv. 45. 2. 2 Sam. xiv. 11. 1 Kings i. 52. Acts xxvii. 34. ſignifying, that they ſhould ſuſtain no loſs, *i. e.* all circumſtances conſidered: For to ſuffer ſome loſs for the preſent, to gain eternal life, is the greateſt advantage, whilſt that which ſeems at preſent to be loſt is laid up with God to be reſtored to us with uſury; and this limitation ſeems neceſſary, not only from the former words, *ſome of you they ſhall cauſe to be put to death*, ver. 16. but alſo from the event; for as moſt of the Apoſtles were cut off before the deſtruction of Jeruſalem, ſo the firſt martyr Stephen was ſtoned to death by the Jews; James the leſs, and other Chriſtians, by Ananus the high-prieſt, as Joſephus teſtifies, Antiq. l. xx. c. 8. Thus Grotius. But with his leave, thoſe texts of Samuel and Kings prove ſomething more, that even in this world they of whom the proverb is ſpoken, ſhall not ſuffer, or be put to death, and ſo it was; for when the report ſpread that the Roman army was approaching to the deſtruction of the Jewiſh nation, city and temple, the faithful Chriſtians, that were there, were inſpired by a revelation to leave the city, as the Lord had foretold in this Scripture; ſee Theodoret in Zach. xiv. 2.

Ver. 24. — *And ſhall be led away captive into all nations.*] The completion of this Prophecy no one can doubt, who views the preſent circumſtances of the Jews. But even in the beginning of their deſtruction it was accompliſhed in ſome meaſure; for, Joſephus tells us, that during the war, the Romans took *ninety and ſeven thouſand*, of which Titus reſerved the faireſt and talleſt to adorn his future triumph; the reſt that were above ſeventeen years old, he ſent ſome to work in the mines; but moſt of them he diſperſed through the Roman provinces, to be deſtroyed in their theatres, by the ſword and wild beaſts; and they that were under ſeventeen years of age were ſold. De bello Jud. l. vii. c. 49.

——— *Jeruſalem ſhall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled.*] i. e. Jeruſalem ſhall be inhabited, not by the Jews, but by the Gentiles ruling there, till the ſeaſon for the full converſion of the Gentiles ſhall come in, *i. e.* till the time of the converſion of the Jews, and the flowing in of all nations to them.

Ver. 25. *And there ſhall be ſigns in the ſun, and in the moon, and in the ſtars.*] i. e. In the Heavens where they move.

—— *Diſtreſs of nations.*] By bloody and cruel wars.

—— *With perplexity.*] How the inhabitants ſhall eſcape the ſword.

—— *The ſea and the waves roaring.*] This was a prophetical declaration of that ſtorm called *Malemboreas*, which happened afterwards to the Jews, and deſcribed by Joſephus in his Jewiſh wars, l. iii. c. 9. where it is written, — "The ſeditious, and thoſe that had eſcaped out of the demoliſhed cities, which were in all a great number (and in *great perplexity* how to extricate themſelves from the imminent danger of becoming ſlaves to or of periſhing by the ſword of the Romans) repaired to Joppa. —— Where they turned pirates. —— But were ſoon obliged by Veſpaſian to quit the town, and flee to their ſhips in a haven that lay expoſed to the *Malemboreas* or black north wind, which roſe very high, and daſhed their ſhips one againſt another; drove many upon the rocks; and carried many more into the ocean. Nay the waves roſe ſo very high, that ſome were drowned. Now they had no place to flee into, nor to ſave themſelves. —— In this hurry there was great lamentation made by the diſtreſſed, and a terrible noiſe when their ſhip ſplit againſt each other. Some were glad to die in the waves; and others choſe rather to butcher themſelves with their own ſwords, than to fall into the hands of the Romans. Yet the greateſt part of them were daſhed by the violence of the waves againſt the rocks. So that the ſea was a long way ſtained with blood, and the ſhore was covered with dead corpſes, which amounted to the number of four thouſand two hundred."

Ver. 34. *And take heed to your ſelves*, &c.] This, and the context, ſhews that God's promiſe of deliverance to the Chriſtians, out of the deſtruction of the Jews, was only conditional, provided that they took care to avoid thoſe ſins, which might render them obnoxious to theſe judgments, and to do thoſe things, which might render them worthy to eſcape. And

This proves, that there is to be a connection of our beſt endeavours with the Divine Aid, and Providence, for our preſervation; and that we are not, and cannot in reaſon expect preſervation immediately from him, without the uſe of thoſe means, which he hath put into our power to effect it.

CHAP. XXII.

1 *The Jews conſpire againſt Chriſt:* 3 *Satan prepareth Judas to betray him.* 7 *The Apoſtles prepare the paſſover. Chriſt inſtituteth his holy ſupper:* 21 *covertly foretelleth of the traitor;* 24 *dehorteth the reſt of his Apoſtles from ambition:* 32 *aſſureth Peter his faith ſhould not fail,* 34 *and yet he ſhould deny him thrice:* 39 *He prayeth in the mount, and ſweateth blood:* 47 *is betrayed with a kiſs:* 50 *He healeth Malchus ear:* 54 *He is thrice denied of Peter,* 63 *ſhamefully abuſed,* 66 *and confeſſeth himſelf to be the Son of God.*

NOW the feaſt of unleavened bread drew nigh, which is called the paſſover.

2 And the chief prieſts and ſcribes ſought how they might kill him; for they feared the people.

3 ¶ Then entred Satan into Judas ſirnamed Iſcariot, being of the number of the twelve.

4 And he went his way, and communed with the chief prieſts and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promiſed, and ſought opportunity to betray him unto them in the abſence of the multitude.

7 ¶ Then came the day of unleavened bread, when the paſſover muſt be killed.

8 And he ſent Peter and John, ſaying, Go and prepare us the paſſover, that we may eat.

9 And they ſaid unto him, Where wilt thou that we prepare?

10 And he ſaid unto them, Behold, when ye are entred into the city, there ſhall a man meet you, bearing a pitcher of water; follow him into the houſe where he entreth in.

11 And ye ſhall ſay unto the good-man of the houſe, The Maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples?

12 And he ſhall ſhew you a large upper room furniſhed: there make ready.

13 And they went and found as he had ſaid unto them: and they made ready the paſſover.

14 And when the hour was come, he ſat down, and the twelve apoſtles with him.

15 And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer.

16 For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and ſaid, Take this, and divide it among your ſelves.

18 For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come.

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, ſaying, This is my body which is given for you: this do in remembrance of me.

20 Likewiſe alſo the cup after ſupper, ſaying, This cup *is* the new teſtament in my blood, which is ſhed for you.

21 ¶ But behold, the hand of him that betrayeth me, *is* with me on the table.

22 And truly the Son of man goeth as it was determined: but wo unto that man by whom he is betrayed.

23 And they began to enquire among themſelves, which of them it was that ſhould do this thing.

24 ¶ And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt.

25 And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors.

26 But ye *ſhall* not *be* ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve.

27 For whether *is* greater, he that ſitteth at meat, or he that ſerveth? *is* not he that ſitteth at meat: but I am among you as he that ſerveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me:

30 That ye may eat and drink at my table in my kingdom, and ſit on thrones, judging the twelve tribes of Iſrael.

31 ¶ And the Lord ſaid, Simon, Simon, behold, Satan hath deſired *to have* you, that he may ſift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren.

33 And he ſaid unto him, Lord, I am ready to go with thee both into priſon, and to death.

34 And he ſaid, I tell thee, Peter, the cock ſhall not crow this day, before that thou ſhalt thrice deny that thou knoweſt me.

35 And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, Nothing.

36 Then ſaid he unto them, But now he that hath a purſe, let him take *it*, and likewiſe *his* ſcrip: and he that hath no ſword, let him ſell his garment, and buy one.

37 For I ſay unto you, that this that is written, muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſors: for the things concerning me have an end.

38 And they ſaid, Lord, behold, here *are* two ſwords. And he ſaid unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his diſciples alſo followed him.

40 And when he was at the place, he ſaid unto them, Pray, that ye enter not into temptation.

41 And he was withdrawn from them about a ſtones caſt, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheleſs, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, ſtrengthning him.

44 And being in an agony, he prayed more earneſtly: and his ſweat was as it were great drops of blood falling down to the ground.

45 And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow,

46 And ſaid unto them, Why ſleep ye? riſe and pray, leſt ye enter into temptation.

47 ¶ And while he yet ſpake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus, to kiſs him.

48 But Jeſus ſaid unto him, Judas, betrayeſt thou the Son of man with a kiſs?

49 When they which were about him, ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword?

50 ¶ And one of them ſmote the ſervant of the high-prieſt, and cut off his right ear.

51 And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jeſus ſaid unto the chief prieſts, and captains of the temple, and the elders which were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves?

53 When I was daily with you in the temple, ye ſtretched forth no hands againſt me: but this is your hour, and the power of darkneſs.

54 ¶ Then took they him, and led *him*, and brought him into the high-prieſts houſe. And Peter followed afar off.

55 And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them.

56 But a certain maid beheld him as he ſat by the fire, and earneſtly looked upon him, and ſaid, this man was alſo with him.

57 And he denied him, ſaying, Woman, I know him not.

58 And after a little while, another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not.

59 And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this *fellow* alſo was with him; for he is a Galilean.

60 And Peter ſaid, Man, I know not what thou ſayeſt. And immediately while he yet ſpake, the cock crew.

61 And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jeſus, mocked him, and ſmote *him*.

64 And when they had blindfolded him, they ſtruck him on the face, and asked him, ſaying, Propheſy, who is it that ſmote thee?

65 And many other things blaſphemouſly ſpake they againſt him.

66 ¶ And aſſoon as it was day, the elders of the people, and the chief prieſts and the ſcribes came together, and led him into their council.

67 Saying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, you will not believe.

68 And if I alſo ask *you*, you will not anſwer me, nor let *me* go.

69 Hereafter ſhall the Son of man ſit on the right hand of the power of God.

70 Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am.

71 And they ſaid, What need we any further witneſs? for we our ſelves have heard of his own mouth.

CHAP. XXIII.

1 Jeſus is accuſed before Pilate, and ſent to Herod: 8 Herod mocketh him: 12 Herod and Pilate are made friends. 18 Barabbas is deſired of the people, and is looſed by Pilate, and Jeſus is given to be crucified: 27 He telleth the women that lament him, the deſtruction of Jeruſalem: 34 prayeth for his enemies. 39 Two evildoers are crucified with him: 46 His death: 50 His burial.

AND the whole multitude of them aroſe, and led him unto Pilate.

2 And they began to accuſe him, ſaying, We found this *fellow* perverting the nation, and forbidding to give tribute to Ceſar, ſaying, that he himſelf is Chriſt a king.

3 And Pilate asked him, ſaying, Art thou the king of the Jews? and he anſwered him and ſaid, Thou ſayeſt *it*.

4 Then Pilate ſaid to the chief prieſt, and *to* the people, I find no fault in this man.

5 And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as ſoon as he knew that he belonged unto Herods juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time.

8 ¶ And when Herod ſaw Jeſus, he was exceeding glad: for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him.

9 Then he queſtioned with him in many words; but he anſwered him nothing.

10 And the chief prieſts and ſcribes ſtood and vehemently accuſed him.

11 And Herod with his men of war ſet him at nought, and mocked *him*, and arayed him in a gorgeous robe, and ſent him again to Pilate.

12 ¶ And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves.

13 ¶ And Pilate when he had called together the chief prieſts, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined *him* before you, have found no fault in this man touching thoſe things whereof ye accuſe him;

15 No, nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is done unto him.

16 I will therefore chaſtiſe him, and releaſe *him*.

17 For of neceſſity he muſt releaſe one unto them at the feaſt.

18 And they cried out all at once, ſaying, Away with this *man*, and releaſe unto us Barabbas:

19 (Who for a certain ſedition made in the city, and for murder was caſt in priſon)

20 Pilate therefore willing to releaſe Jeſus, ſpake again to them.

21 But they cried, ſaying, Crucify *him*, crucify him.

22 And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let *him* go.

23 And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief prieſts prevailed.

24 And Pilate gave ſentence that it ſhould be as they required.

25 And he releaſed unto them, him that for ſedition and murder was caſt into priſon whom they had deſired; but he delivered Jeſus to their will.

26 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear *it* after Jeſus.

27 ¶ And there followed him a great company of people, and of women which alſo bewailed and lamented him.

28 But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children.

29 For behold, the days are coming, in the which they ſhall ſay, Bleſſed *are* the barren, and the wombs that never bare, and the paps which never gave ſuck.

30 Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do theſe things in a green tree, What ſhall be done in the dry?

32 And there were alſo two other malefactors led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 ¶ Then ſaid Jeſus, Father, forgive them; for they know not what they do. And they parted his raiment, and caſt lots.

35 And the people ſtood beholding: and the rulers alſo with them, derided *him*, ſaying, He ſaved others; let him ſave himſelf, if he be Chriſt the choſen of God.

36 And the ſoldiers alſo mocked him, coming to him, and offering him vinegar,

37 And ſaying, If thou be the king of the Jews, ſave thy ſelf.

38 And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors, which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us.

40 But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation?

41 And we indeed juſtly; for we receive the due reward of our deeds: but this man hath done nothing amiſs.

42 And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom.

43 And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe.

44 And it was about the ſixth hour, and there was a darkneſs over all the earth until the ninth hour.

45 And the ſun was darkned, and the vail of the temple was rent in the mids.

46 ¶ And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt.

47 Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man.

48 And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, ſtood afar off, beholding theſe things.

50 ¶ And behold, *there was* a man named Joſeph, a counſellor, *and he was* a good man, and a juſt:

51 (The ſame had not conſented to the counſel and deed of them) *he was* of Arimathea, a city of the Jews (who alſo himſelf waited for the kingdom of God)

52 This man went unto Pilate, and begged the body of Jeſus.

53 And he took it down, and wrapped it in linen, and laid it in a ſepulchre that was hewn in ſtone, wherein never man before was laid.

54 And that day was the preparation, and the ſabbath drew on.

55 And the women alſo which came with him from Galilee, followed after, and beheld the ſepulchre, and how his body was laid.

56 And they returned and prepared ſpices and ointments; and reſted the ſabbath-day according to the commandment.

Chap. xxii and xxiii. See the connection and paraphraſe of theſe two chapters in the notes on Matthew xxvi, xxvii. See alſo ſome Annotations proper to be applied to this Scripture, after Mark xiv. and xv.

Chap. xxii. Ver. 3. *Then entred Satan into Judas.*] i. e. Two days before the paſſover, as it appears by that paſſage of John xiii. 1——29. For, if the ſupper, in which our Saviour gave him the ſop, when Satan entred, was as John relates (xiii. 1.) *before the feaſt of the paſſover,* at a time when the diſciples thought that Chriſt had bid him *buy thoſe things which were needful for the paſchal feaſt*, when he had ſaid to Judas, *what thou doeſt, do quickly*; it is evident that feaſt was not yet celebrated by them. Beſides, let it be obſerved, that Luke in this place ſaith, that after Satan had entred into Judas, he *conſulted* with the *high-prieſts and with* the ſoldiers, or *captains, how he might deliver him up unto them*; and then it follows; *Then came the days of unleavened bread,* and Chriſt ſaid unto his diſciples, *Prepare the paſſover for us, that we may eat*; ſo that Satan muſt have entred into Judas before the paſſover was prepared. Now,

The Apoſtle declares, that Satan ἐνεργεῖται, inwardly *worketh in the children of diſobedience*; Eph. ii. 2. and *leads them captive at his will*; 2 Tim. ii. 26. Therefore, when Judas, tempted by his covetouſneſs, had robbed even the poor of the charity deſigned for them; John xii. 6. Satan ſuggeſts unto him another way to ſatisfy his avarice, even the betraying his maſter for a ſum of money; and yielding to this ſuggeſtion, then he was prompted to put this queſtion to the high-prieſt, *What will you give me to betray him*? Matt. xxvi. 15. Then Satan fully entred into him, and carried him on without remorſe to the performance of that horrid enterprize.

Ver. 6. *And he promiſed.*] i. e. To make good his word, or bargain.

Ver. 22.——*As it was determined*] The original has it, κατὰ τὸ ὡρισμένον, i. e. *according* to the *prophecies* concerning the death of Chriſt, made by the council and appointment of God. Yet this does not deſtroy free will. See my Diſſertation thereon in the courſe of this work.

Ver. 28.——*In my temptations.*] i. e. In my low and afflicted ſtate on earth.

Ver. 29. *And I appoint unto you a kingdom, as* [or ſuch a one as] *my Father hath appointed unto me.*] Where note, that Chriſt here does not ſpeak of the heavenly kingdom *common* to all the faithful, but of a kingdom *proper* to his Apoſtles. For, even as the Father had given him power to make laws, by which all his ſubjects ſhould be governed, and to which they ſhould be ſubject; ſo did Chriſt give to his Apoſtles power and authority to deliver to Chriſtians thoſe Evangelical laws which ſhould be of univerſal and perpetual obligation. Now,

Hence it follows, That the Goſpels and Epiſtles of the Apoſtles, muſt be owned as the laws of Chriſt; and whereas the nobility in a kingdom are wont to be diſtinguiſhed by the honour and power imparted to them by eating at a king's table, and in having a ſhare in the government under the king: Therefore our Saviour repreſents the *honour* of of his Apoſtles, by eating and drinking with them at *his table*, and their *power* by promiſing they ſhall judge the twelve tribes of Iſrael.

Ver. 36.———*And he that hath no ſword, let him ſell his garment, and buy one.*] This is not a command to buy a ſword, or to uſe one to repel force by force: but it is a figurative admonition, that the times would be ſo perilous, that they ought to arm themſelves as much as poſſible with faith and patience againſt their bitter trials. That it is the interpretation hereof, is yet more evident from Chriſt's ſaying *two ſwords* were *enough*; which can never be ſuppoſed to mean, were enough to withſtand and overcome the aſſault of the outward enemy; but only that they were good emblems of that ſtedfaſtneſs we ought to have againſt the aſſault of perſecution and the ſpiritual enemy.

Ver. 42.——*Let this cup paſs from me.*] i. e. This death, according to the Jewiſh phraſe of ſpeech; ſee Dr. Whitby in *loc.*

Ver. 52.————*And captains of the temple.*] Theſe were not the Roman ſoldiers placed in the tower of Antonia; but the Jewiſh captains of ſeveral watches of the temple, which were in all twenty-four; ſee Dr. Whitby in *loc.*

Ver. 53. *This is your hour, and the power of darkneſs.*] Or, This is the time in which it is permitted you to exerciſe your malice, and to execute your bloody deſigns againſt me; and in which Satan alſo is permitted to ruſh upon me with his moſt furious temptations.

Chap. xxiii. Ver. 2.———*And forbidding to give tribute to Ceſar.*] This was an abſolute falſhood, if underſtood that Chriſt had at any time perſonally *forbid* his diſciples to pay tribute; for he taught the very contrary; Matt. xxii. 21. But this whole accuſation was artfully laid together, intending to perſuade Pilate, that Jeſus was a Galilean, a follower of Judas Gaulonites, and one of that ſedition, whoſe blood Pilate had poured out, becauſe they taught it unlawful to pay tribute to Ceſar; ſee the note on Luke xiii. 1.

Ver. 29.———*The days are coming in which they ſhall ſay, Bleſſed are the barren,* &c.] Theſe days were the time that Jeruſalem was beſieged and taken, &c. when the women loſt their children, who were ſold to be bondſlaves; (ſee the note on ch. xxi. 24.) and Mary the daughter of Eleazar was by famine reduced to eat her own ſucking-child; Joſeph. Jewiſh Wars, lib. 7.

Ver. 30. *Then ſhall they begin to ſay to the mountains, Fall on us.*] This is a proverbial expreſſion uſed in Hoſea x. 8. importing, that God would bring ſuch judgments upon the Jews, which muſt render their condition as miſerable, as if the mountains ſhould cover them, and the hills fall upon them.

Ver. 31.——*A green tree.*] This is a metaphor ſignifying a good and juſt man.

——*The dry.*] i. e. Tree, this repreſents on the contrary, a bad or wicked man. Thus God by Ezekiel threatens, that he will cut off every *green tree, and every dry tree in Jeruſalem*; ch. xx. 47. which the ſaid Prophet in ch. xxi. 3. interprets, of *cutting off both the righteous and the wicked:* And the Jews have this proverb, *Two dry ſticks will burn a green one*; which ſignifies, that *the company of two wicked men, will corrupt and bring judgment upon a good man.*

Ver. 43.——*To day thou ſhalt be with me in Paradiſe.*] Here, as always, Chriſt ſpoke in ſuch a manner as was known, and accuſtomary to the Jews, who called that place, into which pious ſouls ſeparated from the body, were immediately received. So the Chaldeans uſed to admoniſh, *ſeek*, ſaid they, *Paradiſe, the glorious country of the ſoul.* And when any perſon was reported to be dying, or dead, they kindly wiſhed that his ſoul might reſt *in Paradiſe.* Hence

We learn, that the ſouls of men remain in a ſtate of ſenſibility after their ſeparation of their bodies. Chriſt here recommends his into the hands of God; ver. 46. where the ſouls of the juſt are; Wiſdom iii. 1. *in peace*; ver. 3. and *in hope*; ver. 4. And, That the ſouls of good men after this mortal ſtate, paſs through death into an happy ſtate of eternal joy and felicity; for Philo ſaith, that Paradiſe is "the repreſentation of a ſoul leaping for fulneſs and greatneſs of joy;" or, according to Tertullian, it is *a place of heavenly delights.*

Chap. XXIV.

1 Chriſt's reſurrection is declared by two Angels, to the women that came to the ſepulchre. 9 Theſe report it to
others. 13 Chriſt himſelf appeareth to the two diſciples
that went to Emmaus: 36 Afterwards he appeareth
to the Apoſtles, and reproveth their unbelief: 47 Giveth
them a charge: 49 Promiſeth the Holy Ghoſt: 51 And
ſo aſcendeth into heaven.

NOW upon the firſt *day* of the week, very early in the morning, they came unto the ſepulchre, bringing the ſpices which they had prepared, and certain *others* with them.

2 And they found the ſtone rolled away from the ſepulchre.

3 And they entered in, and found not the body of the Lord Jeſus.

4 And it came to paſs, as they were much perplexed thereabout, behold, two men ſtood by them in ſhining garments.

5 And as they were afraid, and bowed down *their* faces to the earth, they ſaid unto them, Why ſeek ye the living among the dead.

6 He is not here, but is riſen: remember how he ſpake unto you when he was yet in Galilee.

7 Saying, The Son of man muſt be delivered into the hands of ſinful men, and be crucified, and the third day riſe again.

8 And they remembered his words.

9 And returned from the ſepulchre, and told all theſe things unto the eleven, and to all the reſt.

10 It was Mary Magdalene, and Joanno, and Mary *the mother* of James, and other *women that were* with them, which told theſe things unto the apoſtles.

11 And their words ſeemed to them as idle tales, and they believed them not.

12 Then aroſe Peter, and ran unto the ſepulchre, and ſtooping down, he beheld the linen clothes laid by themſelves, and departed, wondring in himſelf at that which was come to paſs.

13 ¶ And behold two of them went that ſame day to a village called Emmaus, which was from Jeruſalem *about* threeſcore furlongs.

14 And they talked together of all theſe things which had happened.

15 And it came to paſs, that while they communed *together*, and reaſoned, Jeſus himſelf drew near, and went with them.

16 But their eyes were holden, that they ſhould not know him.

17 And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walk, and are ſad?

18 And the one of them, whoſe name was *Cleopas, anſwering, ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days?

19 And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, which was a prophet mighty in deed and word before God, and all the people:

20 And how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him.

21 But we truſted that it had been he, which ſhould have redeemed Iſrael: and beſide all this, to day is the third day ſince theſe things were done.

22 Yea, and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre:

23 And when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive.

24 And certain of them which were with us, went to the ſepulchre, and found *it* even ſo as the women had ſaid; but him they ſaw not.

25 Then he ſaid unto them, O fools, and ſlow of hearts to believe all that the prophets have ſpoken!

26 Ought not Chriſt to have ſuffered theſe things, and to enter into his glory?

27 And beginning at Moſes, and all the prophets, he expounded unto them in all the ſcriptures, the things concerning himſelf.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.

29 But they conſtrained him, ſaying, Abide with us, for it is towards evening, and the day is far ſpent. And he went in to tarry with them.

30 And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vaniſhed out of their ſight.

32 And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the ſcriptures?

33 And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is riſen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace *be* unto you.

37 But they were terrified, and affrighted, and ſuppoſed that they had ſeen a ſpirit.

38 And he ſaid unto them, Why are ye troubled, and why do thoughts ariſe in your hearts?

39 Behold my hands and my feet, that it is I my ſelf: handle me, and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.

40 And when he had thus ſpoken, he ſhewed them *his* hands, and *his* feet.

41 And while they yet believed not for joy, and wondred, he ſaid unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fiſh, and of an honey-comb.

43 And he took *it*, and did eat before them.

44 And he ſaid unto them, Theſe *are* the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and *in* the prophets, and *in* the pſalms concerning me.

45 Then opened he their underſtanding, that they might underſtand the ſcriptures,

46 And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day:

47 And that repentance, and remiſſion of ſins ſhould be preached in his name, among all nations, beginning at Jeruſalem.

48 And ye are witneſſes of theſe things.

49 ¶ And behold I ſend the promiſe of my Father upon you: but tarry ye in the city of Jeruſalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany: and he lift up his hands, and bleſſed them.

51 And it came to paſs, while he bleſſed them, he was parted from them, and carried up into heaven.

52 And they worſhipped him, and returned to Jeruſalem with great joy:

53 And were continually in the temple, praiſing and bleſſing God. Amen.

As for the preciſe time when Chriſt ſuffered, it is largely proved above in the notes on the ſecond chapter to which I ſhall refer you. But as there ſeems one thing more neceſſary to illuſtrate the hiſtory of our Saviour's miniſtry and paſſion, in regard to the power, with which the *Jewiſh ſtate* in Judea was then inveſted. I ſhall here ſubjoin, before we proceed to the account of our Saviour's reſurrection, ſuch obſervations as are needful to illuſtrate the hiſtory of his ſufferings and paſſion in the following diſſertation.

A diſſertation on the power with which the Jewiſh ſtate in Judea, was inveſted during the time of our Saviour's miniſtry.

Luke has informed us, that when the word of God came to John, in the fifteenth year of Tiberius, Pontius Pilate was governor of Judea, and Annas and Caiaphas were high-prieſts, Luke iii. 1, 2. And all the Evangeliſts have aſſured us, that our Saviour was brought before Pilate and condemned by him. So that (according to them) this Pilate was governor in Judea, during the whole time of our Saviour's miniſtry, or the period we are now in. But becauſe the power of this governor is not particularly deſcribed by any of the Evangeliſts, in order to judge what authority he had here, and what power Annas or Caiaphas, or any other chief men among the Jews were poſſeſſed of in this country, we muſt obſerve the diſcourſes, proceedings, and events recorded by the ſacred hiſtorians, which have any relation to this matter.

1, The Jews appear to have been at liberty to follow their own laws and cuſtoms, in moſt matters, particularly in the affair of marriage, and divorce, in which they differed conſiderably from many other people.

'It has been ſaid, whoſoever ſhall put away his wife, let him give her a writing of divorcement: but I ſay unto you, that whoſoever ſhall put away his wife, ſaving for the cauſe of fornication cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery,' Matt. v. 31, 32. It is evident, from the manner, in which our Lord condemns all divorces, ſave thoſe made for the cauſe of fornication, that they did at this time put them in practice upon other accounts. This appears alſo from the queſtions put to him concerning this matter, and the anſwers he gave to them and the ſurpriſe and uneaſineſs which the diſciples expreſſed at his deciſions; when he forbad ſuch licentious divorces as thoſe made *for every cauſe*; *for they ſaid unto him if the caſe of the man be ſo with his wiſe, it is not good to marry*, Matt. xix. 3, 10.

It is ſaid indeed, that when the Phariſees brought theſe queſtions, *they came to him tempting him.* But there ſeems not to have been any danger of giving offence to the Roman government, in this caſe, which way ſo ever the queſtion was anſwered. The deſign could be only to expoſe him to the reſentment of the Jewiſh people, by deciſions, contrary to practices they indulged themſelves in, and were very fond of, as I think appears likewiſe from the notice, the diſciples took of what he ſaid upon this ſubject.

However, this is no proof of any great degree of power in the nation, at this time. Joſephus in Vit. ſays, he put away his ſecond wife, becauſe 'he did not like her manners' This was after the deſtruction of Jeruſalem, and he was ſettled at Rome.

Juſtin Martyr, in Dialog. p. 11. about the middle of the ſecond Century, ſays, 'That to that very day, their Rabbies permitted them to have, each man, four, or five wives. And that, where-ever they were, they converſed with as many women as they pleaſed, and that under the notion of marriage.' Their Rabbies indulged them in theſe practices, and it ſeems the Romans did not interrupt them.

2 Our Lord ſays, *Ye have heard*, Matt. v. 21, 22. *that it was ſaid by them of old time*, (or to the ancients,) *thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgment. but I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Racha, ſhall be in danger of the counſel.*

Grotius, Matt. v. 21. ſuppoſes, that though the power of inflicting capital puniſhments had been now for ſome time taken away from the Jews; yet our Saviour alludes to thoſe methods of proceeding, which had been in uſe among them, and were ſtill freſh in their memory. Our Lord, I think, does not declare at all, what power they now had, or made uſe of; but from the mention of the words of their law, and referring perhaps to the ſenſe in which they then underſtood it; that they who committed murder deſerved puniſhment, and that they who forbore that, were innocent, proceeds to lay down a more ſtrict and pure morality. What he delivers, in terms accommodated to their courts of judicature, is certainly no repreſentation of their conduct, or the ſtate of things, at that time. For it cannot be thought, that every one who was angry with his brother without a cauſe, was then in danger of the judgment, (unleſs the word mean the judgment of God) or that every one who ſaid to his brother Racha, was in danger of being brought by them before the council.

3. Our Lord delivered many predictions concerning the treatment, which his followers would meet with. ‘ Therefore alſo ſaid the wiſdom of God, I will ſend them Prophets and Apoſtles ; and ſome of them they ſhall ſlay and perſecute,’ Luke xi. 49. ‘ Wherefore, behold I ſend unto you prophets and wiſe men and ſcribes ; and ſome of them ſhall ye kill and crucifie, and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city,’ Matt. xx. 34. ‘ Take heed to your ſelves, for they ſhall deliver you up to the councils : and in the ſynagogues ye ſhall be beaten, and ye ſhall be brought before rulers and kings for my ſake,’ Mark xiii. 9. ſee John xvi. 2.

Theſe words of our Lord would, I think, be underſtood by his hearers, agreeably to the ſtate of things at that time, whatever it was : thoſe puniſhments which are purely Jewiſh, ſuch as being ſcourged in their ſynagogues, or driven from them, would be underſtood to be inflicted by Jewiſh hands. If the Jews had not then the power of condemning men to death, the capital puniſhments ſpoken of, as to be inflicted by them, would be underſtood to be brought about by their means and procurement ; unleſs it were thought, that the words implied a prediction, that they would have ſupreme power, though they now had it not ; and that then they would uſe it for theſe purpoſes.

It can never be inferred from hence, that they had at this time ſupreme power in Judea, or any where elſe. It is very common to aſcribe to men, not only thoſe things they do themſelves, but thoſe alſo which are brought about by their means. In all languages, and in all countries, the puniſhment of an offender is aſcribed to the proſecutor, the judge and the executioner, though this laſt only put him to death in the ſtricteſt ſenſe. Thus, it is certain that Pilate condemned our Lord, and his officers crucified him : Yet the Jews are more than once ſaid to have crucified Chriſt, becauſe his death was owing to their proſecution, and importunity. Cleophas, one of the diſciples whom Jeſus met in the way to Emmaus told him, *how the chief prieſts, and our rulers delivered him to be condemned to death, and have crucified him*, Luke xxiv. 20. The crucifying, as well as delivering up Jeſus is aſcribed to the chief prieſts. Peter ſpeaks to his hearers in this manner : *Ye men of Iſrael, hear theſe words ; Jeſus of Nazareth, a man approved of God among you. — Him ye have taken, and by wicked hands have crucified and ſlain*, Acts ii. 22, 23. Again, *Peter, filled with the Holy Ghoſt, ſaid unto them, ye rulers of the people aud elders of Iſrael.—— Be it known unto you all, and to the people of Iſrael, that by the name of Jeſus of Nazareth, whom ye crucified, does this man ſtand here before you whole.*

So Joſephus ſays, that Herod reigned thirty four years after he had killed Antigonus, de bello l. 1. c. 33. Tho’ every one knows, it was Mark Antony who beheaded Antigonus, at the requeſt of Herod.

And not only is this ſtile uſed in relating facts that have already happened, but alſo in predicting thoſe that are future. *Then ſaid Jeſus unto them : When ye have lift up the Son of man*, John viii. 28, *&c.* Though at other times, when he ſpeaks of his death, he repreſents the ſhare they would have in it, more diſtinctly. ‘ Saying, Behold we go up to Jeruſalem : and the Son of man ſhall be delivered unto the chief prieſts. —— and they ſhall condemn him to death and ſhall deliver him to the Gentiles, Mark x. 33.

In like manner, he thus repreſents the ſufferings his followers would be expoſed to. ‘ Now the brother ſhall betray the brother to death, and the father the ſon : and the children ſhall riſe up againſt their parents, and ſhall cauſe them to be put to death, Mark xiii. 12. (Κὰι θανατώσȣσιν ἀυτȣ̀ς,) and ſhall put them to death. It never was legal, according to any conſtitution in the world for children in a private capacity to put their parents to death. And this phraſe is to be explained by thoſe that go before, of betraying or delivering, that is, accuſing and proſecuting them, that they may be put to death.

In all theſe places then our Lord would be underſtood by his hearers, according to the quality of the perſons ſpoken of and the ſtate of affairs at that time, what ever it was.

The perſecuting from city to city is no argument of ſupreme power any where : ‘ The Jews, (at Antioch in Piſidia) ſtirred up the devout and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts,’ Acts xiii. 50. Again, the ſame thing happened at Iconium. But the multitude of the city was divided, and part held with the Jews, and part with the Apoſtles. And when there was an aſſault made both of the Gentiles, and alſo of the Jews —— they were ware of it, and fled unto Lyſtra and Derbe,’ Acts xiv. 4, 6. And in many cities, ſituated undoubtedly in countries ſubject to the Roman juriſdiction, but in which the Jews had ſettlements, did they foment diſturbances againſt the Apoſtles, and thus drive them from place to place.

Farther, our Lord bid his diſciples to *beware of men : for they will deliver you up to the councils, and they will ſcourge you in their ſynagogues*, Matt. x. 17. xxiii. 34. It muſt be ſuppoſed, ſince the Jews had the free exerciſe of their religion, and we often read of the ruler of the ſynagogue, that the expelling from the ſynagogue, and beating in the ſynagogues were puniſhments purely Jewiſh, and that they inflicted theſe penalties by their own proper authority. The Jews agreed, in our Saviour’s lifetime, that *if any man did confeſs that he was the Chriſt, he ſhould be put out of the ſynagogue*, John ix. 22. This was a decree of theirs ; and they did actually *caſt out*, or excommunicate the man, that had been cured of his blindneſs, ver. 34. Paul ſays, that before his converſion, *He beat in every ſynagogue them that believed in Jeſus*, Acts xxiii. 19. Nay, as they had ſettlements in many parts, and were protected by the laws in the exerciſe of their religion, it’s not unlikely that they inflicted this puniſhment alſo out of Judea. Paul ſays, *of the Jews received I five times forty ſtripes ſave one*, 2 Cor. xi. 24. He uſually made ſo ſhort a ſtay when he came into Judea, the ſeveral times he was there after his converſion, that its moſt likely theſe ſcourgings had happened, moſt or all of them in ſome other country. Epiphanius, who lived in the fourth century, informs us, that one Joſeph, a Jew, whom he knew, having received a book of the Goſpels from a Chriſtian Biſhop, and being ſurprized by ſome of his countrymen, when he was reading it, they took the book out of his hands with great violence, threw him on the ground, “ drag’d him to the ſynagogue, and there beat him,” l. i. tom. ii. cap. xi. her. 30.

Uriel Acoſta ſuffered this puniſhment in the ſynagogue at Amſterdam, in the laſt century, of which he has himſelf publiſhed a curious relation, to be ſeen in Limborch. This therefore muſt be reckoned one of thoſe leſſer penalties, which they had a right to inflict in Judea, and poſſibly out of it.

4. The queſtion brought to our Saviour about tribute, Matt. xxii. 15, 20. is remarkable. *Then went the Phariſees, and took council how they might entangle him in his talk ; and they ſent out their diſciples —— ſaying, We know that thou teacheſt the way of God in truth, —— Is it lawful to give tribute to Ceſar or not ? Bat Jeſus perceived their wickedneſs* (craftineſs Luke xx. 23) *and ſaid, why tempt ye me, ye hypocrites ; ſhew me the tribute-money. And they brought him a peny : and he ſaith unto them, whoſe is this image and ſuperſcription ? And they ſay unto him, Ceſar*’s. This is a proof the Emperor’s coin was current among them, and that they paid tribute to him. And Luke’s introduction to this ſtory is in theſe words : “ And they watched him, and ſent forth ſpies, which ſhould feign themſelves juſt men, that they might take hold of his words, that ſo they might deliver him unto the power and authority of the governor,” Luke xx. 10

5. In the viiith chapter of John we have another enſnaring queſtion put to our Saviour. “ And the ſcribes and Phariſees brought unto him a woman taken in adultery ; and when they had ſet her in the midſt, they ſay unto him, Maſter, this woman was taken in adultery, in the very act : Now Moſes in the law commanded us, that ſuch ſhould be ſtoned ; but what ſayeſt thou ?” It is evident this was an enſnaring queſtion, for John adds, ver. 6. “ This they ſaid tempting him, that they might have to accuſe him.”

The ſpeech they made ſeems to me very artful, and it is not eaſy to ſay which way they deſired to have their queſtion anſwered. But they ſeem to have ſuggeſted the ſtrongeſt reaſons they could, againſt his determining, that they *might not ſtone her.* Perhaps therefore, they wiſhed he would ſay, they ought to obey the law of Moſes. Now, if the Romans did not allow them, at that time, to inflict this puniſhment in this caſe, here would have been matter of accuſation before the governor, if the queſtion were ſo reſolved by him.

Our Lord, however, gives a moſt ſurprizing, and unlooked for deciſion. "So when they continued asking him, he lift up himſelf, and ſaid unto them, He that is without ſin, let him caſt the firſt ſtone at her, ver. 7. And they which heard it, being convicted by their own conſcience, went out one by one, beginning at the eldeſt even unto the laſt," ver. 9. It gives one indeed, a terrible idea of the wickedneſs of that people at that time, but, I think, it is evident from hence, that all, then preſent, were guilty of crimes of a like nature with that they charged this woman with. And I ſhould think it may be concluded, with ſome probability, from the deciſion our Saviour pronounced, that they had not at this time the power of ſtoning any one for this crime; becauſe, the deſign of the anſwer given them at laſt by our Saviour ſeems to have been, to ſhew them how unworthy they were of the power of inflicting capital puniſhments; and to intimate, that they ought not to expect to be reſtored to the authority they wiſhed for, whilſt they were ſo univerſally corrupt. And how little they deſerved to be entruſted with the adminiſtration of juſtice, appears from their notorious partiality; ſee Deut. xxii. 23. 24. For if this woman was taken in the act, as they ſaid, they might have brought the man alſo. This our Saviour takes no notice of: they were a ſet of men, whom it was in vain to argue with in a direct way. The deciſion he gave is a proof of the higheſt wiſdom, and had the effect to fill them, for the preſent, with confuſion.

6. They had their councils, theſe were ſummoned, met, iſſued out orders. There is alſo frequent mention of their forming deſigns to apprehend Jeſus, and put him to death.

Jeſus having healed a man with a withered hand on the ſabbath-day, the *Phariſees held a council againſt him, how they might deſtroy him,* Matt. xii. 14. The man that had been cured by him at the pool of Betheſda, having told the Jews, that it was *Jeſus that had made him whole,* it is ſaid, "therefore did the Jews perſecute Jeſus, and ſought to ſlay him, becauſe he had done theſe things on the ſabbath-day. But Jeſus anſwered them, my Father worketh hitherto, and I work. Therefore the Jews ſought the more to kill him, becauſe he not only had broken the ſabbath, but ſaid alſo, that God was his Father, making himſelf equal with God, John v. 15. 18. After theſe things, Jeſus walked in Galilee: for he would not walk Jewry, becauſe the Jews ſought to kill him, —— vii. 1. Then ſaid ſome of them of Jeruſalem, Is not this he whom they ſeek to kill? ver. 25. The Phariſees heard that the people murmured ſuch things concerning him: and the Phariſees and chief prieſts ſent officers to take him, ver. 32. Therefore they ſought again to take him: but he eſcaped out of their hands," John x. 39. After he had raiſed Lazarus, ſome of them that were by "went their ways to the Phariſees, and told them, what things Jeſus had done. Then gathered the chief prieſts and the Phariſees a council, and ſaid, what do we? For this man does many miracles, —— xi. 45. 47. Then from that day forth they took council together for to put him to death, ver. 53. But the chief prieſts conſulted, that they might put Lazarus alſo to death, —— xii. 10.

7. But the actual apprehending, trial, and proſecution of Jeſus, is the moſt particular, and material inſtance of their authority in this period. And, if I miſtake not, the method of proceeding in this affair does explain the nature of all thoſe deſigns hitherto mentioned to put Jeſus to death, excepting only clandeſtine or tumultuous attempts.

It will ſuffice to tranſcribe Matthew's account, taking in, here and there, a circumſtance from the other Evangeliſts.

"Then aſſembled together the chief prieſts, and the ſcribes, and the elders of the people, unto the palace of the high-prieſt, which was called Caiaphas, and conſulted that they might take Jeſus, by ſubtilty, and kill him, Matt. xxvi. 3. 4. Then one of the twelve, called Judas Iſcariot, went unto the chief prieſts. —— And they covenanted with him for thirty pieces of ſilver. And from that time he ſought opportunity to betray him, ver. 14—16. When Jeſus was in the garden, whither he had *retired after ſupper:* Lo, Judas, one of the twelve, came; and with him a great multitude with ſwords and ſtaves from the chief prieſts and elders of the people, ver. 47. John ſays, ch. xviii. 5. "Judas then having received a band of men, and officers from the chief prieſts and Phariſees. This *band* muſt be a company of ſoldiers. Our Saviour is evidently apprehended by the authority of the Jewiſh council; but beſide the officers of the high-prieſt, here are ſoldiers, taken, it is likely, with the governor's leave, from the guard conſtantly kept by the Romans at Jeruſalem. This may be inferred from the Jews going to the governor, after our Saviour's crucifixion, for a guard to ſecure the ſepulchre, which he readily granted, Matt. xxvii. 64. 66. And 'tis likely, had done the ſame now, to aſſiſt the officers of the high-prieſt, if any diſturbance ſhould happen.

"Then came they, and laid hands on Jeſus, and took him," — ver. 50. Luke informs us, that when they came to apprehend Jeſus, "he ſaid unto the chief prieſts and captains of the temple, and the elders which were come to him; be ye come out as againſt a thief, with ſwords, Luke xxii. 52. and ſtaves?" And John ſays, ch. xviii. 12, 13. Then the "band and the captain and officers of the Jews took Jeſus, and bound him, and led him away." Who this captain, or captains of the temple were, whether Roman or Jewiſh officers, has been doubted. I think, they were Jewiſh officers, who preſided there, over the prieſts and Levites, and the inferior officers of the temple, as I have noted on Luke xxii. 52. This I may ſhew more particularly hereafter, but now we paſs on. "And they that laid hold on Jeſus, led him away to Caiaphas the high-prieſt, where the ſcribes and elders were aſſembled, Matt. xxvi. 57. Now the chief prieſts and elders, and all the council, ſought falſe-witneſs againſt Jeſus, to put him to death, but found none: Yea, though many falſe-witneſſes came, yet found they none. At laſt came two falſe-witneſſes, and ſaid, This fellow ſaid, I am able to deſtroy this temple and build it in three days. And the high-prieſt aroſe, and ſaid, Anſwereſt thou nothing? What is it that theſe witneſs againſt thee? But Jeſus held his peace. And the high-prieſt anſwered and ſaid unto him, I adjure thee by the living God, that thou tell us, whether thou be the Chriſt, the Son of God. Jeſus ſaith unto him, thou haſt ſaid: nevertheleſs I ſay unto you, hereafter ſhall ye ſee the Son of man ſitting on the right hand of power, and coming in the clouds of Heaven. Then the high-prieſt rent his clothes, ſaying, he hath ſpoken blaſphemy: —— What think ye? They anſwered and ſaid, he is guilty of death, ver. 59—66.

Mark delivers their ſentence in theſe words, "Then the high-prieſt ſaith, —— Ye have heard the blaſphemy? What think ye? And they all condemned him to be guilty of death, Mark xiv. 64.

Theſe are the proceedings of the council, whilſt Jeſus was before them.

"When the morning was come, all the chief prieſts, and elders of the people took council againſt Jeſus to put him to death. And when they had bound him, they led him away and delivered him to Pontius Pilate the governor," Matt. xxvii. 1. 2; ſee Mark xv. 1. Luke xxiii. 1.

John obſerves, that the Jewiſh elders not entring into "the judgment-hall, leſt they ſhould be defiled, Pilate went out unto them, and ſaid, what accuſation bring you againſt this man," John xviii. 28, 29.

Having heard from them what things they had to lay to his charge, Pilate examined Jeſus; having ſo done, "he ſaid to the chief prieſts and the people, I find no fault in this man, and they were the more fierce, ſaying, he ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place," Luke xxiii. 4—8. *When Pilate heard of Galilee,* he ſent Jeſus to Herod who was then at Jeruſalem, —— He having mocked him ſent him again to Pilate. Being therefore again returned to him, "Pilate, when he had called together the chief prieſts and the rulers, and the people, ſaid unto them, Ye have brought this man unto me as one that perverteth the people : and behold, I having examined him before you, have found no fault in this man, touching thoſe things whereof you accuſe him. No, nor yet Herod.—— I will therefore chaſtiſe him and releaſe him," ver. 13—16. *They deſired that he would rather releaſe Barabbas,* " Pilate therefore willing to releaſe Jeſus, ſpake again to them : but they cried, ſaying, Crucify him, Crucify him. And he ſaid unto them the third time, Why what evil has he done? I have found no cauſe of death in him : I will therefore chaſtiſe him and let him go. And they were inſtant with loud voices, requiring that he might be crucified, and the voices of them, and of the chief prieſts prevailed, and Pilate gave ſentence, that it ſhould be as they required," ver. 17—24.

A few remarks will be needful. The Jewiſh council having judged that Jeſus was guilty of death, or that according to their law, he deſerved to die, they carry him to Pilate, and produce their charges againſt him. It's ſurpriſing that they ſhould do this, if they had themſelves the power of life and death. A people fond of authority and power would not have committed to a foreigner a cauſe that was within their own juriſdiction. If they had not the power of life and death in this caſe, they had it not in any other. For the only crime, that Jeſus was ſuppoſed to be convicted of before them, was that of *blaſphemy*, or aſſuming without foundation the character of the Meſſias. The Evangeliſts are extremely unanimous in this point: *That the high-prieſts, and all the council ſought falſe witneſs againſt him but found none, yea, though many witneſſes came, yet found they none*, Matt. xxvi. 59, 60. *Many bare falſe witneſs againſt him, but their witneſs agreed not together*, Mark xiv. 56. Matthew (ch. xxvi. 63——*66.*) Mark (ch. xiv. *60*—*64.*) Luke xii. (*69*——*71.*) have particularly informed us, that the condemnation paſſed by the council upon Jeſus was founded upon the declaration he made, that he was the Chriſt when the high-prieſt had adjured him to tell them who he was. And John ſays, this was what they inſiſted on before Pilate: *We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God*, John xix. 7. As therefore the only fact, which they had the proof of, was that of our Lord's own confeſſion made before them, which they called blaſphemy, if they had had the power of inflicting death in this caſe, they would have puniſhed him accordingly, by their own authority, and not have carried him to Pilate.

They did indeed accuſe him before Pilate "of many things, *and ſaid*, he ſtirred up the people,' and the like. But theſe appear to have been merely malicious inventions of their own, without any ground in the leaſt from any action they knew of, or that had been proved, when he was under examination before them: or elſe, were concluſions they pretended to draw, and inſinuated to the governor, muſt be the conſequence of Jeſus's confeſſion and declaration, *that he was the Chriſt*. And it ſeems to me, that this declaration of his was the only ground of all theſe charges, from what Luke ſays, " and they began to accuſe him, ſaying, we found this fellow perverting the nation, and forbidding to give tribute to Ceſar, *ſaying*, That he himſelf is Chriſt a King;" Luke xxiii. 2. as alſo from what John relates: " The Jews cried, ſaying, if thou let this man go thou art not Ceſar's friend: Whoſoever maketh himſelf a King, ſpeaketh againſt Ceſar," John xix. 13. As likewiſe, becauſe that this was the thing, which Pilate ſeems more eſpecially to have informed himſelf about. For he asked him, *art thou the King of the Jews*, John xvii. 33. Where we have the anſwer that Jeſus returned him —— to ver. 38. Pilate perceiving there was nothing criminal in this pretenſion of Jeſus, went out again unto the Jews, and ſaith unto them; *I find in him no fault at all.* There being no crime in this, he was fully ſatisfied of his innocence.

Perhaps, it will be objected againſt this, that the title ſet upon the croſs, of *Jeſus of Nazareth, King of the Jews* is a proof the crime he was condemned for by Pilate was that of ſedition, or high-treaſon. But I think, this is no proof of any ſuch thing. For, Pilate judging, that our Saviour was really innocent, (ſince it was the Roman cuſtom to put ſome title), might write what he pleaſed. And our Lord had ſatisfied Pilate, there was nothing ſeditious in that claim he made under that character, foraſmuch as his kingdom was not of this world. But I contend not about this. It is not at all material what was the pretended crime for which Pilate at laſt condemned Jeſus.

Blaſphemy was the only crime of which Jeſus was ſuppoſed to be convicted before the council; and yet theſe Jewiſh high-prieſts and elders carried him to the governor, and it appears from the ſequel, that Pilate was the ſupreme judge in this cauſe, and the maſter of the event. For he gives the caſe a freſh hearing, asks the Jews what accuſation they brought, examined Jeſus; and when he had done ſo, told them, he found *in him no fault at all.* This his conduct is a full proof that he was the Judge, and that they were only proſecutors and accuſers.

Pilate indeed propoſes to them, which he ſhould releaſe to them, Barabbas, or Jeſus. But certainly, he does not appeal to them as judges. This is evident from the perſons, to whom he addreſſed himſelf with this propoſal, *ſc.* the *people*, the *multitude*, which never had, among the Jews, a legal power of life and death. " At that feaſt the governor was wont to releaſe unto the people a priſoner, whom they would, Matt. xxvii. 15. Therefore when they were gathered together, Pilate ſaid unto them, whom will ye that I releaſe unto you,——17. But the chief prieſts and elders perſuaded the multitude that they ſhould ask Barabbas and deſtroy Jeſus,——20. and the multitude crying aloud began to deſire him to do as he had ever done unto them, Mark xv. 8. So Pilate willing to content the people releaſed Barabbas unto them, and deliver'd Jeſus to be crucified,"——15. This appeal to the *people* ſeems to have been only to diſcern how far he might act in this matter conſiſtent with the peace of the province, which depended upon the diſpoſition of the people.

Moreover, Pilate at length pronounced the ſentence. He wrote the title upon the croſs, and would not alter what he had written, though deſired by the high-prieſts. ——John xix. *19.* When the ſentence was pronounced, the " ſoldiers of the governor took Jeſus into the common hall, and gathered unto them the whole band of ſoldiers, and they ſtripped him, and put on him a ſcarlet robe, Matt. xxvii. 27, 28. and led him away to crucify him,"——31. The crucifixion was performed by theſe ſoldiers under the command of a centurion,——54. " Joſeph of Arimathea went to Pilate and begged the body of Jeſus. Then Pilate commanded the body to be delivered,——58. The chief prieſts and Phariſees came to Pilate, deſiring that he would command that the ſepulchre be made ſure until the third day.————Pilate ſaid unto them, ye have a watch, go your way, make it as ſure as ye can. So they went and made——*63*——66. the ſepulchre ſure, ſealing the ſtone, and ſetting a watch."

Theſe ſoldiers were entirely accountable to Pilate. For when " ſome of the watch came into the city and ſhewed unto the chief prieſts all the things that were done—— they gave large money unto the ſoldiers, ſaying, ſay ye, his diſciples came by night and ſtole him away while we ſlept: And if this come to the governor's ears, we will perſuade him and ſecure you, Matt. xxviii. 11.—14.

Beſide the light we receive into this matter from the proceedings relating to our Saviour himſelf; we learn that Pilate had in his cuſtody divers priſoners, which were of the Jewiſh nation: For it could be ſuch only, that it can be ſuppoſed, they ſhould deſire to have releaſed to them: And it ſeems, it had been an uſual cuſtom with him during his government, to releaſe to them ſome priſoner at that feaſt; " and the multitude crying aloud, began to deſire him to do as he had ever done unto them," Mark xv. 8.

When Pilate ſaid unto them, Take ye him, *and judge him according to your law. The Jews ſaid unto him, It is not lawful for us to put any man to death*, John xviii. 31.

As *they* here affirm expreſly, that they had not the power of life and death; ſo Pilate told our Saviour that he had. *Then Pilate ſaid unto him,—knoweſt thou not, that I have power to crucify thee, and have power to releaſe thee*, John xix. 10.

So that the whole courſe of the proceedings in this tranſaction, and theſe expreſs declarations of theſe two parties, the high-prieſts and elders on the one hand, and Pilate on the other, aſſure us, that the Jewiſh nation had not, at this time, within themſelves, the power of life and death, upon any occaſion.

But yet, there are ſome expreſſions of the Evangeliſts relating to this matter that may require conſideration.

1. There is a prediction of our Lord concerning the manner of his death related by John, with the Evangeliſts own reflection: *And I, if I be lifted up from the earth, will draw all men unto me. This he ſaid, ſignifying what death he ſhould die*, John xii. 32. John has mentioned this again, ch. xviii. 31, 32. *Then Pilate ſaid unto them, Take ye him, and judge him according to your law. The Jews therefore ſaid unto him, It is not lawful for us to put any man to death. That the ſaying of Jeſus might be fulfilled, which he ſpake, ſignifying what death he ſhould die.*

Poſſibly, ſome may hence conclude, that the Jews had the power of putting men to death; and therefore the Evangeliſt obſerves, that the fulfilment of this prediction was remarkable: Since though they had the power, yet they diſclaim'd it, and would not exerciſe it upon this occaſion.

But without this ſuppoſition, the accompliſhment of this prediction is remarkable on two accounts. *Firſt*, In that he did not die a natural death, and *Secondly*, That he was not put to death in a tumult; but his death was the reſult of a legal proceſs according to the form of government which then obtained in that country. No man, without a prophetic ſpirit, could foreſee certainly, that he ſhould not die a natural death; and yet, perhaps, it was more extraordinary to foreſee, that he ſhould eſcape all the ſudden attempts upon his life. We have many of theſe recorded in the Evangeliſts: But notwithſtanding, he ſuffered as a criminal by the ſentence of the government.

And the meaning of the Evangeliſts in the laſt mentioned place, I think, is this: The Jews ſaid, it is not lawful for us to put any man to death; and hereby, *i. e.* by their not having the power of inflicting capital puniſhments, it came to paſs, that the words of Jeſus were fulfilled, in which he had predicted, that he ſhould *be crucified*, that being a Roman and not an ordinary Jewiſh puniſhment.

2. Perhaps, ſome may think their departing willingly at this time from their right, is implied in the phraſe, *delivering up to the Gentiles*; which our Lord made uſe of ſometimes, when he ſpoke of his death. *Behold, we go up to Jeruſalem, and the Son of man ſhall be delivered unto the chief prieſts, and unto the ſcribes; and they ſhall condemn him to death, and ſhall deliver him to the Gentiles*, Mark x. 33. See Luke xviii. 32. and after the council had condemned Jeſus, *it is ſaid, when they had bound him, they led him away, and delivered him to Pontius Pilate the governor*, Matt. xxvii. 2.

Hereby ſome may be pleaſed to underſtand, that for ſome reaſons, the Jews voluntarily ſurrendered him to Pilate; though if they had thought fit, they might have put him to death themſelves.

But this is not the meaning of this word in the New Teſtament, as is evident from Mark x. 33. the firſt text here quoted. "Behold, we go up to Jeruſalem, and the Son of man ſhall be delivered to the chief prieſts, and unto the ſcribes." Judas, of whom this delivery is chiefly intended, releaſed no right. The word is often uſed to expreſs the acts of private perſons, who accuſed, proſecuted, betrayed, or any other way contributed to the bringing another before a court of juſtice, in order to be condemned and put to death. "But beware of men, for they will deliver you up to the councils, and they will ſcourge you in their ſynagogues, and ye ſhall be brought before governors and kings for my ſake ——but when they deliver you up, take no thought, how, or what ye ſhall ſpeak.——And the brother ſhall deliver the brother to death, and the father the child, Matt. x. 17——21. But when they ſhall lead you and deliver you up, take no tho't before hand, Mark xiii. 11. *and in the next verſe* betraying *is uſed for delivering*. Now the brother ſhall betray the brother, and the father the ſon.

But ſtill ſome may ſuſpect that they might have ſome particular reaſons, for not employing, at this time, all the authority they were poſſeſſed of. For, Luke ſays, "And the chief prieſts and ſcribes ſought how they might kill him, for they feared the people. And Matthew, that they conſulted that they might take Jeſus by ſubtilty, and kill him. But they ſaid, not on the feaſt-day leſt there be an uprore among the people." Matt. xxiv. 4, 5. Poſſibly therefore, ſuſpecting the affections of the people, they might be willing to decline the odium of this action, and throw it upon Pilate.

But whatever apprehenſions they might have concerning the *people*, at firſt; yet when they had ſeized Jeſus without any diſturbance, and many had ſhewn their forwardneſs in coming in to them, and bringing them many falſe accuſations againſt him, theſe fears might then be pretty well over. And certainly, they could be in no fear of the people, after the multitude had unanimouſly demanded with loud voices, that Barabbas might be releaſed, and Jeſus crucified. For that offer which Pilate made them, *ſaying take ye him and crucify him*, John xix. 6. was plainly after that the people had petitioned for Barabbas. *Then cried they all again, ſaying not this man but Barabbas*, ch. xviii. 40. If they could have put any man to death, would not they now have joyfully accepted this offer which Pilate made them? Would they not have been willing now to merit with the people, by putting to death a man whom they diſliked as well as themſelves, if before, they were afraid to kill one, whom they ſuſpected the people were fond of?

4. And this brings me to another difficulty. For it may be ſaid, If the Jews had not the power of life and death, what could Pilate mean, by ſaying, *take ye him, and judge him according to your law?* John xviii. 31. And again, *Take ye him and crucify him, for I find no fault in him?* xix. 6.

I anſwer, that Pilate's meaning in the firſt place is very evident, and the anſwer they make him ſhews, they had not the power of life and death. The context is thus: *Then led they Jeſus from Caiaphas unto the hall of judgment.* They ſcrupling to go in, *Pilate went out unto them, and ſaid, what accuſation bring you againſt this man? They anſwered and ſaid unto him, if he were not a malefactor we would not have delivered him up unto thee. Then ſaid Pilate, take ye him and judge him according to your law*, i. e. Go then and puniſh him your ſelves. *The Jews therefore ſaid unto him, It is not lawful for us to put any man to death*, John xviii. 28—31. i. e. "This is a criminal we cannot puniſh according to his deſerts. It is not one of the leſſer faults, for which we are wont to ſcourge men, or to caſt out of the ſynagogue; but he is guilty of blaſphemy, which by our law ought to be puniſhed with death. And ſince, we are not permitted to puniſh any man capitally, we have brought him to your tribunal, where alone we can have ſatisfaction."

The other words are thus introduced: Pilate had ſcourged Jeſus, platted a crown of thorns upon him, and offered him other indignities, hoping hereby to pacify the Jewiſh rage, and ſave his life: and goes out, *and ſaith unto them, behold I bring him forth to you, that you may know that I find no fault in him:* he is an innocent man, and I cannot puniſh him as you deſire. *When the chief prieſts therefore, and officers ſaw him, they cried out ſaying, crucify him, crucify him. Pilate ſaith unto them take ye him and crucify him, for I find no fault in him*, John xix. 1—16. It is not unlikely, that ſome may ſuppoſe, the word *crucify* here, ought to be interpreted by the general word *judge*, uſed before. But, I think, the moſt natural meaning of Pilate's words here is this. "You muſt crucify him then your ſelves, if you can commit ſuch a villany, for I cannot. He appears to me innocent, as I have told you already; and I have now puniſhed him as much, or more than he deſerves."

The anſwer they make again, goes upon the ſuppoſition, that they could not take away any man's life. *The Jews anſwered him, we have a law, and by our law, he ought to die, becauſe he made himſelf the Son of God*, ver. 7. that is, "Indeed, Sir, you need not be ſo ſcrupulous: He is a blaſphemer; and by our law all ſuch ought to be put to death. And if you do not condemn him to death, we ſhall think you do not pay that reſpect to our law which you ought to do." And then they threaten him with the general reſentment of the nation, if he would not puniſh capitally the moſt heinous violation of their law.

This diſcourſe, which now paſſed between Pilate and the chief prieſts, is a proof, they had not the power of life and death, and that the intent of what Pilate ſaid, is not, that they might crucify him if they pleaſed: If this had been Pilate's meaning, and they could have legally executed Jeſus, would they have put a matter they were intent upon to an uncertain iſſue? would they have refuſed to take the cauſe into their own hands, when they ſaw the governor was backward to gratify their intentions? Their ſtill preſſing Pilate to pronounce a ſentence of death, is a proof, that they knew very well, if Jeſus was not condemned by Pilate, he muſt be ſet at liberty.

5. But though theſe particulars, thus laid together appear deciſive, and the Jews here, in a moſt critical ſeaſon, ſay expreſly that it was *not lawful for them to put any man to death*; yet in another place, there are ſome Jews, who ſeem to aſſert, they had at this time an abſolute freedom. Then *ſaid Jeſus unto the Jews which believed on him, if ye continue in my words, then are ye my diſciples indeed. And ye ſhall know the truth, and the truth ſhall make you free. They anſwered him we be Abraham's ſeed, and were never in bondage to any man: How ſayeſt thou, ye ſhall be made free?* John viii. 31—33.

It is not very material to enquire, at preſent, who they were who made this reply to our Saviour; whether the believers before ſpoken of, who ſeem not to have owned him upon right grounds, or *whether they were unbelieving Jews, who hypocritically joined themſelves with theſe new profeſſors, with intent of taking ſome private opportunity of killing him*, Vid. Dr. Clarke's Paraphraſe upon this text. What we are concerned with is the reply itſelf.

If theſe Jews do not ſpeak here of civil temporal liberty, and of a freedom from all foreign juriſdiction, then we have no concern with them at preſent; but if they do (as it is generally ſuppoſed) they deſerve no regard at all: For then, what they here ſay is a downright contradiction of God himſelf in the ſolemn preamble to the law at Mount Sinai; *I am the Lord thy God, that brought thee out of the land of Egypt, out of the houſe of bondage.* There is no relying upon the word of ſuch men as theſe. Notwithſtanding they aſk, *how ſayeſt thou, ye ſhall be made free?* if as they could be no freer than they were, they might at that time be downright ſlaves. For they, who ſcrupled not to contradict God himſelf, with reference to the time paſt, might well have aſſurance to deny a fact evident to every man's ſenſe and reaſon at that time. Our Lord indeed does not deny the truth of what they ſaid: It was to no purpoſe ſo to do. But with an unexampled firmneſs he proſecutes the ſubject he was upon: *Jeſus anſwered them, verily I ſay unto you, whoſoever committeth ſin is the ſervant of ſin*, ver. 34.

But though, the moſt expreſs declarations of ſuch men can never aſſure us of the truth, yet their angry reply to our Saviour, this fierce diſclaiming the charge of ſubjection, upon ſo ſmall, upon no occaſion at all, affords more than a preſumption they were not free at this time. An inſinuation of their being in ſubjection, if ſuch had been given, would have been treated with contempt, and not anſwered with indignation, if they had had all the power their proud hearts deſired.

6. There is another text hitherto omitted, which ſome may think deſerves notice. *Then gathered the chief prieſts and the Phariſees a council, and ſaid, What do we? for this man doth many miracles. If we let this man alone, all men will believe on him, and the Romans ſhall come, and take away both our place and nation*, John xi. 47, 48. Some may apprehend theſe words imply, that there was then no Roman government eſtabliſhed in Judea.

I preſume, there is no neceſſity of enquiring at preſent, into the views of this ſpeech. All I ſhall ſay by way of anſwer is, 1. That this ſpeech ſuppoſes that they were then in ſubjection to the Romans; otherwiſe, *all mens believing on Jeſus* could not have been any offence to the Romans, or be pretended to be ſo. 2. The meaning of theſe words is, that then the Romans would no longer protect them in their religion and laws, and treat them as ſubjects, but ſend an army to deſtroy them, as rebels and enemies.

A paſſage of Joſephus will illuſtrate this text. The Samaritans had obſtructed the Galileans in their way to Jeruſalem, and killed ſome of them. The chief men of Galilee complain to Cumanus the Procurator, and demanded juſtice. He took a bribe from the Samaritans, and let the matter paſs. *The Galileans then being exaſperated, perſwaded the multitude of the Jews to betake themſelves to arms and aſſert their liberty. Servitude, they ſaid, was grievous in it ſelf, but to be inſulted under it was altogether intolerable.* Joſephus ſays, that the chief men of Jeruſalem, dreading the iſſue, endeavoured by all means to appeaſe the people; and bid them, ſet before their *eyes the utter ruin of their country, the conflagration of their temple, the captivity and ſlavery of themſelves, their wives and children; and as they would avoid theſe dreadful calamities, beſeeched them to alter their preſent deſigns*, Antiq. l. xx. c. v. What is this, but the *Romans coming and taking away both their place and nation*? Which words, as I obſerved, imply a preſent ſubjection: and this ſtate they appear evidently to have been in, when that exhortation was given, which I have juſt tranſcribed from Joſephus.

I have now ſet before the reader the main paſſages of this period, concerning the power the Jews were poſſeſſed of in their own country. The ſum is, they practiſed their own religious rites, worſhipped at the temple and in their ſynagogues, followed their own cuſtoms, and lived very much according to their own laws. They had their high-prieſts, a council or ſenate, inflicted leſſer puniſhments; they could apprehend men, and bring them before the council, and if a guard of ſoldiers was needful, could be aſſiſted by them, upon aſking the governor for them: they could bind men and keep them in cuſtody: The council could ſummon witneſſes, take examinations, and when they had any capital offenders carry them before the governor. This governor uſually paid a regard to what they offered, and if they brought evidence of the fact, pronounced ſentence according to their laws. But he was the proper judge in all capital cauſes, for when the council of the Jews had had before them a caſe, which they pretended was of this kind, having prepared it, they go with it immediately to the governor, who reexamines it, and pronounces the ſentence.

Ver. 1. ——— *They.*] The women mentioned in chap. xxiii. 55.

——— *And certain other*] women; ſee Mark xvi.

Ver. 6. — *Remember how he ſpake to you when he was yet in Galilee.*] viz. That he would riſe the third day; ſee Matt. xvii. 23.

Ver. 13. —— *Two of them.*] Not two of the Apoſtles, for theſe two returning, told what paſſed between Chriſt and them to the eleven Apoſtles; ſee ver. 33, 35. But two of the reſt which joined in ſociety with them, compare ver. 9, 10. with ver. 33.

——*The ſame day.*] That the women had ſeen Jeſus riſen from the dead, and Peter and John ran to the ſepulchre, to ſee the truth of the women's report.

——— *To a village called Emmaus.*] This was not the Emmaus near to Tiberias, ſo called from the hot baths there, for that was in Galilee, but a village in the tribe of Judah, ſixty furlongs, as Luke ſays, from Jeruſalem.

Ver. 14. ——— *Of all theſe things.*] Related by the Evangeliſt in the 22d and 23d chapters; ſee below ver. 18. which proves this interpretation.

Ver. 15. — *Reaſoned.*] Comparing the ſufferings and death of Chriſt with the ancient predictions of the Meſſiah.

——— *Jeſus himſelf drew near.*] Not ſo as to be known by them, which might have fruſtrated the end of his appearance putting them into a ſudden conſternntion and joy; but *in another form*; Mark xvi. 12. So that their *eyes were held* by a Divine Power, that they could not know him.

Ver. 17. *And he ſaid what manner of communications are theſe that ye have one to another, as ye walk, and are ſad?*] Chriſt can't from hence be ſuppoſed to confeſs his ignorance of their diſcourſe and thoughts; but like a traveller ſtriking in with company on the road uſhers in a diſcourſe from ſome outward marks, which he alledges as an excuſe for his intruſion into their company. The text is plainly this, The dejection of your countenance makes me ſuſpect that you are oppreſſed with ſome inward grief, which I ſhould be glad to alleviate or eaſe by my advice.

Ver. 18. ——— *Art thou only a ſtranger in Jeruſalem,* &c.] i. e. Art thou like one living in a far country, ignorant of the things well known to all that dwell in Jeruſalem.

Ver. 20. ——— *To be condemned to death.*] The original has it εἰς κρίμα θανάτου, *To the ſentence of death*; which they could not pronounce, but were obliged to apply to Pilate the Roman governor, that he ſhould pronounce it; ſee my Diſſertation at the end of the preceding chapter.

Ver. 21. — *The third day ſince theſe things were done.*] i. e. The very day in which he promiſed to riſe again, after the Jews had put him to death.

Ver. 22. ——— *At the ſepulchre.*] Of Jeſus; ſee ver. 1, 2, 3.

Ver. 24. *And certain of them.*] i. e. Of the Apoſtles *viz.* Peter and John.

Ver. 25. ——— *O fools and ſlow of heart!* &c.] Hence ſays Dr. Whitby, we are to note, the limitation of the command in Matt. v. 22. and that to ſay, thou *fool*, is not always a tranſgreſſion; but only ſo when it is uſed without cauſe from an undue commotion of ſpirit, or a mind evily affected towards our brother.

Ver. 27. ——— *He expounded to them in all the Scriptures the things concerning himſelf.*] When Jeſus firſt came up with them he found them reaſoning concerning himſelf from the Scriptures; conſequently he took this opportunity to inſtruct them in the right interpretation of them, and to ſhew how all the types, figures and prophecies in the law, Prophets, and Pſalms (ver. 44.) were now accompliſhing in the perſon of Jeſus of Nazareth, whom they acknowledged to be a Prophet, mighty in deed and word before God and all the people: and convinced them that alſo he was the Meſſiah, and would certainly, as he had promiſed, riſe again from the dead.

Ver. 29. *And they conſtrained him.*] By their earneſt intreaties and deſire. So Lot is repreſented to conſtrain the Angels to lodge with him, Gen. xix. 3. So Jacob conſtrained Eſau to accept his preſents, Gen. xxxiii. 11. So Judges xix. 7, *&c. &c.*

Ver. 31. ——— *He took bread and bleſſed it, and brake it, and gave it to them.*] This is the text on which the Papiſts generally found their argument for communion *in one kind,* They argue thus: This, ſay they, Chriſt did when he celebrated the ſacrament; therefore, here alſo he celebrated the ſacrament, though in bread only; and, conſequently, it is ſufficient for the laity to receive *bread*, or *one kind* only in the ſacrament of the Euchariſt. But what proves too much, is known to prove nothing. Let it then be obſerved, that when Chriſt fed the four, and again the five thouſand in the wilderneſs, he likewiſe is recorded *to bleſs the bread, and to brake it, and to give it to his diſciples to give to the multitude*, ſee Matt. xiv. 19. Mark. vi. 41. and viii. 6. But, I believe, they won't venture to affirm this *bleſſing of bread*, &c. was a ſacramental bleſſing, or that Chriſt then celebrated the ſacrament before it was inſtituted. Yet this muſt be the abſurd tenet of thoſe, who will argue, that Chriſt's *bleſſing of bread*, &c. at Emmaus was *ſacramental.*

Again, Let it be remembred, that to make *bread* a ſacrament, it is even according to the Romiſh doctrine, abſolutely neceſſary, that Chriſt ſhould ſay, *This is my body,* which it is plain are not ſo much as intimated in this place. Yet I know that they generally reply, that theſe words are underſtood. But then, why may we not alſo underſtand that though only *bread* is mentioned, yet *wine* alſo is here underſtood; there is as much warrant for underſtanding *one* as the *other*; and conſequently this conceſſion will deſtroy their favourite invention of *concomitance*, in the Lord's ſupper. Alſo it may be urged, that if Chriſt here celebrated a ſacrament *without wine*; he alſo *conſecrated* without wine, which however, the Papiſts ſay, is never to be done.

Ver. 31. *And their eyes were opened.*] This is the oppoſite to what is ſaid before at his coming into their company *but their eyes were held*, ver. 16. ſo that the text muſt mean that their eyes were now opened or capacitated to ſee him in his own ſhape, in the ſame form as they had ſeen him in, when alive, before his crucifixion. Thus it is ſaid, that the Lord opened the eyes of *Balaam to ſee the Angel,* Numb. xxii. 31. And the Lord opened the eyes of the young man to ſee the chariots of fire, 2 Kings vi. 17. and the Lord opened the eyes of the hoſt of the king of Aſſyria, ver. 20. which was with-held from ſeeing, or ſtruck blind, ver. 18. ſo that either Jeſus appeared to them in ſome form they had never ſeen him in, or the Divine Power threw in ſome impediment, or miraculouſly with-held their eyes from perceiving him, and then removing that impediment, opened their eyes that they again recollected his face, and knew him. For, Chriſt was deſirous no doubt to conceal himſelf from them for a ſeaſon, that he might the more freely diſcourſe with them; and when he had done that ſufficiently, he would be known to them for the confirmation of their faith; and when they had obtained the certain knowledge of him.

——— *He vaniſhed out of their ſight.*] He withdrew himſelf out of their ſight, as it is in the original ἄφαντος ἐγένετο, either by a ſudden change of place, or by a cloud caſt over his body; whence it is no more reaſonable to argue, that he had only an aëry body, than that he had the like when *he hid himſelf, paſſing through the Jews, when they were about to ſtone him*, John viii. 59.

Ver. 35. — *In the way.*] On the road to Emmaus.

——— *How he.*] i. e. The Lord Chriſt.

——— *Breaking of bread.*] See this argued above at ver. 30. in the notes.

Ver. 37 —— *Suppoſed that they had ſeen a ſpirit.*] i. e. A phantaſm, or a ſpirit, aſſuming the ſhape of Chriſt, and appearing to them in it; becauſe they heard no noiſe of any doors opening, or of feet moving towards them; and ſo, though they doubted not of Chriſt's reſurrection; ver. 34. Yet might they for theſe reaſons doubt of this appearance of him, in the midſt of them, without knocking at the door for entrance, or giving any indication of his coming into them. But to remove all ſuch apprehenſions, Chriſt appeals to his ſubſtance, ſaying,

Ver. 39. *Behold my hands and my feet, that it is I my ſelf; handle me,* &c.] Chriſt proves the veracity and ſubſtance of his body from the evidence of their ſight and touch; and the Apoſtles conſequently teſtify to the truth of the reſurrection of his body, as being that which *their eyes had ſeen, and their hands had handled,* 1 John i. 2.

——— *A ſpirit hath not fleſh and bones as ye ſee me have.*] Who ſhall preſume to queſtion the truth of our Saviour's argument; it therefore follows from this text, that *evil* ſpirits cannot aſſume ſuch a body as will not yield unto the touch, but only a mere phantom, or an aerial appearance of a body, which cannot cheat the touch and eyes of men; and moreover, that good ſpirits, if they can aſſume a more ſolid body, yet cannot put illuſions upon men in things belonging to their faith, or be ſent by God for ſuch ends.

Ver. 43. *He did eat before them.*] To ſhew that his body was truly raiſed and contained thoſe parts by which meat is chewed, received and dejeſted.

Ver. 44. ——— *All things muſt be fulfilled which were written in the law of Moſes, and in the Prophets and in the Pſalms,* &c.] See ver. 27. This was the diviſion of the Old Teſtament in our Saviour's time, which ſays Joſephus, was ſub-divided into twenty-two Divine Books; five books of Moſes, thirteen writings of the Prophets, and four books containing hymns to God, and documents of life, lib. 1. contr. Apion. The chief or firſt of which were the book of Pſalms.

Ver 45. — *Then he opened their minds,* &c.] By giving them now ſome firſt-fruits of that ſpirit of prophecy, which fell more plentifully on them at the day of Pentecoſt.

Ver. 48. —— *And ye are witneſſes of theſe things.*] For, Chriſt's reſurrection being a matter of fact, muſt be proved by the teſtimony of eye-witneſſes; ſee the following Diſſertation.

The great foundation of our hope of immortality, is the revelation of the Goſpel; and the great evidence of the truth of that revelation is the *reſurrection* of Jeſus Chriſt. Without the revelation of the Goſpel, our hope of immortality, according to mens different abilities in philoſophical ſpeculations, had continued diſputable; and, without the reſurrection of Chriſt, the proofs of the truth of the Goſpel-revelation had been finally fruſtrated. As therefore the truth of the Chriſtian Revelation, is of the greateſt importance to mens ſouls, *in the whole*; ſo the proof of the reſurrection of Chriſt, is of the greateſt importance towards ſecuring the certainty of that revelation, *in particular.* ——— By the light of *nature*, the Being and

Attributes of God, were certain and demonſtrable; the probability of a future ſtate was great and undeniable; the expectation of God's dealing with penitent ſinners *mercifully*, was reaſonable and hopeful.——But by the revelation of the *Goſpel* only, was this great hope *ſecured* to us; the pardon of ſin declared *authentickly*, by the authority of God; life and immortality brought to light by *teſtimony*, as well as by rational arguments; the rewards and puniſhments of eternity *diſtinctly* ſet forth; and the particular method of the final judgment *affectionately* repreſented to us. And,

As to the *evidences* of the *truth* of this revelation: By the Prophecies of the Old Teſtament, it was long before predicted: By the reaſonableſs of the doctrine itſelf it was made very credible: By the witneſs of our Lord and of his Apoſtles it was ſtrongly atteſted: By the conviction and ſilencing of its adverſaries, it was confirmed and eſtabliſhed: By many ſigns and wonders, and mighty works done by Chriſt in his life, it was *for the preſent* proved beyond contradiction: But this *laſt evidence* only, by *the reſurrection of our Lord Jeſus from the dead*, it was for ever aſcertained to *all* generations. For, had this laſt proof failed, *all* the reſt muſt have in courſe fallen with it. The Prophecies indeed would have appeared wonderful, but never could be fulfilled: The doctrine would have continued reaſonable, but its author periſhed: The Miracles of his life would have remained aſtoniſhing, but ſtill confuted by his death. His enemies would have continued to inſult him, as did the Jews; *He ſaved others, himſelf he could not ſave.* And his friends that loved his doctrine, and hoped for the ſalvation of God, could *but* have joined with his diſponding diſciples; *we truſted it had been he which ſhould have redeemed Iſrael.* In a word, as Paul expreſſes it, *had not Chriſt riſen again, then had our whole preaching been vain, and your faith alſo in vain.* Therefore,

The reſurrection of Chriſt being a fact of ſo great importance, on which the evidence of the truth of the *whole* revelation finally depended; it was neceſſary, in the wiſdom of providence, and in the reaſon of things, that the proof of this great fact, ſhould be made unanſwerably ſtrong. Therefore,

Let it be obſerved, that there was extraordinary care taken to make the proof of the fact it ſelf undeniable, That our Saviour *did really* riſe from the dead. For,

In the firſt place, the Prophecies in the Old Teſtament, did *long before* deliver an *antecedent* notice thereof. Thus we read in Pſ. xvi. 10. *Thou wilt not leave my ſoul in hell*; i. e. in the ſtate of the dead; *neither wilt thou ſuffer thy holy one to ſee corruption.*——That this was an expreſs prediction of our Saviour's reſurrection; the Apoſtles in their application of it in the Book of Acts, ſhew by the following argument. The words thus ſpoken by David muſt, of neceſſity, be meant either of *himſelf*, or of ſome *other* perſon. They could not be literally meant of himſelf; becauſe it was not true, that he was raiſed before he ſaw corruption. And if they were meant of any other perſon, the Jews themſelves, notwithſtanding all their prejudices, would readily acknowledge, that That other perſon ſo mentioned by way of eminence, could according to the analogy of the Prophetic Writings, be *no other* than the Meſſiah.— This argument is ſtrongly urged by Peter in the Acts, ch. ii. 29. Which is ſupported by the collateral evidence of Paul in Acts xiii. 36. Therefore theſe words of the Pſalmiſt, *Thou ſhalt not ſuffer thine holy one to ſee corruption*, were ſpoken, not of David himſelf, but of the reſurrection of Chriſt.

After this, and other ancient Prophecies, there were in the next place, plain notifications given by our Lord himſelf to his diſciples before his ſufferings; that they ſhould expect his riſing from the dead. And becauſe it was a matter of the greateſt importance, he therefore repeated this admonition to them ſeveral times; as *before* his transfiguration; Matt. xvi. 21. After his transfiguration; Matt. xvii. 9. At his laſt going up to Jeruſalem; Matt. xx. 17. Beſides which plain admonitions to his diſciples, he gave ſome obſcure hints of it to the *whole people* alſo: For, when the Jews required of him a ſign, at one time he anſwered, and ſaid unto them, *Deſtroy this temple, and in three days I will raiſe it up*; John ii. 19. And at another time, *To an evil and adulterous generation there ſhall no ſign be given, but the ſign of the Prophet Jonas: For as Jonas was three days and three nights in the whale's belly, ſo ſhall the Son of man be three days and three nights in the heart of the earth*; Matt. xii. 39. The deſign and uſe of which predictions, though not at all underſtood at the time they were ſpoken, is declared to us by the Evangeliſt: "When therefore he was riſen from the dead, his diſciples remembered that he had ſaid this unto them; and they believed the Scripture, and the word that Jeſus had ſaid; John ii, 22. And remember, ſaid the Angel to the perſons which came firſt to the ſepulchre, "Remember how he ſpake unto you——ſaying, the Son of man muſt be delivered into the hands of ſinful men, and be crucified, and the third day riſe again, and they remembred his words;" Luke xxiv. 6.

Further, In order to make the proof of his reſurrection ſtill more evident, providence had remarkably particularized the *place*, *manner* and *circumſtances* of his burial. For, "Joſeph of Arimathea begged his body, and wrapped it in fine linen, and laid it in his own ſepulchre," Mark xv. 42. and this was done in the preſence of ſeveral of Jeſus's followers; who thereupon reſolving to come and embalm him, were providentially directed to become witneſſes of many circumſtances attending his reſurrection.

Laſtly, The method taken by his very adverſaries to find evidence, as they thought of the impoſture, making the ſepulchre *ſure*, ſealing the ſtone, and ſetting a watch, Matt. xxvii. 66. was deſigned by providence, on the contrary, to become a ſtrong proof of the *truth* of his reſurrection; taking away all pretence or poſſibility of that plauſible objection, that *his diſciples came by night and ſtole him away.*

Theſe are the principal inſtances of the care that was taken in the circumſtances going *before* our Lord's reſurrection, to render the proof certain and undeniable. But *after* his riſing again from the dead, the additional evidence of the truth of his being riſen is much greater, not only than what unbelievers, but even than believers themſelves without; without putting *together* the numerous circumſtances recorded in different places of Scripture, can eaſily imagine. For,

Firſt, An *earthquake* terrified the watch, and the appearance of *an Angel made them become as dead men*, Matt. xxviii. 2.

Secondly, The perſons who came with an intention to *embalm* the body, ſaw likewiſe an Angel, and were told by him, that their Lord was riſen from the dead; ver. 6. Immediately after this, *Jeſus himſelf* appeared to them and comforted them, ver. 9. to which John adds this particular circumſtance, ch. xx. 17. That when one of them embraced his *feet*, rejoicing and worſhipping him, upon his diſcovering himſelf who he was, he ſaid unto her, *Touch me not, for I am not yet aſcended to my Father. But go to your brethren and —— tell them, that I am riſen from the dead, never to die any more*, &c.

Thirdly, He appeared to the *two* diſciples going to Emmaus, Luke xxiv. 13. and talked with them, and "expounded unto them in all the Scriptures, the things concerning himſelf."

Fourthly, He ſhewed himſelf to Peter alone, ver. 34; ſee alſo 1 Cor. xv. 5. Then to James, ver. 7. After that to ſeven of the Apoſtles together, John xxi. 2. Then to ten of them, Thomas only being abſent, John xx. 19. And a week after, to *all the eleven*, ver. 26. Thomas being preſent with them.

Laſtly, After theſe ſeveral more *private* appearances of our Lord to his Apoſtles, he was ſeen of above five hundred brethren at once, 1 Cor. xv. 6. And in this manner continued he for forty days together, *ſhewing himſelf alive after his paſſion by many infallible proofs*, &c. Acts i. 3. After which at mid-day in the preſence of all the Apoſtles, he was taken up from them *viſibly* into Heaven, ver. 9. and they were told by the Angels, ver. 11. what he alſo had told them before in his life-time, "that in like manner as they ſaw him *go* into Heaven, ſo from thence likewiſe ſhould they ſee him *come* to judge the world. Now,

Let us ſum up the evidence. We ſhall find, though it be given by ſo many different *perſons*; repeated at ſo many different *times*; diverſified with ſuch variety of *circumſtances*; yet all agreeing in ſuch a perfect uniformity as to *the thing itſelf*, there never was a more undeniable proof given of any matter of fact. Nevertheleſs,

He after this appeared again to Stephen in the midſt of his ſufferings; Acts vii. 55. and to Paul, *as unto one born out of due time*; 1 Cor. xv. 8. To which cloud of eye-witneſſes we might reaſonably add the *miracles*, which the Apoſtles wrought through his power and authority; and the gradual fulfilling of thoſe Prophecies concerning himſelf, his diſciples, and the Jewiſh nation, which he delivered both before and after his paſſion.

The truth of our Lord's reſurrection being thus atteſted by a multitude of *witneſſes*, and *confirmed* by ſuch a number of conſequent facts, it is hardly poſſible that the firſt preachers of his doctrine ſhould either themſelves have been deceived, or be deceivers of others; and we may now eaſily anſwer that obvious objection ſuggeſted Acts x. 40. "Why Chriſt after his reſurrection ſhew'd himſelf openly, not to all the people, but unto witneſſes only, choſen before of God." And the reaſon hereof is the ſame, as why in all other caſes God does not *all* that he is *able* to do, but all that is *fit and right* for him to do. There is in every means a certain *fitneſs* and *proportion* to the *end* it leads to; wherewith if men will not be ſatisfied, there can be no limits found to terminate their unreaſonable expectations, and to ſtop their groundleſs imaginations. God's wiſdom provided as many and unqueſtionable witneſſes of the reſurrection of Chriſt, as the nature of the thing required; as was ſufficient to make the fact unconteſtable; as was ſatisfactory to any reaſonable and unprejudiced perſon. And God is not obliged in juſtice nor goodneſs to work miracles for the ſake of obſtinate and vicious unbelievers. So that

I ſhall conclude with an obſervation about the *manner* of his riſing. We read in more than thirty paſſages of the New Teſtament, That God raiſed up our Lord from the dead, or that he was raiſed by the power of the *Father*; and yet in two or three other places it is no leſs plainly aſſerted, "That Chriſt raiſed up himſelf." Which different expreſſions, though they carry in them a ſeeming difficulty, are explained to us with the greateſt accuracy and exact diſtinctneſs by Chriſt himſelf in John x. 16. *No man*, ſaith he, *taketh my life from me, but I lay it down of my ſelf: I have power to lay it down, and I have power to take it again; this commandment* (or commiſſion, or power) *I have received of my Father*.

A Diſſertation on the leproſy and the manner of its cure.

The leproſy is ſuppoſed to have been a diſeaſe, at firſt, peculiar to the Egyptians, and from them ſpread into Syria. But the leproſy provided againſt by the law of Moſes, was not ſo much a common diſeaſe, or a legal pollution, as a *Divine Infliction* for the puniſhment of ſome grievous ſin in the leprous perſon; for it is difficult to conceive how ſuch a peſtilent diſeaſe, as infected not only mens bodies, but the very walls of their houſes, and their garments, ſhould proceed merely from natural cauſes; and therefore it was always underſtood that the extraordinary hand of God was in ſome meaſure concerned in it. Conſequently,

They were not the phyſicians of the body, but the prieſts, who were appointed the judges to inſpect into this diſtemper, and to diſcern between a true leproſy and the reſemblance of it. And their knowledge became ſo penetrating in this matter, that they were even able to determine what was *Divine* in the leproſy, and what only proceeded from the conſtitution of their bodies, and a natural diſtemper. And it was very natural that the prieſts ſhould have the care of this inſpection; becauſe they had the charge of admitting them into the ſanctuary; moreover, there were certain rites, and ceremonies, and ſacrifices appointed for their cleanſing, if they were found leprous, committed to the inſpection of the prieſts to be ſeen done: And therefore, the judgment alſo of the diſeaſe was proper to them.

The leproſy generally appeared in one of theſe three forms; either as a *bright ſpot* in the skin; as *a ſcab*, or *a tumour*. A white ſpot riſing in the skin of the fleſh was eſteemed a violent ſymptom of the leproſy; but there being white ſpots in the fleſh that were not leprous, therefore, in order to give a right judgment, the prieſt was to inſpect into the circumſtances of the ſpot. If the hair in it was turned white, and it was not only a ſuperficial whiteneſs, but the ſpot ſeemed to have eaten deeper into the very fleſh, then it was to be judged a *true* leproſy, and the perſon infected was to be judged *unclean*, and commanded to be ſeparated from the congregation, and ſhut up by himſelf. But if the bright ſpot were not a *perfect white*, but ſomething duskiſh, it was ſuppoſed it might proceed from a leſſer ſort of foulneſs in the blood and skin, and therefore not a leproſy: And in this caſe the perſon was ſhut up by himſelf for ſeven days (becauſe in this ſpace of time there frequently happens a viſible alteration in diſeaſes) to ſee what change might be wrought if it were an *ordinary diſeaſe*, as well as to ſecure the ſuſpected perſon from defiling others, in caſe it ſhould prove a *true leproſy*. Then after the expiration of ſeven days, the prieſt was to inſpect again; and if the ſpot continued of the ſame colour, the caſe remaining dubious, he was to make a further trial, and ſhut up the ſuſpected perſon for ſeven days *more*; but when theſe ſeven days were alſo expired, and the ſpot remained, upon enquiry, of the ſame colour as at firſt, then the patient was pronounced clean, left at liberty, and admitted into converſation. But having been ſuſpected of leproſy, he was obliged to waſh his clothes; becauſe there was ſome kind of *impurity* in his blood, which broke out into his skin, though not infectious. A perſon, who had no other ſign of leproſy but a bright ſpot, if it appeared clear and bright, without a cloudineſs in it, was eſteem'd a leper.

The ſecond part of leproſy was a *ſcab*, which upon examination, after the perſon had been pronounced clean, being found to ſpread in the skin, it was an evident ſign of a leproſy. For it muſt be obſerved, that after a perſon had been pronounced *clean* by the prieſt, after a trial of fourteen days, he was obliged, if he found the ſcab to ſpread, to ſhew himſelf again to the prieſt upon pain of having his leproſy cleave to him for ever. And if, upon inſpection, the *ſcab* was found to ſpread in the skin, the perſon was abſolutely to be pronounced *unclean*.

The third ſort of leproſy was a *tumour* or *ſwelling*. Such a one ſo infected, if he was not ſo religious to go of himſelf, might be compelled by force to be examined by the prieſt; and if, upon examination, the riſing of the skin was white, and the hair was white, and more eſpecially if it had broken through the skin, and in the raw ſound fleſh there appeared white ſpots, there needed no further conſideration to pronounce it an undoubted and true leproſy, preying upon the very fleſh, and capable of deſtroying the whole body. But if the body was otherwiſe ſpread all over with ſcabs, this breaking out was not eſteem'd the plague of leproſy, being rather a relief to the body than a diſeaſe: But when the forementioned ſpots appeared in the ſound fleſh, it was an infallible ſign of a ſettled leproſy, nature not being able to throw out the ill humour into the skin, but it worked inward into the fleſh.

It often happened that a tumour or ſwelling of an ulcerous nature, after it had been cloſed or healed, broke out again, and upon this new irruption became a ſettled and inveterate leproſy, which was always to be accompanied with an exceeding red ſhining inflamation. But if the tumour or bile, did not ſpread, and eat into the fleſh, the perſon was reputed clean.

If a perſon was burnt by a coal, &c. and upon examination, it appeared that the wound had pierced into the fleſh, and the hair was become white, ſuch a perſon was judged unclean; otherwiſe it was reckoned no more than a common inflammation ariſing from the burning.

There was, beſides theſe leproſies of the body, another kind of leproſy peculiar to the *head* or *beard*, ſpreading it ſelf from the chin all over the face, except the eyes, and covered the neck, breaſt and hands, with a filthy ſcurf of the skin, which in Scripture-phraſe is called a *ſcall*. The ſame tokens were indicative of this, as of the abovementioned leproſies of the body, only that the hair in this was yellow, and not ſo thick as the white in the former leproſies. If it was doubtful whether the diſeaſe was a confirmed leproſy, the perſon was to be ſhut up ſeven days, to ſee what it would prove; and if, upon inſpection, there was no yellow hair, nor was the *ſcall* ſunk deep into the skin, it was ſuppoſed it was not the leproſy: But yet the perſon was not immediately to be diſcharged, and that the prieſt might form a right judgment, all the hair about the *ſcall* upon his head and beard, was ſhaven, only the place where the *ſcall* ſpread and appeared was not ſhaven; becauſe the prieſt was to obſerve of what colour the hair in it was. This being done, the ſuſpected perſon was ſhut up ſeven days more, when he was again to be examined on the ſeventh day; and if the *ſcall* did not ſpread into the skin, nor eat into the fleſh, he was obliged only to waſh his clothes, and ſo he was pronounced clean: But if the contrary ſymptoms appeared, he was declared a leper. If the hair fell off from the head, eſpecially the fore-part, and if there was a bright white ſore in the bald part, he was pronounced *unclean.* And,

When a perſon was thus convicted of being a leper, he was obliged to rend his clothes in token of his ſorrow, and that he might by that mark be diſtinguiſhed from other people, who uſed to wear their garments cloſe before. He was alſo obliged to go bare-headed, and to cover his lips, like a mourner, either with his hand, or with the skirt of his garment thrown over his head, proclaiming his own miſery, by loudly declaring himſelf to be *unclean, unclean*; that thereby the *clean* might be apprized of his uncleanneſs, refrain his company, and prevent the ſpreading of his pollution. And in this melancholly ſtate the unhappy perſon was ſhut without the camp (as in after-times they were excluded the cities) that no man might converſe with him, but ſuch as were leprous like himſelf. Which method was ſtrictly obſerved even when a king was leprous, as we read in the caſe of Izariah, king of Judah, who being ſtruck with a leproſy, dwelt in a ſeparate houſe apart by himſelf until the day of his death; ſee 2 Kings xv. 5.

Though there was ſomething *natural* in the leproſy that afflicted an human body; yet when it was found to ſtick to, and infect the garment, ſo as to appear and be ſeen in it, was always adjudged by the Hebrews to be *miraculous*, an extraordinary puniſhment inflicted by God, and a ſevere token of his diſpleaſure.——Theſe ſigns of leproſy in a garment, were the extreme greenneſs, or redneſs of the ſpots in it, and the ſpreading of them after they were firſt diſcovered. If ſuch a ſpot were found in a garment, or skin, as broad as a bean, it gave ſufficient ground to think it might be the leproſy; if it were not ſo broad, it was accounted clean. If, upon inſpection by the prieſt, the fore-mentioned tokens appeared, the garment was to be ſhut up ſeven days. Upon the ſeventh it was to be ſurveyed by the prieſt: If the ſpots were ſpread, and the unfortunate colours continued, it was judged a fretting corroding leproſy, that never could be got out of the part affected; and therefore it was to be burnt as no more fit for uſe. If the contrary ſigns appeared, the garment was to be waſhed and to be ſhut up for ſeven days more; and then upon the ſeventh day if the bad ſigns continued, the garment was immediately burnt. But on the contrary, if the diſeaſe, after the waſhing of the garment, had not ſpread, and the part affected had changed colour from green, or red, to duskiſh, the prieſt was to cut out that part of the garment where the ſpot was; and if no other part was tainted, that garment, after another waſhing, was reputed clean.

That the leproſy was in ſome meaſure a Divine Infliction, has been before mentioned; but it will appear much more ſo, when it is obſerved, that this eating plague would appear in the very ſtones and walls of their houſes, not like the contagion which now adheres to the houſes of thoſe who have the peſtilence; for, as the Rabbins obſerve, this ſore diſeaſe was inflicted firſt upon the houſes and garments, as a puniſhment for leſſer ſins; and if men continued in a ſtate of wickedneſs, then it invaded their bodies. So that it began in the houſes, which were not infected by the inhabitants, but the inhabitants by them. The ſigns by which a leproſy was diſcovered in a houſe, were much the ſame, as appeared in a human body. When an inhabitant began to ſuſpect that this plague was in his dwelling, he was bound to give notice of it to the prieſt, or elſe he was liable to be ſeverely puniſhed. But before the prieſt made his inſpection, all the houſhold-ſtuff was to be removed, and the inhabitants were to go out, that there might be nothing to hinder his exact ſurvey. The walls, pavement and roof were to be ſearched principally: And if the leproſy had ſo eaten into the ſtones as to have made a cavity in them, and theſe ſtrakes appeared greeniſh, or reddiſh, the prieſt was to ſee the houſe ſhut up, that none might contract a pollution by going into it; and if any perſon entred within the door of the houſe, while it remained under a ſuſpicion of being defiled, he contracted a defilement himſelf, under which he lay till night. And thus it was to continue ſeven days. Upon the ſeventh day the prieſt was to renew his inſpection, and if he found the plague ſpreading, he ordered the corrupted ſtones to be taken out and carried out of the city; and the reſt of the walls where no ſpots appeared were to be ſcraped, that if any contagion ſtuck to them it might be taken away, and the ſpreading of it prevented. Theſe ſcrapings were likewiſe carried out of the city into ſome unclean place, where the ſtones were before removed. The next thing was to put freſh untainted ſtones to ſupply the vacancies of thoſe taken out of the walls, and the walls were to be covered again with freſh plaiſter: But after all this precaution, if the marks of leproſy returned, the houſe was immediately to be pulled down, and all the materials of it to be carried out of the city. On the contrary, if the plague of leproſy had not ſpread, the prieſt pronounced the houſe clean; which after it had been cleanſed by the ſame rites, that were in practice to clean men, might be re-inhabited as before.

The Divine Rites of purifying a leper were as follows: When there were reaſons to believe that the man was freed from his leproſy, he ordered his friends to provide for him two birds (which our tranſlators call *ſparrows* in the margin of the Bible) that were clean, and accuſtomed to fly in the open air, in order for his purification.——The The firſt rite of cleanſing was the killing of one of the birds over an earthen veſſel filled one quarter full with ſpring water, according to the tradition of the ſcribes. And the ſame tradition obſerves, that the beſt and fatteſt of the two birds was killed over the water, till it was tinctured with the blood thereof; and then he digged a hole and buried the dead bird before the leper. Then he took a cedar ſtick of a cubit long, and tying the bird to it with its tail uppermoſt, together with an handful of hyſſop, and as much ſcarlet wool as ſhould weigh a ſhekel, he dipped the bird's tail and wings with the hyſſop and ſcarlet wool, in the water tinctured with the blood of the bird which had been killed, and ſprinkled the leper ſeven times, and then pronounced him clean, letting the living bird looſe into the open fields; or, in after-times we read, that the prieſt going into the city, threw the bird over the walls towards the wilderneſs, to intimate that the cured perſon was thereby admitted and reſtored to a free converſation with all his neighbours, as the bird was with the reſt of his kind. He was then pronounced clean, and after he had waſhed his clothes, and ſhaved off all his hair, and waſhed his whole body, he was admitted into the camp. But leſt there ſhould remain undiſcerned any part of the diſeaſe, he was not admitted into the tent, where his family inhabited, 'till after the expiration of ſeven days; when he was obliged to ſhave clean off all the hair of his body on what part ſoever it grew; and then having again waſhed his clothes and his whole body, (for which purpoſe in after-times there was a convenient place provided in the corner of the court of the women, called the *room of the lepers)* he was admitted free into his tent.

After all this ceremony he was, nevertheleſs to complete his purification by the offering ſome peculiar ſacrifices known by the name of the *treſpaſs-offering*, the *ſin-offering*, and the *burnt-offering*; for which purpoſe were provided two he-lambs, and one ewe-lamb without blemiſh, and of the firſt year. To each of theſe ſacrifices, there was a meat-offering appointed, conſiſting of a tenth part of an *ephah* of fine flower, *i. e.* an omer, which was unuſual at other times; for we read of no meat-offerings, ordered to accompany either treſpaſs-offerings or ſin-offerings; and was added in this caſe of purifying the leper to make him ſenſible of his *peculiar* mercy received from God, *who alone could cure this diſeaſe, which his hand had inflicted.* —— The meat-offering was to be mingled with oil, beſides there was to be a *log*, or about half a pint of oil ſtand in reſerve. All which things being prepared, the prieſt placed the man in the firſt place, at the eaſt end of the gate of the court of the Iſraelites (which afterwards was the gate of Nicanor,) with his face towards the ſanctuary. He was then to bring one of the he-lambs to the ſame place, and preſent him to the Lord for a treſpaſs-offering, that he might beg pardon of God, for ſuch ſins as he had ignorantly committed. Then he preſented the *log* of oil, and waved them both to and fro, up and down, and towards all the four corners of the world; or, as ſome will have it, only towards the eaſt. The lamb thus preſented, was brought to the door of the court, where the leprous man ſtood, who ſtretching his hands into the court, laid them upon this ſacrifice. Then the victim was ſlain in the court of the tabernacle, at the north-ſide of the altar of burnt-offering, and two prieſts received the blood of the lamb; one into an holy veſſel, with which he ſprinkled the altar; the other catched the blood in his right hand, which he poured into his left. Now the prieſt ſtanding within the court, at the entrance of it, and the man remaining ſtill without, thruſt his head within the gate, and the prieſt put ſome of the blood upon the tip of the man's ear; the thumb of his right hand; his right leg, and the toe of his right foot with the finger of his right hand. ——— A great Jewiſh doctor obſerves, that had the prieſt varied the leaſt in the performance of this ceremony, the leper could not have been cleanſed; becauſe there was no natural efficacy in all theſe particulars to cleanſe a leper; but it depended wholly on the will and pleaſure of God, and was therefore to be punctually obſerved and done. Then,

The prieſt was to pour part of the *log* of oil into the palm of his own left hand, and dipping the fore-finger of his right hand in it he ſprinkled it ſeven times; at every ſprinkling he dipt his finger in the oil, and directed it towards the *Moſt Holy Place*, where God dwelt. After this ſprinkling he returned to the man, and laid a little oil upon the former ſpots of blood, as a token of *forgiveneſs* by the *blood*, and of *healing* by the *oil.* But the remaining part of the oil in the prieſts left hand, was poured upon the head of the perſon that was to be cleanſed; and the remainder of the *log* of oil fell to the prieſts ſhare, who alone might eat it in the court of the tabernacle, after the whole ceremony was punctually finiſhed.

The ſhe lamb was the next thing ſlain for a ſin-offering; for as the attonement of the leper was begun by the treſpaſs-offering, ſo was it advanced by this.

The next ſacrifice was the other he-lamb for a burnt-offering, which was alſo attended with a meat-offering; and by this his attonement was completed, and he became ſo perfectly clean, as to be admitted to be partaker of the altar when the peace-offerings were ſacrificed. But,

It was the peculiar goodneſs of God, to make a merciful proviſion, that the poor ſhould not be charged with too coſtly ſacrifices, and yet partake of the benefit of them, as much as the rich. For the poor man, having gone through the above-mentioned purgations, was on the eighth day permitted to ſacrifice a lamb for a treſpaſs-offering. Inſtead of *three* tenth *deals* of flower, he was obliged to bring but *one*. And inſtead of the other *two lambs*, that the rich were to offer, God was contented with *two turtle doves*, or *two young pigeons*, the one for a ſin-offering, and the other for a burnt-offering; but the ſame rites were equally obſerved upon poor and rich. And thus may be juſtified the command of our Saviour, when he bid the lepers go and ſhew themſelves to the prieſts, and offer their offerings according to the law of Moſes. To this Diſſertation on leproſy, it can't be improper to add an account, which alſo I have promiſed before.

Of the diſeaſes in general mentioned in Scripture.

This ſubject naturally falls within the deſign of this work, which is to explain whatever can raiſe any difficulties in reading the Scriptures. Nor can it be thought that the diſeaſes mentioned in Scripture, want their difficulties in regard of our preſent and local knowledge; for every country and every age have ſome peculiar to itſelf; which has employed the pens of ſome ſkilful phyſicians to write whole treatiſes upon this ſubject; eſpecially the famous *Ader* and *Bartholine*, from whom I have extracted the following account.

It is an unalterable rule of Divine Juſtice, that he only can be unhappy who is criminal; and that no pain is any further juſt, than as it is the puniſhment of ſin. As long as man continued innocent, he continued happy; and that nought might interrupt his happineſs, God had planted a tree in the terreſtrial paradiſe, whoſe fruit would have preſerved him from all ſorts of diſeaſes, and from death itſelf. As to the nature of this tree, it is not my immediate province to deliate; ſo I ſhall only obſerve, that the idea we have of the Divine Omnipotence, eaſily confirms our opinion of its uſe, and benefit. And what is certain, is, that ſin, the very Heathen being our judges, is the cauſe of all diſeaſes; and that man no ſooner became ſinful, but death came haſtily upon him, and a deluge of evils overflowed the earth. If then, we look upon diſeaſes as *the puniſhments of the hand of God*; (ſee 2 Sam. xxiv. Acts xii. 23. 2 Chron. xxi. 18. Gen. v. 3.) it will be eaſy to account for that aſſertion, that God is the author of all evils, (ſin only excepted) becauſe he makes uſe of them, in the common courſe of his providence, either to puniſh ſinners, or to preſerve the righteous from the corruptions of the world. And,

The Divine Juſtice often makes uſe of the devils as its inſtrument in the execution of its vengeance. It makes it their province to torment ſinners; ſo that they are the concealed inſtruments of natural diſeaſes, and the Goſpel gives us an account of many perſons that were *poſſeſſed.* But God does alſo make uſe of good Angels as his miniſters, as we read in the hiſtory of Jacob, Gen. xxxii. 25. Thus alſo in the fiſh-pool at Jeruſalem, there was an Angel which ſtirred the water in which the diſeaſed were cured. So that both good and bad angels are equally the executioners of the will of God, in the good and evil, which he ſends upon mankind. But

I ſhall not here ſpeak of the miraculous cures with which the Scriptures abound, of the *reſurrection* of the child, which Eliſha revived and brought to life, 1 Kings iv. of the cure of Naaman, who only waſhed himſelf ſeven times in the river Jordan, and was thereby cured of an inveterate *leproſy*, 2 Kings v. or, of *that* of Hezekiah, by the application of a *pultis* of figs, 2 Kings xxvi. The Goſpel is full of ſuch cures; for there we read of a man born blind cured with *dirt*, which, naturally ſpeaking, was more likely to put out his eyes than to open them; we there read of the lame reſtored, the ſick cured, the dead raiſed, and that with ſo much eaſe, and readineſs, as viſibly ſhews the finger of God. Therefore,

I ſhall only give a particular account of the different diſeaſes, which are mentioned in Scripture. As,

Barenneſs, this is a ſort of infirmity, formerly thought a reproach among the Hebrew women, as could be proved from many plain texts in the Old Teſtament, and for which reaſon a *barren* widow was to marry her huſband's brother, *&c.*

There is no part in the human body ſubject to a greater number of diſtempers than the eye. But *blindneſs*, or the loſs of ſight, which no art can cure, is the greateſt of them all. So that the number of blind people whom Jeſus Chriſt reſtored to ſight is a ſignal teſtimony of his Divine Power. Nevertheleſs, let it be granted when the ſight is loſt by a *cataract*, oculiſts can reſtore it by removing the cauſe; but this operation of removing a cataract is very different from the miracles of Jeſus.

A *cancer* is one of the moſt terrible diſeaſes in the world; and if it be not ſoon ſtopped, it makes a terrible progreſs; and therefore the Apoſtle Paul compares the diſcourſes of hereticks to a cancer, or gangrene, 2 Tim. ii. 17.

Caſtration was done either by bruiſing, treading on, cutting off, or pulling out the parts, which are appointed for the preſervation of the ſpecies. But this was ſo rigorouſly forbidden, that it was not lawful to offer up a caſtrated animal in ſacrifice, and it diſqualified a man for the prieſthood, Levit. xxii. 24.

Of *deafneſs* and *dumbneſs* it may be obſerved, that the tongue and ear have ſo much dependance upon one another, that they who are born *deaf* are conſequently *dumb*; which is the reaſon why the deaf man, whom Jeſus Chriſt cured, was alſo dumb; and it was a double miracle for a man that had never ſpoken, to ſpeak in a moment, without having had time to learn. For, the reaſon why they who are born deaf, are dumb, is, that they having never heard a word ſpoken, their tongues cannot pronounce any word; words being nothing elſe but an imitation of what we hear others ſay.

The *Dropſy* generally ſwells a patient very much, and makes him appear hideous to the ſight; this is the worſt ſort, and no doubt, the ſame that the man was afflicted with, whoſe cure is related in the Goſpel; Luke xiv.

Fevers, and their different ſorts, are ſo common, that they need no explanation. And as for the *Gangrene*; ſee *Cancer* above.

The *Gonnorrhea* is a diſtemper peculiar to men, and made thoſe unclean who were ſeized with it, and they were not ſuffered to enter into the temple.

The *Gout* moſt certainly is that violent pain in the feet, of which the Scripture ſaith *Aſa* died; 2 Chron. xvi. 12.

The *Hemorrhoides*, or *Piles*, are a loſs of blood, by the veins of the *Anus*. When they have not this effect, they cauſe a ſwelling in it, which is often extremely painful. It is believed, that this was the diſtemper with which God puniſhed the inhabitants of Azotus; 1 Sam. v. for having dared to detain the ark among them. This loſs of blood did not make the perſons afflicted with it unclean; but one of another kind, to which women are ſometimes ſubject, made them ſo as long as it continued. They were forbidden all the intercourſes of civil ſociety whilſt it laſted; and it is probable that the *iſſue of blood*, with which the woman afflicted, of whom Matthew ſpeaks, (ch. ix.) was of that kind, (ſee my note on the place) which made the woman unclean, becauſe ſhe preſented herſelf to Jeſus out of the city, came not before, but behind him, and privately touched the tufts of his robe; as knowing that it was forbidden her to touch any one at that time, or becauſe whatever ſhe did touch became immediately unclean; as her bed, and all the furniture ſhe made uſe of, was. Yet,

No diſtemper is more naſty and dreadful than the *leproſy*. The word is originally Greek, and may have been taken, either from the *ſcales* which a leproſy brings upon the body, or from its making the skin *rough* and *full of pimples*. But we muſt take care not to confound the leproſy with *St. Anthony's fire*, or *tetters*, or the *itch*, or with, what the French call, *Mal S. Mein*. For, the leproſy is ſo contagious, that the breath, or touch of the leper, communicates the diſtemper; and it is therefore a ſpecies of uncleanneſs under the law; ſee the preceding Diſſertation on this diſeaſe.

The *Lunatic*, whom Jeſus Chriſt cured, when his diſciples could not, was not cured of his *Lunacy*, but of the *falling-ſickneſs*, with which he was troubled. What his father ſays of his diſtemper, are the ſymptoms of it, as you may read in Matt. xvii. 15. And experience ſhews, that the *epilepſy*, or *falling-ſickneſs*, is a *lunatic* diſtemper, or is ſecretly affected by the motion of the moon; ſo that the fits come and go, according as the moon increaſes or decreaſes: But this lunatic was alſo poſſeſſed, as may be collected from this paſſage of Matt. xvii. 14, 15. compared with ver. 18. and Luke ix. 39. where this ſame ſon is repreſented to be poſſeſſed by a *ſpirit*; and from John x. 20. *He hath a Devil and is mad*, For, it is the common practice of this malicious ſpirit to enter with natural diſeaſes, and make them both more ſevere and more laſting. Hence Mr. Mede infers, that by *Demoniacks*, or *perſons poſſeſſed of Devils*, in the Goſpel, is meant only what we call *Lunatics*, *Mad-men*, and *Melancholly Perſons*. See Mede's Works, p. 29, 30.

Lycanthropy is not found by that term in Scripture, but the diſtemper it ſignifies is. For, it is a diſtemper ariſing from a black and burnt choler, which ſpreads itſelf all over the body, produces inward cancers, cauſes very ſharp pains, is very drying, changes the countenance, and paſſing from the body upon the mind, does in a manner turn a man into a beaſt. The French therefore call ſuch afflicted perſons, *Loup garoux*, i. e. *Wolf-men*. This was the diſtemper of Nebuchadnezzar, mentioned by Daniel; ſee my notes on the fourth chapter of that Prophet. And the diſtemper of the man, who is ſaid in the Goſpel to live among tombs, and to brake his chains, may be reduced to this head: But the Devil was alſo very inſtrumental in it. For, ſome of thoſe ſo affected, not only think themſelves changed into *dogs*, *wolves*, &c. but take up their fury and inclinations.

The *Palſy* is a relaxation of the nerves, ariſing from a cold humour, which fills them, and ſtops up the paſſage of the animal ſpirits. The ſoul governs the body by the nerves, and it is by them that ſhe becomes ſenſible of what happens to the body. But the *Palſy* breaks off this communication, and is a privation of both motion and ſenſe. The man who lay by the fiſh-pool for thirty-eight years together; John v. 5. and the man whom they let down before Jeſus Chriſt, through the roof of the houſe, Mark ii. 4. were both paralytick. But when we read Matt. viii. 6. we are only to underſtand, that the young man had loſt the uſe and motion of his limbs, and was as unable to come and preſent himſelf before Jeſus, as if he had been paralytick; for his diſtemper was a kind of Rheumatiſm.

The *Phthiſick*, or *Conſumption*, is a diſtemper which inſenſibly dries up the body, making it thinner and thinner till death puts an end to the miſery of the patient. The wicked Jehoram was puniſhed by God with this diſtemper, who having languiſhed two years in ſuch a manner that *his bowels ſeemed to have fallen out*; 2 Chron. xxi. 15. he died.

The Evangeliſt Luke relates the cure of a woman who had a *ſpirit of infirmity eighteen years*; ch. xiii. 11. But this was not ſo properly a diſtemper as a *poſſeſſion*; ſee Calmet, vol. 1. Diſſ. 23.

Jeſus Chriſt in the Goſpel reſtores a man's *withered hand*, which is a malady proceeding from a great weakneſs, or exhauſting of the veins and arteries, which produces an extraordinary leanneſs in the hand, and hinders the nerves and muſcles from performing their functions.

Worms become a ſort of diſtemper when the body is eaten up of them, which is the caſe of ſome fevers, when the blood is full of worms; and this was the diſtemper, which ſeized Herod, and cauſed him to die in the midſt of intolerable pains.

As to the diſtemper with which Job was tormented. I anſwer, that his body was reduced ſo low by the power of Satan, that he felt the ſame pains, which attend the moſt contagious diſtemper; God having given the Devil dominion over his ſervant for a time, that his patience might be the more ſignal and exemplary, in proportion to the greatneſs of the ſufferings he underwent.

⁂ *See an account of the names of thoſe perſons who are recorded in the Goſpels and Acts, to have been concerned in the government of the Jewiſh nation, at the end of the Acts of the Apoſtles.*

Critical

Critical and Explanatory ANNOTATIONS,
ON THE
GOSPEL,
ACCORDING TO
St. JOHN.

The INTRODUCTION.

John the Evangeliſt was the brother of James the Great, and the ſon of Zebedee and Salome, born at Bethſaida. Several have believed that he was that diſciple of John the Baptiſt, who went with Andrew to Jeſus, and ſo much the rather, becauſe that other diſciple is not named: For John in his own writings modeſtly conceals his own name, though he is particular enough in the mention of others. He might be firſt a diſciple of John the Baptiſt, but his converſion to Chriſt is uncertain: Yet this we are aſſured of, that the miraculous draught of fiſhes at the command of Jeſus, made them all captives to his will and doctrine, as many as were preſent; and from that time John, with the reſt of his partners, became inſeparable companions and attendants of him, leaving his father and all worldly concerns to follow him. He was one of the firſt, and preſent at the cure of Peter's wiſe's mother; the raiſing of Jairus's daughter; and at the glorious transfiguration in the mount, with his brother James; ſee Mark i. 29. and Matt. xvii. 1.

Jeſus Chriſt when he called him to the Apoſtleſhip, gave him and his brother the name of Boanerges, *i. e.* the ſons of thunder; in regard of the ſtrength and greatneſs of their faith; and becauſe they were deſigned to publiſh the majeſty of God through all the world, not to fear the power of men, but to exalt themſelves above them. This ſirname was yet more eſpecially attributed to our Apoſtle John, who was indeed eminently the *ſon of thunder*; becauſe he ſo clearly taught the Divinity of Chriſt Jeſus in ſublime words, and hath made manifeſt the flaſhes of the truth of thoſe Divine Secrets, which, like clouds, deprive us of their ſplendor.

This Apoſtle was thought the youngeſt of all the Apoſtles, being no more than about twenty-five or twenty-ſix years old at the time of his admiſſion, or when he was called to the Apoſtleſhip: And the length of his life, after Chriſt's death, proves, that he was very young when he firſt became his diſciple. But he was equal in piety and wiſdom to thoſe who were much older. His holy life made him honourable in all the world, which was to him inſtead of old age, and his prudence inſtead of grey hairs.

He had in his youth ſuch a pure and blameleſs life, as is not ordinarily in others, till attain'd, by length of time, and long experience and exerciſe in virtue.

Jeſus Chriſt had a particular affection for him, and loved him more than any of his diſciples, inſomuch that when he ſpeaks of himſelf, it is by that ſpecial character, *That he was that diſciple whom Jeſus loved.* On which occaſion, Auſtin ſays, that he believes that Jeſus Chriſt ſhew'd him a particular kindneſs, that he might give the greater authority to thoſe great truths, which he was afterwards to deliver to the world in writing; and John deſerved this love, not only becauſe he loved Chriſt above all, but becauſe he was very peaceable and meek, and ſo extremely like Chriſt himſelf; ſee Hierom ep. 1. Aug. in Jo. h. 124.

John thought he gave his maſter a ſound proof of his love to him, in hindering a perſon, who was caſting out devils in the name of Chriſt, to do it; becauſe he was not of the number of Chriſt's diſciples, and then told Jeſus what he had done. But Jeſus, though he did not reprove him for it, as if he had been guilty of a fault, knowing that he did it out of true love and zeal to him, told him, by way of inſtruction, That there was no cauſe why he ſhould hinder him, though he did not conſtantly follow him, as they did; becauſe it was a ſign that he had ſome degree of faith in him, as the Saviour of the world; that he had a veneration for his name, which he uſed in ſo ſolemn a work; and that indeed he was of their party, and one of his diſciples, though he did not ſo openly profeſs it; becauſe none can do a miracle *in my name*, but he muſt ſpeak honourably of me, and in ſo doing, in ſome meaſure, act with us and for us. Again,

John ſhewed a particular reſpect and love for Jeſus, as well as his brother James did, when, ſeeing the incivility and ingratitude of the Samaritans to him, he deſired to call for fire from heaven, as Elias did, to conſume them, as unworthy to live, becauſe they denied reception to the Son of God. Nor can it be thought to proceed from any other motive than a ſingular affection to his maſter, when he deſired to ſit with his brother on his right hand, and on his left in his kingdom, being ambitious of a near enjoyment of him in his glory, and accounting it all his happineſs to have the marks of his favour, as well in the future as in this preſent life. He alſo was one of them, who a little before Chriſt's paſſion, asked him, when the ruin of the temple ſhould happen? which he had a little before told; Mark xiii. 34.

When our Saviour celebrated his laſt paſſover with his diſciples, at the end of which he delivered to them the Sacred Memorials of his death and ſufferings for them and all the world, John was ſent with Peter to find out a convenient place for it, and provide all things neceſſary for that ſolemn rite. Some of the Modern Greeks have hence affirmed, that it was at John's houſe where this laſt paſſover was kept; but there is not the leaſt ſhadow of truth for ſuch a conjecture: But though the perſon be not indeed named, there is ſufficient reaſon to believe it was the houſe of ſome other perſon; and it is ſcarcely imaginable, that John ſhould have an houſe at Jeruſalem, who was only a poor fiſherman on the ſea of Tiberias.

At this laſt paſchal ſupper, wherein Chriſt inſtituted, and left us the ſacramental pledges of his love, he gave John a particular mark of his love and favour, by ſuffering him to lean upon his boſom, as he uſually did, ſays Auſtin, when he eat with him. John repeats this circumſtance ſeveral times, and the more ancient and ſolid fathers, make many remarks upon it. They deduce from it a proof, or at leaſt a figure of that ſpiritual and ineffable communication of Divine Knowledge, which the *Word* imparted to him, that having been filled with the moſt ſublime truths and Heavenly Myſteries from the boſom of the Son of God, he might diſcover them to men by his Goſpel, Revelation and Epiſtles. They ſay that he related this particular favour, leſt men ſhould think he attributed to himſelf what he had received, or was the author of thoſe Divine Myſteries which were revealed to him by the Spirit of God. While John lay thus in his Saviour's boſom, Peter prompted him to ask Jeſus, who of them it was that ſhould betray him? To whom Jeſus ſignified by ſigns, that it was Judas Iſcariot the ſon of Simon. Hence Hierom ſays, that Peter durſt not put this queſtion to Jeſus.

Supper being ended, Jeſus retired into the olive-garden, called Gethſemane, attended by his diſciples; but he admitted only Peter, James, and John, to be witneſſes of his agony, and of that ſorrow he voluntarily endured to comfort us under our involuntary griefs. And,

When Jeſus was betrayed and delivered into the hands and power of the Jews, by the treachery and guidance of Judas, all the diſciples forſook their maſter, and fled for fear of perſecution, except John, ſays the ancient father Chryſoſtome; for, though the Evangeliſt Matthew declares expreſly, "that *all* the diſciples forſook him and fled," yet we could ſhew that ſuch general expreſſions in Scripture frequently admit of exceptions; and indeed it is not eaſy to imagine that John ſhould fly, and yet go along with Jeſus into the very palace of Caiaphas, as the Fathers believe he did in their comments on John xviii. 15, 16. underſtanding by the diſciple, that was known to the high-prieſt, and let Peter in, to be John the Evangeliſt, though there be no certain proof of it. And beſides, it ſeems probable, that John accompanied Chriſt in the former part of his ſufferings, whom alone, of all his diſciples, we find attending on him at his crucifixion, and there receiving that ſingular teſtimony of our Saviour's affection to him, in committing to his care the guardianſhip of his dear mother, and that with a charge to give her the honour and reſpect of his own mother: Which was faithfully and willingly accepted and executed by our Evangeliſt, who from that very hour or time, in which Chriſt died, took her to his own home, and provided for her ever after, though John did not depart from the croſs till he ſaw his maſter's body diſpoſed of and laid in a ſepulchre. So that

It is from this Evangeliſt, full of ſorrow and inexpreſſible grief we learn, that though the legs of the thieves that were crucified with him were broken; yet according to the types in Scripture, no bone of his was broken, but his ſide being pierced with a ſpear, as Zachary had foretold, ch. xii. 10. there guſhed out of it blood and water; and ſo as he had fulfilled all righteouſneſs while he was alive, ſo were the Prophecies of Scripture concerning the death of the Meſſiah, fulfilled in him.

Upon the day of Chriſt's reſurrection Mary Magdalene came early to the ſepulchre, and not finding Chriſt's body, which they came purpoſely to anoint, ſhe went immediately, in great haſte, to John and Peter to tell them of it, ſuppoſing that his body had been taken away by ſome unknown perſon to be hidden from them. This report much alarmed and ſurprized theſe two Apoſtles, who ran immediately to the place of burial to be fully informed of the truth thereof. In which courſe John outran Peter, and came firſt to the ſepulchre, and looking into the ſepulchre ſaw the linen clothes, wherein his body had been wrapped up, lying by themſelves, which when Peter came, and had conſidered on, they both concluded that his body was ſtolen, being ignorant as yet, that he was to riſe again from the dead, tho' they were afterwards convinced of it by Chriſt's frequent appearance to them; ſee John xx. 10.

Some few days after, John being fiſhing in company with other diſciples, ſaw Jeſus walking on the ſhore of the ſea of Tiberias, but in ſuch a form as not to be readily known to his diſciples at firſt, till John obſerving his method of diſcourſe, and getting a great draught of fiſh by his inſtructions about caſting their net, diſcovered him to be their Lord, and telling it to Peter, they all haſtned to ſhore that they might dine with him. And dinner being ended, John followed Chriſt along the ſhore, queſtioning Peter about the ſincerity of his love *thrice*, which being obſerved by Peter, he asked Jeſus, what ſhould become of John? ſuppoſing, that ſince that Apoſtle had always been his beſt beloved, he would particularly protect and defend him. To which Jeſus replied ſo ambiguouſly, that the diſciples began to think that John ſhould not die, but remain in the body till the Lord Jeſus ſhould come to judgment: And this opinion afterwards prevailed with many of the Ancient Fathers; but they are not to be followed any farther, than they write conformable to Holy Writ, wherein John himſelf tells us, that no ſuch thing was meant by it, but thoſe words had another ſenſe.

Clemens Alexandrinus writes, That after Chriſt's aſcenſion, Jeſus communicated the knowledge of his doctrines only to James the Great, John the Evangeliſt and Peter, who inſtructed the reſt, as they did the *ſeventy*, in the ſame: As alſo he notes, that altho'

Peter, James, and John, were preferred in this manner by Chriſt before the reſt of the Apoſtles, they did not challenge any pre-eminence to themſelves, but choſe James the juſt Biſhop of Jeruſalem.

Some time after the Apoſtles had received the gifts of the Spirit on the day of Pentecoſt, we read that Peter and John went up together to the temple to pray, and healed the beggar who had been lame from his mother's womb, Acts iii. 1--10. Which miracle filled the people with admiration, and prepared their ſouls to believe in the power by which it was done; but ſo enraged the rulers, that they ſeized upon the Apoſtles and caſt them into priſon, tho' they were diſmiſſed the next day with a ſtrict prohibition, never more to preach in the name of Chriſt. To which they declared, that they were appointed witneſſes by God of what they had heard and ſeen, and muſt obey God rather than man. Then being diſmiſſed with more threats, they went to their brethren and declared what had befallen them, and not long after, notwithſtanding the menaces of the Jewiſh rulers, they were again apprehended for preaching the Goſpel, and had certainly been put to death, had not Gamaliel, a learned Doctor of the law, by his prudent and weighty counſel, prevented the execution of their bloody deſign; but now the rulers added to their former prohibition and threats ſevere ſcourgings, and let them go. Afterwards,

The Chriſtians which reſided at Jeruſalem, except the Apoſtles, being diſperſed upon the execution of Stephen, and upon the account of the perſecution which followed the murder of this Holy Martyr; Philip the Deacon went down to Samaria, and by his preaching, converted and baptized many in that city; but becauſe the baptiſm adminiſtred by Philip did not confer the gifts of the ſpirit upon them, Peter and John were appointed to go down to give them, as many as were worthy, the Spirit by laying on of their Apoſtolical hands. He went, performed their duty, and in their return to Jeruſalem, preached in many villages of the Samaritans. After which time it is not known, how long John remained at Jeruſalem, only this is certain, that when Paul, three years after his converſion, went up to Jeruſalem, he found no other Apoſtles there but Peter and James the Leſs, therefore John was gone, but when and whither we are not able to learn from either Sacred or other writers. However,

We find him again in the council held at Jeruſalem, occaſioned by the diſpute at Antioch, concerning the legal rites impoſed on the Chriſtians by ſome, as neceſſary to ſalvation. In which council he acted as a *pillar* of the Church with authority, but ſeems to have inclined to the Jewiſh ſide, Gal. ii. 9. ſubmitting to the obſervation of the law in condeſcenſion to the weakneſs of the Jews. And Irenæus ſays, that he, according to the Jewiſh cuſtom, not only celebrated Eaſter upon the 14th day of the moon, but by his example, made it ſo to be celebrated a long time in the Aſian Churches, as of Divine Inſtitution. Again,

After this council we read no more of him till the perſecution of the Chriſtians by the Emperor Domitian. For the account, ſays Ellis du Pin, a learned Doctor of the Sorbon, given by Prochorus of him, is fabulous. Nor can we yield to that opinion, which ſays, he preached to the Jews in Parthia and India, upon no other proof, than becauſe Auſtin cites his firſt Epiſtle under the name of an Epiſtle to the Parthians, which is no proof at all, being ſaid upon no authority.

John, who as the other Apoſtles, went up and down the world preaching the word of God, did, about the year 62, make a journey to Jeruſalem to chooſe a Biſhop for that Church in the place of James the Leſs, who had been martyred not long before; for, Euſebius ſays, That all the Apoſtles, then alive (and moſt of them were yet ſurviving) met at Jeruſalem for that end, and elected Simeon the ſon of Cleophas, our Lord's kinſman, with one conſent. And,

In the diviſion, which was either made by *lot*, or by the *direction* of the Holy Spirit, in what parts of the world the Apoſtles ſhould ſeverally publiſh the Goſpel, it is conjectured, that Aſia the leſs fell to the lot of John the Evangeliſt; and therefore we read of his reſidence at Epheſus, the chief city of that country. But obſerve, that they are much miſtaken who pretend to conclude from this his reſidence, that he was the Biſhop of that See; for, ſince it can't be denied, that the Apoſtolic authority was ſuperior to that of Biſhops, he did not tye himſelf to the Church of Epheſus in particular,

cular, but took care of all the Aſian Churches. And we are aſſured, that his abode at Epheſus, did not deprive Timothy of his epiſcopal authority, which Paul had conferred on him before John came thither; for the charity and humility of thoſe two Holy Men, made up all differences upon the account of their juriſdictions. The Biſhops of Aſia acknowledge Timothy for the firſt Biſhop of Epheſus in the council of Chalcedon; and it is evident, that the *angel* of the Church of Epheſus reproved by John in the Book of his Revelations, ch. ii. v. 1--6. was not the author himſelf, but ſome other perſon, created ſometime after he was baniſhed from thence.

Jerome ſays, that John founded and governed all the Churches in Aſia; and Tertullian adds, that he placed Biſhops in all that country, which can't be true literally, ſince both Paul and Peter founded many Churches in that Province, and, without doubt, ſettled Biſhops in ſeveral of them, as it has been obſerved above concerning Timothy's ſettlement at Epheſus. Yet thus far we may allow Jerom's account, in that John did really found the greateſt part of thoſe Churches, and ſettled or confirmed the reſt; and perhaps by reaſon of his great age, might put new Biſhops into moſt, if not all of them; for ſo long as the Apoſtles lived, they choſe the Biſhops into the Churches they preſided over, by the guidance of the Spirit.

Apollonius, who defended the Church in the beginning of the third age, tells us, that John raiſed a man from the dead at Epheſus, and depoſed a Prieſt of Aſia for writing the fabulous voyages of the Apoſtle Paul and Thecla, altho' the Author propoſed thereby to propagate the good fame of that Apoſtle; but he was condemned for attempting to impoſe his own fabulous work upon the world, under the name of the ſaid Apoſtle Paul. Epiphanius affirms, that he was carried into Aſia by the ſpecial conduct of the Holy Spirit, to oppoſe the budding hereſies of the Ebionites and Cerinthians, who taught and maintained, That Jeſus Chriſt was a *mere man*, during his abode among us in the fleſh. And on this occaſion Irenæus relates a ſtory of him, upon the tradition of Polycarp, John's diſciple, That coming one day to bathe himſelf, (not that he was accuſtomed ſo to do, but) by the inſtinct of the Holy Ghoſt, he met with the arch-heretick Cerinthus in the bath, whom he no ſooner ſpied, but he got himſelf away in all haſte, ſaying, Let us flee, leſt the bath fall upon our heads, for the enemy of God and his truth is in it; a good example of an Apoſtle teaching us to avoid the ſociety, and much more the correſpondence and converſation of thoſe, who abuſe by their action, or corrupt the truth by their falſe and impious gloſſes, or obſtinate and blaſphemous cavillings. Now,

This is all that we know of the Evangeliſt John, either from Scripture, or the Ancient Fathers, till the ſecond perſecution of the Church, which, according to the uſual account began in the ninety-fifth year of Chriſt, and fifteenth year of Domitian; and ended the next year with the death of that prince. This perſecution was moſt famous on account of the ſufferings, and I may ſay, martyrdom of John; the courage by which he conquered all the power of his perſecutors, ſhews, that the eternal word, which he preached to others, did really abide in him. 'Tis ſaid, that the calumnies which were laid againſt him before Domitian, repreſenting him to be a diſturber of the peace of the empire, cauſed him to order the pro-conſul of Aſia to ſend him bound to Rome, where he treated him with all the cruelty, rage could ſuggeſt; for, he commanded him to be put into a caldron of ſcalding oil, in the preſence of all the ſenate. But the Lord Jeſus, who, in the fleſh, had favoured him above all the Apoſtles, ſo preſerved him in the midſt of this danger, that he received and felt no harm, but as if he had only been anointed, as the *athlete* or *wreſtlers* were accuſtomed to be, he came out more vigorous and active than before, giving him thus the honour of martyrdom with ſuffering the torments of it, or leaving him in the power of men to hurt, much leſs to take away his precious life. And in this manner was accompliſhed that Prophecy of our Lord concerning John, *That he ſhould drink of the cup of his paſſion.* And hence it is, that the Ancients give him the title of a martyr; for tho' martyrdom had no power over him, yet he yielded his body to all its torments, and was willing to die for Chriſt; and as the children caſt by Nebuchadnezzar into the burning fiery furnace, were martyrs in their intentions, tho' the fire conſumed not their bodies, ſo was John really a martyr in *will*, tho' not in *actual* ſuffering, God ſaving him by his power, beyond his hopes or deſires from his enemies malice.

Domitian, tho' he was thus diſappointed, conſidered not the miracle, but ſince he could not do what he would, reſolved to puniſh him in as ſevere a manner as he was able, which was by baniſhment into the Iſle of Pathmos, which is one of the Iſles of the Sphorade's in the Ægean ſea; it was to this diſmal place that tyrant, ſent John the Evangeliſt to be employed, as malefactors were, in the laborious digging of mines. In this diſconſolate place, God filled his mind full of ſpiritual comforts, and as if he had been tranſlated from the earth to Heaven, opened the cabinet of glory to him, giving him thoſe excellent Revelations by ſeveral viſions, which are continued to us in the book bearing that name.

Some of the Ancients nevertheleſs, obſerving the myſteriouſneſs and obſcurity of that Divine Book, have doubted whether it ought to be admitted into the canon of Scripture; becauſe they were uncertain whether it were really John's writing or no; but this being made plainly to appear without contradiction, ſcarce any body, ſince the fourth age, hath ſcrupled to receive it as canonical Scripture. Dionyſius of Alexandria, who objected againſt the obſcurity of it, and doubted whether it was written by John the Apoſtle, or by ſome other of that name, reſpected it nevertheleſs, as a book penned by Divine Inſpiration, becauſe of the value others had for it; ſee Euſebius l. vii. c. 25. He was perſwaded it was not leſs admirable, becauſe it was obſcure; for, ſaith he, tho' I do not underſtand the words, yet, I believe, that ſome great myſteries lie couched under them. I do not pretend to judge of the verities, or meaſure their depths by the ſhallowneſs of my underſtanding, but attributing more to faith than reaſon, believe them to be above my apprehenſion, and reverence them the more, becauſe I don't comprehend them. And Jerom ſpeaks of this book with the ſame reſpect, in his 103 Epiſtle.

John in the time of this baniſhment, as an ancient father, Victorinus obſerves, ſeeing himſelf condemned to great pains and intolerable labour in old age, not able to undergo any hardſhips, deſpaired of life and hoped to die; but God undeceived them, by revealing to him, that he muſt propheſy before many people, and nations, and tongues, and kings; by which his enlargement was foreſhewn, which happened ſoon after; for, Domitian being ſlain, the ſenate diſanulled all his acts, and John was brought back from Pathmos under the mild reign of his ſucceſſor Nerva, and was permitted to return to Epheſus, where he ſpent his old age amongſt his affectionate friends; but he found Timothy dead, and the Biſhops of his Province deſired John to take upon him the care of the Church, which he accepted, and governed till the reign of Trajan, being ninety years old when he took this charge upon him; yet, notwithſtanding his age, he went many journies into the neighbouring provinces to ordain Biſhops, and to ſettle and confirm Churches, as occaſion required. In this perambulation, he made Polycarp Biſhop of Smyrna, who had been his diſciple. And thus we may affirm with ſome of the Fathers, that John the Evangeliſt governed all the Churches of Aſia.

It was at Epheſus in Aſia, after his return from Pathmos, that John wrote his Goſpel. Epiphanius ſays, he was above ninety years old when he writ it. It was compoſed at the deſire of ſeveral of his ſcholars, almoſt all the Biſhops of Aſia, and all the faithful of the neighbouring provinces, who unanimouſly joined in a petition to him to give an authentic teſtimony to the truth. His modeſty and a timerous reſpect to thoſe profound truths he was obliged to treat of in caſe he wrote, made him ſomething backward to undertake the task, but the importunity of the Churches of Aſia, who ſeverally ſent their deputies, with their petitions, and the ſecret inſtinct of the Holy Spirit, forced him to venture upon it. He did not begin it till after much faſting and publick prayers, and pronounced the firſt words of it at the end of a deep viſion and revelation. In it he declares, the Divine Nature of Jeſus Chriſt, as the other Evangeliſts do his humanity, ſhews him to be the Son of God, and confutes Corinthus, Ebion, the Nicolaitans, and others, inſtruments of Satan, who had preach'd it up and down the world, that Jeſus Chriſt was not God, as well as man. He alſo ſupplies the defects of the other Evangeliſts, who had but ſparingly related the actions of Chriſt's firſt year of preaching. It was indeed written the laſt of the Divine Books, yet is the chief parts of the Scripture, and ſeals the reſt of the Evangeliſts, and the pillar by which God ſupports his Church againſt the undermining hereſies of the ancient Cerinthians, Arrian, &c. and modern Socinians, and the like ſorts of men. It is famous in all the Churches of the world, for its Spirituality and Divinity; and 'tis no wonder that a Goſpel, compoſed by the inſtinct of the Spirit, ſhould be all Spiritual. The firſt words of his Goſpel have begotten a mighty admiration of him, even by the Heathens themſelves. A Platoniſt ſays, That that ſentence, *In the beginning was the word, and the word was with God, and the word was God,* is worthy to be written in letters of gold, and ſet up in the moſt eminent places of all Churches, and another Platoniſt, nam'd Amelius, who liv'd in the third age, cites this place, as an admirable piece of philoſophy, equal to Plato's moſt divine notions; and ſeveral other Philoſophers, who were moſt admirable for learning, have admired it, and inſerted it in their works.

The Goſpel of John hath been always received as a canon, by the Church, and thoſe who reject it treated as Hereticks, under the name of *Alogi*, i. e. enemies to the Word. It was written in Greek by John himſelf, and ſome ſay the original manuſcript was at Epheſus in the ſeventh age. It was tranſlated into Hebrew in the fourth age, and is kept by the Jews in their library at *Tiberias*. Dioniſius of Alexandria gives this commendation of its ſtyle; That it is written, according to the ſtricteſt rules of the Greek tongue, with elegance of words, reaſonings and conſtruction: It hath nothing barbarous or improper, flat or vulgar in it, ſo that God gave him not only the knowledge of the myſteries he relates, but an ability to expreſs them fully and fairly. To this is added great plainneſs and ſimplicity.

Beſides the books before-mention'd, written by John, he hath three Epiſtles which at this day bear his name. The firſt (which Dionyſius of Alexandria joins in the encomium of his Goſpel above-cited) hath always been received by the Church without any ſcruples or objections. Auſtin cites it by the name of the Epiſtle to the Parthians. It is very famous in the Church, and a very ſavory writing to all, that reliſh true godlineſs, becauſe it treats quite through of Chriſtian Charity. It is very like his Goſpel, both for matter and ſtyle.

As for the two other Epiſtles, which are very ſhort, ſome have doubted whether they are canonical, and others have attributed to another John; and this diſpute continued till the end of the fourth age. But ſince both fathers and councils have agreed to receive them as the writings of this Apoſtle, becauſe they breath out the ſame charity and zeal againſt ſin, as John's other writings. Euſebius imputes it to his great humility, that he ſet his name to none of his books. In his Second Epiſtle, which is written to a lady, which ſome think is nam'd Electa; he commends her and her childrens piety, encourageth them to charity, exhorts them to perſeverance in good works, and perſwades them to ſhew a great abhorrence of falſe teachers and deceivers, neither being hoſpitable to them nor ſaluting them. He is ſo ſhort in his inſtructions, becauſe he deſign'd to ſee her ſhortly.

The third and laſt is directed to Caius, which ſome think to be one of Paul's diſciples; which, if true, it is more likely to be Caius of Derbe than of Corinth. In it John commends his hoſpitality to the faithful, and exhorts him to exerciſe it cheerfully to thoſe who are employed in the Church's ſervice. He condemns the ambition of Diotrephes; and threatens, when he comes, to puniſh his abuſive tongue ſeverely. He commends alſo Demetrius for his virtue, for which he was honour'd of all men. Some object againſt this Epiſtle the relation of Diotrephes, affirming, that no man would dare to oppoſe and affront an Apoſtle. But this was ſo frequent with the falſe teachers in the Primitive Church, that the objection is of no worth; for did they not do ſo frequently to Paul and Peter?

John takes not upon him the title of Apoſtle in theſe two letters, becauſe they ſeem written to private friends, but he calls himſelf an elder, from his great age, which perhaps was the title he gave himſelf. Jerom ſpeaks of John and the reſt of the canonical Epiſtles, that they are long and ſhort; ſhort in words, long in ſenſe and myſteries, which are ſo many and great, that few perſons but are dazzl'd by the view and contemplation of them.

John, by the Divine Permiſſion, liv'd to a very old age, it being not appointed that he ſhould ſuffer martyrdom, as Peter and James did, but to live long for the confirmation of the Goſpel. By reaſon of the length of his life he was brought to that weakneſs that he could not go to the Church or Chriſtian Aſſemblies, unleſs carried by his ſcholars; and not being able to make long diſcourſes, he only ſaid to the people, *My dear children, love one another.* They were weary of it at laſt, and telling him of it, he return'd this anſwer, worthy of the beloved diſciple: *This is what our Lord hath commanded, and if we can do this we need do nothing elſe.* He lived at Epheſus at this time, and remain'd there till the reign of Trajan, who ſucceeded Nerva in 98. Euſebius in his Chronicon ſays, He died in the third year of Trajan's reign, 68 years after Chriſt's death, in the 98th or 99th year of his age. He was buried at Epheſus in the city, where ſeveral fathers obſerve, that his tomb was then remaining in the Church, built to his honour and called by his name, but now chang'd into a Turkiſh moſque. Auſtin tells us, that a kind of duſt, like meal, continually iſſued out of his tomb, and when wiped away roſe again; which Gregory Biſhop of Tours affirms to have continued to his time, and that many miracles were done by it, curing diſeaſes by the application of it. Some ſay, that John, being in perfect health, cauſed his own ſepulchre to be made, and after it was dug and fitted, he went into it and died immediately. Others affirm that he went into it, and there fell on ſleep, never to wake again till the reſurrection; wherefore they cloſed up his tomb, and by his breathing it ſends out duſt. Auſtin ſays, this fable is not worthy of confutation, ſince Jeſus Chriſt in thus doing would then have deprived him of the favour that he granted Paul and Peter, to leave their bodies and be with him. For which reaſon it is that ſome hold, that God immediately raiſed him from his tomb, and tranſlated him to Heaven; where he is reſerved to come and bear witneſs for the truth, againſt antichriſt in the laſt time. Which opinion, though ſeveral of the Ancient Fathers embrac'd, yet not only Auſtin, but Polycrates, who was Biſhop of Epheſus about the year 160 or 180, and could not be ignorant of the death of John, put him in the number of thoſe Saints, who being dead, and their bodies remaining in the ſepulchre, waited for the reſurrection of the laſt day; which reaſon makes us reject the laſt opinion. The Latin Church and Church of England keeps this feſtival on December 27, according to the judgment of Jerom, Bede, in their martyrology, and the Roman Calendar. The Greek Churches keep it on the laſt day of June.

The Greeks ordinarily gives John the name of *Divine*, in imitation of ſeveral Fathers, and the council of Epheſus, which they took from the firſt words of his Goſpel. Polycrates Biſhop of Epheſus, ſays, he wore a plate of gold upon his forehead, as a Prieſt of Jeſus Chriſt. This was a badge of honour which the firſt Biſhop of the Church wore, in imitation of the high-prieſts among the Jews.

Epiphanius aſſerts, that he obſerv'd, through his whole life a very ſtrict way of living, and worthy of him; that he never cut his hair, nor bath'd himſelf, nor eat any fleſh of any creature, and wore but one coat and a linnen garment, like his brother James.

The age of the Apoſtles concluded with the death of John. He left ſeveral ſcholars, the chief of which were Ignatius, Polycarp, and Papias Biſhop of Hierapolis. He is ſaid to have appeared to Gregory Biſhop of Neocæſarea, when he was young, and gave him a Creed, which is cited in the fifth general council.

The Ebionites of old attributed ſeveral writings to this Apoſtle, which they forged, *viz.* a book of his Voyages, which the Encratites made uſe of afterwards under the name of John's Acts: Which is thought to be compoſed by Lucius, the ordinary author of theſe falſe and impious books. Some cite under his name an Apocryphal Book, concerning the death and aſſumption of the virgin, but no man believes it to be his. Senenſis and Baronius produce a ſaying of Auſtin's, in his ſermons, wherein he affirms that John wrote nothing about the death of the Virgin Mary; but this ſermon is critically reſolved to be the compoſition of one Tulbertus Carnatenſis, by the Doctors of Louvain.

Gelaſius condemns in general all the writings attributed to John the Evangeliſt by Lucius, who wrote ſeveral acts under the names, and concerning the Apoſtles, and among others the acts of our Evangeliſt, which were received and eſteemed by the Manichees. And we find an hiſtory of John attributed to Melitus Biſhop of Laodicea, who admoniſhed all the Churches to reject the falſe accounts of that Apoſtle, ſpread among them by Lucius, the author of the Acts of John, Andrew and Thomas; but neither does this hiſtory by Melitus deſerve to be credited; no more does that written by Prochorus. Baronius affirms, that Cerinthus the arch-heretick, publiſhed falſe Revelations under the name of this Apoſtle; but he gives us no grounds for that aſſertion. And the Aſiatick Greeks have a liturgy which they call this Apoſtles; but it can't be proved, that he was any ways concerned in, or knew any thing of its compoſure. Nevertheleſs, we are certain that this Goſpel, which bears his name, is the work of the beloved diſciple John, as the great and learned Biſhop Huetius has proved beyond contradiction in his *Demonſtatio Evangelica*, (in prop. 1.) Where he ſays:

John the Apoſtle ſet about writing the Goſpel in his old age, and at the concluſion thereof, he plainly confeſſes himſelf to be the author of it; tho' without any probability it has been ſaid, that this particular was afterwards added to the Goſpel by one John, a Biſhop of Epheſus, after the death of the Evangeliſt, in the name of the Church of Epheſus. I ſuppoſe, becauſe ſome pious ſouls thought ſuch clear ideas of the Author's death could not be aſcribed to himſelf, without reſcuing the credit of the whole work. But this can bare no pretence of quarrel, for the Spirit that inſpired him with the Goſpel of truth, could alſo inform him of his own death. Others object againſt the genuineneſs of the concluſion of this Goſpel, becauſe the Author ſpeaks in the plural number, ſaying, *And we know that his teſtimony is true*; John xxi. 24. And therefore ſome infer, John can't be ſuppoſed to be the ſole Author, becauſe he ſpeaks of more than one concerned in that declaration. But this is mere cavilling, for nothing is more common than for Authors to ſpeak of themſelves in the plural. Thus Chriſt himſelf, ſays this ſame John, ſpeaking to Nicodemus, ſays, *Verily, verily I ſay unto thee, we ſpeak that we do know.* Beſides, it ſhould be obſerved in this particular text, on which the objection is founded, that the phraſe, *we do know*, does not only regard John the Author, but all the other diſciples, who were, together with him, witneſſes of thoſe things he had been relating; as if he had ſaid, "I myſelf, and the reſt of the diſciples, know thoſe things to be true, which I have teſtified of Chriſt." As for theſe paſſages wherein he endeavours to conceal himſelf, and only ſays, *We ſpeak that we do know, and teſtify that we have ſeen*; and *This is the diſciple who bears witneſs of theſe things, and has written theſe things*; are only farther proofs of his modeſty, who ſaid of himſelf at another time, when he had room to extol himſelf, only, *There was leaning on Jeſus's boſom one of his diſciples whom Jeſus loved*, John xiii. 23. But without multiplying words, he expreſly takes to himſelf the honour of this Evangelical compoſition, in the very laſt words of the Goſpel, ſaying, "There are alſo many other things, which Jeſus did, the which, if they ſhould be written every one, I ſuppoſe, that even the world itſelf could not contain the books that ſhould be written," John xxi. 25. where the Author ſpeaks of himſelf in the ſingular number, which could not be done, if it had been the addition of ſome perſon in the name of the Church at Epheſus. Beſides, Juſtin Martyr, who lived in the next age to John the Evangeliſt, has proved himſelf a faithful and unexceptionable witneſs of the veracity of this Goſpel, from whence he has taken many paſſages; and in this he is ſoon after followed by Irenæus. Clemens Alexandrinus relates alſo, that he received by tradition, That John, the laſt of all the Evangeliſts, wrote the Goſpel of Chriſt's actions. But what is more remarkable, the ancient Heathen Philoſopher Amelius, a diſciple of Plato, deſcribing the origin of things, quotes the firſt words of this Goſpel, under the fictitious name of one *Barbarus*, or *Barbarian*.

As for his Epiſtles and book of Revelations, I ſhall prove their genuineneſs in their proper places. So that I ſhall only add in this place, That

This Goſpel conſiſts of four principal Parts, *viz.*

I. A deſcription of Chriſt, contained in the thirty ſeven former verſes of the firſt chapter.

II. A narration of the execution of his offices in his doctrine and miracles, related from the thirty-eighth verſe of the firſt chapter, to the end of the ſeventeenth.

III. The hiſtory of his ſufferings and death, contained in the eighteenth and nineteenth chapters.

IV. The hiſtory of his reſurrection, with the confirmation of it. As you will find it in the twentieth and twenty-firſt chapters.

CHAP. I.

1 *The divinity, humanity, and office of Jeſus Chriſt.* 15 *The teſtimony of John.* 39 *The calling of Andrew, Peter,* &c.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The ſame was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life, and the life was the light of men.

5 And the light ſhineth in darkneſs, and the darkneſs comprehended it not.

6 ¶ There was a man ſent from God, whoſe name *was* John.

7 The ſame came for a witneſs, to bear witneſs of the light, that all men through him might believe.

8 He was not that light, but *was ſent* to bear witneſs of that light.

9 *That* was the true light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the ſons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.

14 And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

15 ¶ John bare witneſs of him and cried, ſaying, This was he of whom I ſpake, He that cometh after me, is preferred before me; for he was before me.

16 And of his fulneſs have all we received and grace for grace.

17 For the law was given by Moſes, but grace and truth came by Jeſus Chriſt.

18 No man hath ſeen God at any time; the only begotten Son which is in the boſom of the Father, he hath declared *him*.

19 ¶ And this is the record of John, when the Jews ſent prieſts and Levites from Jeruſalem to aſk him, Who art thou?

20 And he confeſſed, and denied not; but confeſſed, I am not the Chriſt.

21 And they aſked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that prophet? And he anſwered, No.

22 Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us: what ſayeſt thou of thy ſelf?

23 He ſaid, I *am* the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias.

24 And they which were ſent, were of the Phariſees.

25 And they aſked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet?

26 John anſwered them, ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not;

27 He it is, who coming after me, is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe.

28 Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John ſeeth Jeſus coming unto him, and ſaith, Behold, the Lamb of God, which taketh away the ſin of the world.

30 This is he of whom I ſaid, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water.

32 And John bare record, ſaying, I ſaw the Spirit deſcending from heaven, like a dove, and it abode upon him.

33 And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom ſhalt thou ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the holy Ghoſt.

34 And I ſaw, and bare record that this is the Son of God.

35 ¶ Again the next day after, John ſtood and two of his diſciples:

36 And looking upon Jeſus as he walked, he ſaith, Behold the Lamb of God.

37 And the two diſciples heard him ſpeak, and they followed Jeſus.

38 Then Jeſus turned, and ſaw them following, and ſaith unto them, What ſeek ye? They ſaid unto him, Rabbi, (which is to ſay, being interpreted, Maſter) where dwelleſt thou?

39 He ſaith unto them, Come and ſee. They came and ſaw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *ſpeak*, and followed him, was Andrew, Simon Peters brother.

41 He firſt findeth his own brother Simon, and ſaith unto him, We have found the Meſſias, which is, being interpreted, the Chriſt.

42 And he brought him to Jeſus. And when Jeſus beheld him, He ſaid, Thou art Simon the ſon of Jona: thou ſhalt be called Cephas, which is by interpretation a ſtone.

43 ¶ The day following, Jeſus would go forth into Galilee, and findeth Philip, and ſaith unto him, Follow me.

44 Now Philip was of Bethſaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and ſaith unto him, We have found him of whom Moſes in the law and the prophets did write, Jeſus of Nazareth the ſon of Joſeph.

46 And Nathanael ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee.

47 Jeſus ſaw Nathanael coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile.

48 Nathanael ſaith unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee.

49 Nathanael anſwered and ſaith unto him, Rabbi, thou art the Son of God, thou art the King of Iſrael.

50 Jeſus anſwered and ſaid unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, believeſt thou? thou ſhalt ſee greater things than theſe.

51 And he ſaith unto him, Verily verily I ſay unto you, Hereafter you ſhall ſee heaven open, and the angels of God aſcending and deſcending upon the Son of man.

Ver. 1. *In the beginning.*] i. e. Before the creation of the world, when there were neither temporal things, nor time, and when there was no other Being with God but his Eternal Son, who is here deſcribed by *the word.*

—— *The Word.*] A term which the Evangeliſt John makes uſe of to ſignify the Son of God, either in regard of his *Being*; for being one in eſſence with his Father, and diſtinct from him in his perſon, in this manner he doth outwardly repreſent him perfectly, as the *word* expreſſeth the thoughts and conceptions of the Soul. Or, be it in regard of his perſonal property of operating, as it were by the way of a word laying open the whole council of God, Pſ. ii. 7. and putting it into execution by his Almighty *Word*; that is to ſay, by the power of his Will, ſet forth outwardly. And that as well in the creation of the world, as in the law, and under the Goſpel; whereas the Father operates by way of hidden council, far from the work; and the Holy Ghoſt by way of internal vertue, reſiding in the work. Or, be it in regard of his office, being his Father's interpreter and meſſenger by the Goſpel of grace; John i. 18. Heb. i. 1. But whatſoever it be, it appears that the Evangeliſt John hath borrowed this name from the cuſtom of the Hebrews, who by *the word of God*, did mean God manifeſting himſelf by ſome notable operation and coming, as it were out of the places where his Glory lay hidden.

—— *Was with God.*] Whereby is noted the diſtinction of the ſons perſon, from the perſon of the Father.

— *Was God.*] i. e. Equal with God the Father both in eſſence and in glory; ſee Philip. ii. 6. wherein you have a diſtinct aſſertion of the unity of the Divine Eſſence.

That *the Word* is here properly ſtiled God, is evident from the context: For, when it is ſaid in the preceding words, *The word was with God*, and when this is repeated in the following verſe, the very Socinians own that the word *God*, ſignifies him who truly and properly is ſo. The Apoſtle then muſt either underſtand the *ſame God* as to eſſence, when he ſaith, *the word was God*, or leave all Chriſtians liable to a great and dangerous miſtake, by reaſon of the ambiguity of his expreſſion and words. Beſides the word *God* in this chapter is uſed eleven times in its proper ſenſe, nor can one inſtance be produced from the whole New Teſtament, where, in the ſingular number, it is uſed in any other ſenſe; is it then reaſonable to conceive, that it is here uſed, as ſome pretend, in that improper ſenſe, in which it can't be once more found in the often repetition thereof in this Goſpel, and the whole New Teſtament, rather than in that ſenſe, in which it is continually uſed in all other places? But this argument does not ſatisfy the Socinians, who reply;

It is very reaſonable to take the word *God* here, in the *improper* ſenſe, becauſe it is here ſaid, *the ſame was in the beginning with God*; whereas *God properly* taken, cannot be ſaid to be *with God*, i. e. *with himſelf.* To which,

It is anſwered, That nothing *formally* and in the *ſame conception*, can be ſaid to be with that which is one with itſelf; but yet that which is eſſentially the ſame; yet hath this title from an *internal relation* to another, as being *God of God*, or as having the Divine Eſſence communicated to it, may be ſaid to be with him: For the wiſdom of God is identically the ſame God, according to the old axiom, *Quicquid eſt in Deo eſt ipſe Deus, Whatſoever is in God is God*, and yet παρὰ αὐτῷ *with him are wiſdom and power*; Job xii. 13. *I was with him ſays wiſdom*; Prov. viii. 27——30. *and all wiſdom is from the Lord and with him*; Eccluſ. i. 1. Thus Philo the Jew, according to Euſebius, obſerves, that when God ſaith, *he made man after the image of God*; Gen. i. 27. ſpeaking as of another God, he ſpeaketh of, and πρὸς τὸν δεύτερον θεὸν ὅς ἐστιν ἐκείνου λόγος, i. e. *To that ſecond God, who is his word.* Again,

The Primitive Fathers do very plainly and frequently ſay, that the word was ſtrictly, and from all eternity in God the Father, and yet that before the creation of the world, there was a *probole kai aporroia*, i. e. *a projection or efflux of this word* from the Father, which made him, *Logos prophorikos kai proelthon*, i. e. *a word emitted, or coming forth from the Father*: But yet, as he did not ſo come forth as to be ſeparated from him, but was *ſemper apud Deum et nunquam ſeperatus a patre*, not ſeparated from the Father, they thought it was here ſaid againſt the Valentinians, that he was *with the Father*; ſee Dr. Bull, ſect. 1, 2.

Our argument alſo is ſupported by the third verſe; whence ariſeth this argument, That he who made all things is God in the *proper* acceptation of the word, Heb. ii. 4. for, by *the Word* here ſpoken of, " were all things made, and without him was not any thing made that was made; he in the beginning laid the foundations of the earth, and the heavens are the works of his hands, Heb. i. 10, 11. he created all things viſible and inviſible;" Col. i. 16. he therefore muſt be God in the *proper* acceptation of the word. Moreover,

It is very plain and intelligible to an unbiaſſed reader, That the Apoſtle here deſigns to tell us *what* the Word was, and *where*, before he came into the world; and *what*, and *where* he was when he came into the world, as may appear from comparing his words in the context together thus:

In the beginning was the word, ver. 1.
The word was with God, ver. 1, 2.
The Word was God, ver. 1.
He was in the world, ver. 10.
He came to his own, ver. 11.
He dwelt with us, ver. 14.
The Word was made fleſh, ver. 14.

To what has been ſaid I ſhall add, that our orthodox interpretation of the word *Logos*, which maketh the *Word* truly God, and a firſt principle of the creation, agrees perfectly with what the Jews and ancient Philoſophers underſtood by that term. For,

Amongſt the Jews nothing was more common to Philo than to ſtile the *Logos*, God. The Targumiſts often ſtile him God; ſo Jacob is repreſented by the Chaldee Onkelos to ſay, *The Word of Jehovah ſhall be my God*; Gen. xxviii. 21. And again, in Levit. xxvi. 12. The ſaid Paraphraſt writes, *My Word ſhall be to you for God the Redeemer.* So as nothing was more frequent with Onkelos and all the Targumiſts, than to put *the word of Jehovah*, for Jehovah or the living God; for Dr. Allix in his judgment of the Jewiſh Church, ch. xii. gives above an hundred inſtances of this aſſertion, it is evident that the Evangeliſt here uſed the language of his nation, when he ſaid, *The Word was God.*

As for the concurrence of the ancient Philoſophers; Porphyry ſaith, that Plato extended the Divine Eſſence into three hypoſtaſes, *viz.* the Supreme God, called *Optimus*: And after him a *ſecond God, the maker of all things.* Plato himſelf bids us ſware " by God who is the governor of all things, and by the Father of him who is the Ruler, and the Cauſe:" Plato's Epiſt. vi. Zeno the Stoick ſaith, there are *two principles* of all things, *Matter*, which is the *patient*, and *God the Word*, who is the *efficient*, which being eternal goes through all matter, forming every thing.

In a word, not only the orthodox, but all the hereticks did anciently agree, That the *Word was God, and was before all ages*, and that the world was made by it; ſo Sardius in his Enucl. hiſt. l. 1. And as for the orthodox, there is ſcarce a remarkable writer, except Arnobius, who doth not inſiſt upon this text as a plain proof of the Divinity of Chriſt. Now from the premiſes, it is eaſy to interpret what follows in

Ver. 2. *The ſame was in the beginning with God.*] i. e. That Divine Perſon, of whom I am, or intend, to ſpeak, neither began to be when he was born into the world, nor when the world and all things in it were made, for he *then* was, and ſo was not a creature, but was God of the ſame nature with him, though as to perſonality diſtinguiſhed from the Father.

Ver. 3. *All things were made*, &c.] i. e. By the *Word*, who was the maker of the world and all things in it; for the Father only commanded, and every thing was created by his Word. See Patrick upon the firſt chapter of Geneſis, and Ainſworth on the ſame. See alſo Calmet, Whitby, and the learned Maldonate on this text: And Col. i. 16.

Ver. 4. *In him was life.*] i. e. Eternal life, which was revealed by him to the world; *To which he taught the way*; 2 Tim. i. 10. *Which he promiſed to believers*; ch. x. 28. *Which he purchaſed for them*; ch. vi. 51, &c. *Which he is appointed to give to them*; ch. xvii. 2. And *to which he will raiſe them up*; ch. v. 29. As having *life in himſelf*, ver. 26. may be argued both from the like expreſſion, *This is the promiſe that God hath given us eternal life, and that life is in his Son*; 1 John v. 11. Whence he is ſtiled the *true God and eternal life*; ver. 20. *the reſurrection and the life*; ch. xi. 25. *The way, the truth and the life*; ch. xiv. 6. And from theſe words, at ver. 7. *John came to bear witneſs of this light, that all men might believe on him*, viz. to eternal life; 1 Tim. i. 16. for ſo John witneſſeth in ch. iii. 15——36. And this, ſays Dr. Whitby, anſwers the only objection againſt this interpretation, that the Evangeliſt ſpeaks not of the word incarnate, till ver. 14. and that, in that reſpect alone was he the teacher of eternal life, for John bare witneſs of him when he was the *word incarnate*; it was thus alſo he came *into the world*, and *came to his own*, and made *believers the Sons of God*; ver. 11, 12, 13. And yet all theſe things are ſpoken of him before it is ſaid, *the Word was made fleſh*; ver. 14. And hence

It follows, that *this* Life muſt be the light of men, by giving them the knowledge of *this* Life, and of the way leading thereto, and in which they that walk are ſaid to walk in the light; 1 John i. 7. to abide in the light; ii. 10. and to be the children of the light, according to the Apoſtle below, in ch. xii. 35, 36. compared with ch. viii. 12——ix. 5.——xii. 46. And then the words following, *the light ſhineth in darkneſs*, muſt reſpect the Heathen world, which is ſtiled darkneſs by the Apoſtle to the Epheſians, v. 8. See the note on Luke ii. 32. And it alſo reſpects the blind Jews; and the darkneſs muſt be ſaid not to comprehend it; becauſe the vicious part of the world would not own, but hated the light, *and loved darkneſs rather than light, becauſe their deeds were evil*, and ſo they were reproved by it; ch. iii. 19, 20, 21.

Ver. 6.—*Whoſe name was John.*] The Baptiſt.

Ver. 7. *The ſame.*] John the Baptiſt.

— *To bear witneſs of the light, that all men through him might believe.*] You ſee the deſign of John's Miſſion was not to a few people, or to a nation choſen of God, but he was ſent to prepare the hearts of *all men* to receive and believe in Chriſt.

Ver. 10. *And the world was made by him.*] i. e. The heavens and the earth and all things contained in them; therefore he was exiſting before any thing was made, conſequently before time, and is therefore eternal.

— *And the world.*] The men of the world own'd him not, either as their Maker or their Redeemer.

Ver. 11.— *His own.*] So he called the Jewiſh nation, to whom he was promiſed, and to whom only he was perſonally ſent; he being therefore ſtiled, a *miniſter of the circumciſion for the truth of God*, to confirm the promiſes made to the fathers, Rom. xv. 8. from whom according to the fleſh he came, Rom. ix. 5. and they received him not, or they generally would not own him for their Meſſiah, and their Saviour.

Ver. 12.— *Power to become the ſons of God.*] This privilege is well noted by Grotius to ſignify a right to the inheritance of the Saints; for, *if children* ſaith the Apoſtle, *then are we heirs, heirs of God, and joint-heirs with Chriſt*, Rom. viii. 17. a right to a bleſſed reſurrection, *the Sons of God, being the ſons of the reſurrection*, Luke xx. 36. a right to abide always in our father's houſe, John viii. 35. a right to a ſtate of immortality and incorruption, this *ſonſhip* including the redemption of the body from corruption, Rom. viii. 23.

Ver. 13. *Who were born not of blood.*] Here the Evangeliſt ſhews how we Chriſtians may be properly called the children of God; for ſays he, we are born, or become heirs to the heavenly inheritance, (ſee the preceding note.)

—— *Not of blood.*] Or, not by the rite of circumciſion, by which the Jews entered into covenant with God; for this rite was always attended with blood.

— *Nor of the will of the fleſh.*] Or, by carnal deſcent from their parents.

— *Nor of the will of man.*] i. e. Not by the adoption of man, who through defect of natural iſſue, adopts another for his ſon and heir.

— *But of God.*] i. e. Of the will of God, receiving us for his children through faith in Chriſt Jeſus; for we are all the ſons of God by that faith, Gal. iii. 26. and by his ſpirit ſanctifying us; for as many as are led by the ſpirit of God, they are the ſons of God, Rom. viii. 14.

Ver. 14 *And the Word was made fleſh.*] And the word of Jehovah, which is God, was made *man*, for ſo the word fleſh muſt be underſtood according to the uſual import of that phraſe, as may be ſeen by comparing this paſſage with Gen. vi. 12. Pſ. lvi. 5, 12. Iſa. lx. 5, 6. Jer. xvii. 5. Matt. xxiv. 22 Rom. iii. 20. And ſay the fathers, this phraſe is rather uſed in this place, to ſhew that Chriſt came to heal and recover from corruption that *fleſh* which, by the ſin of Adam, was made obnoxious to death and corruption, and that this fleſh which was ſo inſeparably united to the Divine Nature, muſt be capable of ſalvation, which was denied by ſeveral ancient hereticks.

— *His glory*] His miraculous power of doing ſuch works as none but himſelf could do.

— *Full of grace.*] Becauſe he was ſent to procure that pardon of ſin and juſtification, which the law could not give.

— *And truth.*] In oppoſition to thoſe types and ſhadows of ſpiritual bleſſings and good things to come, of which Chriſt exhibited the ſubſtance or the truth, Heb. x. 1, &c.

Ver. 16. — *Grace for grace.*] i. e. We have received of the fulneſs of grace in Chriſt to procure pardon for us, and of that fulneſs of the ſpirit which was in him without meaſure, *according to the meaſure of the gift of Chriſt.*

Ver. 18. *No man hath ſeen God at any time.*] This is to be underſtood of his eſſence, or of that glorious light, in which he dwells; and to which no mortal eye can approach, 1 Tim. vi. 16.

— *In the boſom of the Father.*] i. e. In that ineffable place of glory.

Ver. 20. — *But confeſſed.*] This is a common and uſual repetition in the Hebrew, whereby is ſignified a free acknowledgment, without any equivocation or doubting; as you may read alſo in Acts xiii. 25.

Ver. 21. — *Art thou Elias?* &c.] The prieſts and Levites who had the care, and made the law their particular ſtudy, that they might be able to expound it to the people, knowing that the time was come, when the Meſſiah ſhould be revealed to the world according to the Prophecies of Gen. xlix. 10. and Daniel ix. 25, 26. though they could not releaſe themſelves from that ſtrong prejudice of education, which grew upon their nation, brought into ſubjection to the Romans, and prompted them to believe in, nor think upon any other Meſſiah than a *temporal* Prince, who might beat down all their enemies with the ſtrength of his might, and exalt the Jewiſh nation to the greateſt pitch of riches, honour and dominion, they neneverthleſs could not overlook the accompliſhment of the time, nor accuſe God in their hearts of falſifying his word in, nor fulfilling his promiſe to ſend the Meſſiah; and obſerving the ſtrict ſanctity of John the Baptiſt's life, and being obliged by the people to go and ask him this queſtion, *Who art thou?* ver. 19. But as they had a tradition, that *Elias* muſt firſt come in his own perſon, they ſaid to him, *Art thou Elias?* See Matt. xvii. 10. and when he anſwered them, *no*; they then poſitively asked him if he was not *that Prophet*, the Meſſiah, promiſed to their nation in Deut. xviii. 15. *and he anſwered, no.*

I know that ſome commentators have underſtood this laſt queſtion that the Jewiſh meſſengers did not ask him, whether he were the Meſſiah; ſee Diodati on this text, becauſe it is ſaid by John in the former verſe, *I am not the Chriſt*; therefore it is inferred they did not ask him after that poſitive declaration, ask him any more concerning that queſtion, whether he were *the Chriſt?* But how much ſoever appearance of reaſon this argument may carry at firſt ſight, it is quite empty, and miſtaken. For, did we only regard the gradation of their interrogatories, from the Prophet they generally expected ſhould precede the Advent of the Meſſiah, to *that Prophet* whom Moſes had commanded them to hear and worſhip, it would convince any reaſonable man that we are by *that Prophet* to underſtand the Meſſiah. But again let it be obſerved, that when it is ſaid that the Baptiſt denied he was Chriſt; the Prieſts and Levites are not yet introduced putting the queſtion, ſo that the twentieth verſe is a general anſwer to the general queſtion, *Who art thou?* in the preceding 19th verſe, anticipating the particular queſtions and anſwers in the 21ſt verſe, which are not different, but explicative of the nineteenth and twentieth verſes, in this manner:

The Jews ſent prieſts and Levites from Jeruſalem to ask John the Baptiſt, *Who art thou.* And they, the prieſts and Levites asked him, according to the purport of their meſſage, *Art thou Elias?* John anſwered, *no.* What then? *Art thou that Prophet?* and he anſwered, *no.* So he confeſſed, and denied not; but confeſſed, *I am not the Chriſt.* Then ſaid they unto him, Who art thou then? This I take to be the import and true interpretation of this context.

Ver. 24. — *Were of the Phariſees.*] See the notes on Matt. ii. 7.

Ver. 26. — *I baptize with water*, &c.] See Matt. iii. 11.

Ver. 29. — *Behold the Lamb of God*] Whom God had appointed to make an expiation for ſin, and to take away the bond, and kingdom and puniſhment of it; by offering his own perſon in a ſacrifice acceptable to God: Prefigured by the daily ſacrificing of lambs under the law, the ſignification of all which, John here intimateth was to be accompliſhed in him. Tho' ſome interpreters draw their ſimilitude from the Paſchal Lamb.

Ver. 31. *And I knew him not.*] Not by ſight, before God had revealed him to me, when Chriſt came to my baptiſm, and did afterwards confirm it to me by the appearance of a dove, Matt. iii. 6. And this he ſaid to take away all ſuſpicion of contrivance between him and Chriſt; as if he had ſaid, there is no colluſion between us, ſeeing that I did not know him but only by Divine Revelation, which was given me, becauſe that I ſhould ſerve to make him known.

Ver. 32. — *Bare record.*] i. e. After the ſecond manifeſtation of Chriſt by the token of the dove.

Ver. 33. — *With the holy Ghoſt.*] By which baptiſm, receiveth its power to fulfil that which is repreſented by it.

Ver. 34. — *Is the Son.*] Such as the Prophets had declared ſhould be the Meſſiah; ſee Pſalm ii. 7, 12. Iſaiah ix. 5.

Ver. 36. — *Lamb of God.*] Here the alluſion is made to the Paſchal Lamb, and not to the ſacrifices as above, at ver. 29. becauſe the Paſchal Lamb ſavoured more of a ſacrament, in application of the expiation made them of an offering in making of it.

Ver. 42. — *Cephas.*] i. e. A ſtone, in Syriack; ſee the note on Matt. xvi. 18.

Ver. 44. — *Bethſaida.*] A city ſituate upon the lake of Genneſaret in Galilee.

Ver. 45. *Jeſus of Nazareth.*] Or, Jeſus the Nazarene; for, this anſwers to that notable paſſage in the Evangeliſt Matthew, with which he cloſeth his ſecond chapter, and was omitted by me in the annotations, to be more elaborately enquired after in this place. Matthew in his Goſpel, ſpeaks of this name of Jeſus, as of a Prophecy, that he ſhould be called a Nazarene, and John here ſpeaks of it, as a thing commonly expected; that Jeſus, or their Meſſiah, the Saviour, was to be *of Nazareth.* But let it be firſt obſerved, that there were two ways of interpreting this of old.

Firſt, Tertullian, Adv. Marcion. l. 4. and Euſebius, Demonſtr. Evang. l. 7. c. 1. and ſome other Ancient Fathers, thought it was an alluſion to the Nazarites, a religious and ſeparate rank of perſons among the Jews, ſpoken of in the Old Teſtament. And more particularly, Jerom on the place tells us, that a Nazarene here, is to be interpreted a holy perſon; and that it is mentioned throughout all the writings of the Old Teſtament, that the Meſſias, our Lord Chriſt, was to be ſuch, and conſequently, that it might well and truly be ſaid, that the Prophets foretold concerning him, that *he ſhould be called a Nazarene*, i. e. *a Holy Nazarite.*

The ſecond way of interpreting theſe words among the Ancients was this, that they have reference to thoſe places where Chriſt is called *Netzer*, a *Branch*, as in Iſa. xi. 1, and 60, 21. Yea, Jerom himſelf, in Matt. ii. 23. who ſeemed to have fixed on the former way of interpretation, is inclined to think, that this Prophecy was taken out of the firſt verſe of the eleventh chapter of Iſaiah, and ſuch like places, that ſpeak of the *Branch.* Theſe were the two opinions *of old*, concerning this text, and they have been taken up by modern expoſitors both of the Church of Rome, and of the Reformed Perſwaſion. Among theſe latter are Grotius and Hammond, (to name no more,) the firſt whereof merits that title which the Greeks gave Alexander Aphrodiſæus, the ancienteſt commentator on Ariſtotle, *viz.* ὁ Ἐξηγητὴς, *the interpreter*, by way of eminency. For certainly, no man hath excelled him in giving the literal ſenſe and interpretation of Scripture. For this he is incomparable; and ſpeaks more good ſenſe in one line, than ſome others in a dozen long periods. The ſecond of theſe modern expoſitors is our countryman, one of the greateſt divines and criticks of this laſt age; a perſon of equal learning and piety, and therefore worthy to be (what he moſt eminently was) a ſon, or rather one of the fathers of the Church of England. The former of theſe excellent writers refers Ναζωραῖος, to the word *Nazar ſeperavit*, (*he ſeparated*,) whence the Nazarites are ſtiled, and ſo Chriſt, ſaith he, was foretold in the Old Teſtament to be an abſtinent mortified perſon, a true Nazarite. The ſecond refers the word *Nazarene*, to that ſacred and venerable title of *Netzer*, i. e. *the Branch*, often applied to the Meſſias, and thinks that our Evangeliſt ſpeaks of this here.

But I cannot ſubſcribe to either of theſe excellent perſons, in what they offer concerning the meaning of this word *Nazarene*. It is my perſwaſion, that neither of theſe references were intended by the Evangeliſt, and my reaſon is this, becauſe they are nothing at all to the purpoſe. Mark how the words are brought in, *He came and dwelt in a city called Nazareth, that it might be fulfilled which was ſpoken by the Prophets, He ſhall be called a Nazarene.* Is it not plain to any common underſtanding, that Nazarene refers to Nazareth, and that Chriſt ſhould be *called the former*, becauſe *he dwelt in the latter*? Certainly, there can be nothing more evident than this; and therefore it is impertinent here to talk of his being *Netzer the Branch* ſpoken of in the Old Teſtament, or of his being a Nazarite, which is no where ſaid of him. Or, if he were a Nazarite in any ſenſe (as *Nazar* may ſignify a holy ſeparate perſon, as our learned Lightfoot, and before him Beza and Heinſius, have obſerved on this place) yet this is nothing to the purpoſe, becauſe that word hath no reference at all to the *city Nazareth*, which is here ſpoken of. I have, therefore, ſometimes wondred, that very learned men have contented themſelves with theſe impertinent notions, and that they could prevail with themſelves to think, that either of theſe were the true meaning of the place. Can any man reconcile this to ſenſe, that the places in the Old Teſtament which foretel of Chriſt as the *Branch*, or as a *Nazarite*, (if there were any ſuch thing) were fulfilled in his dwelling in a town call'd Nazareth? Can any man of an accuracy of reaſon, ſee the accompliſhment of the one in the other, or find any affinity between theſe? But now if we take *a Nazarene*, for *one of the city of Nazareth, or one that dwelt at Nazareth*, the words are plain and eaſily underſtood, and any one may ſee the fulfilling of the Prophecy here ſpoken of. This then is that which I offer as my ſentiment concerning this controverted text, *viz.* that neither Chriſt being called *Netzar*, nor his being in any ſenſe a Nazarite, are ſo much as to be thought of in the 2d chap. of Matt. or in this place, which is an interpretation of the former; becauſe they are wholly impertinent and foreign in them both: But the true, genuine, and unforced meaning of the place is, that it was foretold of old by the Prophets, that our Saviour *ſhould be called a Nazarene*, i. e. *a man of Nazareth*, and accordingly when *he came and dwelt in the city called Nazareth*, that which was thus *ſpoken by the Prophets was fulfilled.* Here is no ſtraining of the words, here is no need of far-fetched criticiſms, but the ſenſe of the text is eaſy and obvious; and he that runs may read it and underſtand it. But,

You will aſk, where it is foretold, that he ſhall be called a Nazarene, *i. e.* one of Nazareth? Here then is the greateſt *difficulty* (if it may be called ſo) to prove that this was prophecied concerning Chriſt. Or rather, there are theſe two things to be proved before I can hope to gain the readers aſſent to what I have offered: Firſt, I muſt make it appear that this was foretold by the Prophets, *viz.* that Chriſt *ſhould be called a Nazarene*, i. e. a man of Nazareth: And ſecondly, I am obliged to ſhew that *he actually was called ſo.* Both theſe are very evident, inſomuch, that I cannot but wonder again, that expoſitors have overlooked a thing which is ſo plain and obvious. Firſt, it was foretold that our Saviour ſhould bear the name of a Nazarene, and that firſt as it is *a name referring to a place*, and ſecondly as it is *a name of reproach*, taken from his inhabiting in ſuch a place.

Firſt, It was foretold as a name derived from a place, as it denoteth our Saviour to be *one of Nazareth.* But you will aſk, Where doth any Prophet ſay that he ſhall be an *inhabitant of Nazareth?* I anſwer, This is not the very thing which the text aſſerts: And the obſerving of it will lead us to the right underſtanding of the words. It is not ſaid, *it was ſpoken by one particular Prophet, but by the Prophets:* By whom may be underſtood not only thoſe that were the Penmen of the Sacred Scripture (of whom afterwards) but others of a like Prophetic Spirit, who uſed to foretel the coming of the Meſſias, and particularly to aſſign the place of his general abode, as well as that of his *birth* and *crucifixion.* And therefore, though we find not in the Sacred Writings theſe expreſs terms, [*He ſhall be called a Nazarene,*] i. e. *he ſhall be*, and *be called One of Nazareth*, yet Matthew's words are true, *that this was ſpoken by the Prophets*, for it was the general ſaying among them, when the Jews enquired of them, where the *Meſſiah's habitation* ſhould be the greateſt part of his life, that it ſhould be at Nazareth, a town in Galilee. This was a received report among the Jews, and paſſed for a Prophetic ſaying, and thence the Evangeliſt makes uſe of it, and applies it here very appoſitely when he was relating how Joſeph, *being warned of God, turned aſide into the parts of Galilee, and came and dwelt in a city called Nazareth.* This, ſaith he, was *ſpoken* of long before by the Prophets, by the Holy Men that diſcourſed of the Meſſias his coming, and we have received it from them. For without doubt, they had many things delivered to them from the mouths of Prophetick Perſons, which were tranſmitted from age to age. Thus we find Jude quotes Enoch's Prophecy, which he had only by tradition, *Behold, the Lord cometh with ten thouſands of his Saints*, ver. 14. And Paul makes mention of the Egyptian ſorcerers, Jannes and Jambres, 2 Tim. iii. 8. whoſe names are not found in Exodus, but were taken out of the traditions of the Jews. In like manner Matthew quotes that here, which was reported to have been ſaid by certain Prophets of old, whoſe predictions were delivered from one to another. It is not improbable, that Matthew had by tradition, ſuch a Prophecy as in expreſs ſyllables foretold that our Saviour ſhould *be called a Nazarene*, i. e. he ſhould have his name from Nazareth, the place where he was to dwell, for 'tis very likely that *This*, no leſs than the place of his nativity, *Bethlehem*, was predicted by ſome Inſpired and Prophetick Men.

The next thing I am to prove, is, that this Prophetick Rumour which prevailed among the Jews was *actually fulfilled*, i. e. that our Bleſſed Maſter *was called a Nazarene*, or *one of Nazareth*, as that name hath reference to the place of his habitation. It cannot eſcape our obſervation, that it is particularly recorded, and that ſundry times, not only in the *four Goſpels*, but in the *Acts of the Apoſtles*, that Chriſt *was called Jeſus of Nazareth*, and that this was a name given by all ſorts of perſons. He was called ſo by the *multitude*, Luke xviii. 37. and more expreſly and emphatically, in Matt. xxi. 11. *This* (ſay they) *is Jeſus, the Prophet of Nazareth of Galilee:* He had this name given him by his *friends* and *followers*, by his Apoſtles and diſciples, as you read in Luke xxiv. 19. And here, in John i. 45. Acts ii. 22. and iv. 10. and x. 38. and xxvi. 9. The ſame name was attributed to him by his profeſſed *enemies*, Mark xiv. 67. John xviii. 5. Acts vi. 14. and more eſpecially, by Pilate his judge, who fix'd this title on the croſs, *Jeſus of Nazareth king of the Jews*, John xix. 19. And as for the other titles ſet over him, mentioned by the reſt of ther Evangeliſts, they were but abbreviatures of this. Obſerve farther, that the *Angels* of Heaven called him by this name, Mark xvi. 6. and ſo did the *Devils*, Mark i. 23. Luke iv. 34. Laſtly, he is thus named by *Himſelf*, Acts xxii. 8. where we find that even from Heaven he was pleaſed to own this title; *I am Jeſus of Nazareth*, ſaith he to the furious Saul. Now, is not this very remarkable, and much to our preſent purpoſe, that *his being of Nazareth* conſtantly gave the *denomination* to him? He hath his name from no other place, unleſs it be from Galilee, Matt. xxi. 12. and Nazareth was part of that Galilee, ſo that in a manner it was the ſame name. *He ſhall be called a Nazarene*, ſaid the Prophets; and behold, he was ſo. In Nazareth he was bred up, and thence he had his *name:* Which you ſee is moſt particularly and ſignally taken notice of in the Evangelical Writings: As it were to tell us that the Prophecy concerning this name of Chriſt was really fulfilled.

We have now paſſed the *Boine*, we have overcome that great difficulty (for ſo it was thought by ſome, and looked upon as inſuperable) *viz.* the proving that Chriſt's *being called a Nazarene*, (i. e. *one of Nazareth*) was in that very notion and ſenſe both *foretold* and *fulfilled*. Let us now proceed to vanquiſh this ſeeming difficulty by other arguments.

Secondly then, we are to conſider *this Name*, as it is *a Name of Reproach*, and ſo I ſhall ſhew that it was foretold by the Prophets, even the very *Prophets* who were *Penmen of the Old Teſtamennt*, that our Lord ſhould be called by this name, and likewiſe that he was ſo called in way of aeproach. The firſt of theſe is to be proved only in a *general way* from the Old Teſtament, where it is often declared, that holy and righteous perſons ſhall meet with reproachful words from the mouths of wicked men, that it is their uſual lot in this world to ſuffer in their names and reputations, to be ſcoffed at and defamed by that ſort of people, and to be repreſented as perſons loathed and forſaken by God. More particularly of our Saviour 'tis ſaid, that he ſhall be a deſpiſed and contemptible perſon in the eyes of men. *I am a worm, and no man, a* reproach *of men, and deſpiſed of the people. All they that ſee me laugh me to* ſcorn, *they ſhoot out the lip, they ſhake the head*, &c. Pſal. xxii. 6, 7. And again, *For thy ſake I have born* reproach, ſhame *hath covered my face*, Pſal. lxix. 7. *The reproaches of them that reproached thee are* fallen upon me, ver. 9. *They that ſit in the gate* ſpeak againſt *me*, ver. 12. It is univerſally granted that David was a type of Chriſt, and what he here ſaith is ſpoken alſo of Him whoſe repreſentative he was. This, no man who is acquainted with the Bible, and the genius of it, will ſo much as think of denying; yea, he will acknowledge, that that whole 22d Pſalm is more eſpecially and peculiarly applicable to our Saviour, and 'tis certain, that he rehearſed either all, or part of it, when he hung on the croſs. Of this *deſpiſed Jeſus* ſpeaks that Evangelical Prophet, *His viſage was marred more than any man, and his form more than the ſons of men*, Iſa. lii. 14. *He hath no form nor comelineſs: and when they ſhall ſee him, there is no beauty that they ſhould deſire him. He is deſpiſed and rejected of men: they hide as it were their faces from him: he is deſpiſed, and they eſteem him not*, ch. liii. 2, 3. Thus it was plainly foretold, Chriſt our Redeemer ſhould be deſpiſed and reproached, and ſpoken againſt, in which *general* predictions this *particular* one is included, *viz.* that he ſhould be deſpiſed and defamed becauſe of the meanneſs of the place of his habitation: *He ſhall be called a Nazarene*, he ſhall be reproached and vilified by reaſon of his education and abode in that town. Although the Prophecies which I have alledged, are ſpoken generally and at large, yet this is clear and undeniable, that if the title of *Nazarene* was uſed by Chriſt's enemies, as a mark of their deſpiſing and rejecting him (which I ſhall make good anon,) then even this particular name was implied and contained in the general prediction concerning him. Or, take it thus, tho' theſe individual words ſet down by the Evangeliſt [*He ſhall be called a Nazarene*] are no where found in the writings of the Prophets, yet the ſenſe and meaning of them are there, which is ſufficient; as in Acts x. 42. Peter alledges this as *teſtified by all the Prophets*, that *through Chriſt's name, whoſoever believeth in him ſhall receive remiſſion of ſins*; and yet among all the Prophets there is not one extant that hath theſe words, which he here delivereth. He ſpeaks not the very words, but the ſenſe of the Prophets; and ſo doth Matthew, chap. ii. 25. he tells us, that *it was ſpoken of by the Prophets that Chriſt ſhall be called a Nazarene*, which very words though they do not occur in any Prophetick writer of the Old Teſtament, yet the meaning and import of them is to be found in thoſe writings, as I have ſhewed; for there we read that Chriſt, as well as his followers, ſhall be deſpiſed and rejected, defamed and reproached, which is the true ſenſe and meaning of theſe words [*He ſhall be called a Nazarene.*] Thus the written word of God atteſts, that he was to be called by this name. But perhaps the Prophecies which were by tradition ſpake expreſly of this appellation, and foreſignified to the Jews that this individual title of Nazarene ſhould be made uſe of, and applied to the Meſſias when he came into the world; to which alſo it is likely Matthew here refers, as hath been ſaid before.

The next thing to be proved is, that this Prophecy was actually fulfilled. And here firſt more generally (taking this name for a name of reproach and ignominy) we can prove, that it was fully accompliſhed in that our Saviour was actually reproached, miſcalled, defamed, when he was here upon earth. They traduced his birth and parentage; they derided him for his ſuppoſed father's trade, and perhaps his own, as if it were ſome great blemiſh, ſome unpardonable crime to be of an honeſt calling. His life was accuſed of debauchery and prophaneneſs, he was aſperſed as a glutton and a wine-bibber, he was reproached as a wilful violater of the ſabbath; yea, whatſoever he ſaid or did, was matter of their oblequy and ſlander. All ranks of men conſpired to revile the Bleſſed Jeſus. He was mocked at by the Sanhedrim, by their great Doctors and Rabbies, men of beard and gravity; he was alſo flouted at by the giddy multitude, by the common rabble, and baſer ſort of people. The prieſts fiercely cried out againſt him, and treated him as ignominiouſly as they uſed to do the ſcape-goat when it was to be packed away into the wilderneſs. The laity endeavoured to ſurpaſs their inſtructers, and doubled their ſpight againſt the Holy Jeſus. Relations diſgraced and abuſed him. He is not only beſides himſelf, but he is poſſeſſed, if you'll believe the Phariſees: He doth all his miracles by art magick, by a confederacy with the prince of Devils and apoſtate ſpirits. In the Jewiſh conſiſtory he is impeached of blaſphemy; in the civil court, of ſedition and treaſon: And laſtly, when he hung upon the croſs, they charged him with deſpair and utter diſtruſt of God. Thus from his firſt entrance into the world, till his going out of it, he was the conſtant ſubject of mens ſlanders and reproaches. This Prophecy therefore in the text was in the general fulfilled, in that he was thus egregiouſly reproached and traduced. This prediction, [*He ſhall be called a Nazarene*] is made good, for he was called by all thoſe names, which ſignify diſgrace and reproach, and this is one of them.

Beſides, it was accompliſhed in a general way, in as much as Chriſt's diſciples and followers were treated after the ſame manner; for what was done unto them is interpreted to be done unto Chriſt himſelf. This, I ſuppoſe, will not be denied, and therefore we are only briefly to recount the ill uſage in this kind which they met with. In the Evangelical hiſtory we are informed that the Apoſtles and diſciples of Jeſus were a deſpiſed ſort of men, that they were moſt unworthily aſperſed and vilified, that they were loaden with all obloquies and ſlanders. Paul ſpeaking of himſelf and his fellow Apoſtles, acquaints us, that they *were reviled and defamed, made as the filth of the world, and the off-ſcouring of all things*, 1 Cor. iv. 12, 13. And thoſe that ſucceeded theſe firſt worthies of the Church fared no better. It was confidently reported by their enemies that they worſhipped an aſſes-head, whence they had the name of Aſinarii. It was ſaid, that they met together before the ſun roſe to murder their own infants, and that they then crammed themſelves with their warm fleſh, and glutted themſelves with their reeking blood; and that when this was done, theſe canibals, theſe devourers of their own kind proceeded to acts of filthineſs and inceſt; yea, and that at all other times they lived in the practiſe of the moſt flagitious ſins, the moſt execrable villanies. From the writings of the Pagans, and of thoſe that apologized for the Chriſtians, we are aſcertained that all manner of falſities were invented by the enemies of Chriſtianity, and thrown upon the profeſſors of it. Theſe poor vile abject creatures ſtood expoſed to the ſhock of their injurious tongues, and received all the filth which their exulcerated minds could vomit forth upon them. To give you an example of the higheſt improvement of theſe mens malicious reviling, they had the impudence and effrontery to faſten upon the Chriſtians even the commiſſion of thoſe villanies, which they acted themſelves; thus when Nero had ſet Rome on fire, he laid the fact upon theſe innocents, as both Tacitus and Suetonius tell us. It came to this at laſt, that *the very name of Chriſtian,* without any addition whatſoever, was a ſufficient *reproach.* When they called any man a Chriſtian, it was as much as to ſay he was a criminal of the higheſt nature. Thus *in general,* the Prophecy here mentioned by the Evangeliſt is accompliſhed, the Chriſtians, and in them Chriſt himſelf, were deſpiſed and rejected; they had all the names and marks of reproach faſtned upon them. Though they were aggrandized by the moſt honourable titles given them by God, yet they were debaſed and vilified by the worſt of appellations conferred upon them by men. In this large ſenſe the Prophecy is true, *they were called Nazarenes;* they, as well as our Lord himſelf, the great and noble inſtitutor of Chriſtianity, were loaded with contumelies and reproaches.

But more *particularly,* we are to prove the accompliſhment of this Prophecy, by ſhewing you that this *individual name* of Nazarene, or one of Nazareth, was uſed as a reproachful appellative towards Chriſt, and towards his followers. We muſt know then, that though Nazareth be called *a city* in that place of Matthew, yet all agree, that it was a *mean* and *poor one,* and rather deſerved (if we look upon it in itſelf) to be called a *village.* Which is no unuſual thing in Scripture, where we find places that have the name of *cities* are alſo called *villages,* as in Joſ. xix. 7. 1 Chron. iv. 32. And in the New Teſtament, ſmall towns or villages are ſometimes ſtiled, ϖόλεις & κωμοϖόλεις, Matt. ix. 35. Mark i. 38. Of *Bethlehem* we may particularly obſerve, that 'tis called ϖόλις *a city,* in Luke ii. 4. but Κώμη a *village,* in John vii. 42. We meet with the like in other Authors: So *Bethſura* is called a *city* by Joſephus, Antiq. Jud. l. 12. c. 14. and in the ſame place, Κώμη a *village* or *town.* Thus, Nazareth, though it have the name of a *city,* yet it was but a *mean town,* or rather a *village:* whence it was ſaid, in the context, as it follows in the 46th verſe, in a proverbial way, *Can there any good thing come out of Nazareth?* It was, as appears by this common ſaying, a ſorry contemptible place, and yielded no inhabitant of any note and worth, unleſs you will reckon mechanicks and poor tradeſmen to be ſuch.

A *Nazarene,* a *man of Nazareth,* was generally a deſpiſed perſon among them. Hence it may be reaſonably inferr'd, that thoſe who had a mind to diſgrace and defame our Saviour Chriſt, uſed to reproach him with a title taken from this poor little town, and to call him a Nazarene, a man that belonged to that little village, and conſequently was ſome pitiful fellow. But this, you will ſay, is conjecture only. I deny it, and give this reaſon for it, *viz* becauſe it is plainly grounded on Scripture. For we read in Acts xxiv. 5. that Paul was accuſed by that ſmart orator Tertullus, for being a *ringleader of the ſect of the Nazarenes,* i. e. of the *Chriſtians,* who were called ſo from Chriſt Jeſus of Nazareth, their firſt founder and maſter. He being bred in that ſorry town, was in way of contumely called a Nazarene, by thoſe that diſliked his doctrine and inſtitutions. And from him his followers derived that name, and had it frequently given them by thoſe that hated their way of religion, eſpecially when they ſolemnly undertook to accuſe them before great ones, as Tertullus did the Apoſtle here before Felix. That Chriſt and thoſe, who profeſſed Chriſtianity, were uſually branded with the name of Galileans (they being of that country for the moſt part) is evident from Luke xxiii. 6. Acts ii. 7. Yea, the name laſted till ſome hundreds of years after Chriſt, as may be gathered from Julian the apoſtate's crying out, (when he was ſtruck by an unſeen hand,) *O Galilean, thou haſt vanquiſhed me,* meaning without doubt the Bleſſed Jeſus, who was now ſeated at the right hand of God in Heaven. Not only Paul is called a *bald pate Galilean* by Lucian, Γαλιλαῖος ἀναφαλαντίας, in Philopatr. but all the primitive Chriſtians were generally ſtigmatized with the title of Galileans by Julian, Porphyrius, and other enemies of the Chriſtian Religion. Now,

This muſt be ſaid with truth, that when they called Chriſt a Galilean, and when they gave his followers that name, it was the ſame as if they had called them Nazarenes; becauſe Nazareth was ſo noted a place in Galilee. But, which is yet cloſer to our preſent buſineſs, the primitive Chriſtians were more particularly and emphatically ſtiled Nazarenes from that town of this name in Galilee, where Jeſus was brought up and dwelt the greateſt part of his life. This is with great evidence teſtified and confirmed by Epiphanius, who not only tells us, that there was a ſort of hereticks called Nazarenes, but that the orthodox Chriſtians alſo bore that name. He aſſures us, (Adv. Hæreſ. l. 1. Hæreſ. 29.) that theſe were commonly known by the name of Nazarenes, and that they had no other noted name among their adverſaries and oppoſers. Yea, at this day the Jews call the Chriſtians Notzerim, as we are informed by Druſius on Acts xxiv. 5. and there is no body I believe, will think that Grotius falſifies, when he ſaith the Mahometans at this day ſtile the Chriſtians Nazarenes, Grot. in Acts xxiv. 5. It is undeniable then, that both Chriſt, and his followers, bore the name of Nazarenes, and thus *was fulfilled that which was ſpoken by the Prophets,* (i. e. either *generally* by thoſe that were writers of the Old Teſtament, or *particularly* and *expreſly* by ſome other Prophets that were of great note among the Jews, and whoſe ſayings were delivered down to poſterity,) *viz. that Chriſt ſhould be called a Nazarene.* He was really and truly called ſo. Among other ignominious names, this very particular one of Nazarene, *i. e.* a man of Nazareth, was frequently given him. For this word Ναζωραῖος here, and in Mark x. 47. and other places (whatever ſome have fancied of it) is as much as Ναζαρεθαῖος, "one of Nazareth." The former word is but an abbreviature of this latter, which is no unuſual thing in the ſtile and language of Scripture, as thoſe who are converſant in the Hebrew and Greek text know very well. Indeed the laſt ſyllable *eth* in Nazareth, is but a bare termination, and this (as all Grammarians will confeſs) is variable, and conſequently the adjective from this ſubſtantive may be Ναζαραῖος, or Ναζαρηνός, as it is in Mark i. 24. and Luke iv. 34. as well as Ναζαρεθαῖος, the *eth* being not of the eſſence of the word. The text then may be either rendred thus, "He ſhall be called a Nazarean, *or a* Nazarene," as we find it tranſlated, or a Nazarethite. It is not material which of theſe words we uſe, only it is to be remembred, that we are to underſtand by it "one of Nazareth," one of that ſmall contemptible village, one that was undervalued and deſpiſed becauſe of his riſe and habitation there. Such was our Bleſſed Lord and Saviour, he was ſcorned and contemned as a poor ſilly villager. But Matthew an inſpired Author aſſures us, that it was foretold by the Prophets, that he ſhould be deſpiſed and reproached, and ſpoken againſt; in which general predictions is included the ſenſe and meaning of this particular one, "he ſhall be called a Nazarene: *for this* calling him a Nazarene, *or* one of Nazareth," is an evident token of their deſpiſing him, and is a downright reproaching and ſpeaking againſt him.

Thus I have given you my thoughts concerning this text of Scripture, and have attempted to offer to you the plain and genuine meaning of it; and ſo far as I can judge, it is impertinent and incoherent, it is trifling and ridiculous, to interpret it in either of the ſenſes mentioned in the beginning of this diſcourſe. If we do ſo, the connection of the words is illogical, irrational and abſurd. This is my preſent apprehenſion of this place; and if I be miſtaken, let it be remembred, that I have been offering a notion about a controverted text, not deciding a point of faith, and conſequently there is no great danger in the miſtake, ſays Dr. Edwards.

Ver. 49. — *Thou art the ſon of God, thou art the king of Iſrael.*] Theſe two titles ſignify the ſame thing in the Jewiſh phraſe, and ſeem to be the two titles given by them to the Meſſiah.

Ver. 51. *Hereafter ſhall ye ſee the heavens opened, and the Angels,* &c.] Chriſt here ſeems to allude to *Jacob's ladder,* mentioned in Gen. xxviii. 12, 13. on the top of which ſays Maimonides, was the Divine Majeſty, and the Angels aſcending to *receive his commands,* and deſcending *to execute them;* Chriſt therefore, by theſe words, ſeems to inform them, that the miracles which they ſhould ſee performed by him, ſhould declare the Divine Majeſty preſent with him, and giving him thoſe commands he was to execute by his prophetic office, as clearly as if they had ſeen the Angels of God, aſcending and deſcending on him. So that, as Dr. Whitby obſerves, they who inadvertently

advertently infer this to the Day of Judgment, did not conſider this was to happen *ἀπαρτὶ within a little while*; and they who refer it to Chriſt's paſſion and reſurrection, muſt ſhew how the Angels did then aſcend and deſcend on Chriſt in the ſight of the Apoſtles.

Now ſeeing that this chapter principally contains a deſcription of the *union* of the human and Divine Nature in the perſon of Jeſus of Nazareth, before we paſs from this important ſubject, I preſume it would be proper to add to what has been annotated in this chapter, a review of the Doctrine and Faith here deſcribed, by laying together "thoſe accounts which we find in the Old Teſtament of the *Word*, or *Logos*, before he was made *fleſh*;" their accompliſhment in the perſon of Jeſus of Nazareth; as alſo "enquiring into the *time* when, and the *manner* how, the *Word* was made fleſh; "and conſidering the *two extremes* here united, and the *union* of theſe extremes in the one perſon of the Word made fleſh. All which particulars are neceſſary to be known and rightly diſtinguiſhed by warrantable proofs in order to confute the unbelieving Jew, and the blaſphemous Socinian. But before I proceed,

Let it be previouſly obſerved, That the word *Logos*, uſed by our Evangeliſt in the firſt verſe, &c. and tranſlated into Engliſh by the common ſound of *the Word*, is a Greek word which does not properly ſignify a word *compoſed of ſyllables*; for the Greeks in ſuch caſes made uſe of the word *rhema*, i. e. *an articulate word*; but *Logos* was uſed by the Apoſtle in a ſublimer ſenſe, in the ſame degree, as the Hebrews uſed *devar*, and the Chaldees, *memra*, which ſignify the *ſermon*, the *oration*, the *mind* or *will* of man: Becauſe as man contrives and executes his works by his internal ſpeech, or the natural reaſoning of the mind, called the *oration* and word of the mind; ſo, as the Evangeliſt here declares, God operates all things, not in that mortal way by putting to his hand, but by the inſtrumency of his ſole *Word*, who is a real perſon and the only interpreter of his Divine Father's Counſel, even as the ſpeech of a man is the interpretation of his mind: Which *Word* of God was called by the ancient Jews *Reſchith*, the beginning of God's ways, or the Wiſdom of God, as our Evangeliſt deſcribes him in the firſt verſe, *In the beginning was the Word, and the Word was with God, and the Word was God.* So that by the *Word* here is meant not the *created*, but the *creating* Word of God, the *ſecond* of the *three* Perſons that bear record in Heaven, who when made *fleſh*, became the Father's Orator, or Interpreter of the Divine Will to men, thro' the Goſpel. Nor,

As I have ſhewn above in the notes, were the Gentile Philoſophers ignorant of this interpretation of the *Logos*: And therefore the Evangeliſt makes uſe of that term, by choice, as known to all the learned world, to ſignify the Redeemer's Divine Nature; for if the Evangelical Idea of this word *Logos* had been of his own invention, he would have explained himſelf, like a good and ingenious writer, to propagate the knowledge of this term, but he knew there was ſo little reaſon for ſuch an explication, that he mentions it as a term commonly accepted to denote a real and proper perſon, or a living, intelligent and free principle of action; all which will more clearly appear from what I promiſed to ſhew, that the ancient Jews both underſtood that the *Logos* was *God*, and the promiſed Meſſiah.

Dr. Alix, in his Judgment of the ancient Jewiſh Church; and Galatinus (de Arcanis Catholicæ Veritatis) plainly demonſtrate, that the ancient Jews had the ſame opinion of the *Logos*, or the *Word*, afterwards made fleſh, as of the one eternal God. For,

They acknowledged that the *Logos*, was *El*, *Elohim*, *Elſhaddai*, *Adonai*, *Theos*, *Kyrios*, the *God of hoſts*, the *King of Glory*; nay, moreover, they aſcribed to him the incommunicable name of God, *Jah* and *Jehovah*, which expreſſes in one word the eſſence, ſelf-exiſtence, eminence, independence, immutability, omnipreſence and eternal exiſtence, and is the proper name of the firſt cauſe of all that exiſts: And therefore we read in the Oracles of God, that the Almighty claims this name as his peculiar name, *for men to know him by*, Hoſ. xii. 5. and to debar all other beings from that honour, for *he will not give his glory to another*; Iſa. xl. 8. Thus the *names* and *titles* of God given to the *Logos* prove, that they who gave them believed him to be God. And

They aſcribed unto the *Word*, the *Divine Power* of Creation, Providence and Redemption in its full latitude. So that when John writes that *all things were made by the Word*, he was not delivering a new doctrine, but added this clauſe, to explain to them, who were acquainted with the common opinion of the Jews in his time, that he treated in that context of the ſame *Logos*, or *Word*, to whom they, the Jews, aſcribed the works and operations of God; as if he had ſaid, This *Logos*, or *Divine Word*, is not a conception or invention of my own, but it is he, to whom without blaſphemy ye properly give the titles and names of your God, and *by whom all things have been made*, in the beginning of the creation; ſee Gen. i.

This is *he* to whom we are to aſcribe alſo, all the appearances of *Jehovah*, or of the Angel of *Jehovah*, to the Patriarchs and Prophets, and Holy Perſons recorded in thoſe Sacred Books of the Old Teſtament: For they ſay, that the Father never appeared but by his Shechinah, which is his *Logos*, called his *Angel*, or Meſſenger: Thus John ſaith, *No man hath ſeen God at any time, the only begotten Son, who is in the boſom of the Father, he hath declared him!* John i. 18. as our Lord ſays, *Not that any man hath ſeen the Father, ſave he who is of God, he hath ſeen the Father!* John vi. 46. Thus, according to them, it was the *Logos* of *Jehovah* who appear'd to Adam, Enoch, Noah, Abraham, Iſaac, Jacob, &c. but moſt often to Moſes, times paſt number, eſpecially in the *Burning Buſh*, and when he gave the law from Sinai, till the *Logos* tranſlated him at laſt (according to Philo) or till his ſoul was taken out of his body by a kiſs of the *Memra*, or by the decree of the *Word* of *Jehovah*; as the ancient Jews believ'd.

I know the Socinians object that the ancient Jews aſcribe to the *Word* what was ſaid or done by a *created* Angel, and particularly that only ſuch an one appear'd in the *Burning Buſh*; for that Stephen, following Moſes, calls him *the Angel of Jehovah*: Nay, others too account him only a *created Angel*, but who repreſented the Perſon of God. But for anſwer, 'tis certain the *Angel* is call'd *Jehovah* both by Moſes and Stephen, and aſſerts himſelf, ſaying, *I am the God of Abraham, the God of Iſaac, and the God of Jacob*, which no mere creature durſt ſay. Beſides, the word *Angel*, or *Meſſenger*, denotes rather the office than the nature of thoſe Spirits; and therefore that name may well be given to the *Word* as the deſtin'd Mediator, the *Angel of God's Preſence*, who had ever the care of the Church committed to him, and by whom the *Father* always communed with men; for ſays God to Moſes, *My Angel ſhall go before thee, and my Preſence ſhall go with thee*; Exod. xxxii. 14. but the *Logos* is juſtly call'd *Jehovah God*.

The Socinians alſo object that not the *Logos*, or *Word*, but a *created Angel*, gave the law from Mount Sinai, who is call'd *God*, becauſe he ſpoke in God's name; for that the *law was ordained by Angels*; Gal. iii. 19. But for anſwer, as the ancient Jews themſelves firmly believ'd that the law was given by *Jehovah* himſelf, by them call'd the *Memra*, the *Logos*, or *Word*; ſo likewiſe that Deut. xxxiii. 2. *when Jehovah came from Sinai, he came with ten thouſand of his Saints, when from his right hand went a fiery law*: For the *Logos*, or *Word*, in his appearances was uſually attended with *Angels* as his Miniſters; therefore thoſe words, δι' Ἀγγελων, *The law was ordained by Angels*, ſhould be tranſlated, *among Angels* (as the ſame Greek prepoſition διὰ πολλῶν μαρτυρῶν, is tranſlated, 2 Tim. ii. 2. *among many witneſſes*) or in preſence of the *Angels* as the witneſſes of that glorious tranſaction.

The ancient Jews alſo affirm that it was the *Logos* who appeared as *Jehovah* to Balaam and to Joſhua before Jericho who paid him Divine Honours, to Gideon alſo and Samſon's parents, to Samuel, &c. But that after he had appeared glorious at the ſolemn dedication of the *temple*, and had put an end to the former *theocracy* by ſetting up kings of David's race in an hereditary ſucceſſion; or as others expreſs it, after the *Logos*, or *Word*, was ſettled as *King of Iſrael* in his throne on the mercy-ſeat between the *cherubim* in the Holy of Holies of Solomon's temple, as his reſting place, 2 Chron. vi. 41. He is but ſeldom found in other places while that *temple* ſtood, at leaſt we have but few inſtances, ſuch as when the *Logos* appeared to Elijah, a ſecond Moſes, on Mount Horeb, who appeared alſo with Moſes to the *Logos*, or *Word made fleſh* at his transfiguration on Mount Tabor. So likewiſe

In the viſions of Micajah, Ezekiel and Iſaiah, as *ſitting on a throne high and lifted up*, as our Evangeliſt expounds the laſt, ſaying, *Theſe things ſaid Iſaiah, when he ſaw his glory, and ſpake of him*! John xii. 41.

He appear'd afterwards to Zechariah with miniſtring *Angels* attending him, and he is diſtinguiſh'd by his name *Jehovah*, and by his character as the *Angel* or Meſſenger of Jehovah; for tho' the ancient Jews plainly diſtinguiſh the *Logos Meſſiah* from *God*, who ſends him and anoints him, yet they call him alſo *Jehovah God*.

They alſo believ'd that the *Logos* made all the promiſes to the Church, denounced all the threatnings on the *viſible* Church and on the world, brought about all the deliverances of his *peculiar people*, and executed all the judgments on their enemies, that are aſcribed to *Jehovah* in the Old Teſtament; as could be fully proved, if needful in this place.

From all which we can ſafely conclude, that they plainly owned the *Memra*, the *Logos*, the *Word*, to be a *Divine Perſon* and the true God, and not an *attribute* only of God, as the modern Unitarians ignorantly affirm: The Jews ſay in their Prayers, *Deus eſt unus non unicus*, i. e. *God is one, but not alone*; he is not a ſolitary God; ſo Philo explains it, that they believed the *unity of the Godhead was not to be reduced to number*; *that indeed God is one, but without excluding his image, his* Logos, *from being one with the Father and Spirit*; *for that the* Logos (*or* Word) *is the Shechinah and the Jehovah*, having all the Divine Attributes and Properties, as ſhall hereafter be ſhewn, aſcribed unto him. Hence

In like manner, as I ſaid before, the ancient Jews believed that the ſame Divine *Logos*, or *Word*, was the expectation of Iſrael, the promiſed Meſſiah; as we learn from their applying to him all the things foretold of the Meſſiah in the Old Teſtament. Now,

I begin with the firſt and grand promiſe of the Bleſſed Seed of the woman that ſhould deſtroy the works of Satan, and recover mankind from the fall, by the craft and ſubtilty of the Devil, to the favour of God; who therefore, muſt ſurely be greater than Satan. He was the object of the faith, and hope of the ancient and pious inhabitants of the world before the flood; nor had thoſe that lived after the flood any other object, until he was revealed to Noah, as Jehovah *the God of Shem*, and to Abram as Jehovah *the God of glory*, who was to bleſs all nations, and often appeared to him with a viſible *Shechinah* or effulgent glory, and alſo in a human ſhape, as a prelude or aſſurance of his future incarnation, particularly in the vale of *Siddim*, and afterwards at *Mamre*, when the Logos Meſſiah din'd with him and allowed him to plead in behalf of Sodom. He ſaved Iſaac on the altar, and wreſtled with Jacob at Peniel; ſo dying Jacob invoked him, as the Goel Redeemer or the *Angel that redeemed him from all evil*, whom Jacob calls the *God of his fathers*; and Job was certain that his *Redeemer Goel liv'd*, whom he calls God; and dying Jacob foretels that *the ſcepter ſhall not depart from Judah, nor the law-giver from between his feet until Shiloh come.*

Indeed the modern Jews deny that the word *Shiloh* ſignifies the *Meſſiah*, and affirm that the word *ſhebet*, tranſlated by us a ſceptre, or inſtrument of rule, ſignifies alſo a *rod* the inſtrument of chaſtiſement; and they argue, that even though *Shiloh* ſhould import the Meſſiah, the meaning would be only that their chaſtiſement by the diſperſion ſhould not ceaſe till the Meſſiah come, by whom they hope to be reſtored to their own land, and not before. But they are confuted by Onkelos, who thus tranſlates the words, *There ſhall not be taken away from Judah one having the principality, nor the ſcribe from the ſons of his children*, till *the Meſſiah ſhall come*! with which the Targums of Jeruſalem and Jonathan exactly agree; and the word *Shiloh* being derived from the Hebrew *Shilejah*, *Secundina*, or *the after-birth* (called the Secundina from the tranquility of the child in the womb.) Rabbi Bechai, a Talmudiſt, comments on it thus; "*Shiloh* is his ſon, who ſhall be born from the after-birth of a woman, according to the way of all that are born, therefore *Shiloh* is the Meſſiah, ſo called either as the *tranquille*, *i. e.* the *peaceable*, and author of eternal tranquility; or, becauſe he ſhould be born from the *after-birth* of a woman only, after a ſingular manner, without the operation or concurrence of a man. But be this as it will, in all the Targums, and in the ancient Hebrew book, called *Bereſchith Rabba*, Shiloh *is called the king* Meſſiah.

So God inſpired Balaam to ſpeak of him as, "the *ſtar* to come out of Jacob, and the *ſceptre* to riſe out of Iſrael, to ſmite the corners of Moab, and to deſtroy (or rather *to bear rule over*) all the children of Seth," Numb. xxiv. 17, 19. Which Prophecy is thus rendred by the ancient Onkelos, "A *king* ſhall riſe out of the houſe of Jacob, and the *Meſſiah* ſhall be anointed out of the houſe of Iſrael, who ſhall rule *over all the ſons of men*;" for all the ſons of men ſince the flood are the children of *Seth*, which ſhews that the Meſſiah's kingdom was to be univerſal. Nay, Moſes Maimonides, a moſt learned Spaniſh Jew, who flouriſhed about A. D. 1160. in his Melakim, cap. xi. § 1. (whom the modern Jews own to be the greateſt man ſince the Patriarch Moſes) interprets theſe words thus, *A ſceptre ſhall riſe out of Iſrael*! *This is the king* Meſſiah; *and ſhall ſmite the corners of Moab*! *This is king David*, 2 Sam. viii. 2. *And he ſhall bear rule over the children of Seth*! *This is the king Meſſiah, of whom it is written, He ſhall have dominion from ſea to ſea, and from the river to the ends of the earth*, Deut. xviii. 15—19. Moſes the Patriarch alſo bore witneſs of him as the great Prophet of the Church, or the Mediator; but after Moſes we find not many hints of him till David's time, except as above in his appearances.

2. God afforded the royal Prophets David and Solomon a more ample diſcovery of the Redeemer, the *Logos made fleſh*; and David is the firſt that calls him the Meſſiah, the *Chriſt*, the *anointed*, and alſo the *ſon of Jehovah*, ſaying, *Thou art my ſon, this day have I begotten thee*, Pſal. ii. 7. *viz.* by vertue of his mediatorial office to which he was to be anointed in the fulneſs of time; (for theſe words don't intimate the communication of the Divine Nature, or Perſonality from the Father to the Son by eternal generation, as will appear in the ſequel.) But tho' the modern Jews apply it wholly to David without any typical meaning, the Targums are of our ſide, and agree with us alſo in applying to the Meſſiah, Pſ. xlv. and lxxii. and cx. Nay, there is not one text that we apply to Chriſt, but what the ancient Jews alſo applied to him, as I will undertake to prove from their old Authors.

Solomon next deſcribes the Meſſiah as the *wiſdom* or *Logos* of God, by whom *Jehovah created all things*, Prov. iii. 19. according to the ancient Jews; and brings him in ſpeaking of himſelf, Prov. viii. 22, &c. and Prov. xxx. 4. *What is his name, and what is his ſon's name*? Which the ancient Jews ſometimes referred to the nation of Iſrael, call'd by them the *firſt-born* of God, but at other times to the *Logos Meſſiah* mentioned in Pſ. ii. but here is a real difference between the *Father* and the *Son*, whoſe names cannot be told but according to Revelation. Likewiſe the *Song of Solomon* is prophetical of him as the bridegroom of the Church, being an improvement of Pſ. xlv, and was by the ancient Jews tranſmitted unto us as a part of canonical Scripture; nay, even the modern Jews own its Divine Authority, tho' they differ from the Chriſtians, and the old Jews, in the ſpiritual and myſtical meaning thereof.

3. The other Prophets before the *captivity* followed the ſame path; for Iſaiah repreſents the Meſſiah exalted on his throne attended by the *Seraphim*, who proclaimed him the thrice *holy, holy, holy Jehovah*, Iſa. vi. 1, 3. and the places are numberleſs in that book concerning the Meſſiah's perſon, his natures and mediatorial office, his humiliation and exaltation, and ſo plainly expreſs'd, that ſeveral Jews have been converted to Chriſtianity by the force of them. The other Prophets alſo mention him in lofty ſtrains, particularly Jeremiah, who delivered that eminent Prophecy, Jer. xxiii. 5, 6. *Behold the days come, ſaith Jehovah, that I will raiſe unto David a righteous branch, and this is his name whereby he ſhall be called* (or whereby they ſhall call him) *Jehovah Zidkenu, the Lord our righteouſneſs*! Which the old Talmudiſts expound of the *Meſſiah*: againſt which the modern Jews object, that Jeremiah ſays, not *they ſhall call him*, but *he ſhall call him* and read it thus, *this is his name who ſhall call him*, viz. *Jehovah Zidkenu*,

making it the name of him who *calls*, not of the *called.* But they corrupt the original by falſe pointing; for they turn the word *Jicreu, they ſhall call*, into *Jicrea, He ſhall call*; and the Septuagint renders it, *they ſhall call him*, and ſo doth Jonathan's Targum: Nay, Jeremiah himſelf refutes them, ſaying, ch. xxxiii. 16. and *This is he who ſhall call her, even Jehovah Zidkenu*, who v. 15. is ſaid to call or invite her, the Jewiſh nation, intimated by the feminine particle *la.* They alſo object, that in the old Jewiſh traditions, not only the Meſſiah, but Moſes alſo and Iſrael are called *Jehovah*, nay, Jeruſalem alſo is called *Jehovah Shammah*, Ezek. xlviii. 35. But in thoſe traditions, Moſes and Iſrael are only called *Elohim*, (a name ſometimes applied to Angels, to ſtrange gods, to idols and even to dæmons) and never *Jehovah*; and Jeruſalem is not called Jehovah with the adjective *juſt*, in the ſame manner as God and his Meſſiah are ſo called, as *Jehovah Zedek, the Lord righteous*, Pſal. cxxix. 4. which intimates his eſſence, quality and truth; whereas Jeruſalem has only a local adverb *ſhammah*, which ſignifies *there*; ſo that the Prophet means not that the city is Jehovah, but that Jehovah is there, or exiſts in the Heavenly Jeruſalem by his ſpecial glory.

4. During and after the captivity, Ezekiel among the firſt captives in Chaldea points at Chriſt, ſaying, *I will ſet up one ſhepherd over them, even my ſervant David, and I Jehovah will be their God, and my ſervant David their prince*, Ezek. xxxiv. 23, &c.

Daniel in his interpretation of Nebuchadnezzar's dream, Dan. ii. 44. 45. foretels the kingdom of Chriſt, that ſhall break all other kingdoms, and ſhall ſtand for ever: ſo Nebuchadnezzar beholding in the furnace four men walking in the midſt of the fire without hurt, ſaid, *the form of the fourth is like the Son of God*, Dan. iii. 25. or of an Heavenly Divine appearance, the *Logos Meſſiah* himſelf then appearing in a human ſhape for the comfort of the Jews, and for the converſion of that ſtubborn monarch. So in the night viſions, Daniel beheld one like the *Son of man*, Dan. vii. 13, &c. come with the clouds of Heaven to the *ancient of days*, and there was given him dominion and glory, and an everlaſting kingdom, &c. And the Angel Gabriel explain'd Daniel's viſion of the ſeventy weeks, Dan. ix. 24, &c. that ſhall be accounted for in the ſequel.

Haggai and Zechariah ſpeak of him as the true Zerobabel the founder and finiſher of God's Church, as a *prieſt upon his throne, and the council of peace was between them both*, viz. *Jehovah* and the *Logos Meſſiah*, Zech. iii. 8. iv. 6, &c. vi. 12, 13.

Malachi, the laſt, ſpeaks in God's name, Mal. iii. 1. *Behold I will ſend my Angel*, or meſſenger, *and he ſhall prepare the way before me*, or the way of my face; *and the Lord whom you ſeek ſhall ſuddenly come to his temple, even the Angel of the covenant whom ye delight in*; which is owned by Moſes Maimonides to be ſpoken of the king Meſſiah. And again the Meſſiah promiſed as the *Sun of righteouſneſs* to ariſe with healing in his wings. Theſe are the glorious accounts of the Meſſiah; and all theſe lofty deſcriptions of him in the Old Teſtament, are by the ancient Jews, applied to the ſame Divine Perſon of the *Memra*, the *Shechinah*, the *Wiſdom*, the *Logos* or *Word*, who according to them was to be God's Meſſiah, and the Author of thoſe glorious atchievements as mediator, whom they called the *bridegroom of the ſynagogue.* Therefore this being made out, we are to ſhew how his humiliation in the fleſh is intimated in the Old Teſtament. For,

Philo informs us, that the *old ſynagogue* owned the Meſſiah not only to be a Divine Perſon ſubſiſting from eternity, but alſo that he was to be manifeſted in the fleſh, and born at Bethlehem, according to the Prophecy, Mic. v. 2. which ſhould be thus tranſlated, *and thou Bethlehem Ephrata, ſhalt be chief among the thouſands of Judah, for out of thee ſhall he come forth that is to be ruler in Iſrael.* Nay, when Meſſiah was born, the ſcribes, conſulted by king Herod, frankly own'd it; upon which, bloody Herod murder'd the innocents there; and Jonathan interprets it thus, *out of thee ſhall come forth before me, the Meſſiah who ſhall exerciſe ſovereign power over Iſrael.* Nay, we know the Sanhedrim's opinion: For when Jeſus applied to himſelf a certain Prophecy of the Meſſiah, ſaying, *Hereafter ſhall you ſee the Son of man ſitting on the right hand of power, and coming in the clouds of Heaven!* Matt. xxvi. 63, 64, 65. compared with Dan. vii. 13. Luke xxii. 70. The high-prieſt rent his clothes, calling Jeſus a blaſphemer, and they all ſaid, *Art thou the Son of God?* for whom the clouds, the chariot of the Divinity ſhould be prepared to attend his triumph? As the Jews then believed. So with reſpect to his *incarnation*, they believed that he is repreſented as the *ſeed of the woman*, the *ſeed of Abraham* as the Meſſiah, the Chriſt, the anointed; but the Divine *Logos* could not be anointed. He is expreſs'd by the names of David and Solomon, Eliakim and Zerobabel, his types as the great ſhepherd; for God ſays, *Awake, O ſword, againſt my ſhepherd!* Zech. xiii. 7. Alſo as a *man*, and the *Son of man*, according to Pſ. viii. explain'd Heb. ii. 6, &c. typify'd by Ezekiel as the *ſon of man*, and foretold by Daniel, ch. vii. 13. and by Iſa. ch. vii. 14. ſaying, *Jehovah himſelf ſhall give you a ſign, Behold a virgin ſhall conceive and bear a ſon, and ſhall call his name Immanuel.*

The Prophet Micah likewiſe aſſerts the incarnation; *Therefore will he give them up until the time that* ſhe, *who travelleth, has brought forth*! Mic. v. 3. And the Meſſiah ſays by his type, Pſ. xxii. 9, 10. *But thou art he who took me out of the womb —— Thou art my God from my mother's belly.* And as for the ſufferings of Chriſt or his humiliation, we need only conſult the ſaid Pſ. xxii. Zech. xii. 10. Iſa. li. 7. to liii. and laſt; as all Chriſtians are taught not only from John xii. 38. and Rom. x. 16. but alſo from the interpretations of the ancient Jews: Whereas,

The modern Jews not expecting a *ſuffering Meſſiah*, but a reigning, a glorious triumpher in temporal pomp and power, have rejected the interpretations of the ancients, and ſtrain the Prophecies of Chriſt's ſuffering to Joſiah, or Jeremiah, or to the whole nation of Iſrael: But Jonathan, or the Authors of his Targum, could not be influenced by the firſt Chriſtians, nor by the later Jews, but have honeſtly given the plain true opinion of the great ſynagogue in their time concerning the Meſſiah, which came to be all accompliſhed in Jeſus of Nazareth.

But ſome of the modern Jews knowing that their ſtraining of texts will not baffle the truth, have fooliſhly feigned *two Meſſiahs*, and both yet to come, *viz.* Meſſiah Ben-Ephraim, or Ben-Joſeph, and the other Meſſiah Ben-David, and that the *firſt* (who is to be the forerunner of the *ſecond*) is the *ſuffering one* to fight and overcome Gog, and after that to be ſlain by one *Armillus*, the great enemy of the Church, who ſhall pierce with his ſword the Meſſiah Ben-*Joſeph.* But that Meſſiah Ben-*David*, ſucceeding the other, ſhall kill *Armillus*, reſtore the kingdom to Iſrael, and reign in the higheſt ſplendor. But ſure any one may ſee the ſtrait they are drove to; for their having recourſe to ſuch a poor ſhift, diſcovers the poor cauſe that wants it, invented only to evade what they cannot anſwer: For it is a meer *fable* without the leaſt pretence of any foundation in Holy Scripture or the writings of the ancients, who knew well the old traditions of their nation, and never heard of two Meſſiahs.

From all which we may ſee, that in the Old Teſtament the Meſſiah was foretold to be a real man, which the ancient Jews well underſtood, and believed: So that I now proceed to ſhew, that the foreſaid accounts in the Old Teſtament, are fully accompliſhed in the perſon of Jeſus of Nazareth, according to the New Teſtament; wherein,

1. Jeſus of Nazareth is repreſented as the *one eternal God*, and

2. As the real and promiſed Meſſiah or Chriſt. For,

The *names* of God; are adapted to him: Thus, when when the Phariſees confeſs'd, that Chriſt ſhould be the ſon of David, Matt. xxii. 43, 44: Jeſus replied, *how then doth David in ſpirit call him* Lord, ſaying, *Jehovah* or *the Lord ſaid unto my Lord, or* Adonai; *for the Word was God*, or the Greek, *Theos*; *and Chriſt* is *God over all bleſſed for ever, and* Theos *or God*, manifeſted in the *fleſh*, *the true God and eternal life, the Lord of Glory, the bleſſed and only Potentate, the King of Kings and Lord of Lords*: Nay, even the incommunicable name Jehovah belongs to him; for what is ſaid of Jehovah in the Old Teſtament is aſcribed to him in the New, particularly Pſ. lxviii. 18.

compared with Eph. iv. 8, 9, 10. and Pſ. cii. 25, &c. compared with Heb. i. 10, &c. ſo Iſa. vi. 3. compared with John xii. 41.

The *Divine Attributes* or Properties of God alſo, as Heb. i. 12. his *unchangeableneſs* with reſpect to his Divine Nature; ſo his *independance* and *omnipotence*, as when he ſays, *I am Alpha and Omega, the Beginning and the Ending, who was, and is, and is to come, the Almighty*! Rev. i. 8. compared to Iſa. xli. 4. Rev. ii. 23. He is *omniſcient*, John ii. 24, 25. xxi. 17. and *omnipreſent*; for he promiſed at parting, *Lo I am with you always, even to the end of the world*; and aſſerted his *eternity*, ſaying, "And now, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was:" John xvii. 5. And in him dwelleth all the fulneſs of the Godhead bodily, being the brightneſs of the Father's glory, the expreſs image of his Perſon;" Philip. ii. 6.

The *Divine Works* and Operations are aſcribed to him as to the efficient cauſe: Thus *creation*; for all things were made by the "Logos, *or* Word, in Heaven and earth, viſible and inviſible, thrones, dominions, principalities or powers; all things were created by him and for him:" John i. 3. compared with Col. i. 16. So the general Providence of God is aſcribed to him; for "he upholdeth all things by the word of his power *as the Logos*; *and as he is* before all things, ſo by him all things conſiſt:" And the glorious works of man's Redemption in all its parts; for the Redeemed are his Elect, into whoſe hearts he ſends the Holy Ghoſt, which none but God can do; ſee Matt. xiv. 31.

He is alſo to be worſhipped with all Divine *Honours*; for even as Mediator, he ſays, John v. 22. "The Father hath committed all judgment unto the Son, that all men ſhould honour the Son even as they honour the Father;" for that the *Son* or the Mediator is *Immanuel*: So the Apoſtle proves by Iſa. xlv. 23. that we ſhall all ſtand before the Judgment-ſeat of Chriſt, "Unto me every knee ſhall bow, every tongue ſhall ſwear;" Phil. ii. 10, 11. which he applies more plainly to Chriſt, who was exalted, "that in the name of Jeſus every knee ſhould bow, of things in Heaven and on earth, and under the earth, and every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father;" who when he brought his firſt-begotten into the world, the Mediator Immanuel, ſaid, "Let all the Angels of God worſhip him!" Heb. i. 6. compared with Pſal. xcvii. 7. As it is written, "Worſhip him all you Elohim." Therefore he is worſhipped equally with the Father in baptiſm, and Spirit and in the Chriſtian Benediction, and we pray to him; for Stephen was ſtoned, ſaying, "Lord Jeſus receive my Spirit!" For as we believe in God we muſt believe alſo in him, who is the author and finiſher of our faith, the Lord our Righteouſneſs and Strength, being the eternal *Word* as well as real *Man*. And now this being proved, I ſhall only add a few particulars to what has been ſaid, to evince, that this Divine Perſon was the Meſſiah.

The Apoſtle ſhews that Jeſus is the promiſed *ſeed*; Gal. iii. 16. *of the woman*, by ſhewing he was the "ſeed of Abraham;——for to Abraham and his ſeed were the promiſes made; he ſaith not, and to ſeeds as of many, but as of one, and to thy ſeed which is Chriſt;" Heb. vii. The ſame Apoſtle ſhews how Jeſus the Son of God is the true Melchizedek-Melech-Salem the King of Righteouſneſs, the King of Peace, the Prieſt of the Moſt High God. And he is frequently call'd the ſeed of David, the Redeemer Goel; and Peter ſays, Acts iii. 22. "Moſes truly ſaid unto the Fathers, a Prophet ſhall the Lord your God raiſe up unto you of your brethren like unto me:" So Paul at Antioch proves him at large to be the Meſſiah declared to be the Son of God by his reſurrection, Acts xiii. Our Evangeliſt alſo aſſerts him to be the *Logos*, or *Word*, *made fleſh*; and, as it was foretold, He was the child born of the Bleſſed Virgin at Bethlehem, the true Eliakim who opens and ſhuts at pleaſure, "who has ſwallowed up death in victory, 1 Cor. xv. 54. the ſtone whom the builders rejected, and is become the head of the corner, as he aſſerts of himſelf;" Rev. iii. 7. and Peter proves it by his reſurrection according to the Prophecies of David and Iſaiah, Acts iv. 11. And was he not introduced into his miniſtry by the voice of one crying in the wilderneſs? John i. 23. And did not he enter Jeruſalem as the King of Zion riding on an aſs according to the Prophecy? Zech. ix. 9.

In ſhort, the promiſed *Meſſiah*, his Mediatoral Office as the Prophet, prieſt and King of the Church, both his natures, all his conduct in both his ſtates of humiliation and exaltation, are exactly recounted in the New Teſtament as repreſented in the Old Teſtament.

Therefore, if the promiſed *Meſſiah* is already manifeſted in the fleſh, he muſt be our Jeſus of Nazareth; for the time of the Meſſiah's being manifeſted in the fleſh is now elapſed 173 years, as will appear by the following computation. For,

We are to fix the time when the *Logos*, or *Word*, was made fleſh according to the Old Teſtament, when Mark Antony and Octavianus got the conſent of the Roman ſenate to lead Herod I. to the capitol of Rome between them, and there created him King of the Jews, before the Chriſtian Æra commenced forty Years, or A. M. 3964. in the year of the Julian Period 4674. And *Herod*, by the help of the Romans, took in Jeruſalem three years after, and having deſtroyed the Aſmonæan or Maccabæan royal race, he reigned alone: For though Herod was a Jew in religion, he was only a proſelyte, but by nation a noble Idumæan or Edomite. So then the ſceptre was departed from Judah. Beſides,

The *Meſſiah* was to come while the ſecond temple ſtood as was foretold, Hag. ii. 7. Mal. iii. 1. Now that *temple*, firſt founded by Zerobabel, was not deſtroyed by Herod I. but only enlarged, beautified and fortified; ſo that ſtill it went by the name of the *Temple* of Zerobabel, and was deſtroyed with the Holy City by the Romans, A. D. 69. or A. M. 4073. Jul. Per. 4783. after which the Jews were gradually diſperſed over all the earth. Now,

According to the Prophecies, the *incarnation of the Word* or *Logos* muſt happen between thoſe dates: For thus we have the time reduced from the inauguration of Herod I.

In the year of the Julian Period 4674 } or A. M.—3964 }
To the number of years ——— 109 } ——— 109 }

For the total is Jul. Period 4783 Total A. M. 4073
when the Romans burnt the temple. But

We are more nicely directed to the year when the *Word* was made *fleſh* by the famous Prophecy of Daniel's ſeventy weeks; Dan. ix. 20, &c. For while he was at prayer, God ſent the Angel Gabriel to fly ſwiftly, and touch him about the time of the evening oblation, ſaying, O Daniel, ſeventy weeks are determin'd upon thy people and upon the Holy City, &c. All which I have particularly ſet forth before in the notes to the ſecond chapter of Luke, to which I ſhall refer my readers for an exact computation of thoſe ſeventy weeks, &c. So that here I ſhall only add,

That as the day of his *birth* is not certainly fixed in Scripture, the learned have differ'd about it: For ſome of the old eaſtern Chriſtians obſerv'd it on the 6th of January; ſome in September about the time of the Jewiſh feaſt of tabernacles; ſome on the 22d of April, and others on the 22d of May. But the weſtern Churches have agreed upon the 25th of December, which is injoin'd by the Church of Rome with a ſevere penalty, tho' without warrant from God's Holy Scripture, which is to be accounted the only rule of faith and life; and which alone teacheth us in what manner *the Word was made fleſh*, or the incarnation of Chriſt.

By *fleſh* here we mean not the *human body* only, but the whole *human nature* often expreſs'd by *fleſh* in Scripture; Gen. vi. 12. Pſalm lxv. 2. Iſa. xl. 6. lxvi. 16. liii. 10. And

In his *conception* we ſhould conſider three principles, the *paſſive*, the *material*, and the *active* principle.

The *paſſive* Principle was the Virgin Mary, tho' poor, yet royally deſcended of the tribe of Judah and line of David; a *Virgin* betroth'd to her couſin Joſeph, but the marriage not conſummated; that ſo the legitimacy of Chriſt's birth and her virginity might be certain by the teſtimony of her *Bridegroom*, who took care to maintain her and her ſon.

The *material Principle* of Chriſt's conception was not the *eſſence* of the *Logos* converted into a human nature; for *that* is the *Godhead* and repugnant to *fleſh*. Nor, for the ſame reaſon, can it be call'd the *eſſence* of the *Holy Ghoſt*; nor any thing immediately created in Heaven and ſent into the *Virgin's* womb; for that the Scripture intimates nothing of it. But it was *the ſeed of the Bleſſed Virgin*, whence Chriſt is call'd the *ſeed of the woman*, even that ſeed propagated from Adam and Eve down to the *Virgin Mary*, through the progenitors of Jeſus Meſſiah.

The *active Principle* is the *Holy Trinity*; for we find this work aſcrib'd to the Father as having prepar'd a body for Chriſt; Heb. x. 5. and to the *Logos* himſelf who aſſumed the form of a ſervant; Phil. ii. 7. but by way of appropriation to the Holy Ghoſt by the Angel Gabriel, Luke i. 35. But the Holy Ghoſt was the chief actor, it was he that ſeparated a certain portion of the *Virgin's* ſubſtance to form the body of Chriſt, affording it a capacity of formation; purged that *Virgin-ſeed*, from natural unwholeſomneſs or dregs from which in time ſin might reſult, that ſo he might be born an *Holy Thing:* And ſo by degrees the *Holy Ghoſt* formed that part of the *Virgin's* ſubſtance, into a well-ſhaped *human body*, and when it was duly organized and animated, He infuſed into it a *rational* life or a *human ſoul*; for it is *God that forms the ſpirit of man within him*, Zech. xii. 1.

The *Holy Ghoſt* having united the *human ſoul* and *body* in the *Virgin's* womb, the *Logos* aſſumed that complete human nature into a *perſonal* union with himſelf inſeparably; and though we know not the nice moment of that aſſumption, we are ſure it muſt be after Gabriel's annunciation.

The *incarnation* of Chriſt includes alſo his *birth* or *nativity*, according to the promiſes and types of the Old Teſtament, and the hiſtory of it in the New (Luke ii. and Matt. i.) wherein God is ſaid to have *ſent his Son made of a woman, made under the law*, born a child ſubject to the law of Moſes, born of a poor *Virgin* as a root out of a dry ground, the *firſt-born* of his mother (not that ſhe bore any more children but none before him) born *truly* as other men are, his mother having travel-pains like other women, born *like unto us in all things except ſin;* born at Bethlehem according to the prediction, born in the ſtable of an inn among beaſts, laid in a manger for want of a cradle, and for want of a nurſe the *Virgin* wrapped him in ſwadling-clouts. All which circumſtances ſhew the *truth* of his human nature and his profound humiliation: And he is expreſly reckoned among the *firſt-born that open the womb*; for when he was preſented in the *temple*, the Evangeliſt Luke ii. 22, 23. ſays, *As it is written in the law of the Lord, every male that openeth the womb ſhall be called holy to the Lord!*

But though the *Virgin* Mother was not free from *original ſin*, her only Son was. For, ſaid the Angel to *Mary*, *That Holy Thing which ſhall be born of thee, ſhall be called the Son of God*; whoſe *birth* was notified by a great *Angel* to the *ſhepherds*, who heard it ſung by a large choir of *Angels*, and went to viſit this *new-born king of the Jews*; as the *ſtar* directed the three *magi*, or *kings*, to viſit and congratulate his *high-birth*, the news of which terrified King Herod and all in Jeruſalem. Thus the *day ſpring from on high that hath viſited us*, Luke i 78. *God ſending forth his Son made of a woman*, Gal. iv 4. For, *The Word was made fleſh and dwelt among us*. Therefore,

It follows that we conſider the *union* of theſe extremes in the one perſon of the *Word made fleſh*. And herein, let it be obſerved,

1. That the *extremes* united are the *Logos* or *Word*, and *fleſh* or the *human nature*. The *Logos* or *Word*, the *ſecond* perſon in the *Godhead*, or the Divine Nature of Chriſt, is the *one extreme:* Not the *Divine Nature* conſidered in its latitude, or as in the whole *Trinity* without regard to *Perſonality*; for then not the *Word* only, but the *Father* and *Spirit* had been made *fleſh:* Nor could the Mediator in that caſe be a *Perſon*, becauſe he could not have received his Perſonality from the *Divine Nature* in its latitude that has no *Perſonality*; nor from the *human nature*, as will ſhortly appear.

But the *Divine Perſon* of the *Word* is united to the *human nature*, or has aſſumed it into union with himſelf, from whence the *Mediator* has his *Perſonality*, which reſults not from his two natures, but from the *Perſon of the Word*; yet ſo as not to exclude the *Divine Nature*; becauſe the *Perſon of the Word* is the *Divine Nature*, whereby God is ſaid to be *manifeſted in the fleſh:* Therefore, though the *Divine Nature* is incarnated, it is only in the *Perſon of the Word* preciſely; not the *Father*, becauſe then the *Mediator* had been both *Father* and *Son*; nor the *Spirit*, becauſe the *Anointer* and *Anointed* had been the ſame, contrary to Iſa. lxi. 1. *The Spirit of Jehovah God is upon me, becauſe Jehovah hath anointed me*, &c. for though the works of God out of himſelf, or in the creature, are common to the *three Perſons* as to the operation, yet not as to the term or object of the operation; or though the *three Perſons* were concerned in the operation of the human nature, yet the *aſſumption* of it was peculiar to the *ſecond Perſon*, who being the *middle* Perſon in the *Trinity*, became the *Mediator* between God and man by a participation of both natures.

The *other extreme* united is not a *human perſon*, but the *human nature*, which was aſſumed by the *Divine Perſon* of the *Word*, and the *whole human nature* in all its conſtituent parts neceſſary and like unto us in all things *except ſin*, but without *human Perſonality*: For though that human nature was a ſingular intelligent ſubſtance, it can no more, than a ſeparate ſoul, be called a *perſon*; for that a *human perſon* is a complete *ſubſiſtence* of itſelf, and cannot be the part of *another perſon* or ſubſiſtence; whereas the *human nature* aſſumed is a part of the Mediator *Immanuel*, and not a complete *ſubſiſtence*. For two perſons cannot be united, no more than two trees: But as we take the branch of one tree to graft it into another tree, not into another branch; ſo the *human nature* was grafted into the *Divine Perſon* of the *Word:* And though that *human nature* was in all things, except ſin, not only like unto us, but even the *ſame with us*, yet it was without *human perſonality*; otherwiſe Chriſt would have been a *human perſon*, which he is not, tho' he has all that conſtitutes a man except *human perſonality*, whereby a man muſt ſubſiſt of himſelf, and is not, nor can be, the part of another *perſonal* ſubſiſtence. Nor is this any leſſening of the dignity of Chriſt's human nature; for as it is more honourable in a branch to be ingrafted into a noble ſtock than to be growing or ſubſiſting alone; even ſo the *human nature* of Chriſt, the Branch of *Jehovah*, needs not *Perſonality*, or diſtinct ſubſiſtence, to make him perfect, and is exalted above a *human perſon* by this perſonal union, nay, above the *Angels*; and though Chriſt's human nature is not complete without the *Perſon of the Word*, or cannot ſubſiſt of itſelf alone, yet it is highly honoured by being for ever joined to the *Perſon of the Word* as a neceſſary part of the *Mediator Immanuel*.

Therefore, *this extreme* is deſtitute of all *perſonality*, not only of that which is *proper* to mankind, but even of any *communicated* perſonality from its union with the *Logos*, as the Lutherans ſay. For then, Chriſt's human nature would not only be a *perſon*, but a *Divine Perſon* too; and the Divine Perſonality of the *Logos* being the Divine Eſſence, the human nature would be alſo the *Divine Eſſence* by ſuch a communication, which is highly abſurd. Yet, the *union* is ſufficiently *perſonal* by the relation of the *human nature* to the *Divine Perſon* of the *Logos*, whereby they conſtitute the *one Perſon* of the Mediator. So that when we read that *in him dwells all the fulneſs of the Godhead bodily!* Let it be noted, That there is no mention here of *Perſonality*, but of the *Godhead*, which is not ſaid to *dwell in the human nature*, but *in him*, or in the whole perſon of Chriſt, and that alſo *bodily*, or *with his fleſh:* So that the ſenſe is; That in the *one* Perſon of the Mediator *Immanuel*, the *fulneſs of the Godhead dwells*, or cohabits with *fleſh*, or the human nature. But,

Tho' the human nature of Chriſt is not a human perſon, or has not a diſtinct perſonal ſubſiſtence, it has a ſubſtantial exiſtence, and while he dwelt on earth, was a real and true human nature like unto us in all things, except ſin, and is now as real in his exalted ſtate; for a diſtinct ſubſiſtence is not properly requiſite in the nature, but in the perſon. Which brings me to conſider,

The *union* of theſe extremes is called the *perſonal* or *hypoſtatical union*, by which the *two extremes* united conſtitute the *one perſon* of the *Mediator*.

The *nature* of this union is a *certain ineffable relation of the Word to the human nature, by which this ſame human nature, is the peculiar human nature of the Word.* But this cannot be repreſented by any *logical* term, becauſe of its ſublimeneſs.

Nor can the *manner* of this union be better expreſs'd than as by the ancients, who, ſteering between the rocks of error, (that of the Neſtorians affirming *two perſons* to

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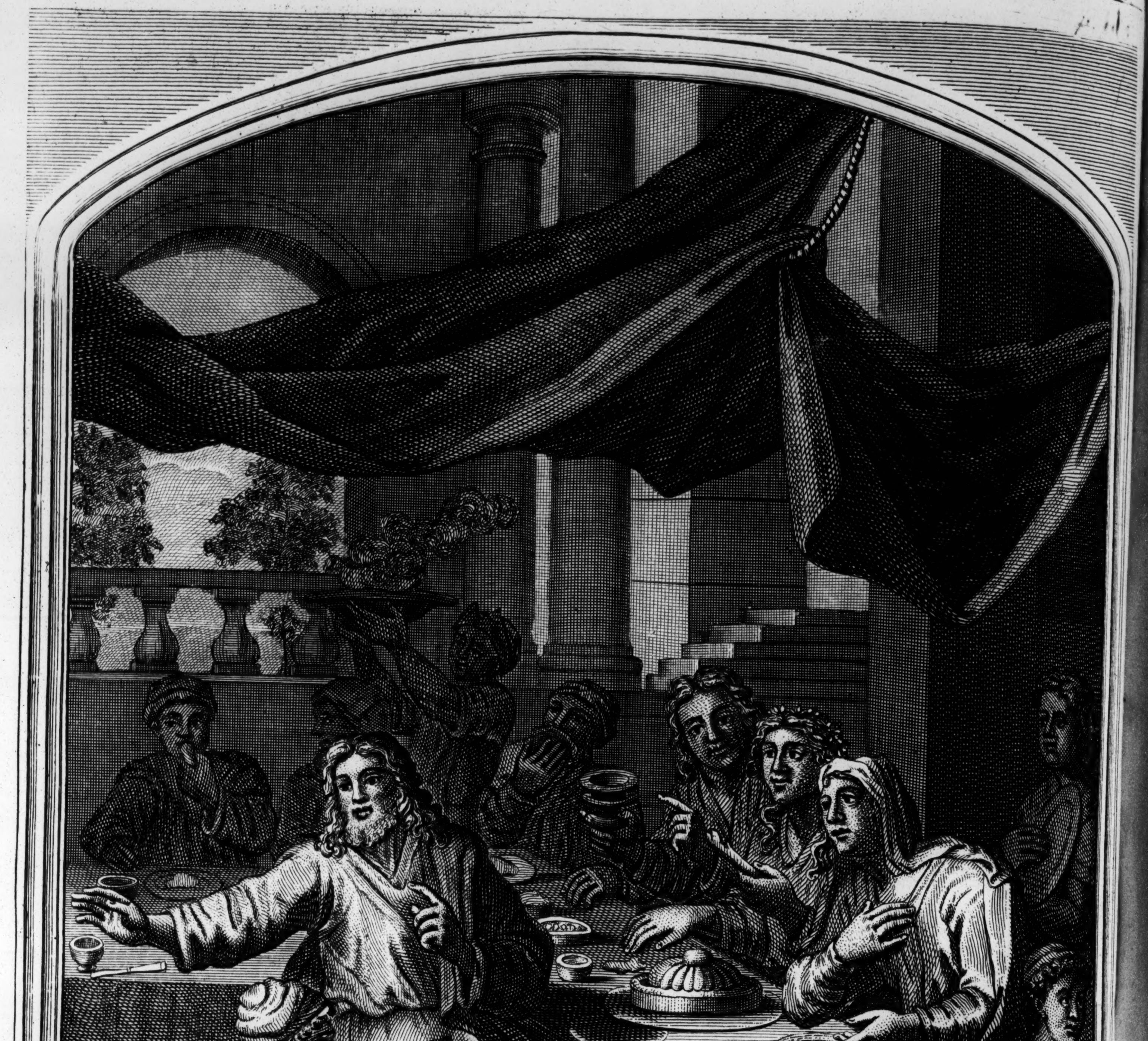
p. 41.



Jesus Changes Water into Wine at a Marriage Feast.

John II. 1. 11.

be in Chriſt, and that of the Eutychians affirming a *third nature* made up of the two ;) were wont to ſay, that in Immanuel the *two natures* were joined without divulſion, without ſeparation, in the ſame *one perſon* of Chriſt, and without mutation or confuſion of the *two natures* : Therefore this union is not of the ſame *eſſence*, like the union of the *three perſons* in the Holy *Trinity* with reſpect to the ſame Divine Eſſence —— nor natural, like the union of matter and form —— nor merely *habitual*, like that between two friends —— nor made by the mere omnipreſent efficacy of the *Logos* —— nor only *myſtically*, or by the preſence of God's grace, as between Chriſt and believers. But it is a plain *perſonal union*, as the human nature aſſumed *coaleſceth* in the ſame perſon with the *Logos* or *Word* aſſuming, without any confuſion or change of the properties of each nature ; or, it is a *union of natures*, though not a *natural union* ; it is a *perſonal union*, though not a *union of perſons* ; and the ſafeſt expreſſion is, a *ſupernatural and inconceivable union*, the incarnation of the Son of God, which the ancients repreſented by the plain ſimilitude of *three perſons preparing one garment which is to be worn by one of them* : So the *father, word and ſpirit* prepared the human nature, which the *Word* aſſumed unto *union* with him, appropriating it to himſelf, ſo prepared by the *Trinity* ; and the activity of the *Word* is expreſs'd in Scripture ſtile, when 'tis ſaid, *The Word was made fleſh, came in the fleſh, aſſumed the form of a ſervant, did partake of fleſh and blood, took upon him*, not the nature of Angels, but *the ſeed of* Abraham. And

It appears from the premiſes, that the incarnation is reſtrain'd to *one* of the *three* perſons in his perſonal propriety ; that this was the *ſecond* perſon of the Trinity, but that the Divine Nature received no change by the aſſumption of the human nature ; that no ſubſiſtence or perſonality reſults from this *indiviſible* and *indiſſolveable* union ; for Chriſt's *perſonality* is in his *Divine* Nature only.

This union remains indiviſible and indiſſolvable for ever ; nay, it was not diſturbed even in the grave, when the human ſoul of Chriſt was ſeparated from his body ; for both his ſoul and body during the ſeparation, ſtill retained their relation to the *Logos* or Divine Nature of Chriſt ; the body being ſtill the body of the *Logos*, and the ſoul ſtill the ſoul of the *Logos* : and therefore David ſeeing this before, ſpake of the reſurrection of Chriſt, that his *ſoul was not left in hades* (or the ſtate of the dead) *neither his fleſh did ſee corruption*. Much leſs did this union ceaſe in the aſcenſion of Chriſt, by laying down his body ; for the two Angels told the Apoſtles at his aſcenſion, *this ſame Jeſus, who is taken up from you into Heaven, ſhall ſo come in like manner as you have ſeen him go into Heaven.*

The truth of this *perſonal* union has been bitterly oppoſed by the Jews and falſe Chriſtians, who object, 1. That Jeſus of *Nazareth was a man* ; *therefore not God* : But that follows not, becauſe the Scripture ſays the contrary. Obj. 2. *Then two contrary natures were in Chriſt* : Whereas they are not contrary but only diverſe, which may be united. Obj. 3. *Then Chriſt's human nature would be a monſter* : But by no means, becauſe *perſonality* is not neceſſary to conſtitute the *nature*. Obj 4. *God could neither ſuffer nor die.* But tho' his *Godhead* could not, the *perſon* of Chriſt could ſubject his human nature to ſuffering and death. Obj. 5. *Then an eſſential change had happened in God, which is abſurd* : But this *union* is only a *perſonal* relation that makes no change in the nature *aſſuming* Obj. 6. *If it was true, why did not the other Evangeliſts, Matthew and Luke, declare it ?* But they have declared it, tho' not ſo profeſſedly as John ; for that their principal undertaking was to give the hiſtory of his *humanity*.

But we that believe *original ſin*, the neceſſity of an *atoning Mediator*, and the plain accounts of him in Holy Scripture, deſpiſe thoſe poor cavils, pity the blind cavillers and rejoice in Chriſt Jeſus, *the Word made fleſh, the Son of God, the Mediator Immanuel.*

CHAP. II.

1 Chriſt turneth water into wine, 12 departeth into Capernaum, and to Jeruſalem, 14 where he purgeth the temple of buyers and ſellers. 19 He foretelleth his death and reſurrection. 23 Many believed becauſe of his miracles, but he would not truſt himſelf with them.

AND the third day there was a marriage in Cana of Galilee ; and the mother of Jeſus was there.

2 And both Jeſus was called, and his diſciples, to the marriage.

3 And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine.

4 Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do *it*.

6 And there were ſet there ſix waterpots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jeſus ſaith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he ſaith unto them, Draw out now, and bear unto the governor of the feaſt. And they bare *it*.

9 When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was (but the ſervants which drew the water knew) the governor of the feaſt called the bridegroom,

10 And ſaith unto him, Every man at the beginning doth ſet forth good wine ; and when men have well drunk, then that which is worſe : *but* thou haſt kept the good wine until now.

11 This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory ; and his diſciples believed on him.

12 ¶ After this, he went down to Capernaum, he, and his mother, and his brethren, and his diſciples, and they continued there not many days.

13 ¶ And the Jews paſſover was at hand, and Jeſus went up to Jeruſalem,

14 And found in the temple thoſe that ſold oxen, and ſheep, and doves, and the changers of money, ſitting:

15 And when he had made a ſcourge of ſmall cords, he drove them all out of the temple, and the ſheep, and the oxen ; and poured out the changers money, and overthrew the tables ;

16 And ſaid unto them that ſold doves, Take theſe things hence; make not my Fathers houſe an houſe of merchandiſe.

17 And his diſciples remembred that it was written, The zeal of thine houſe hath eaten me up.

18 ¶ Then anſwered the Jews, and ſaid unto him, What ſign ſheweſt thou unto us, ſeeing that thou doſt theſe things?

19 Jeſus anſwered and ſaid unto them, Deſtroy this temple, and in three days I will raiſe it up.

20 Then ſaid the Jews, Forty and ſix years was this temple in building, and wilt thou rear it up in three days?

21 But he ſpake of the temple of his body.

22 When therefore he was riſen from the dead, his diſciples remembred that he had ſaid this unto them: and they believed the ſcripture, and the word which Jeſus had ſaid.

23 ¶ Now when he was at Jeruſalem at the paſſover, in the feaſt-*day*, many believed in his name, when they ſaw the miracles which he did.

24 But Jeſus did not commit himſelf unto them, becauſe he knew all men,

25 And needed not that any ſhould teſtify of man: for he knew what was in man.

Ver. 1. *And the third day.*] *viz.* From the time in which Simon is ſaid before in chap. i. 42. to come to Chriſt.

——— *In Cana of Galilee.*] This is particularized to diſtinguiſh it from another Cana, which was in the tribe of Ephraim, Joſh. xvi. 8. —— xvii. 9. whereas this was in the tribe of Aſſur, which was ſituate in Galilee; as alſo it appears from Joſh. xix. 28. and probably, ſays Dr. Whitby, this was the place of abode of Alpheus or Cleophas, whoſe wife was Mary, the ſiſter of the mother of our Lord, for, it is conjectured, that this marriage-feaſt was in the houſe of this Cleophas; becauſe we read that the mother of our Lord was there *uncalled*, by reaſon of her near relation to them, whereas Chriſt and his diſciples are bid to the wedding, ver. 2. And again, becauſe the mother of Jeſus acts the part of a friend to the bridegroom, in being ſo ſolicitous for the ſupply of the wine, ver. 3.—*Note*, Grotius on this place gives it as his opinion, that Joſeph was now dead, becauſe there is no mention made of him at this feaſt, where, according to the cuſtom of his nation, he muſt have been, if alive.

Ver. 4. —*Woman, what have I to do with thee?*] The ancient father Irenæus is of opinion, that Jeſus ſpoke this by way of reprehenſion, becauſe that ſhe was guilty of ſome fault or error, in prompting her ſon to do this miracle unſeaſonably, lib. iii. ch. xviii; ſee alſo Chryſoſtom, Eutychius, Theophylact, and the modern commentator Maldonate on this text, who agree in the ſame interpretation.

——— *Mine hour is not yet come.*] The time for manifeſting my glory by my miracles, ver. 11. is not yet come, and ſo I am not bound to have regard to thy ſolicitations in this thing. But it ſhould be obſerved, how the ancient Gregory Nyſſen, paraphraſes this Scripture; "Woman, ſays he, what have I to do with thee? I have begun to gather diſciples, and to act as one ſent from God, and is not the hour of my exemption from thy authority yet come?" See Dr. Whitby in Loc. See alſo below, the notes on ver. 11.

Ver. 6.——*After the manner of purifying of the Jews.*] This relates to the Jewiſh cuſtom of waſhing their hands conſtantly before meals.

Ver. 9.———*The governor of the feaſt called the bridegroom.*] The governor of the feaſt was one who was appointed to bleſs what was provided; ſo that having taſted of this miraculous wine, when he had bleſſed it, and ſent it about, he *ſpake* to the bridegroom, *&c.* for φωνεῖν, may be properly tranſlated in this place, *to ſpake to.*

Ver. 10.———*When men have well drank.*] From hence ſome ludicrous reprobates have taken opportunity to upbraid Jeſus with encouraging of drunkenneſs, becauſe he ſtored the company with ſo much new wine after they had well drank. But theſe cavillers, not to call them worſe, have forgot, or never at leaſt conſider, That the goodneſs of God provideth an abundance of all things, and that he is nevertheleſs free from the ſin, which corrupt man incurs by his abuſe of his bleſſings and providential comforts. If therefore any of the company of this marriage-feaſt in Cana of Galilee, were guilty of exceſs in drinking, Chriſt was not to blame, becauſe he acted as God; but they, the drunkards, were alone in the tranſgreſſion; becauſe they ſinned without the fear of God.

Ver. 11.————*Manifeſted his glory.*] This was the end or reaſon, why Chriſt Jeſus turned the water into wine; He did not do it, becauſe his mother commanded him, nor to ſatisfy the greedy appetites of thoſe who had *well drunken*; but, having lately called his Apoſtles, to confirm them in his faith, by ſhewing them his power of working miracles, which is here ſtiled his glory; and accordingly, *they believed on him*, when they had ſeen this miracle, which manifeſted forth his Divine Power.

Ver. 15.———*He made a ſcourge of ſmall cords.*] See Matt. xxi. 14. and Mark xi. 17. Beſides it is not improper to obſerve, That Chriſt by making a whip of bullruſhes, which could hurt no-body, ſeemed to inſinuate, that his diſciples ſhould not uſe external force to take away the abuſes of men relating to his worſhip. And by calling the temple *his father's houſe*, he diſtinguiſheth himſelf from other Prophets, who ſometimes ſtile God *their God*, Iſa. lvii. 21. but never their *father*.

Ver. 24, 25. *He knew all men,* &c.] This is an ample teſtimony of the Divinity of Chriſt; for who can know the ſecrets of the hearts of all men, except God alone; ſee 1 Kings viii. 39. Pſ. xxxiii. 15.

CHAP. III.

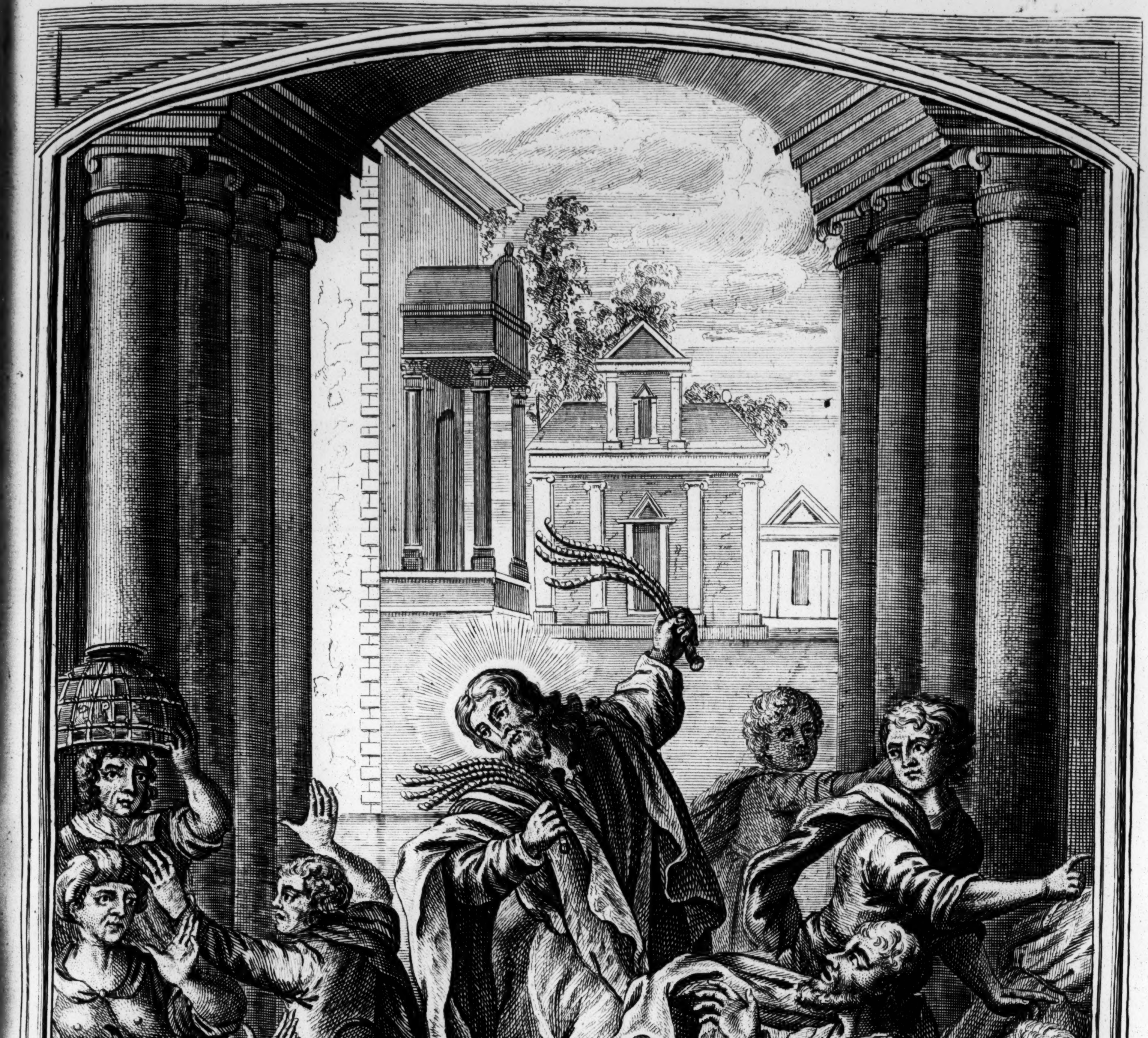
1 *Chriſt teacheth Nicodemus the neceſſity of regeneration,* 14 *of faith in his death.* 16 *The great love of God towards the world.* 18 *Condemnation for unbelief.* 23 *The baptiſm, witneſs, and doctrine of John concerning Chriſt.*

THERE was a man of the Phariſees, named Nicodemus, a ruler of the Jews:

2 The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doſt, except God be with him.

3 Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God.

4 Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mothers womb and be born?



Jeſus drives the Buyers & Sellers out of the Temple.

John II. 13–16

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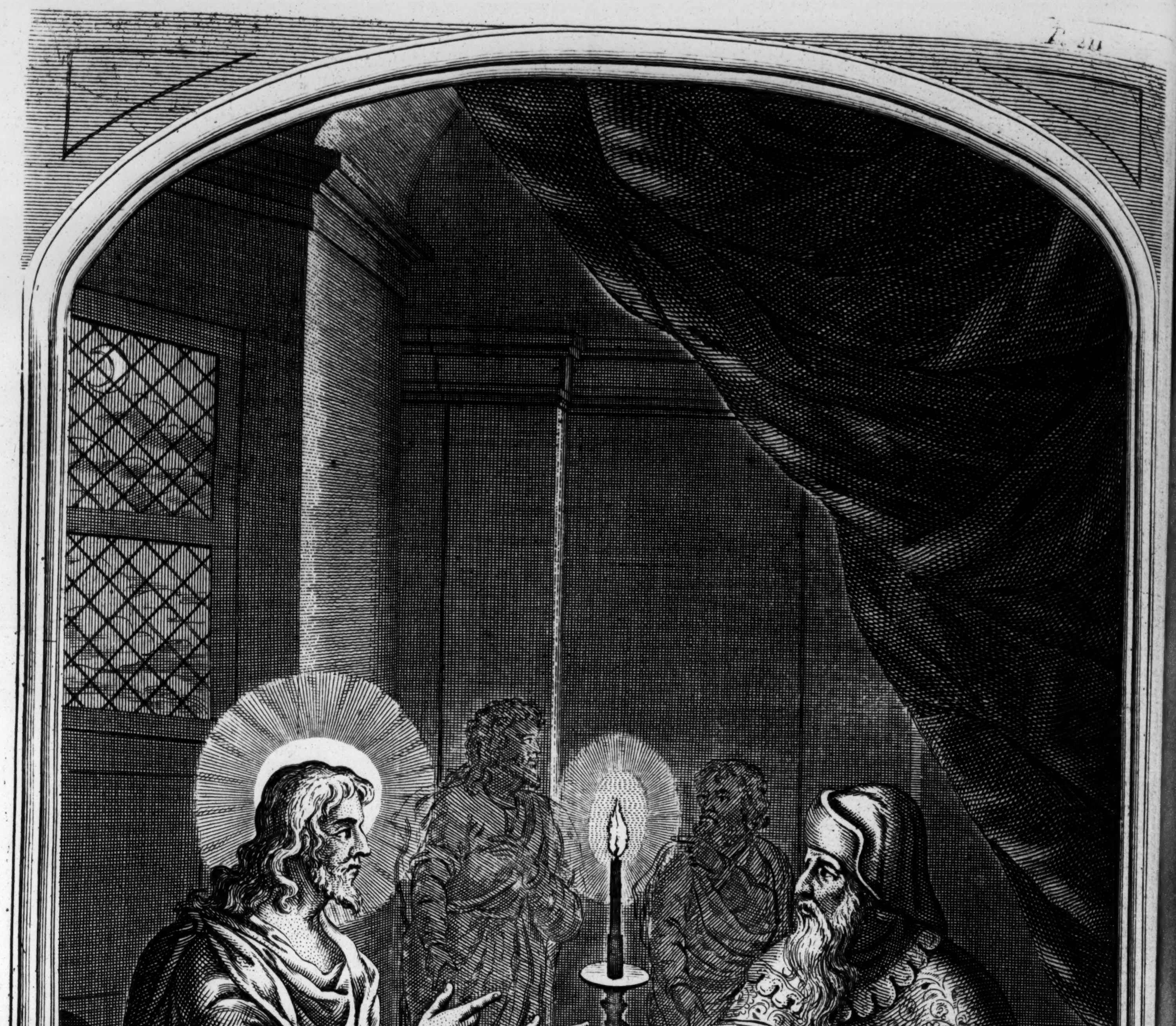
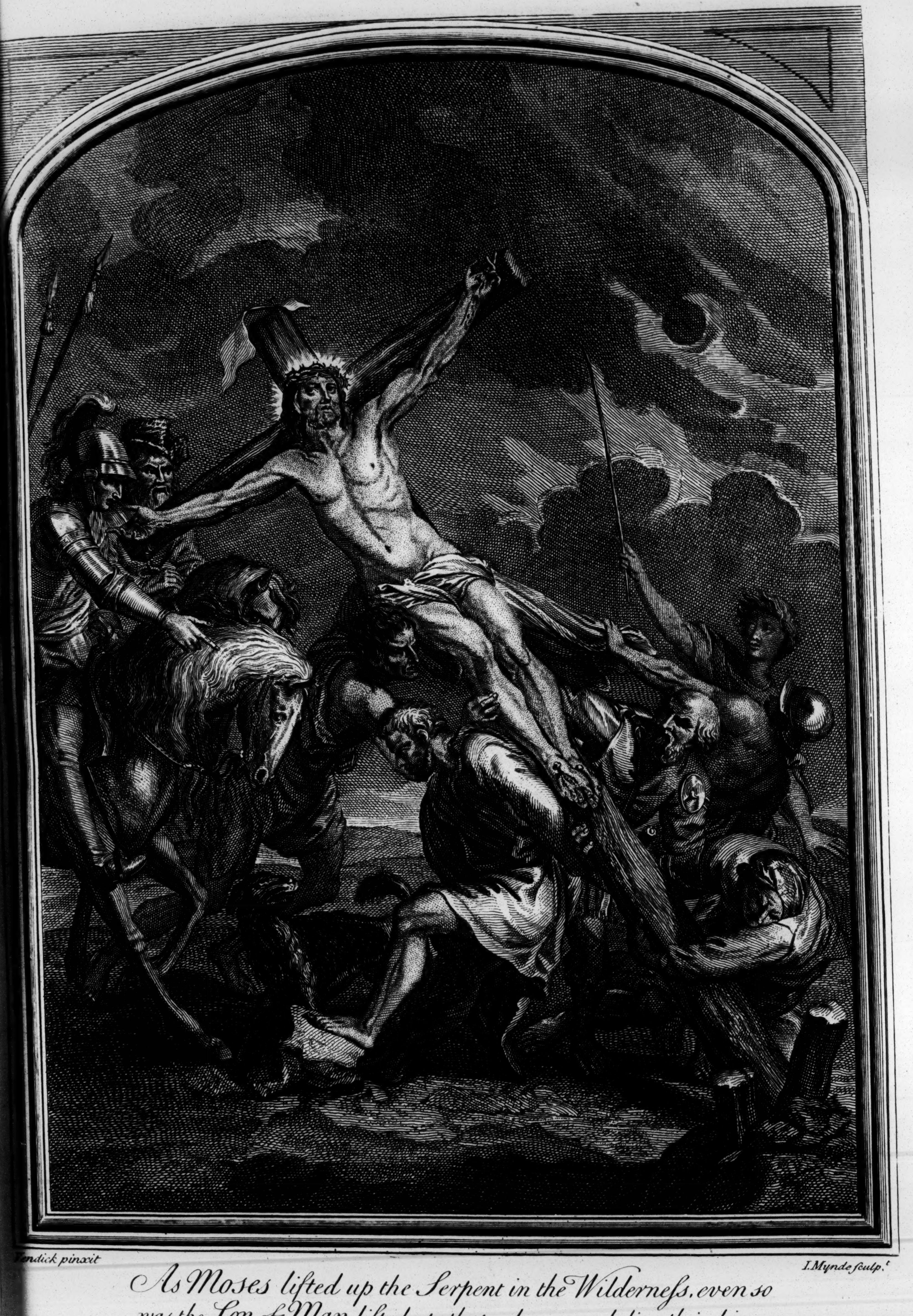


The Conference between Jeſus & Nicodemus.

John III.1.21.



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As Moses lifted up the Serpent in the Wilderneſs, even so was the Son of Man lifted up; that whosoever believeth in him should not perish, but have eternal Life. John. III. 14, 15.

5 Jeſus anſwered, Verily verily I ſay unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit.

7 Marvel not that I ſaid unto thee, Ye muſt be born again.

8 The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

9 Nicodemus anſwered and ſaid unto him, How can theſe things be?

10 Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things?

11 Verily verily I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen; and ye receive not our witneſs.

12 If I have told you earthly things, and ye believe not, how ſhall ye believe if I tell you of heavenly things?

13 And no man hath aſcended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up:

15 That whoſoever believeth in him, ſhould not periſh, but have eternal life.

16 ¶ For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.

17 For God ſent not his Son into the world to condemn the world; but that the world through him might be ſaved.

18 ¶ He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil.

20 For every one that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved.

21 But he that doth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

22 ¶ After theſe things came Jeſus and his diſciples into the land of Judea, and there he tarried with them, and baptized.

23 ¶ And John alſo was baptizing in Enon, near to Salim, becauſe there was much water there: and they came, and were baptized.

24 For John was not yet caſt into priſon.

25 ¶ Then there aroſe a queſtion between *ſome* of Johns diſciples and the Jews, about purifying.

26 And they came unto John, and ſaid unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bareſt witneſs, behold, the ſame baptizeth, and all men come to him.

27 John anſwered and ſaid, A man can receive nothing, except it be given him from heaven.

28 Ye your ſelves bear me witneſs, that I ſaid, I am not the Chriſt, but that I am ſent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which ſtandeth and heareth him, rejoiceth greatly becauſe of the bridegrooms voice: this my joy therefore is fulfilled.

30 He muſt increaſe, but I *muſt* decreaſe.

31 He that cometh from above, is above all: he that is of the earth, is earthly, and ſpeaketh of the earth: he that cometh from heaven, is above all.

32 And what he hath ſeen and heard, that he teſtifieth; and no man receiveth his teſtimony.

33 He that hath received his teſtimony, hath ſet to his ſeal, that God is true.

34 For he whom God hath ſent, ſpeaketh the words of God: for God giveth not the Spirit by meaſure *unto him.*

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son, hath everlaſting life: and he that believeth not the Son, ſhall not ſee life; but the wrath of God abideth on him.

Ver. 1. *There was*, &c.] At Jeruſalem.

——— *A ruler of the Jews.*] One of the Jewiſh Sanhedrim; ſee John vii. 50.

Ver. 2. *The ſame.*] This is οὗτος in the original, and might more properly be tranſlated by *he*, i. e. *Nicodemus*, who came to converſe with Jeſus by night, covertly or in ſecret, leaſt he ſhould offend his colleagues, and be expelled from his place in the great council of the nation, wherein one day or other, he might hope to be of ſervice to Jeſus and his followers.

——— *We know that thou art a teacher come from God*, &c.] As this could not include the knowledge or belief of his brethren, the Phariſees and rulers of the Sanhedrim; becauſe it is poſitively ſaid afterwards, that they did not believe on him, John vii. 48. Therefore the original, *οἴδαμεν*, i. e. *we know*; may chiefly relate to Nicodemus, and only ſignify *I know*, as it often doth; or, at moſt, *I*, and *theſe other* diſciples that follow thee, *know*; ſee the introduction to this Goſpel, and the note on ch. xxi. 24. It may alſo be taken imperſonally, and ſignify *it is*, or by thy works *it may* be known; as when the blind man hereafter ſaith, *we know*, that God heareth not ſinners, ch. ix. 31. See Matt. xxvi. 2. Luke xx. 21. Rom. ii. 2. iii. 19. vii. 14. 1 Cor. viii. 4. 1 Tim. i. 8.

——— *Except God be with him.*] This plainly proves, that the works which Nicodemus had ſeen, or heard to be done by Jeſus, were of that excellency as to demonſtrate and convince him, that his power exceeded all that men or Devils could do.

Ver. 3. *Jeſus*, &c.] Obſerving, that this ruler of the Jews, was captivated by and pinned his faith upon his *miracle-working-power*, not taking the leaſt notice of the excellency and power of his doctrine, which is able to change the hearts, and reform the lives of men, *anſwered and ſaid to him*; *Verily, verily I ſay unto thee*, this confeſſion of thine is not unto ſalvation, it is not ſufficient to render thee a true member of that kingdom, I am to erect; for thou muſt not only acknowledge and believe, that I am *a teacher come from God*; but thou and all men, before ye can be heirs of my kingdom, *muſt be born again*, i. e. be renewed in mind, will, and affections by the co-operation of the Holy Spirit, and ſo become *new* creatures.

——— *He cannot ſee the kingdom of God.*] Both this phraſe, and that at ver. 5. ſignify no more than to be real members of that kingdom; and to enjoy the bleſſings belonging to them who are ſo born again.

By kingdom, here is meant that *ſpiritual* kingdom, which was to be erected by the Meſſiah, and into which men enter by baptiſm; whence, it muſt follow, that no man is indeed a member of Chriſt's kingdom, who is not truly regenerate, "If ye continue in my word, ſaith Chriſt, then are ye my diſciples indeed," John viii. 31 And "if any man, ſaith the Apoſtle, hath not the Spirit of Chriſt, he is none of his," Rom. viii. 9.

Note alſo, that our Bleſſed Saviour, "who needed not that any ſhould teſtify of man, for he knew what was in man;" ch. ii. 25. ſeems in this phraſe, particularly to put Nicodemus in mind of that preſumptious, falſe, and pernicious conception of the Jewiſh doctors, the ſcribes and Phariſees, who thought they had a title to the kingdom of God, and bleſſings of it, as being the ſeed of Abraham *according to the fleſh*, and to convince him that they vainly promiſed to themſelves and to their followers, the Iſraelites, a portion on that account in the world to come. I ſay, Jeſus aſſures Nicodemus, that ſuch preſumptions are falſe, and that none can enter into the kingdom of God, unleſs he firſt become a new creature.

Ver. 5. ——— *Except a man be born of water.*] Our Saviour here ſpeaks of baptiſmal regeneration; for though *water*, is ſometimes put to ſignify or repreſent the purifying operations of the Holy Spirit; yet to be born of water is a phraſe, not once uſed in Scripture, for being born of the ſpirit; but it is very properly uſed of that baptiſm, which is the *laver of regeneration*, Tit. iii. 5.

——— *And of the Spirit.*] i. e. Except a man receive by the ſacramental waſhing of baptiſm, the grace of the Holy Spirit, which is thereby conferred on all believers, purifying our hearts from all worldly and carnal luſts, and enabling us to live a ſpiritual life, according to the doctrine of Chriſt. And here,

Let it be obſerved, that whereas the queſtion between Chriſt and Nicodemus, was, about that which was requiſite to fit a man to enter into the *kingdom* or Church *of God*, and make him partaker of the bleſſings of the Goſpel; and Chriſt has declared that *baptiſm by water*, is the ordinary means of entring into that kingdom, Mark xvi. 16. compared with John iv. 1. and Matt. xxviii. 19. Acts x. 47, 48. So here Chriſt ſpeaks of baptiſm by water, as a rite neceſſary for the entrance of adult perſons into his kingdom; ſee our Diſſertation on baptiſm, in the courſe of this work.

Ver. 6. — *That which is born of the fleſh, is fleſh.*] This alludes to that vain-boaſting of the Jews, who valued themſelves, for being of the ſeed of Abraham, and on that account alone thought themſelves entitled to eternal life. But Chriſt tells Nicodemus in this text, that their hopes were vain, that it was not ſufficient for them to have Abraham for their father; for unleſs they concurred with the Spirit of God, and ſhould be renewed in their ſouls, by doing the will of the God of Abraham, they could not be ſaved.

Ver. 8. *The wind bloweth where it liſteth.*] Here our Saviour compares the operation of the Holy Spirit to the blowing of a natural wind: For, ſays he to Nicodemus, Thou heareſt the ſound of the wind when it rattles about thy ears, and by that diſcerneſt the thing itſelf, but yet thou canſt not tell whence it cometh nor whither it goeth, though it came certainly from one place, and as certainly goeth to another: ſo is it with every one that is born of the ſpirit; for, the effects produced in him by the Holy Spirit plainly ſhew his preſence, and a great change in him, and he, the penitent himſelf, perceives it, but the operations of the ſpirit producing this change, are not perceptible to others, nor is the renewed perſon always able to perceive and diſtinguiſh them from the inward workings of his own mind.

Ver. 10 ——— *Art thou a maſter of Iſrael? &c.*] Jeſus upbraids Nicodemus with ignorance; becauſe, as he was a ruler, ſo he was a teacher, *διδάσκαλος*, in Iſrael, who were accuſtomed to ſay of their own baptized proſelytes, that they were as *new-born babes*; and of wiſdom, that it comes from above; ſee Selden de Jure Natural. lib. 2. c. 4.

Ver. 11. ——— *Ye receive not our witneſs.*] Ye do not believe and confeſs that truth, which I confirm with miracles.

Ver. 12. *If I have told you earthly things.*] Or, ſuch things, as the new birth or regeneration, which I have illuſtrated to you by ſimilitudes taken from your common practice and earthly inventions: How can I expect you will believe me when I tell you of my deſcent from Heaven, and my aſſumption of the human nature, which cannot be thus familiarly repreſented to your ſenſes by any thing you do upon earth?

Ver. 13. *And no man hath aſcended unto Heaven, but he that came down from Heaven, even the Son of man who is in Heaven.*] The Jewiſh Targum, in Cant. 1. 5, 11, 12. endeavours to contradict this Scripture, by ſaying, that Moſes aſcended into the high heavens; but this is contrary to the revealed account of that Prophet, which carries him no higher than Mount Sinai. But this is moſt true of Chriſt, as I have proved at large in the notes at the end of ch. i.

——— *Who is in Heaven.*] According to his Divine Nature; ſee the notes at the end of ch. i.

Ver. 17. *For God ſent not his Son* ——— *to condemn the world, but that the world by him might be ſaved.*] This alſo was to acquaint Nicodemus of that thoughts which the Jews harboured of the goodneſs of God, *viz.* that the world was at firſt made for their ſakes only, 2 Eſd. vi. 55, *&c.* And alſo that the redemption of it was only deſigned for their particular good, and that the Meſſiah would come and ſubdue and condemn the nations whom he hated for their ſakes, were too narrow and unbecoming the Wiſdom, Juſtice, Goodneſs, and Mercy of God; and therefore tells him in the text, That God was ſo far from hating or condemning all other nations, that he had ſent him the Meſſiah into the world to ſave them all, and conſequently to die for them.

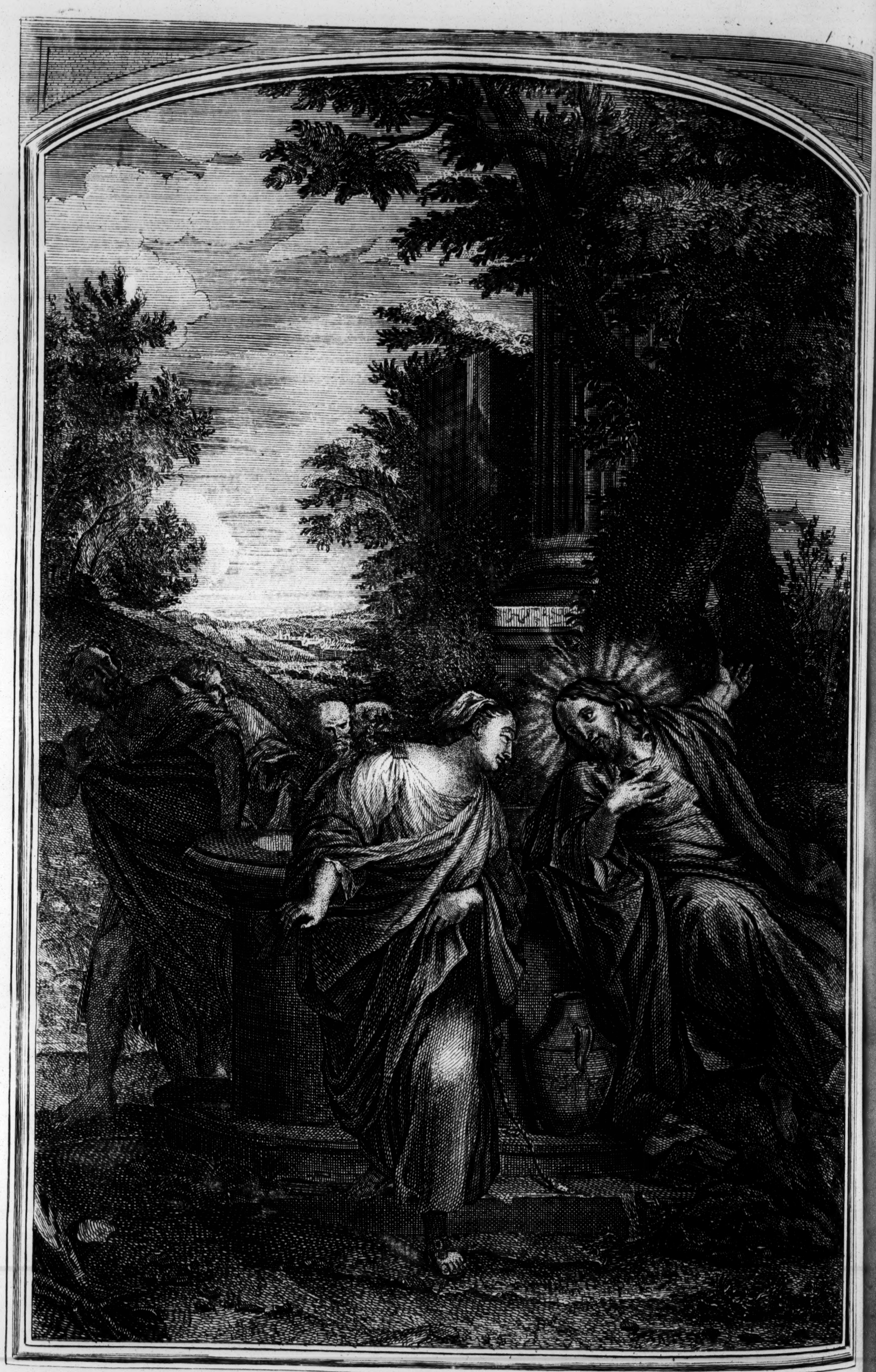
Ver. 19. — *Darkneſs more than light.*] See the notes on Luke ii.

Ver. 22. *And he baptized.*] Only as John had done into the faith of the Meſſiah which was to come, and with that baptiſm of repentance which prepared the Jews for the reception of his kingdom; otherwiſe this will not conſiſt with Matt. xvi. 20. and xvii. 9. Where he forbids his diſciples to publiſh him to be the Chriſt till he was riſen from the dead.

Ver. 23. *Much water.*] Becauſe the Jews uſed to dip the bodies to be baptized, which ceremony required *much* or *deep* water.

Ver.

BRITISH MUSEUM



Jeſus Diſcourſing with yᵉ Samaritan Woman.

John . IV . 4..30.

Ver. 34.——*By meaſure.*] i.e. Sparingly; ſee Ezek. iv. 16. Jer. xxx. 11. xlvi. 28. So to give without meaſure, is to beſtow a thing in the greateſt affluence and without reſtraint.

CHAP. IV.

1 *Chriſt talketh with a woman of Samaria, and revealeth himſelf unto her:* 27 *His diſciples marvel:* 31 *He declareth to them his zeal to God's glory:* 39 *Many Samaritans believe on him:* 43 *He departeth into Galilee, and healeth the ruler's ſon that lay ſick at Capernaum.*

WHEN therefore the Lord knew how the Phariſees had heard that Jeſus made and baptized more diſciples than John,

2 (Though Jeſus himſelf baptized not, but *his* diſciples)

3 He left Judea, and departed again into Galilee.

4 And he muſt needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his ſon Joſeph.

6 Now Jacobs well was there. Jeſus therefore being wearied with *his* journey, ſat thus on the well: and it was about the ſixth hour.

7 There cometh a woman of Samaria to draw water: Jeſus ſaith unto her, Give me to drink.

8 For his diſciples were gone away unto the city to buy meat.

9 Then ſaith the woman of Samaria unto him, How is it that thou being a Jew, askeſt drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jeſus anſwered and ſaid unto her, If thou kneweſt the gift of God, and who it is that ſaith to thee, Give me to drink; thou wouldſt have asked of him, and he would have given thee living water.

11 The woman ſaith unto him, Sir, thou haſt nothing to draw with, and the well is deep: from whence then haſt thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himſelf, and his children, and his cattle?

13 Jeſus anſwered and ſaid unto her, Whoſoever drinketh of this water ſhall thirſt again:

14 But whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt: but the water that I ſhall give him, ſhall be in him a well of water, ſpringing up into everlaſting life.

15 The woman ſaith unto him, Sir, give me this water, that I thirſt not, neither come hither to draw.

16 Jeſus ſaith unto her, Go, call thy husband, and come hither.

17 The woman anſwered and ſaid, I have no husband. Jeſus ſaid unto her, Thou haſt well ſaid, I have no husband:

18 For thou haſt had five husbands, and he whom thou now haſt, is not thy husband: in that ſaidſt thou truly.

19 The woman ſaith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worſhipped in this mountain; and ye ſay, that in Jeruſalem is the place where men ought to worſhip.

21 Jeſus ſaith unto her, Woman, believe me, the hour cometh, when ye ſhall neither in this mountain, nor yet at Jeruſalem worſhip the Father.

22 Ye worſhip ye know not what: we know what we worſhip: for ſalvation is of the Jews.

23 But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth: for the Father ſeeketh ſuch to worſhip him.

24 God *is* a Spirit, and they that worſhip him, muſt worſhip *him* in ſpirit, and in truth.

25 The woman ſaith unto him, I know that Meſſias cometh which is called Chriſt: when he is come, he will tell us all things.

26 Jeſus ſaith unto her, I that ſpeak unto thee, am *he*.

27 ¶ And upon this came his diſciples, and marvelled that he talked with the woman: yet no man ſaid, What ſeekeſt thou? or, Why talkeſt thou with her?

28 The woman then left her water-pot, and went her way into the city, and ſaith to the men,

29 Come, ſee a man which told me all things that ever I did: is not this the Chriſt?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his diſciples prayed him, ſaying, Maſter, eat.

32 But he ſaid unto them, I have meat to eat that ye know not of.

33 Therefore ſaid the diſciples one to another, Hath any man brought him *ought* to eat?

34 Jeſus ſaith unto them, My meat is to do the will of him that ſent me, and to finiſh his work.

35 Say not ye, There are yet four months, and *then* cometh harveſt? behold, I ſay unto you, Lift up your eyes, and look on the fields; for they are white already to harveſt.

36 And he that reapeth, receiveth wages, and gathereth fruit unto life eternal: that both he that ſoweth, and he that reapeth, may rejoice together.

37 And herein is that ſaying true, One ſoweth, and another reapeth.

38 I ſent you to reap that whereon ye beſtowed no labour: other men laboured, and ye are entred into their labours.

39 ¶ And many of the Samaritans of that city believed on him, for the ſaying of the woman, which teſtified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they beſought him that he would tarry with them: and he abode there two days.

41 And many more believed, becauſe of his own word:

42 And ſaid unto the woman, Now we believe, not becauſe of thy ſaying: for we have heard him our ſelves, and know that this is indeed the Chriſt, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee:

44 For Jeſus himſelf teſtified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having ſeen all the things that he did at Jeruſalem at the feaſt: for they alſo went unto the feaſt.

46 So Jeſus came again into Cana of Galilee, where he made the water wine. And there was a certain noble man, whoſe ſon was ſick at Capernaum.

47 When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him that he would come down and heal his ſon: for he was at the point of death.

48 Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe:

49 The noble man ſaith unto him, Sir, come down ere my child die.

50 Jeſus ſaith unto him, Go thy way; thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way.

51 And as he was now going down, his ſervants met him, and told *him*, ſaying, Thy ſon liveth.

52 Then enquired he of them the hour when he began to amend: and they ſaid unto him, Yeſterday at the ſeventh hour the fever left him.

53 So the father knew that *it was* at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed, and his whole houſe.

54 This *is* again the ſecond miracle *that* Jeſus did, when he was come out of Judea into Galilee.

Ver. 2. —— *Jeſus himſelf baptized not, but,* &c.] See the note on ch. iii. 22.

Ver. 3. *He left Judea.*] Becauſe he knew that the Phariſees envied him, and were ready to deſtroy him in Judea, where the power of the Sanhedrim, of which many of them were members, prevailed.

—— *Into Galilee.*] Where the Phariſees had leſs intereſt with Herod.

Ver. 4. *He muſt go through Samaria.*] For ſaith Joſephus, the Galileans going up to Jeruſalem at the feaſt, went through the country of the Samaritans.

Ver. 5. —— *The city of Samaria.*] Or, Sychar: But ſays Whitby, it is certain from the ſon of Sirac, ch. l. 26. and from Joſephus, Antiq. l. 11. c. 8. that the name of this city originally was Sychem.

—— *The parcel of ground which Jacob gave to his ſon Joſeph.*] See Gen. xxxiii. 19. which was near Sychem; ſee alſo Joſh. xxiv. 32.

Ver. 6. —— *About the ſixth hour.*] Which does not anſwer to our ſix o'clock in the evening, but about noon; as it will appear by comparing this computation of time, with that in ch. i. 39. where it is ſaid, they abode with him that day, for it was about the *tenth hour*, or four in the afternoon, not ten of the night, according to the Roman computation.

Ver. 9. — *For the Jews have no dealings with the Samaritans.*] i. e. They might buy or trade with them; but they were not to ſhew any tokens of friendſhip to them, nor eat with them; ſee Buxtorff's Lex. Talm. p. 1370. But this was not by God's ordinance; and therefore Chriſt behaved as you may read in the context.

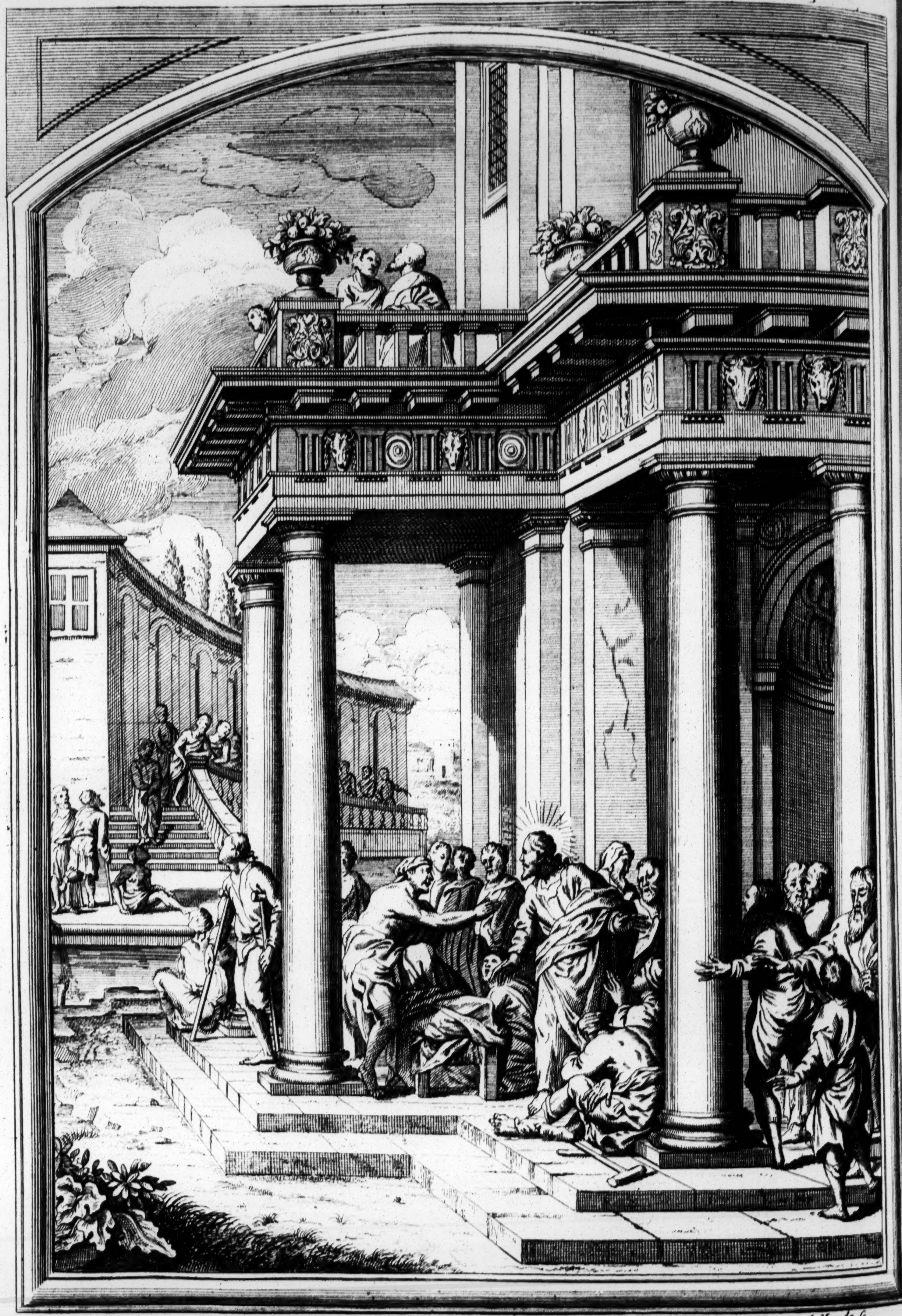
Ver. 10. — *The gift of God.*] Here Chriſt ſeems by *the gift of God*, and *living water*, to underſtand the Holy Spirit, repreſented in the Old Teſtament by clear water, Ezek. xxxvi. 25, 27. and in the New Teſtament by living water, John vii. 38. Rev. xxi. 6—22. 1.

Ver. 14. —— *Shall never thirſt.*] i. e. For the enjoyment of the Holy Spirit of God; for except we quench or grieve him, he never forſakes them that have once received him.

Ver. 20. — *This mountain.*] Mount Gerezim, which the Samaritans pretended was the moſt ancient place of worſhip, becauſe Abraham built there an altar to God, Gen. xii. 6, 7. and ſo did Jacob, Gen. xxxiii. 18. and therefore ought ſtill to be the place of Divine Worſhip, and of ſacrifices to God.

Ver. 23. —— *In ſpirit and in truth.*] That is, ſaith Origen, not with carnal ſacrifices, but with ſpiritual worſhip; or as the Apoſtle explains it more perfectly, not in types, but according to the truth contained in them; for the law was by Moſes, but grace and truth came by Jeſus Chriſt, John i. 17.

Ver. 24. *God is a ſpirit.*] Thus the very Heathens, the diſciples of Pythagoras were wont to teach, that be-



The impotent Man cured at ye Pool of Betheſda.

John V.

fore all things, God muſt be acknowledged to be *incorporeal*; ſee Jamb-Protrept. p. 151. Ariſtotle deſcribes the firſt mover to be *without parts*; and Plutarch expreſly ſays, that God is an *intelligent ſpirit* without form.

Ver. 27. *They marvelled that he talked with the woman.*] Not, as ſome have thought, becauſe ſhe was a Samaritan, but becauſe they had by education been taught that ſuch an intercourſe would defile a man; ſee Buxt. Lex. Talm. p. 1145.

Ver. 32. *I have meat to eat.*] So the ancients were accuſtomed to expreſs their ſatisfaction in doing any thing; as if they had ſaid, I am as well content to do this, as to eat my meat; ſee the like phraſe in Ciſtel. Act. 4 ſc. 2. v. 49. ap. Plaut.

Ver. 53. —— *And his whole houſe.*] As many in his houſe as were of an age capable of receiving his doctrine, and applying it to their ſouls.

CHAP. V.

1 *Jeſus on the ſabbath-day cureth him that was diſeaſed eight and thirty years:* 10 *The Jews therefore cavil, and perſecute him for it:* 17 *He anſwereth for himſelf, and reproveth them, ſhewing by the teſtimony of his Father,* 32 *of John,* 36 *of his works,* 39 *and of the ſcriptures, who he is.*

AFTER this there was a feaſt of the Jews, and Jeſus went up to Jeruſalem.

2 Now there is at Jeruſalem by the ſheep-*market* a pool, which is called in the Hebrew tongue, Betheſda, having five porches.

3 In theſe lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain ſeaſon into the pool, and troubled the water: whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jeſus ſaw him lie, and knew that he had been now a long time *in that caſe*, he ſaith unto him, Wilt thou be made whole?

7 The impotent man anſwered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another ſteppeth down before me.

8 Jeſus ſaith unto him, Riſe, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the ſame day was the ſabbath.

10 ¶ The Jews therefore ſaid unto him that was cured, It is the ſabbath-day; it is not lawful for thee to carry *thy* bed.

11 He anſwered them, He that made me whole, the ſame ſaid unto me, Take up thy bed, and walk.

12 Then aſked they him, What man is that which ſaid unto thee, Take up thy bed, and walk?

13 And he that was healed, wiſt not who it was: for Jeſus had conveyed himſelf away, a multitude being in *that* place.

14 Afterward Jeſus findeth him in the temple, and ſaid unto him, Behold, thou art made whole: ſin no more, leſt a worſe thing come unto thee.

15 The man departed, and told the Jews that it was Jeſus which had made him whole.

16 And therefore did the Jews perſecute Jeſus, and ſought to ſlay him, becauſe he had done theſe things on the ſabbath-day.

17 ¶ But Jeſus anſwered them, My Father worketh hitherto, and I work.

18 Therefore the Jews ſought the more to kill him, becauſe he not only had broken the ſabbath, but ſaid alſo, that God was his Father, making himſelf equal with God.

19 Then anſwered Jeſus and ſaid unto them, Verily verily I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do: for what things ſoever he doth, theſe alſo doth the Son likewiſe.

20 For the Father loveth the Son, and ſheweth him all things that himſelf doth: and he will ſhew him greater works than theſe, that ye may marvel.

21 For as the Father raiſeth up the dead, and quickneth *them:* even ſo the Son quickneth whom he will.

22 For the Father judgeth no man; but hath committed all judgment unto the Son.

23 That all men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath ſent him.

24 Verily verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

25 Verily verily I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God: and they that hear ſhall live.

26 For as the Father hath life in himſelf; ſo hath he given to the Son to have life in himſelf;

27 And hath given him authority to execute judgment alſo, becauſe he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves ſhall hear his voice.

29 And ſhall come forth, they that have done good, unto the reſurrection of life; and they that have done evil unto the reſurrection of damnation.

30 I can of mine own ſelf do nothing; as I hear, I judge: and my judgment is juſt; becauſe I ſeek not mine own will, but the will of the Father which hath ſent me.

31 If I bear witneſs of my ſelf, my witneſs is not true.

32 ¶ There is another that beareth witneſs of me, and I know that the witneſs which he witneſſeth of me is true.

33 Ye ſent unto John, and he bare witneſs unto the truth.

34 But I receive not teſtimony from man: but theſe things I ſay, that ye might be ſaved.

35 He was a burning and a ſhining light: and ye were willing for a ſeaſon to rejoice in his light.

36 ¶ But I have greater witneſs than *that* of John: for the works which the Father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the Father hath ſent me.

37 And the Father himſelf which hath ſent me, hath born witneſs of me. Ye have neither heard his voice at any time, nor ſeen his ſhape.

38 And ye have not his word abiding in you: for whom he hath ſent, him ye believe not.

39 ¶ Search the ſcriptures, for in them ye think, ye have eternal life, and they are they which teſtify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Fathers name, and ye receive me not: if another ſhall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and ſeek not the honour that *cometh* from God only?

45 Do not think that I will accuſe you to the father: there is *one* that accuſeth you, *even* Moſes, in whom ye truſt.

46 For had ye believed Moſes, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how ſhall ye believe my words?

Ver. 1. *After this there was a feaſt of the Jews.*] This was the feaſt of the paſſover, requiring the appearance of all the adult males at the temple, Deut. xvi. 16.

Ver. 2. —— *Betheſda.*] Or, the houſe of mercy, ſo called, becauſe of the mercy of God ſhewn there in the cure of the diſeaſed.

Ver. 8. *Ariſe, take up thy bed and walk.*] Where obſerve, that Chriſt does not require faith in this cripple, becauſe he had ſeen, and perhaps heard of none of his miracles; but he requires of him to do that on the ſabbath, which was contrary to the letter of the law, to ſhew he was a Prophet, who by their own rules had power to require what was contrary to the ceremonial reſt of that day; and to inſtruct them that to do this, not in contempt of the law, or for bodily advantage, but as a publick teſtimony of the great goodneſs of God to us, tended rather to the ſanctification, than to the prophanation of the ſabbath; that day being ſanctified for that very end, that men might employ it in glorifying and praiſing God for his benefits.

Ver. 17. *My Father worketh hitherto.*] God the Father hath continued ever ſince the creation of the world to preſerve and govern it, and to do thoſe things, which tend to his glory, and the good of his creatures even on the ſabbath-day; and in imitation of him, I do my wondrous works of mercy, to the glory of his name on that day alſo, which being Divine, and done by his power and aſſiſtance, ſhew that I do nothing in them contrary to his will.

Ver. 18. — *He ſaid that God was his Father.*] Or, his own Father; a Father in a peculiar manner proper to him alone.

—— *Making himſelf equal with.*] In nature, as a ſon is equal in nature with his own father; ſee the Diſſertation on the incarnation of the Son of God, at the end of the notes on the firſt chapter.

Ver. 19. —— *The ſon can do nothing of himſelf, but what he ſeeth the Father do,* &c.] Jeſus obſerving, that the Jews accuſed him of being a falſe prophet, becauſe he in this peculiar manner ſtiled God *his* Father, undertakes to ſhew, *firſt*, That he exerciſed this prophetical office according to the will of the Father; and *ſecondly*, that he confirmed it by miracles done by the power of God reſiding in him. Chriſt therefore, ſeems here only to ſpeak of his prophetick office, and of the doctrine which he taught and confirmed by miracles; and not of his eſſential power: (1.) Becauſe as to his eſſential power, the action of the Father and of the Son, being one and the ſame both as to power and time, he cannot properly be ſaid to do nothing of himſelf, or to do nothing but what he ſees the Father do. (2.) Becauſe, as to ſpeak nothing of himſelf, is to ſpeak nothing of his own inſtinct, and will, without commiſſion from God. So to do nothing of himſelf, is to do nothing without commiſſion from, and knowledge of the will of God that he ſhould do it, and ſo reſpecteth his prophetick office, and the things done in confirmation of it; and then the words following, *unleſs he ſee the Father doing them*, muſt bear this ſenſe, unleſs he, by the Spirit of the Father reſiding in him, ſee that the Father would have them done by him; for what the Father ποιῇ, *would have done*, he doth according to his will, or as he would have them to be done. And this import of the words ſeems to be confirmed:

1ſt, From the following words: for the Father loveth the Son, ϗ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, *and ſheweth him all things which he* (the Son) *doeth*; and he will ſhew him greater works than theſe, (which are to be done by him, even that of raiſing the dead, ver. 21.) For, becauſe we receive all our knowledge from our eyes or ears, therefore Chriſt ſpeaking of the execution of his prophetick office, uſeth theſe metaphors, declaring, that he ſpake and teſtified what he had ſeen, ch. iii. 11. *what* *he had ſeen with the Father*, ch. viii. 38. and ſo the Baptiſt ſaith, *What he hath ſeen, he teſtifies:* And again, that he ſpake *what he had heard from the Father*, ch. viii. 26, 40—xv. 15. And, becauſe they who teach or declare things, do by that ſhew them to us; therefore Chriſt uſeth this metaphor here, and ſaith, ch. viii. 28. *I do nothing of my ſelf, but as my Father hath taught me, ſo I ſpeak:* And again, ch. xii. 49, 50. *I have ſpoken nothing of my ſelf, but as the Father who ſent me, gave me commandment what I ſhould ſay and ſpeak; the things therefore which I ſpeak, as the Father ſaid to me, ſo I ſpeak.* Now that he ſpake this with reſpect to the ſpirit of Propheſy, with which he was anointed, and by the Father ſent to preach the Goſpel to the poor, &c. Luke iv. 18. the Baptiſt teacheth in theſe words, *What he hath ſeen and heard, that he teſtifies; for he whom God hath ſent, ſpeaketh the words of God; for the Father giveth not him the Spirit by meaſure*, ch. iii. 32, 34. And he himſelf intimates, by ſaying, ch. xiv. 10. *The words that I ſpeak to you, I ſpeak not of my ſelf; the Father abiding in me, he doth the works.*

2dly, That he ſaid truly, *My Father worketh hitherto, and I work*, he proves from the Divine Works of God the *Father* had given him power to do; tho' he was to do them after his reſurrection and advancement to his Kingdom, *viz.* the reſurrection of the dead, and the future judgment: And therefore adds,

Ver. 21. *As the Father raiſes the dead, and quickneth them, ſo the Son quickneth whom he will.*] This is more than ever was ſaid of any Prophet or Apoſtle, that he did ſuch works at his will; and here chiefly reſpects Chriſt, not acting as a Prophet, but as a King ſitting at the right hand of power; and this being an action repreſented as proper to God, who ſaith, "I am, and there is none beſides me; I kill, and make alive," Deut. xxxii. 39. 1 Sam. ii. 6. A work to be performed by his ſole power, Matth. xxii. 29. Acts xxvi. 8. and by the ſtrength of his power, Eph. i. 19. who is a God quickning the dead, Rom. iv. 17. Hence it is evident, that Chriſt, who will not only raiſe our mortal bodies, but alſo make them, "like to his own Glorious Body, by that power by which he is able to ſubdue all things to himſelf," Philip. iii. 21. muſt be God; and that the Father, by giving him to have life in himſelf, as he hath it in himſelf, ver. 26. muſt have given him the fulneſs of the Deity from which this power is inſeparable.

Ver. 22. *For the Father judgeth no man, but hath committed all judgment to his Son.*] Seeing this judgment is committed to him, 'tis evident, ſaith Woltzogenius, that he cannot be God the higheſt, becauſe he reigns, and judges by his own power derived from none; and yet he owns, that in this judgment is comprehended, *totum Regimen, & divinum totius Mundi Imperium*, "an entire government, and divine empire over the whole world, and eſpecially over the whole Church of God," from whence it is demonſtrable, that he muſt be God: For this government muſt be attended with a power of raiſing all them from the dead whom he ſhall place before his Judgment-ſeat, and with the perfect knowledge, not only of the actions of all men from the beginning of the world, but alſo of their ſecret thoughts; ſince otherwiſe he cannot "bring every ſecret thought and work into judgment, nor bring to light the hidden things of darkneſs, or manifeſt the ſecrets of the heart, 1 Cor. iv. 5. or judge every man according to his works, 2 Cor. v. 10. He alſo muſt be omnipreſent and omniſcient, even the Searcher of all hearts, that he may know, and anſwer the prayers of all his ſervants in all corners of the earth, as the Socinians grant he doth; and Almighty, that he may be able to ſupply all their wants, aſſiſt, and enable them to do every where the greateſt miracles in his name, defend, and preſerve them againſt all the powers on earth, and even *the gates of hell*, raiſe, and condemn their enemies, with the devil and his angels, to eternal deſtruction from his preſence, and alſo crown his ſervants with everlaſting glory. Now, how all theſe things can be done by a mere creature, is as difficult to conceive as any myſtery of the *Bleſſed Trinity*. I anſwer therefore in that diſtinction of the ſchools, that the *Principium quod*, or the perſon thus judging is the Son of man, ver. 27. This judgment being to be exerciſed by *the Man Chriſt Jeſus*, Acts xvii. 31. but the *Principium quo*, *i. e.* the power or the principle by which he does it, is the whole fulneſs of the Deity, individually united to his human nature, or *the Word made fleſh*, John i. 14. This therefore hinders not, but he to whom this judgment is thus given, may be *God of God*.

Ver. 23. *That all men may honour the Son as they honour the Father.*] That is, ſaith Woltzogenius, That they owning this dignity and power, *per quam Deo equalis eſt*, "by which he is equal to God, may give him that obedience, honour and worſhip, which is due to a Divine and Heavenly King;" "for that the honour and worſhip due to Chriſt, is Divine Honour, is evident from this, That it is ſuch, *qualis Patri debetur*, as is due to the Father; to whom by the conſent of all men, belongs Divine Worſhip:" And hence he proves, That Chriſt is to be worſhipped with invocation; "Becauſe, he who refuſes to pray to him, doth not honour him as he honours the *Father*; in this, ſaith he, conſiſt the higheſt honour we give to the *Father*, that we own him for the chief monarch, and Lord of all things, in whoſe power is our ſalvation and deſtruction; and therefore by prayer, endeavour to obtain from him the enjoyment of good things, and the deliverance from evil: *Qui hæc eadem in Chriſto agnoſcit & eum ſic colit, is honorat & colit eum ſicut Patrem*; "He that owns theſe things to belong to Chriſt, and doth thus worſhip him, he honoureth the Son as he doth the Father;" ſo he. Now, can he be *equal to God* who is only a creature, or be *worthy of Divine Worſhip* who is no God? The precept being plain, and owned by Chriſt himſelf, "The Lord thy God is one Lord, and (therefore) thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve, Deut. vi. 13. Matth. iv. 10. Can he, who ſaid, *Thou ſhalt worſhip no other gods but me, and I will not give my Glory to another*, Iſa. xlii. 8. himſelf appoint, that any creature ſhould be worſhipp'd as God, or have that honour, worſhip and obedience, in which his Glory doth conſiſt? It is therefore no unjuſt imputation to call them idolaters, who give this worſhip to one, who, ſay they, is by nature only man, ſeeing they do the very thing charged on the heathen idolaters; *i. e.* they worſhip them which by nature are no gods, Gal. iv. 8. and do that to a creature which God requires to be done to himſelf, *viz.* that they ſhould glorify him as God, Rom. i. 21. and do that with which god upbraided his own people, *viz.* "the worſhipping a new god which their own fathers had not known, Deut. xxxii. 17." If you ſay here, they give him the ſame worſhip, but not as the firſt, but only as the intermediate cauſe of our ſalvation. It may be eaſily replied, "That then they cannot honour him as they honour the Father, and much leſs, as the chief Monarch, and Lord of all things: Moreover, I enquire whether this middle cauſe be created, or uncreated; if uncreated, he is by nature God, and ſince there is but one God, of the ſame eſſence with the Father; but if created, they muſt be guilty of idolatry, who give him the ſame worſhip with the Father, and therefore give the creature the worſhip due to the Creator.

Ver. 25. *The hour — now is, when the dead ſhall hear the voice of the Son of God, and live.*] That Chriſt here ſpeaks not only of a ſpiritual reſurrection from the death of ſin, is evident, (1.) Becauſe he ſpeaks of it as a thing ſhortly future; whereas, the ſpiritual reſurrection was in ſome already paſt (2.) Becauſe he promiſes this reſurrection not to them that ſhould hear his Word, but φωνῆς, *his voice*; and that he ſpeaks of a proper reſurrection, appears, (1.) From the gradation he here makes from the reſurrection of ſome, to the reſurrection of all, ver. 28. (2.) Becauſe he adds, That they who hear, ſhall live; and that becauſe the Son, whoſe voice they hear, hath life in himſelf, ver. 26. I therefore think, that our Lord ſpeaks of that hour, when, he riſing from the dead, many bodies of the Saints aroſe with him, Matth. xxvii. 52, 53.

Ver. 26. *He hath given the Son to have life in himſelf.*] *i. e.* The power of raiſing whom he will, ver. 21. Hence tho' the Apoſtles, and others, raiſed men from the dead, 'tis ſaid of none of them, that they had life in themſelves; becauſe they did this, not by their own, but by the power of Chriſt. Note alſo, that the ſame thing is in both places, ſaid both of the Father and the Son; for it is not ſaid, the Father hath Life from himſelf, the Son in himſelf, but both have Life, ἐν ἑαυτῷ, in himſelf; and that as the Father, ſo the Son quickneth whom he will: Now the operations follow the eſſence; ſo that where the ſame operation is, there muſt be the ſame eſſence.

Ver. 27 *Becauſe he is the Son of man.*] *i. e.* The Meſſias, to whom all power and dominion is given, Dan. vii. 13, 14 and of whom the Jews ſaid, that he ſhould raiſe the dead; R. Eliezer, c. 34. p. 38. or, becauſe he took the human nature on him, he ſuffered in it, and by that paſſion became the author of ſalvation to all that obey him; Heb. v. 8, 9. And laſtly in that nature only could he be a viſible Judge.

Ver. 29. *And they that have done evil into the reſurrection of condemnation.*] This ſeems to have been ſpoken in oppoſition of that Phariſaical doctrine, which taught that the reſurrection pertained only to the juſt; ſee Joſeph. de bell. Jud. lib. ii. c. 12. And that the wicked and antedeluvian ſinners were to be excluded from it.

Ver. 31. — *Of my ſelf.*] i. e. Without any atteſtation from God.

——— *My witneſs is not true.*] I could not be a true Prophet, becauſe God never ſends any Prophet to men, without ſufficient teſtimonies, that he was ſent from him; ſee the notes on ver. 19.

Ver. 32. *There is another.*] viz. John the Baptiſt, whom you counted as a Prophet; Matt. xiv. 5. xxi. 26. and upon that account received his baptiſm. And according to your own rules, "He is to be owned as a Prophet to whom a Prophet gives his teſtimony."

Ver. 36. — *Which the Father hath given me to do,* &c.] By giving him his ſpirit and his power together with his eſſence; John iii. 34, 35. xiv. 10.

Ver. 37. — *Beareth witneſs of me.*] By a voice from heaven, ſaying, this is my beloved Son; and by the deſcent of the Holy Ghoſt upon me, in the Shechinah or bright light, which is the ſymbol of his preſence, and by the works he has enabled me to do.

Ver. 39. *Search the Scriptures.*] Or, *Ye ſearch the Scriptures.* I won't contend which of theſe tranſlations are moſt grammatical; but I muſt obſerve that the firſt is agreeable to, and confirmed by, Origen, Chryſoſtom, and Auſtin; ſee Whitby on the place. And if the ſecond be more acceptable to ſome readers, let it not be forgot, that if the Jews did truly think, the doctrine of life eternal was therein contained, that they by ſearching might find it there, it muſt be to them a ſufficient rule of faith: And if this belief had been erroneous, now certainly was the time to correct in them ſo pernicious an error.

Ver. 40. *Ye will not come to me.*] i. e. Tho' ye have ſeen the characters propheſied of the Meſſiah accompliſhed in me, ye do not believe in me, which ſhews that your infidelity is the reſult, not of ſimple ignorance, but of wilful obſtinacy.

Ver. 42. *Another ſhall come in his own name.*] As we read one Barchochebas did afterwards, working no miracles.

Ver. 46. — *He wrote of me.*] See Deut. xviii. 17, *&c.*

CHAP. VI.

1 *Chriſt feedeth five thouſand men with five loaves and two fiſhes:* 15 *Thereupon the people would have made him king:* 16 *But withdrawing himſelf, he walketh on the ſea to his diſciples:* 21 *reproveth the people flocking after him, and all the fleſhly hearers of his word:* 32 *declareth himſelf to be the bread of life to believers:* 66 *Many diſciples depart from him:* 68 *Peter confeſſeth him:* 70 *Judas is a devil.*

AFTER theſe things Jeſus went over the ſea of Galilee, which *is the ſea* of Tiberias.

2 And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed.

3 And Jeſus went up into a mountain, and there he ſat with his diſciples.

4 And the paſſover, a feaſt of the Jews, was nigh.

5 ¶ When Jeſus then lift up *his* eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat?

6 (And this he ſaid to prove him: for he himſelf knew what he would do)

7 Philip anſwered him, Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little.

8 One of his diſciples, Andrew, Simon Peters brother, ſaith unto him,

9 There is a lad here, which hath five barley-loaves and two ſmall fiſhes: but what are they among ſo many?

10 And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand.

11 And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down; and likewiſe of the fiſhes, as much as they would.

12 When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14 Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world.

15 ¶ When Jeſus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himſelf alone.

16 And when even was *now* come, his diſciples went down unto the ſea,

17 And entred into a ſhip, and went over the ſea towards Capernaum: and it was now dark, and Jeſus was not come to them.

18 And the ſea aroſe, by reaſon of a great wind that blew.

19 So when they had rowed about five and twenty, or thirty furlongs, they ſee Jeſus walking on the ſea, and drawing nigh unto the ſhip: and they were afraid.

20 But he ſaith unto them, It is I, be not afraid.

21 Then they willingly received him into the ſhip: and immediately the ſhip was at the land whither they went.

22 ¶ The day following, when the people which ſtood on the other ſide of the ſea, ſaw that there was none other boat there, ſave that one whereinto his diſciples were entred, and that Jeſus went not with his diſciples into the boat, but *that* his diſciples were gone away alone:

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks)

24 When the people therefore ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus.

25 And when they had found him on the other ſide of the ſea, they ſaid unto him, Rabbi, when cameſt thou hither?

26 Jeſus anſwered them and ſaid, Verily, verily, I ſay unto you, Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves and were filled.

27 Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed.

28 Then ſaid they unto him, What ſhall we do, that we might work the works of God?

29 Jeſus anſwered and ſaid unto them, This is the work of God, that ye believe on him whom he hath ſent.

30 They ſaid therefore unto him, What ſign ſheweſt thou then, that we may ſee and believe thee? what doſt thou work?

31 Our fathers did eat manna in the deſert; as it is written, He gave them bread from heaven to eat.

32 Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Moſes gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then ſaid they unto him, Lord, evermore give us this bread.

35 And Jeſus ſaid unto them, I am the bread of life: he that cometh to me, ſhall never hunger; and he that believeth on me ſhall never thirſt.

36 But I ſaid unto you, that ye alſo have ſeen me, and believe not.

37 All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.

38 For I came down from heaven, not to do mine own will, but the will of him that ſent me.

39 And this is the Fathers will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.

40 And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life: and I will raiſe him up at the laſt day.

41 The Jews then murmured at him, becauſe he ſaid, I am the bread which came down from heaven.

42 And they ſaid, Is not this Jeſus the ſon of Joſeph, whoſe father and mother we know? how is it then that he ſaith, I came down from heaven?

43 Jeſus therefore anſwered and ſaid unto them, Murmur not among your ſelves.

44 No man can come to me, except the Father which hath ſent me, draw him: and I will raiſe him up at the laſt day.

45 It is written in the prophets, And they ſhall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath ſeen the Father, ſave he which is of God, he hath ſeen the Father.

47 Verily, verily I ſay unto you, He that believeth on me hath everlaſting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderneſs, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread, which came down from heaven: if any man eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world.

52 The Jews therefore ſtrove amongſt themſelves, ſaying, How can this man give us *his* fleſh to eat?

53 Then Jeſus ſaid unto them, Verily, verily I ſay unto you, Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you.

54 Whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day.

55 For my fleſh is meat indeed, and my blood is drink indeed.

56 He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath ſent me, and I live by the Father: ſo, he that eateth me, even he ſhall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, ſhall live for ever.

59 Theſe things ſaid he in the ſynagogue, as he taught in Capernaum.

60 Many therefore of his diſciples, when they had heard *this*, ſaid, This is an hard ſaying, who can hear it?

61 When Jeſus knew in himſelf, that his diſciples murmured at it, he ſaid unto them, Doth this offend you?

62 *What* and if ye ſhall ſee the Son of man aſcend up where he was before?

63 It is the ſpirit that quickneth, the fleſh profiteth nothing: the words that I ſpeak unto you, *they* are ſpirit, and *they* are life.

64 But there are ſome of you that believe not. For Jeſus knew from the beginning, who they were that believed not, and who ſhould betray him.

65 And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his diſciples went back, and walked no more with him.

67 Then ſaid Jeſus unto the twelve, Will ye alſo go away?

68 Then Simon Peter anſwered him, Lord, to whom ſhall we go? thou haſt the words of eternal life.

69 And we believe, and are ſure that thou art that Chriſt, the Son of the living God.

70 Jeſus anſwered them, have not I choſen you twelve, and one of you is a devil?

71 He ſpake of Judas Iſcariot *the ſon* of Simon: for he it was that ſhould betray him, being one of the twelve.

Before we enter upon the Annotations of this chapter, it will be neceſſary to obſerve, That the Papiſts make uſe of a part of it between the *fifty-firſt* and *ſixty-firſt* verſes, to ſupport their doctrines of *tranſubſtantiation* and *real corporeal* preſence, or that the *natural ſubſtance* of Chriſt's fleſh is properly eaten by us in the ſacrament of his body and blood: For, they ſay, that the *eating the fleſh*, and *drinking the blood of Chriſt*, muſt be underſtood in the literal and proper ſenſe. Therefore,

I caution all ſincere Chriſtians, who religiouſly take the word of God as their proper guide in the way of ſalvation, That they may not do, as the Papiſts have done, fail in their knowledge when they read this chapter, by only reading a ſmall part, without conſidering the context: But read the whole chapter, and upon mature conſideration you will find out our Bleſſed Saviour's deſign: Nor can this be done any otherwiſe than by obſerving what ſort of people he had to do with, and what was the occaſion of this converſation between him and them: What was the fundamental cauſe of their prejudices againſt him; and with what arguments and applications he laboured to remove thoſe prejudices. For,

It will then appear that they were men whoſe *belly was their God*, and *who minded earthly things*; that they followed Chriſt for the loaves; that he diſappointed their hopes; that they were angry at it, and altered their opinion of him upon it; that their earthly mindedneſs was the reaſon why they now liked him not, but ſet themſelves to cavil at all his ſayings; that to take them off from the cares and pleaſures of this preſent life, he laid before them better and greater things, the *means* and *hopes* of eternal life: Finally, that he calls the means and cauſes of bettering our minds, and bringing us to everlaſting life, *meat* and *drink*; and our *believing* and obeying his doctrine, *eating* and *drinking*. And then, no doubt, but ſuch a proſpect as this muſt create our aſſent, that in particular, he calls the belief of his death and paſſion for the ſins of the world, and the ſaving fruits of that faith, *eating his fleſh* and *drinking his blood*: And we ſhall find that there is no more reaſon to imagine, that his fleſh ſhould be eaten and his blood drank in the *proper* and *corporeal* ſenſe, than that he ſhould make himſelf *bread* to be eaten by us, as men are accuſtomed to eat bread: But that there is throughout good reaſon to underſtand, by that eating and drinking, *ſpiritual actions* only, which the whole ſtrain of his diſcourſe ſhews, that he oppoſed to that corporeal feeding which they were ſo inordinately ſolicitous after. Beſides,

Our bleſſed Lord has ſo explained himſelf to this purpoſe, that I can't think any unprejudiced perſon can forbear yielding to the evidence of theſe ſcattered intimations; when he ſaith, *This is the work* (ἔργον) *of God, that ye believe on him whom he hath ſent*, ver. 29. which every one muſt confeſs is our Saviour's own interpretation of ver. 27. *Labour not for the meat that periſheth, but*, &c. The like may be obſerved of ver. 35. *He that believeth on me ſhall never thirſt*;——*He that believeth on me hath everlaſting life.* The like may be obſerved in ver. 36. and ver. 40. Theſe are remarks which it behoves every ſincere enquirer to make. For, when not only the occaſion given Jeſus to uſe theſe terms of *eating* and *drinking*, which was their following him for their bellies, ſhews theſe terms to be alluſive; but, as if that were not plain enough, he likewiſe now and then added the *plain* and *proper* meaning of thoſe alluſions: So that, I think, none but ſuch as are wilfully miſtaken, obſtinately prejudiced by education, or party, can interpret theſe expreſſions as if they were not alluſive, when once they have made or heard theſe obſervations fairly ſtated; and eſpecially when it is remembred, that, when our Saviour found ſome of his diſciples to adhere to the carnal notions of the Jews, he thought fit for their more abundant ſatisfaction, to explain his own meaning once for all in ver. 62, 63. as you will find it proved hereafter.

I know it is replied, that our Saviour ſpoke of *eating* and *drinking* in their carnal and literal ſenſe; becauſe, though the Jews had taken offence at thoſe aſſertions, he repeated the expreſſions. But in theſe repetitions, as at ver. 51. we muſt conſider, that he added the expreſſion of *drinking his blood* to the former of *eating his fleſh*, as a more plain intimation of that violent death, which he was to ſuffer for us, than that former ſaying, of *giving his fleſh for the life of the world*. And ſo, though he kept ſtill to the alluſion, yet he repreſented more fully than he had done before, what kind of death he was to ſuffer.

I know that the Church of Rome pretends to prove the contrary by a conſtant and univerſal tradition. For, Nicholas Sanders (de Euchar. p. 23.) tells us, That to deny theſe words words to be underſtood of the Euchariſt, is contrary to the inſtruction and authority of *all* antiquity. And Maldonate dares to ſay, with more aſſurance than truth, that *all* the antient Fathers acknowledge it; ſee his notes on John vi. But whether it be ſaid only by theſe, or by a great many more, I can't think that they were of that belief; it muſt only be looked upon as a cuſtom of ſpeaking, which ſome men have gotten, who having a *cauſe to ſerve*, find it as eaſy to ſay, *Thus ſaith all antiquity, all the antient Fathers*, as *Thus ſaith the Scripture*, when perchance they can't fairly quote either one or the other, to ſupport a tittle of their hypotheſis. And in this caſe I am well aſſured, that the Church of Room abuſe their readers, for I can ſhew that *all* the Fathers were not of their mind.

Clemens Alexandrinus, (Pædag. l. i. c. *6.*) ſuppoſes theſe expreſſions, to *eat the fleſh of Chriſt*, and *to drink his blood*, to be as figurative as that of Paul, *to feed with milk*; and tells us, upon this occaſion, that the word is *variouſly allegorized, being* called *meat, and fleſh, and nouriſhment, and bread, and blood, and milk*; and that *our Lord is all theſe things for our enjoyment who believe in him*. Now, I am perſuaded, you will not ſay that this Father interpreted the words under debate of the Euchariſt.

Tertullian, to ſhew that theſe words, *the fleſh profiteth nothing*, do not make againſt the reſurrection of the *fleſh*, ſaith, (in his de reſurrect. carnis, c. 36, 37) That we are to be directed to the ſenſe of what is ſaid by the ſubject matter of it. For becauſe they thought his ſaying hard and intolerable, as if he intended his fleſh ſhould be truly eaten by them; he to ſhew that the cauſe of life and ſalvation was ſpiritual, premiſed this, that the ſpirit quickneth; and then added, the fleſh profiteth nothing, that is, in reſpect of quickning. *And then he ſhews what he means by the Spirit.* The words that I ſpeak unto you, they are ſpirit, and they are life. *As he had ſaid alſo before*, he that heareth my words, and believeth in him that ſent me, hath eternal life, and ſhall not come into condemnation, but hath paſſed from death to life. Therefore making his word to be the quickning principle; ſince his word is ſpirit and life, he called his word alſo his own fleſh; for the word was alſo made fleſh: and therefore in order to life, it is to be hungred after, and devoured by *hearing*, and to be chewed again by the *underſtanding*, and to be digeſted by *faith*. And afterwards he affirms, that our Lord *all along urged* his intent by an *allegory*. So that Tertullian was ſo far from thinking theſe Paſſages to refer to the Euchariſt, that I am in ſome doubt whether he underſtood them with any ſpecial reference to the death of Chriſt.

Origen alſo interprets fleſh and blood in like manner: For, ſays he, (in Levit. hom. 7.) By the fleſh and the blood of his *word*, as with pure meat and drink, he refreſheth all mankind. And (in Matt. tract. 12.) elſewhere he ſpeaketh to the ſame purpoſe.

Athanaſius likewiſe ſeems to me to be of the ſame opinion, who ſpeaking of the literal ſenſe in which the Jews underſtood our Saviour, hath theſe words, (in illud evang. Quicumque dixerit.) For how could his Body ſuffice for ſo many to eat of, that it ſhould become nouriſhment for the whole world? It is, *ſays he*, for this reaſon that he mentioned the Son of man's aſcending into Heaven, that he might draw them off from the corporeal notion. Which teſtimony, as it manifeſtly ſhewed his judgment to be, that our Saviour did not require the proper eating of his ***natural*** Body; ſo it contains a very probable argument, that he did not underſtand thoſe words of eating his ***Sacramental*** Body. For if he had ſo underſtood them, it had been very accountable that the Body of Chriſt, i. e. his ſacramental Body, was ſufficient for the nouriſhment of the whole world. And by removing all corporeal notions of eating and drinking, he ſeemed to eſtabliſh only a ſpiritual notion.

But Hierom is plain and full to this purpoſe, beyond all contradiction, as I am perſuaded. For thus he ſpeaks, (in Pſal. 147.) When Jeſus *ſaith*, he that eateth not my fleſh, and drinketh not my blood, although it may be underſtood in a myſtery, (i. e. as I think, of the Euchariſt) yet the truer ſenſe is, that the Body of Chriſt, and his Blood, is the word of the ſcriptures, is divine doctrine.— And therefore he continues not long after in this manner; If when we hear the word of God; the word of God, and the fleſh of Chriſt, and his Blood is poured into our ears, and we think of ſomething elſe, into how great a danger do we run? Afterwards comparing it to ***manna***, which was ſaid to give that taſte to every man which he liked beſt. So, *ſaith he*, in the fleſh of Chriſt; which is the word of doctrine, that is, the interpretation of the Holy Scriptures; as we would have it, ſo we receive food. If thou art holy, here thou findeſt comfort. Hierom could not have been more expreſs, if he had been to maintain this interpretation againſt an adverſary.

Nor does the paraphraſe of Euſebius come much behind Hierom's interpretation. For he makes our Saviour's explication, v. *63.* to run as if he had ſaid; (contr. marcel. lib. 3. c. 12.) Do not think that I ſpeak of that fleſh which I carry about me, as if you ought to eat that, or that I command you to drink my ſenſible and corporeal blood. You well underſtand that the words which I ſpeak to you, are ſpirit and life. So that, as Euſebius goes on, his words and doctrines are fleſh and blood, of which whoever conſtantly partakes, he being nouriſhed with heavenly bread, as it were, ſhall partake of the heavenly life. He that ſays this, and knows what he ſays, could hardly ſuppoſe that the Euchariſt was particularly intended by our Saviour in theſe paſſages.

I ſhall trouble you with no more inſtances of this kind, theſe being ſufficient to ſhew that all the antients did not underſtand thoſe words of the Euchariſt. And now I will make no difficulty to grant that the other opinion is not deſtitute of all authority, but has the countenance of ſome fathers to ſupport it. For we do not pretend to any ſuch privilege of ſpeaking, as to ſay, we have all the fathers, in a caſe where we have not every one.

But this I muſt needs ſay, That thoſe fathers who, as far as I have yet diſcovered, ſeem to ſpeak moſt expreſly in favour of the ſacramental ſenſe, do not come up to the peremptorineſs and clearneſs of thoſe who are for the ſpiritual ſenſe. Now,

Auſtin in his diſputations againſt the Pelagians urging theſe words, *except ye eat the fleſh*, &c. ſeems to ſuppoſe, that it was a direct and proper command to receive the Euchariſt, under the penalty of damnation, and in another place he urges it for the neceſſity of *communicating infants*; yet, I think, he is not clear for this ſenſe, in any other cauſe. But there is this very great prejudice againſt his authority in this matter, that elſewhere, *viz.* out of the heat of that controverſy, he gives clearly another ſenſe of theſe words, and ſpeaks of them as if they were reductive only to the Euchariſt. Mark therefore what he ſays, (Tract. *26.* in John) "Therefore by this meat and drink, he would have us to underſtand the ſociety of his body and members, that is, the Holy Church, conſiſting of his predeſtinated, and called, and juſtified, and glorified Saints and faithful. *And preſently after*; The ſacrament of this thing, that is, of the unity of the Body and Blood of Chriſt, is in ſome places every day, in other places upon certain days prepared upon the Lord's Table, and received from the Lord's Table; by ſome to life, by ſome to deſtruction. But the thing it ſelf, of which it is the ſacrament, is for life to every man, for deſtruction to no man, whoſoever he be that partakes of it." By which words it is evident, that Auſtin did not here underſtand, that eating of the fleſh, and drinking of the blood of Chriſt, to which ſalvation is promiſed; of ſacramental eating, but of being incorporated into the viſible Church of Chriſt; and this, becauſe he ſays, *The ſacrament of this thing may be received to deſtruction*; and becauſe he expreſly ſays, That *this meat and drink is the ſociety of the Body of Chriſt, conſiſting of his predeſtinated*, &c. *members*.

And that therefore he would not have ſcrupled to ininterpret *eating* by *believing*; ſince 'tis faith by which we are united to the Body of Chriſt, no reaſonable man will queſtion. However, we have his own word for it, who upon that ſaying of our Saviour, *This is the work of God, that ye believe on him whom he hath ſent*, Goes on thus, (id. Tract. 25.) *This therefore is to eat that food which periſheth not, but endureth to everlaſting life. To what purpoſe doſt thou make ready thy teeth and thy belly? Believe, and thou haſt eaten.* Afterwards he puts both together; (id. Tract. 26.) *Let him come and believe, and be incorporated, that he may be quickned.*

Which words of his are the more remarkable, becauſe in that place he profeſſedly treats of the expoſition of this chapter. Where alſo upon that ſaying, "He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him, he diſcourſeth thus, (tract. 26 in John,) This it is to eat that food, and drink that drink, *viz.* to dwell in Chriſt, and to have Chriſt dwelling in me. And therefore he that dwelleth not in Chriſt, and in whom Chriſt dwelleth not, undoubtedly doth not ſpiritually eat his fleſh, nor drink his blood, although he doth carnally and viſibly preſs with his teeth, the ſacrament of his body and blood; but he rather eats and drinks the ſacrament of ſo great a thing to his condemnation; becauſe, being impure, he hath preſumed to come to Chriſt's ſacraments, which none worthily receives who is not pure; of which 'tis ſaid, Bleſſed are the pure in heart, for they ſhall ſee God." Whence it is manifeſt, that in Auſtin's judgment, *to eat the fleſh of Chriſt, and to drink his blood*, was to eat and drink it ſpiritually, ſo as good and holy men only do partake thereof, not all that do preſs the ſacrament thereof with their teeth. And it is further obſervable, that if *to eat that food, and drink that drink*, be as Auſtin ſays, *to dwell in Chriſt, and to have Chriſt dwell in us*; then all holy perſons do conſtantly eat the fleſh, and drink the blood of Chriſt; becauſe they ſtill dwell in Chriſt, and Chriſt in them; but they are not always receiving the ſacrament, and therefore, Auſtin could not underſtand theſe words properly of the Euchariſt.

And that theſe were not ſudden notions of his, appears from this, that we find them elſewhere, and particularly in his book of the *city of God*, towards the end; which book he finiſhed juſt before his death. There he hath theſe words; (lib. 21. c. 25.) "For neither are they to be ſaid to eat the body of Chriſt, becauſe neither are they to be accounted amongſt his members. For to omit other things, they cannot be both the members of Chriſt, and the members of an harlot. Laſtly, himſelf ſaying, He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him, ſheweth what it is to eat the body of Chriſt, and drink his blood, not by the ſacrament, but verily and indeed; for this is to dwell in Chriſt, ſo as that Chriſt dwelleth in him. For his ſpeaking this, was as if he had ſaid; he that dwelleth not in me, and in whom I dwell not, ſhould not ſay or think that he eateth my fleſh, or drinketh my blood. Now the perſons here ſpoken of, were Chriſtians of vicious lives, who yet received the ſacrament, and continued in the communion of the Church to the laſt. But ſince Auſtin, denying that they *eat the body of Chriſt in truth*, even when they received the ſacrament; does alſo affirm, that Chriſt ſpake of receiving his body in truth only, when he ſaid, *he that eateth my fleſh*, &c. it ſeems evidently to follow, that when Auſtin wrote theſe paſſages, he did not underſtand thoſe places in John of ſacramental eating. Finally, by comparing this place with the former, it is plain alſo, that to eat and drink Chriſt ſpiritually, and to eat and drink him in truth and reality, was in Auſtin's judgment all one; and conſequently that we may really eat the fleſh of Chriſt, and drink his blood, though we do it not corporeally.

But after all, though I verily think that I could make out a title to the conſent of *all the fathers*, with vaſtly more probability than thoſe who claim it for the other opinion; yet, ſuppoſe that they have the three or four, and as many more as they can name with any colour; what would they get by it, if notwithſtanding, theſe fathers did not believe, that the natural fleſh of Chriſt was properly eaten, and his blood properly drank by the faithful in the Euchariſt? What if they believed the ſubſtance of bread and wine to remain in the ſacrament, and that Chriſt himſelf could be fed upon by the mind only; and therefore that theſe words themſelves, *Except ye eat the fleſh of the Son of man*, &c. though ſpoken of the ſacrament, were not properly but figuratively to be underſtood? If this be ſo, they have loſt their main cauſe, and have taken a great deal of pains to be where they were at firſt; and this diſpute, whether the Church has always underſtood the Euchariſt to be directly intended by our Saviour in the mentioned paſſages, is loſt as to any advantage that tranſubſtantiation can get by it.

That the ſubſtance of bread and wine remain after conſecration, is manifeſt from Cyprian, ad Cæcilium; and that Chriſt is fed upon by the mind only, from Baſil, in Eſai. c. 3. to whom I refer you, that I may not be over-tedious; eſpecially ſince for the preſent, one teſtimony of Auguſtin may ſerve the turn. Obſerve therefore theſe words of his, concerning the expoſition of Scripture-Phraſes; (De doctr. Chriſt. lib. 3. c. 16.) "If the ſaying be preceptive, either forbidding a wicked action, or commanding to do that which is good, it is no figurative ſaying. But if it ſeems to command any villany or wickedneſs, or to forbid what is profitable and good, it is figurative. This ſaying, Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you; ſeems to command a villainous or wicked thing. It is therefore a figure, enjoining us to communicate in the paſſion of our Lord, and to lay it up in dear and profitable remembrance, that his fleſh was crucified and wounded for our ſakes." The vaſt pains that have been taken to avoid this teſtimony, are a convincing argument that prejudice may grow to that ſtrength, as to be invincible. You will confeſs, I doubt not, that this paſſage ſo plainly ſhews Auſtin's perſwaſion in this matter, that as it needs no words to illuſtrate it, ſo it is capable of no anſwer to the purpoſe.

To come to a concluſion. As I have ſhewn that ſeveral fathers did not underſtand the mentioned words of our Saviour, as ſpoken of the Euchariſt; ſo I could ſhew, that very many doctors of the Roman communion have declared againſt it; amongſt whom Cardinal Cajetan, for his ſingular merit, and becauſe I have referred to his reaſons in my notes, ought to be particularly remembred. In his commentary upon ver. 53. *Verily verily I ſay*, &c. he comes to ſpeak of a third ſenſe, *viz.* of ſacramental eating by worthy receivers; "and, ſays he, the ſenſe is this; except ye really eat the fleſh of the Son of man in the ſacrament of the hoſt, and drink his blood in the ſacrament of the chalice, you have no life in you. So that according to this ſenſe, not only the ſacrament of baptiſm, but the ſacrament of the Euchariſt alſo, *under both kinds* is neceſſary to ſalvation. But the uſage of the Church is repugnant to this ſenſe, ſince ſhe does not give the communion to infants at all, nor to the people under both kinds; and not only the uſage, but the doctrine of the Church too, becauſe ſhe teaches that 'tis ſufficient to ſalvation, to communicate under the ſpecies of bread. And tho' this authority be ſufficient to ſhew, that the text does not deliver a precept of receiving the ſacrament in both kinds, and conſequently that it *does not deliver a precept of eating and drinking the ſacrament of the Euchariſt*; yet the Bohemians —— are not ſatisfied, but produce this text for themſelves againſt our uſage and doctrine, ſaying, that if our Lord had not treated of receiving the ſacrament in theſe words, he would not have diſtinguiſhed between *eating* and *drinking*, leaſt of all between eating the *fleſh*, and drinking the *blood*; but ſince he ſo accurately diſtinguiſheth between theſe things, he inſinuates his diſcourſe to be concerning the reception of the Euchariſt, *&c.* But, ſays the Cardinal, theſe things are eaſily thrown off; by obſerving that in this very chapter Jeſus ſaid not long before, *He that cometh to me ſhall never hunger, and he that believeth in me ſhall never thirſt.* For in theſe words which, it is plain, do not belong to the ſacrament of the Euchariſt, our Lord clearly diſtinguiſhes *hunger* from *thirſt*, which is equivalent to his diſtinction between *eating* and *drinking*. For *hunger* refers to *eating*, and *thirſt* to *drinking*. Therefore from the diſtinction between eating and drinking, no ſolid argument can be drawn to infer the diſcourſe to be of the ſacrament of the Euchariſt. In like manner the diſtinction between *fleſh* and *blood*, availeth nothing to their purpoſe, but rather againſt them; becauſe the fleſh is not diſtinguiſhed from the blood after any ſort, but only as they are ſeparated; as *meat* from *drink*. But 'tis evident, that the real ſeparation of the fleſh and blood of Chriſt, in the ſacrament, is *repreſented* only; but in the death of Chriſt it was actual, and *according to the thing* itſelf. And if it be urged that the fleſh and the blood are here diſcourſed of under the notion of *meat* and *drink*, and not according to what they were in *their own nature*, and that for this reaſon, the diſcourſe runs upon the *fleſh* in the ſacrament, and the *blood* in the ſacrament, *ſeparated* one from another. The anſwer to this is afforded by what has been already ſaid, *viz.* that our Lord had ſpoken of himſelf before, as of one that takes away hunger, and of one that takes away thirſt; and yet 'tis not alſo inferred from hence, that he ſpake of himſelf as under that *ſpecies* of the ſacrament, whereby he takes away hunger, and that *ſpecies* of the *ſacrament* whereby he takes away thirſt. For he diſcourſes of the fleſh and blood, *which were parted at his death*, as they are to be embraced by the mind, being the *meat and drink of the ſoul*: becauſe unleſs our ſpirit be ſuſtained by the death of Chriſt as by meat, and be delighted with it as drink, there is not the life of the ſpirit in us. So that

As for that doctrine, that Chriſt is properly eaten in the Euchariſt, I ought to be excuſed, if I can by no means believe it; or elſe thoſe Fathers muſt be condemned, who believed the *Capernaites* to be a perverſe ſort of men, for turning our Saviour's words in this chapter, to ſo inhuman and abſurd a ſenſe, as if he had exhorted them to eat a man's fleſh, according to the propriety of thoſe words. For no man can ſay, that this is either inhuman or abſurd, who believes the doctrine of tranſubſtantiation, and that Chriſt is properly eaten in the Euchariſt. And for what I can ſee, this chapter of John, inſtead of affording a ſolid argument for that concluſion, when it comes to be well conſider'd upon the grounds of reaſon and authority, does at laſt yield a terrible objection againſt it.

Having thus obviated that common and boaſted argument which the Papiſts pretend to ſtrengthen by the conſtant and univerſal conſent of *all* antiquity, which aſſertion I have proved vain and falſe by the premiſes, in as much as regards our preſent interpretation; I ſhall now proceed to give you our own ſenſe of the whole chapter, and to ſupport it with ſound reaſon, and good and unexceptionable authority. Thus,

When our Bleſſed Saviour is here introduced by an evangelical proſopopeia, we are to obſerve that the firſt narrative is that of his miraculous feeding the five thouſand in the wilderneſs; at which the people were ſo overjoyed, that they reſolved with one conſent, to make Jeſus a king, but our Lord refuſed the honour, and withdrew to Capernaum to avoid the ſame. The people followed him to that city, on the next day: So that he reſolved to take a more effectual courſe to ſtop their deſign, and thus began to reprove them for their worldly-mindedneſs, and to call them off from the pleaſures of this life, that they might follow after heavenly things, and thereby eternal life.—This method had its deſired effect: For, their ſtomachs turned ſo againſt him, that they began in earneſt to cavil at his ſayings, and even to diſparage his miracles by ſetting up the *manna* wherewith Moſes had fed their fathers, againſt his feeding them the day before with his miraculous loaves. Whereupon

He inculcated *two* things upon them with great earneſtneſs: The *one* was, That they might gain eternal life by him and his doctrine, which he therefore called, *the bread of life*, and *the bread that came down from Heaven.* And therefore, that it was a vain thing in them to challenge him with Moſes's giving their fathers that bread from Heaven; which ſerved only to ſuſtain a mortal life.———The *other* was this, That they, the Jews, had ſufficient evidence of his coming from God; but that they were obſtinate and believed not; becauſe of their worldly prejudices againſt him. And then he adds, as a conſequence of theſe premiſes, That God had committed no other perſons to his effectual care; to convince and ſave them, but ſuch only who were diſpoſed to receive and embrace the truth with an honeſt mind; and that he himſelf was not bound by his miſſion, or otherwiſe to conquer the obſtinacy of unteachable men.

Notwithſtanding all which, the worldly-minded Jews in their fooliſh and prejudiced cavillings at his words; and becauſe in alluſion to the *loaves* he had multiplied, and to the *manna*, they had juſt boaſted of he had called himſelf *the bread of life*: And in purſuance of ſuch figurative expreſſions, he did alſo ſignify by *eating his fleſh and drinking his blood*, our belief in him, and our truſt in his death, &c. they exclaimed againſt him, as if he had, in the *literal* ſenſe of theſe words, offered his fleſh to be eaten; and ſome of his diſciples, not being yet ſtrengthened in faith underſtood him in the ſame manner with the Jews, and, though the goodneſs of the meek Jeſus ſtooped ſo low as to explain himſelf to theſe diſciples, they left him, becauſe he freely rebuked their inſincerity. This gave him an opportunity to prove the conſtancy of his twelve Apoſtles; for, he permitted them to go or ſtay with him as they ſhould chuſe, ſhewing withal that he underſtood who were ſincere and who were not ſo.

This is the ſum of the chapter which ſhall ſet forth at large in this form:

Ver. 1, &c. *After theſe things Jeſus went over the ſea of Galilee, which is the ſea of Tiberias,* &c.] Where we may gather, that the Evangeliſt intended that his readers ſhould underſtand him to ſay, "I ſhall not mention thoſe miracles, which Jeſus wrought between the paſſover laſt mentioned, (ch. v. 1.) and that which is now approaching, (as at ver. 4. of this ch.) excepting that only of the loaves; which, though it be reported by all the other Evangeliſts; yet they have omitted that diſcourſe upon it, which he had with the Jews. The occaſion of it was this. He went in a boat with his diſciples, over that part of the lake of Genezareth in Galilee, which waſheth the city Tiberias, and a great multitude, of whom were ſome diſeaſed perſons, Luke xi. 11. followed him on foot, Matt. xiv. 13, whom he cured in the deſert, where they overtook him, Luke xi. 11. at the time when he was inſtructing his diſciples on a mountain in that deſert.

It was now near the time when the Jews kept their feaſt of the paſſover, on which occaſion the country people flocked from all parts to Hieruſalem, many of which coming that way joined themſelves in company with thoſe that followed Jeſus; which he obſerving, and being ſolicited by his Apoſtles, to bid them depart and provide refreſhment for themſelves, reſolved to maniſeſt forth his glory, and ſaid to Philip, "I have a deſire to feed this multitude, tell me therefore, where thou thinkeſt we can buy bread ſufficient for this purpoſe in the wilderneſs?' This was aſked, not that Jeſus was at a loſs what to do, but to prove the faith of the man Philip, who was none of the forwardeſt to believe; ſee ch. xiv. 9. Then Philip, not expecting a miracle anſwered; "all the ſtock we have, ſhould it amount to two hundred-pence, will not buy bread enough for every one of theſe, ſo much as to taſte a little off." But Andrew interpoſing ſaid, "That they had five loaves and two ſmall fiſhes:" By which he ſeemed to believe, that his maſter could multiply that little proviſion in ſome manner to ſatisfy the great concourſe of people preſent. So Jeſus commanded the twelve Apoſtles to diſpoſe the men in order upon the graſs, of which there was great plenty at that time of the year, (ſee ver. 4.) and the Apoſtles, not doubting of the event, ranked the men in order, and found that they were about five thouſand. And when Jeſus had bleſſed the little food, *i. e.* the *loaves* and *fiſhes*, by thanking the great Creator and Preſerver of all things; he, with his own hands, delivered ſo many portions of it to the twelve, and commanded them to divide themſelves to adminiſter to the multitude; by which act the *bread* and *fiſh* were ſo marvelouſly encreaſed, that every one of that great company had as much as he deſired to eat, which being acknowledged by them *all*, that they *were filled*, he bade the twelve to *gather up the fragments*, &c. So every one of them filled his basket with what was left, which amounted to twelve baskets full of broken food, which was an evidence of the unqueſtionableneſs of the miracle, and that no juggle had been put upon the people's ſtomachs, ſince there remained ſo much to be ſeen after they had all eaten. Wherefore thoſe men, being convinced of the miracle, called to mind how Moſes fed their fathers in the wilderneſs with *manna*, and foretold that God would raiſe up a Prophet like unto him of their brethren; and now they concluded that this was *that Prophet*, and the perſon that was to deliver them from the Romans, as Moſes had delivered their anceſtors from the Egyptians, *&c.* ſince he, as well as Moſes, could, in the greateſt extremity ſupply them with what proviſions they ſhould need. Nor did they reſt in bare or empty words, they were convinced that Jeſus was that Prophet, becauſe of his power to work miracles, and were coming to make him their king, whether he would or not. Which Jeſus perceiving, he firſt ſent away his own diſciples, almoſt forcing them into the boat that brought them thither, and promiſed to be with them before they came to the other ſide, (ver. 17. Mark vi. Matt. xiv.) So being thus rid of his diſciples, who were pleaſed with the reſolutions of the people, and ready enough to join with them in the affair, to make their maſter, *a king*; he more eaſily ſatisfied and diſperſed the multitude: And ſo, without any followers, he returned to the mountain to pray by himſelf; but the day was juſt a cloſing, when the diſciples arrived upon the ſhore, and entred into the boat to paſs over towards Capernaum; and by this time it was quite dark, yet tho' Jeſus was not come to them, they, as he had ſaid, believed he would overtake them before they came to the other ſide, and launched out into the ſea, which grew ſo very tempeſtuous with a contrary wind, Mark vi. 48. that after they had toiled much on their oars, till the fourth watch of the night, they ſailed not above twenty-five or thirty furlongs; at which time they beheld Jeſus walking upon the ſea, as if he were paſſing by the ſhip; and not yet knowing him, they took him to be an apparition, and were afraid; ſee Matt. xiv. 16. But he did not ſuffer them to be diſmayed long, for he ſpoke to them and ſaid, *it is I, be not afraid*; and they received him gladly, believing that all things would go well now he was with them in the ſhip. Nor were they deceived. For, tho' they had made ſo little progreſs before, yet now the ſhip came preſently to the place whither it was bound.

The next day it was diſcovered that Jeſus was alſo gone, but the people knowing that at the time of the diſciples departure, in the evening before there was no other boat than that in which they were ſailed without their maſter; they alſo took ſhipping on board of thoſe boats, arrived at Tiberias that morning, and ſailed for Capernaum, where they hoped to find Jeſus, though they could not conceive by what means he ſhould be got thither. Therefore, when they were alſo croſt the ſea of Tiberias, and found Jeſus, they deſired to know by what miracle he got thither ſo ſoon? But,

Jeſus without ſatisfying their curioſity in this matter, turned his diſcourſe to things of greater moment, and anſwered them in this manner: "I certainly know, that ye do not follow me for the true end of thoſe miracles, which I work, which is, that ye might believe in me, and obtain everlaſting life; but merely for that preſent benefit, which you hope to receive by them, as you did yeſterday, when you *did eat and were filled*, ver. 11, 12. Therefore I would have you know, that my view in feeding your bodies, was to prepare your minds and hearts, to receive the doctrine I ſhall now deliver by way of advice, that you be not too ſolicitous after the periſhable food of this life, to prolong a life which muſt ſhortly end; but ſtrive to obtain that vertue and knowledge, which is the *food of ſouls*, and the means of living happily for ever, when this life ſhall be no more. You ſhould follow the Son of man for ſuch things as theſe, the Father having ſhewed him by the wonderful works which he hath given him power to do in your ſight for the relief of the body, to be the perſon, whoſe property it is to convey theſe graces and bleſſings to the ſouls of men."

Then the multitude grew angry, and ſhewed their diſguſt at this ſpiritual doctrine in this reply, "We who have the law of Moſes, do already know what works God requires; and can'ſt thou tell us, what will be more pleaſing to him than our keeping the law?" Yes, ſaith Jeſus, I can tell you, the law and the Prophets were your whole duty heretofore; but God hath now raiſed up *that Prophet*, whom Moſes foretold ſhould be like unto him, and commanded you to hear; for, God hath ſent his Son into the world to reveal a better doctrine, and to preſcribe a better life than Moſes did, and that work pleaſing to God, and neceſſary to your ſalvation, which you muſt now henceforward reſolve to do; therefore you muſt believe in him whom God hath ſent, and take his word for your ſecurity in doing all that he requires. But,

They were now ſo ſtrangely prejudiced againſt Jeſus, becauſe he called them off from the cares of this world to a Heavenly Life, and a better hope; that they no longer remembred, or at leaſt they ſet at nought the late miracle which had drawn them after him, and inſpired them with thoughts to make him their king, in ſo much that they replied in theſe or the like terms: "If thou pretendeſt to a better or higher doctrine than Moſes taught, why doſt not thou ſhew us equal, if not greater ſigns and wonders than he wrought in confirmation of his miſſion from God, that we may *ſee* them, and *believe* thee for their ſake? What doſt thou perform anſwerable to ſuch a mighty faith, as thou requireſt of us? 'Tis true, that in our need yeſterday thou ſatisfied above five thouſand hungry men in the wilderneſs, by a miraculous encreaſe of five ſmall loaves and two fiſhes. But what is that compared to Moſes, who, for forty years ſucceſſively, fed the whole hoſt of Iſrael, and their wives and children, not with earthly bread or food, as thou gaveſt to us, but with *manna*, or *bread from Heaven*, as we are taught in Pſalm lxxviii, 25."

This ſudden change drew ſuch a reply from Jeſus as upbraided them of unbelief, ſuppoſing that theſe men wanted not any further evidence of his coming from God; telling them, that they ought not to compare the manna which their fathers had eat in the wilderneſs, with the bread which he had given them the day before, but rather with that ineſtimable bleſſing, which God had now beſtowed on them, in ſending down from Heaven his own ſon, and giving him for the life of the world. And in this he purſued his conſtant deſign, of taking off their affections from worldly, and directing them to Heavenly things; for, he anſwered them to this effect; whereas you magnify Moſes for giving your fathers *bread from heaven*; I tell you, it came not from *that Heaven*, which is the region of immortality, the manſion of the Saints in bliſs; but only from *that region* of the air, which, tho' it be alſo called *Heaven*, ſhall *wax old*, and at laſt periſh with the earth. But now God offereth unto you, by his ſon, *that*, which, in the moſt excellent ſenſe, is *Heavenly Bread*, and which indeed cometh down from the place where his majeſty dwelleth. And whereas you extol Moſes for preſerving the lives of your fathers for the ſhort ſpace of forty years: You may conſider it was but a *ſhort* life at longeſt, which that bread ſerved to ſuſtain, compared with that true bread, which God hath now ſent unto you, becauſe it can preſerve you to *eternal* life. Moreover the bread which Moſes gave your fathers, did indeed feed a great many; yet they were but a *very few* in compariſon; for, that which I ſpeak of, is ſufficient to feed and to give eternal life to the *whole world*.

This ſpeech wrought ſo mightily upon the multitude, that they with one conſent replied, "Lord, we deſire no other bread than this, which thou ſo highly magnifieſt, give us but ſuch bread always as this, and we without any more ado, ſhall believe thee."

Jeſus anſwered, if you underſtand me aright, you have your wiſh. I do not now diſcourſe of thoſe *ſigns*, which you deſire to *ſee*, before you believe (for you have had ſigns in abundance already) but I lay before you the far greater benefits which you will gain by believing in me, than your fathers had from Moſes. I tell you therefore, in a word, *I am* the bread of everlaſting life; and he that believeth in me, and ſubmitteth to my doctrine, hath the bread and water of life, and ſhall hunger and thirſt no more; for he ſhall need no other means of obtaining everlaſting life, than to become my diſciple. And herein, do not think that I take that for granted, which I ought to prove; for, you have already ſeen enough to convince you, that I ſpake the truth. But as I told you before, (ver. 26.) ſigns and miracles will not work true faith in you, ſo long as you follow me for *loaves* and *fiſhes* or temporal benefits, and have not learned to prefer ſpiritual good things, and everlaſting life above meat and drink, and all the enjoyments of this world whatſoever.

So that the reaſon why you believe me not, is, becauſe you are not prepared by a good and honeſt heart to receive the truth. And now I tell you, that the Father, who would have all be ſaved, does not expect that I ſhould give a good account of any other perſons, but ſuch as are of a towardly and teachable diſpoſition. Theſe he hath committed to my ſpecial care; and they will learn of me, and not one of them ſhall want means requiſite of his conviction and inſtruction. But though I came to ſave the world, (ver. 51.) I am not bound to bring thoſe to faith, and to ſalvation, that obſtinately ſet themſelves againſt all that evidence, which is ſufficient for honeſt minds. For,

In this matter, as well as in all others, I do what is as much the Father's will, as mine own. And I came from Heaven to do it, and cannot depart from it. Therefore take heed to what I now ſhall tell you: And I declare that it was his pleaſure to commit to my care, all perſons of honeſt and well-diſpoſed minds, that not one of them ſhould be loſt; but that I ſhould do all things which ſhould bring them to faith and repentance, and ſhould take care of their ſalvation from the firſt to the laſt; even till I ſhall raiſe them from the dead at the laſt day. For,

It was his decree alſo, that every one, who ſeeing the works that I do, (ver. 36.) and attentively conſidering the evidence, whereby it appears that I came from God, does thereupon believe and follow my doctrine; that he, I ſay, ſhould have everlaſting life, and that I ſhould, for that end, raiſe him up at the laſt day. Now, as my Father doth not expect that I ſhould ſave any but thoſe, who believe and obey the Goſpel; ſo neither doth he expect that I ſhould bring any to faith, but thoſe, who are of teachable diſpoſitions. But, if men obſtinately ſet themſelves to oppoſe all means of conviction and reformation, it was no part of the truſt committed to me by the Father, to reclaim them, notwithſtanding their incorrigibleneſs. But,

This diſcourſe of Jeſus was ſo far from working a reformation in this obſtinate multitude, that they began to *murmur at him*. For they all this time were full of expectation, That Jeſus would give them bread from Heaven, as they urged Moſes had done for their fathers, (ver. 34.) But now they plainly underſtood, that by the *bread of life* coming down from Heaven, which he ſpake of, he meant himſelf and his doctrine, (ver. 35.) and that inſtead of feeding their bodies, he promiſed them everlaſting life; which they were not greatly concerned about, as it appears throughout their whole converſation. And upon this diſappointment, they again ſet themſelves to uſe him with the greateſt diſparagement and contempt; ſaying, "why doth this man, whom we know to be the ſon of Joſeph and Mary pretend ſuch things of himſelf? How could he come from Heaven, who was born into this world by the natural way of other mens births, and in as mean circumſtances, as moſt men are?"

Jeſus replied to theſe cavils, ſaying, "Loſe no time by raiſing difficulties about my perſon and doctrine: There is another work that lies upon your hands, which is at preſent more ſeaſonable and neceſſary for you, than to ſtrain for objections againſt what I ſay, and that is to mend your tempers; to ſhake off your worldly ſpirits; to propoſe for your end eternal life; and ſincerely to deſire the knowledge of that way which leads to it. For, if you are not thus qualified, all my ſayings and works will never convince you of the truth: For, the Father did not ſend me into the world, with any other charge than that I ſhould do what is abundantly ſufficient to ſave men of plain honeſty, and ſincere intention: Therefore you muſt, to reap the benefit of my coming, endeavour after theſe good depoſitions, and if by the grace of God you acquire them, then you will preſently and readily underſtand and embrace the truth of my Goſpel; but till then you entangle your ſelves to no purpoſe. So that it is my wholeſome advice, that you ſhould leave off objecting and diſputing, till you have learnt plain duties, and how you may become honeſt men. And I tell you again, I will take care that no ſuch honeſt well-meaning perſons ſhall want abundant means of conviction and ſalvation, but they ſhall be my peculiar charge, from the time they are ſo diſpoſed, till I, coming in the majeſty of my power, ſhall raiſe them up to eternal glory, at the laſt day, when I ſhall judge the world, and reward all men according to their deeds. Nor do I ſpeak this of myſelf. This is no new doctrine; for,

All theſe admonitions I have now given you, are warranted by your old Prophets; who have foretold that when the kingdom of Chriſt, the Meſſiah ſhall begin to be eſtabliſhed upon earth, men ſhall not want any reaſonable means of conviction for the ſaving of their ſouls; becauſe God will then vouchſafe to appear more remarkably to inſtruct men, than ever he did ſince the world began: And therefore if any man remains in his unbelief, or refuſes to obey, it cannot be for want of means to make him wiſe unto ſalvation, but for want of an humble and honeſt mind, and a ſincere intention, without which, God ſpeaking to men, by his own ſon, will have no ſucceſs upon them, but leave them as bad as they were before. But becauſe God is a maſter in whom nothing can be wanting to inſtruct; every one that deſireth to know the truth, and to be ſaved, will ſubmit to the doctrine of his ſon, and become his diſciple. The meaning of that Scripture, *They ſhall be all taught of God*, is not, that any man ſhall be immediately taught by the Father: For the will of the Father is not thus to be manifeſted to any of you; it being the privilege of the only begotten Son, intimately to know his mind, without the mediation of any other perſon, (ch. i. 18.) Therefore,

Take notice of what I, the only begotten Son, who am ſent from the Father ſhall now declare unto you. The will of my Father, which by me he makes known to you, is this, that he who receiveth my doctrine, firmly believing it, and ſubmitting his heart and ſoul to it, ſhall as ſurely obtain everlaſting life, as if he were poſſeſſed of it already. And therefore as I told you before, you are to look upon, and believe me to be the *true bread of life*, whereof I have been ſpeaking to you; for I came down from Heaven to guide you and nouriſh you unto everlaſting life. Which ſhould make you concerned to attend my inſtructions, inſtead of deſiring ſuch bread as Moſes gave your fathers in the wilderneſs, which ſerved only to ſuſtain a ſhort life in this world, for they are dead long ago that eat it; (ver. 31——34) But I bring you food from Heaven, which whoſoever eateth, it ſhall preſerve him to everlaſting life: For I bring you a doctrine, the belief and obedience whereof, will avail to your ſalvation; and I, who bring it, am come with the higheſt authority to require your faith, and with Divine Teſtimonies of my authority to juſtify your faith; ſo that there is nothing wanting to ſecure your ſalvation, but forwardneſs on your own parts to eat this *heavenly food*, which I invite you to feaſt upon, now that it is brought down to you from Heaven, and is as near you, as that bread wherewith I fed you yeſterday in the wilderneſs. I add, that nothing is wanting, but that you would think who it is, whom God hath ſent to you, and of how much concern that meſſage is to your ſouls, which I bring you from Heaven, and how abundantly God hath teſtified, that I am come from him to give you everlaſting life: And that conſidering theſe things, you would do like reaſonable men, believe what I ſay, and receive my doctrine into your very hearts and ſouls, and give thanks to God for his unſpeakable gift. And

When I tell you that *I am the living bread which came down from Heaven*, and *which he that eateth of, ſhall live for ever:* As you are to underſtand this with reſpect to all that doctrine, which I deliver; ſo eſpecially with reſpect to that part of it; that *I am come* into the word to lay down my life for the ſalvation of mankind. And as I came for this end, ſo will *I give* my body to death for the life of the world: Which is an infinitely greater benefit, than either your fathers received from Moſes, when he gave them manna to eat; or than you received from me yeſterday, when you were filled with that proviſion I made for your bodies, by my miracle-working power. Upon this

The Jews diſputed againſt him with greater violence, the greater part of them taking his laſt words, *the bread which I will give is my fleſh*, &c. in a groſs ſenſe; as if he had promiſed to give them *his fleſh* to eat with their teeth, and to ſwallow it down their throats, as their forefathers had eaten the manna, and as they themſelves, on the day before, had eaten the miraculous bread and fiſhes in the wilderneſs. And now thinking they had gained ſome advantage over him, they exclaimed as if he had ſpoken abſurdly, and inhumanly, and taught his diſciples to devour mens fleſh. Nevertheleſs,

Jeſus was ſo far from explaining himſelf now, that he vehemently repeated his doctrine under ſuch expreſſions and figurative ſpeeches, as their obſtinacy had hitherto given him juſt occaſion to uſe; only to ſignify that he was to die a violent and bloody death for the ſalvation of mankind: For now to the former expreſſion of *eating his fleſh*, he adds another of *drinking his blood*; affirming at the ſame time, that except they did this, they muſt not expect eternal life: As if he had ſaid, Except ye believe the merit of that ſacrifice, which I ſhall offer for the ſins of the world, and own me for your Saviour, in dying a painful and ignominious death for your ſakes, and learn charity and patience, and humility and reſignation to the will of God, by my ſufferings, ye have not ſpiritual, nor ſhall ye have eternal life. But he, who is ſo far from rejecting me, and being offended at me; becauſe of that painful death which I am to ſuffer, that he doth on the other hand, receive all that Divine Inſtruction, which it does afford, and turns it into ſpiritual nouriſhment, by learning the high diſpleaſure of God againſt ſin, and his infinite love towards mankind; and the vanity of this world, and the worth of his own ſoul, and the neceſſity of repentance, and of a godly life; my death ſhall be to him a means of that eternal life, to which I ſhall raiſe him at the laſt day, as certainly as if he were now in *actual poſſeſſion thereof*. So that the *doctrine* concerning my *death* and *ſufferings*, which will be the greateſt ſtumbling-block and offence to unbelievers, is the *moſt excellent meat* and *drink*, becauſe it is the *food of ſouls*, when it is received with a firm and efficacious *faith*; and will ſecure alſo the reſurrection of the body to everlaſting life. And therefore he that believeth my death to be a ſacrifice for the ſins of the world, and does thereby learn that duty which it teacheth, and receive that comfort, which it affordeth, he will love me, and devote himſelf entirely to my ſervice, becauſe I have thus humbled myſelf; though that be the reaſon for which ſuch as you will be violently prejudiced againſt me. And on the other ſide he ſhall be peculiarly beloved and cared for by me: For, though in love to mankind, I am to be made an offering for ſin; yet it is a peculiar care I ſhall expreſs towards thoſe, who have a true ſenſe of my ſufferings in their behalf, who make a right uſe of them, and return that thankfulneſs and obedience, which their faith requires; (ſee 1 Tim. iv. 10.) and one remarkable expreſſion (and that of ſufficient weight to impreſs upon your minds what I ſay) of my peculiar love towards every ſuch believer, is what I have told you already; and I do carneſtly repeat it again, As ſure as the Father, who ſent me, will raiſe me from the dead; ſo ſurely will I raiſe up every one to everlaſting life, who believeth my doctrine, and liveth by faith: Mark therefore what I ſaid to you at firſt, (ver. 33—35.) That I am that true bread from Heaven; wherewith the manna that your Father eat, and the bread which you eat yeſterday are not to be compared: For, they were good for nothing but to preſerve a mortal life for a ſhort time: Whereas he that feedeth upon the *Word* and *Doctrine*, which God hath ſent you from Heaven, ſhall be raiſed from the dead, to aſcend thither, and to live there for ever.

Thus ended Jeſus's diſcourſe, which he ſpoke in publick in the ſynagogue at Capernaum, taken the occaſion of his alluſion from the peoples following him out of the wilderneſs for the ſake of the loaves; (ſee ver. 24, 25, 26.) in the whole teaching them to ſeek after the things which are above, and to be more deſirous of the ſpiritual and Heavenly Benefits of his miracles, than of the bodily relief, which they had found by them. But becauſe he had expreſſed his mind in this figurative way, and was by many underſtood, as if he had commanded to them the eating of his *fleſh*, and the drinking of his *blood* in the literal ſenſe: Therefore many, even of thoſe, who had for ſome time followed him, talked among themſelves, as if theſe ſayings of their maſter, muſt needs be offenſive to the ears of all perſons that had a ſenſe of humanity; and as for themſelves, that they knew not what to make of them, neither did they deſire him to explain himſelf further; but he, by his Divine Spirit, knowing what they muttered among themſelves, applied himſelf to them in particular, and upbraided them in this manner for taking ſo unreaſonable an offence againſt him. For, ſays he,

When you ſhall ſee me *aſcend up to Heaven*, it will not ſeem ſtrange to you that *I am come down from thence*; and, becauſe even then it will remain neceſſary that you ſhould *eat my fleſh* and *drink my blood*; you may be ſure, I do not mean, that groſs feeding upon my fleſh, and drinking my blood, in which you underſtand what I have ſaid; for *my body* will be then too far removed from the converſation of mortal men, to be capable of being ſo uſed. No, when I ſpeak to you of the conditions of obtaining everlaſting life, though I have now expreſſed them, by *eating my fleſh* and *drinking my blood*; yet you had reaſon to underſtand me of ſpiritual actions, which do indeed tend to the bettering of the inward man. For, they are ſuch things *only* that feed the ſoul, and can preſerve it to eternal life: But to this purpoſe *the fleſh profiteth nothing*: No, not my *own fleſh*, though you ſhould eat it as groſly as you underſtand my ſayings. For, even ſuch an eating would be but bodily nouriſhment, and could have no influence upon the mind. But if you would know what thoſe things are that better the ſoul, (and it is my buſineſs to call you off from that ſolicitous care you take of your mortal bodies, to mind your ſouls, and to provide for a Bleſſed Reſurrection;) If, I ſay, you would know what things are proper for the improvement of the mind, they are the *words that I ſpake unto you*; they are thoſe precepts of an Heavenly Life, and thoſe promiſes of eternal life, which I have laid before you, that faith, which I require you to have in my death, and that example of doctrine, charity and humility, which I require you to follow. Theſe are the ſpiritual means of renewing your minds: And, therefore, means alſo of preparing you for eternal life. But, no wonder that you wreſt my words to that your abſurd interpretation of eating *mine own fleſh*; for there are ſome amongſt you that diſlike my doctrine, and are quite tired of following me, only waiting for an opportunity to leave me. For, as ſoon as any man profeſſed himſelf his diſciple, Jeſus knew how he ſtood affected towards him; (ſee John ii. 23, 24, 25.) And he did not only know, who of the multitude, which followed him, would revolt, but likewiſe which of the Apoſtles would betray him; (ſee ver. 36.) Therefore Jeſus added, Becauſe I knew that there were ſome ſuch among you, I have thought fit to tell you before; (ſee ver. 37—39—44.) that my doctrine would never be heartily embraced and treaſured up in their hearts, whom God had not prepared for its reception by enduing them with a mind willing to learn; and with a prevailing deſire of obtaining God's favour, and eternal life. Now,

It was upon this cloſe application of Chriſt's doctrine to the conſciences of thoſe inſincere diſciples of his, that they, finding themſelves diſcovered, and that it was to no purpoſe to diſſemble, reſolved to take off the maſk and no longer pretend to be his diſciples, and went off from him without more ado. Which Jeſus obſerving, took this occaſion, both to ſhew that ſome of his diſciples were ſincere, and that he cared not to be followed by any but thoſe that were willing; and therefore he ſaid to the very twelve he had choſen to accompany him in his miniſtry, and to preach the Goſpel to all nations, "you ſee I do not compel men to follow me; but I let as many depart as are minded to go away. Now what ſay you? for, ye alſo may take your choice. Will ye ſtill continue my diſciples, or follow the example of theſe men, and go away?" Whereupon

Peter, who was the moſt forward ſpeaker in his maſter's cauſe, anſwered for himſelf and the other Apoſtles. "Lord our greateſt concern is, to attain *eternal life*; and we believe that thou alone art able to guide and bring us to it. For, we underſtand that thoſe very words of thine, with which theſe men were ſo unreaſonably offended, do ſhew us the neceſſity of believing *thy words* and doctrine, (as thou haſt ſaid before cap. ver. 63.) that we may live for ever, and we have already arrived to this *faith* by ſeeing thy mighty works, and hearing thy divine doctrines; for, by theſe teſtimonies we are convinced, beyond all doubt, that thou art the promiſed Meſſiah; and whereas theſe men call thee the ſon of Joſeph, we aſſuredly believe that thou art the *Son of* that *God* who giveth life to all, and will give eternal life to all that believe in thee. This as our ſteadfaſt faith and firm hope. But

As this was ſpoken in the name, and, as Peter thought, with the aſcent and conſent of all his fellow Apoſtles: Jeſus, to ſhew that he was as well acquainted with the hearts of his twelve Apoſtles, as with thoſe of the mixt multitude of his diſciples (ver. 64) anſwered them, to this purpoſe. What *one* of you hath ſaid in behalf of *all*, is true of all but one. I have indeed choſen you twelve before all my other diſciples, to be my chief companions and Miniſters; but there is one of you who already hates me, and is treacherouſly bent to do me miſchief. For, ſays the Evangeliſt, though he did not mention Judas Iſcariot the ſon of Simon, who was afterwards the traytor;

tor; yet he meant him, and not any other of the Apoſtles.

Thus having concluded the paraphraſe upon this ſixth chapter of John, without which the unweary reader can ſcarce overcome thoſe difficulties which are contained in the figurative part thereof, I hope it will appear plain to every unbiaſſed Chriſtian, into whoſe hands it may be diſperſed. But for his greater ſatisfaction, I ſhall now give my reaſons for the former paraphraſtical interpretation by way of notes on thoſe paſſages, which have been moſt controverted and wreſted by the Church of Rome, to ſupport their favourite doctrine of Tranſubſtantiation. Therefore,

Ver. 30. *They ſaid therefore unto him, What ſign ſheweſt thou then, that we may ſee, and believe thee? What doſt thou work?*] This is a ſudden turn of a giddy multitude (ſee the premiſes) and ſo ſurprizing that Grotius does not allow thoſe that ſaid this to be the ſame multitude as were the day before fed in the wilderneſs. But I can ſee no reaſon for his opinion; for, the Evangeliſt plainly ſeems to continue the relation, as of the ſame perſons; and it is no unuſal thing for men, either to keep or alter their perſuaſions, as they are led by their prejudices and intereſts. And our Saviour told thoſe that had been fed in the wilderneſs, that they followed him for wordly advantages, and not for inſtruction in ſpiritual and heavenly matters, ver. 26. ſo that finding themſelves diſappointed, it was not unlikely that they would fall in their opinion of him. To which we may add, that one main deſign of his following diſcourſe was to ſhew, That external evidence was not ſufficient to create faith, without the inward preparation of a ſincere and honeſt mind, which was very pertinent to the caſe of thoſe men who were made confident that Jeſus was *that Prophet*, by the late miracle, 'till they found that his doctrine was contrary to their wordly affections. For which reaſons, I have choſe to continue the diſcourſe in the paraphraſe above, as the text ſeems to direct, *i. e.* between Jeſus and the ſame perſons that ſpeak to him at ver. 25. rather than to ſubſtitute other ſpeakers, for which there is neither authority of the text, nor any need upon the account of avoiding inconvenience.

Ver. 34 *Then ſaid they unto him, Lord, evermore give us this bread.*] They are ſtill the ſame perſons that ſpeak; for there is no reaſon yet to ſuppoſe the contrary. And by this ſaying, it ſeems they underſtood Jeſus as if he had ſpoken to them of bread from heaven, in the literal and groſs ſenſe, and by giving that to them, from day to day, had promiſed to make them live for ever upon this earth, ſo that from his laſt words, they ſeemed to conceive ſome better hope of him again, and that he would continue to fill their bellies miraculouſly every day. Therefore they ſpake to him now with more reſpect. So hard it was even for Jeſus to bring them to any underſtanding, or ſenſe of things that concerned their minds, though he would lead them thereunto, by alluſion to things grateful to their ſenſes. And this indeed was the general temper of the Jews in our Saviour's days, who were alſo in this reſpect rather worſe than their forefathers. And it ſhould be eſpecially remarked, that it was juſt ſuch another anſwer, as the Samaritan woman made to a like ſpeech of our Lord in ch. iv. 5, 13, 14, 15.

Ver. 36. *But I ſaid unto you, That ye alſo have ſeen me, and believe not.*] Theſe perſons, of whom our Lord ſaid that they *believed not*, were thoſe very men, who, the day before, having *ſeen the miracles which he did*, ſaid, *this is of a truth that Prophet that ſhould come into the world:* whereby it ſhould ſeem that then they believed, but that their minds were now changed, tho' upon no other reaſon, than that they now perceived his great deſign was, to feed their minds with good doctrine, and not to pamper their bodies. Which is a plain inſtance, how great an hindrance worldly-mindedneſs is to true faith; ſince in this caſe, the ſame evidence which convinced theſe men, while they took our Saviour to be a benefactor to their *bodies*, had loſt all its force with them, when they once perceived that his great buſineſs was to ſave their *ſouls*. Some, even of our Lord's diſciples alſo were of this diſpoſition; and it had the ſame effect upon them, as may be obſerved in ver. 64.

Ver. 37. *All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.*] It ſeems very reaſonable to interpret theſe phraſes of the Father's, *giving ſome to Chriſt*, and *drawing* them, by what our Lord ſaid at ver. 26. that theſe men followed him, *becauſe they did eat of the loaves*, i. e. not from a ſincere deſire of learning the truth and attaining eternal life, but for worldly ends: for, on the one ſide, the luſts of theſe men were the cauſe of their unbelief; and, on the other ſide, our Saviour ſays, that *all* who are *given* and *drawn by the Father*, would believe and become his diſciples, and none elſe: Therefore the Father *gives* thoſe only to Chriſt, who are prepared by an honeſt heart, and willingneſs to learn the truth. The phraſe is an alluſion to what is often ſeen amongſt us, *i. e.* to a man's committing the care of educating of an hopeful and promiſing child to a wiſe and skilfull maſter, with an expectation that thereby the child ſhould be well inſtructed, and might prove a comfort and a bleſſing to his parents. Notwithſtanding, it is not denied that theſe expreſſions alſo imply *the preparations of the heart to be from the Lord:* Neither does this hinder, but that our Lord muſt be underſtood to have done what was fit, to prepare thoſe whom he found to be ſo averſe, as theſe men were; (ſee the notes on ver. 25.) But the meaning is properly, that if men obſtinately perſiſted in their ſenſual and worldly prejudices againſt the truth, God had provided no remedy for ſuch men. And therefore, as Chryſoſtom ſhews, we muſt not argue in this manner. If *every one whom the Father draweth, or giveth, cometh to Chriſt and none elſe; then thoſe whom the Father giveth not, are diſcharged of all fault, and cannot juſtly be accuſed.* For, ſays he, *theſe are vain words and mere pretences; ſince the free choice of our own wills muſt go to the effecting of this matter:* For, *to be taught, and to believe, depends much upon our own chuſing.*

Ver. 39. *And this is the Father's will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.*] Where note, that altho' the wicked ſhall be raiſed up at the *laſt day*, by the power of Jeſus, as well as the juſt: Yet when the reſurrection is ſimply mentioned, it is commonly underſtood of the reſurrection to eternal life, which is the reſurrection of the juſt. So that when our Lord ſpake here of the reſurrection at the laſt day, he put them out of all doubt, that he meant not to pamper their bodies, and to take care for their pleaſures in this life; but that he ſpake to them of a better life hereafter, and of the means whereby to attain it.

Ver. 40. *And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life; and I will raiſe him up at the laſt day.*] Here *to ſee the Son*, who is Jeſus our Saviour, ſignifies the ſame, as in ver. 36. *i. e.* ſeeing his miracles, and all his other teſtimonies of a Divine Authority, which were diſcernible in him; only θεωρᾶν, ſeems to denote an attentive conſideration of them, which is proper to ingenuous and honeſt men, and will certainly produce faith. Whereas ἑωράκατε in ver. 36. may ſignify that careleſs and ſuperficial ſight of his works, proper to thoſe men in whom prejudice ſo prevailed, that they *ſaw*, and yet *believed not*. Now, that our Saviour does here and elſewhere, repeat his doctrine concerning this *inward* work of God, *viz.* an honeſt and godly diſpoſition, is an argument that he laid great ſtreſs upon it; and that indeed this was the main thing they were to take pains about with themſelves. For, the *outward evidence* was given them, whether they would or not; but the *inward preparation*, without which the *outward evidence* could do them no good at all, muſt in ſome part be their own work, as well as God's; as it plainly appears from Chriſt's ſpeaking to them ſo much about it as he did. For, if it was not their own fault that they were not *inwardly* prepared; and if it was impoſſible for them to do any thing conſiderable towards it; his reproof gainſt God had ſeemed ſomewhat unreaſonable and unjuſt, and if they had ſo underſtood it, they had not been wanting to tell him ſo.

Ver. 44. *No man can come to me, except the Father which hath ſent me, draw him; and I will raiſe him up at the laſt day.*] The ancient and eloquent Greek father Chryſoſtom obſerves, that the Manichees ſtrennouſly maintained from this text, That nothing was in our own power; for, ſaid they, *If a man comes to him, what needs he to be drawn?* But, ſays he, *this does not take away all power over our own actions, but rather ſhews that we ſtand in need of God's help, and that not every negligent perſon, but he that takes great pains with himſelf will come to Chriſt;*

ſee the true ſenſe of this verſe in the paraphraſe, and in the notes on ver. 27.

Ver. 45. *It is written in the Prophets, and they ſhall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*] This relateth to the 54th chapter of Iſaiah, containeth a deſcription of God's gracious care and providence over his Church; one inſtance whereof, ver. 33. is this; *And all thy children ſhall be taught of God.* Which muſt needs imply theſe two things: 1. That God would reveal that truth which the Church ſhould profeſs; and this was eminently done by the Son of God himſelf coming down Heaven to make it known, and by the Holy Ghoſt inſpiring the Apoſtles afterward. 2. That God would abundantly ſatisfy men by Divine Teſtimonies, that he had ſent his Son into the world for that purpoſe. For theſe reaſons, all that believe in Chriſt, are taught of God. Now the force of our Saviour's argument, from this prediction, lies in this: If God hath promiſed to reveal to men the knowledge of ſaving truth, and to convince them that he doth reveal it; then no man to whom this revelation is made, ſhall want ſufficient means of inſtruction and conviction; and conſequently, every man that is not under the power of worldly luſts and intereſts, will be effectually wrought upon by them. And this freedom from ſuch prejudices, our Lord here calls *hearing* and *learning* of the Father, which is the ſame with being *given* or *drawn to Chriſt*, the phraſe uſed before; and this intimates that it is ſomething we do towards the preparing our ſelves; and that we may alſo hinder it: For hearing and learning, are voluntary actions. A man may ſtop his ears againſt inſtruction, and alienate his mind from what is ſuggeſted to him: Therefore ſomething men may do to attain that honeſt heart which the Divine Inſpiration worketh: They may alſo quench this work of the Holy Spirit. The meaning of the whole is, as if our Lord had ſaid; you muſt have God for your maſter, before you can be the diſciples of the Son: You muſt be prepared by thoſe qualities, which there is no need of a new revelation to teach you, before you are fit to receive that doctrine which the Son brings. And now it is plain, that theſe very ſpeeches and reaſonings of our Saviour, tended to prepare them for conviction and faith: For by ſhewing them the great need of a teachable ſpirit in hearing and learning of God; and what bleſſings the want of this diſpoſition would bereave them of, and by repeating and inculcating upon them, that great concernment of the reſurrection at the laſt day; he did what was moſt proper in it ſelf to diſpoſe them to a better mind, to weaken their prejudices, and to make them attend to thoſe teſtimonies of his coming from God, which they had already ſeen, inſtead of deſiring more ſigns, which in the temper they were in at preſent, would have done them no good, if they had been granted.

Ver. 47. *Verily verily I ſay unto you, he that believeth on me hath everlaſting life.*] This ſaying of our Saviour, explains all that he ſays about the neceſſity of *eating, &c.* ſhewing clearly, that he meant the believing of his doctrine, and being conformed to it in heart and life. For if he that *believeth*, ſhall obtain everlaſting life; then he *eateth Chriſt*, according to his meaning in this chapter, that believeth in him.

Ver. 48. *I am that bread of life.*] Here our Lord again calleth himſelf *bread*, thereby implying what he afterwards expreſſed, that he is to be *eaten*. Now, moſt certainly we are in ſuch a ſenſe to *eat* Chriſt, as that is wherein he is bread. But no man will ſay, that Jeſus was, or is, or can be *properly* bread; therefore it is not eating him *literally* and *properly*, that can be here meant, but only believing on him, which is by the ſame figure called *eating*, whereby he called himſelf *bread*.

Ver. 50. *This is the bread, which cometh down from Heaven, that a man may eat thereof, and not die.*] This is the firſt paſſage where our Saviour, in purſuance of that figure of calling himſelf *bread*, expreſſeth *believing* in him, (ver. 35. 47.) by *eating* him. In the 35th verſe, where he alſo calls himſelf *the bread of life*, he did not purſue the figure throughout, by ſaying, *he that eateth me*, but, *he that cometh to me*, i. e. who is my diſciple, *ſhall never hunger*; and, *he that believeth on me*, (not *he that drinketh me*) *ſhall never thirſt*: Which makes it very plain, that by *eating*, we are here to underſtand *believing*; not a corporeal, but a ſpiritual action. And becauſe it does not yet appear, that he limits the object of *believing*, we are therefore to underſtand him as ſpeaking of the neceſſity of receiving his whole doctrine, and ſubmitting to it in heart and life; which, whoſoever does, ſhall not die, but live for ever in Heaven.

Ver. 51. *I am the living bread, which came down from Heaven: if any man eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh which I will give for the life of the world.*] Without doing great violence to our Saviour's words in this place, they cannot be ſo underſtood, as if he promiſed to turn bread into his fleſh, for the life of the world; as they muſt ſuppoſe, who would ground the Roman doctrine of tranſubſtantiation upon this place. For if ſome ſuch change were here to be underſtood, it muſt be quite contrary, *viz.* a change of his *fleſh* into *bread*; inaſmuch as he calls himſelf *the living bread*, and ſays, That *the bread which he would give was his fleſh, that he would give for the life of the world.* If therefore it be inſiſted upon, that the words are to be properly underſtood; and that therefore a change muſt be ſuppoſed, of one ſubſtance into another, it muſt not be of *bread* into the ſubſtance of *Chriſt's fleſh*, but of *Chriſt's fleſh* into the ſubſtance of *bread*: which interpretation, I think, no body has ever yet been ſo unreaſonable as to contend for. What account therefore is to be given of theſe words, but this, that our Saviour having hitherto purſued a figurative way of ſpeaking, upon the occaſion ſo often mentioned, went on in the ſame way of expreſſion, to lay before them that principal doctrine of the Goſpel, that Chriſt was to die for the ſalvation of mankind: which is the plain ſenſe of *giving his fleſh to be bread for us*: for he *gave his fleſh for the life of the world*, when he gave himſelf to the death for us all: and his *fleſh ſo given*, is *bread* to us, becauſe his *death* is the means of our *living* for ever.

And whereas Chriſt mentioned the giving of his *fleſh for the life of the world*, as a future thing; and likewiſe the *giving of his fleſh to be bread*; it does not follow, that becauſe the former was to be performed upon the croſs only, therefore the latter was to be performed only in the Euchariſt. This, I ſay, does not follow, unleſs it could be proved that he promiſed, in thoſe words, to give us his natural fleſh to be eaten properly in the Euchariſt; which I have ſhewn is impoſſible to be proved from hence. Still therefore we are to underſtand, not a *corporal*, but a *ſpiritual* eating: and whereas our Saviour ſaid, The bread which *I will* give is my fleſh, which *I will* give for the life of the world; the meaning is this, that his fleſh ſhall be given for the life of the world, *once for all*; but the ſpiritual food, or nouriſhment, which his fleſh ſo given ſhould afford, would be *given evermore*, not only in the Euchariſt, but in the whole miniſtration of the Goſpel, which holds forth the death of Chriſt to be believed, and offers the bleſſed fruits and advantages thereof to all that are diſpoſed to partake of them.

It is alſo objected againſt this interpretation, That if the doctrine of our Lord's Paſſion, and the believing of it be here meant, no reaſon can be given, why our Saviour ſhould ſpeak in the future tenſe, The bread which *I will give*, is my fleſh: ſince this ſpiritual food was no leſs given before the incarnation and Paſſion of Chriſt, than afterward; for the Patriarchs lived, and were nouriſhed by faith. And therefore if ſpiritual eating be only intended, Chriſt ſeemed to promiſe a new thing, which yet he had given of old: ſo that his promiſe is to be underſtood, of giving his natural fleſh to be eaten, which was never done before the Euchariſt. This is the objection: and a very ſtrange one it muſt needs be to him that ſhall conſider, 1. That our Saviour ſpeaketh in the future tenſe, to the woman of Samaria, where yet the expreſſion is acknowledged to be figurative, and the meainng of it to be *believing: Whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt; but the water that I ſhall give him,* [δώσω] *ſhall be in him a well,* &c. Now, would not this be rare arguing; our Lord ſays, *I will give* water: therefore he promiſed ſomething that he had never given before; therefore ſpiritual drinking, or *believing*, is not meant, becauſe the Patriarchs *believed* of old, therefore the promiſe is to be taken literally and properly? And yet this is that very argument to prove the literal ſenſe in this verſe. But then, 2. Our Lord ſpeaks of the neceſſity of preſent eating his fleſh, and drinking his blood in the 53d and 54th verſes. And therefore the argument from the future tenſe, to prove that he ſpake properly of the Euchariſt, is inſufficient. 3. Suppoſing that all had been future, and that ſomething was promiſed, more than had been formerly given; yet it follows not that Chriſt ſpake properly of the Euchariſt, much leſs of giving his fleſh properly to be eaten there. For although the fathers believed of old, yet the doctrine of the Paſſion was never clearly underſtood by the faithful before our Saviour's time, no, nor as yet by his own diſciples. Our Saviour did now and then mention it, and here he gave them ſome intimations of it, which they underſtood not then ſo well as they did afterwards. [See the note on ver. 53.] Himſelf ſaid to them; *Many Prophets and righteous men have deſired to ſee thoſe things that ye have ſeen, and have not ſeen them; and to hear thoſe things that ye hear, and have not heard them*; Matth. xiii. 17. And yet his diſciples hitherto had attained to a very imperfect knowledge of Chriſtianity, to what they had afterwards. Although therefore the good men of old were juſtified by faith, and ſaw the promiſes afar off, and had ſome general intimations of the Goſpel; yet whether the particular objects of our faith, were not a *new* thing worthy of Chriſt's promiſe, I leave indifferent men to judge.

Laſtly, It has been ſaid, that the natural fleſh of Chriſt was to be *given*, or offered upon the croſs ſubſtantially or properly, *for the life of the world*, and therefore the ſame fleſh was to be given with the ſame propriety, to be *bread* for us, and to be eaten by us, *viz.* in the *Euchariſt*. To which I anſwer, 1. As before, that this arguing will conclude more than they deſire who urge it. For if the former clauſe is to be underſtood in the ſame ſtrictneſs and propriety of words with the latter clauſe, then the fleſh of *Chriſt* was to become *bread* properly. For he ſaid, *the bread which I will give, is my fleſh*. But, 2. It is much more reaſonable to underſtand the *giving of his fleſh to be bread*, according to the meaning of this kind of expreſſions throughout the whole diſcourſe: And our adverſaries do acknowledge, that thoſe paſſages, *I am the bread of life; he that eateth of this bread, ſhall live for ever*; that is, all of this kind from ver. 32. to this very clauſe in ver. 51. are to be underſtood of ſpiritual eating, *i. e.* of believing. Since therefore our Saviour gave no manner of intimation that he changed his ſtile, there is more reaſon to interpret thoſe words, of *giving his fleſh to be bread*, and of *eating* his fleſh, and *drinking* his blood, in a ſenſe agreeable to that wherein *eating Him* is to be underſtood all along, before, than to underſtand them properly, that is to ſay, of *bodily eating*; although it is the fleſh of Chriſt which is given to be eaten, that fleſh which was ſubſtantially and properly given for the *life of the world*.

Ver. 53. *Then Jeſus ſaid unto them, Verily, verily I ſay unto you, Except ye eat the fleſh*, &c.] If it be asked, Why our Saviour ſtill perſiſted in a figurative and alluſive way of expreſſion, although he ſaw their groſs, and perhaps wilful miſtake of his former words? [ver. 52.] It may be anſwered, That he knew good reaſon for it, tho' the reaſon be not left upon record. However, a probable conjecture ought to ſuffice in ſuch a caſe as this, where the objection is, That no account can be given of it. I anſwer therefore, That our Lord did not think fit to foretel the ignominious death he was to ſuffer upon the croſs, ſo publickly as he foretold his reſurrection. Sometimes he told his diſciples that he was *to ſuffer*, and *be killed*, [Matt. xvi.] but to others he intimated it obſcurely, with intention that they might afterwards remember what he ſaid, rather than that they ſhould underſtand it preſently. But neither to the multitude, nor to his diſciples, did he clearly ſignify the *reaſons* and *ends* of his paſſion; this ſeeming to be one of thoſe things that they *could not bear now*, but which the comforter ſhould reveal to them afterward. It may therefore be ſaid, That our Lord did not deliver the doctrine concerning the death he was to ſuffer, and the Bleſſed Fruits thereof to all believers, in ſuch-like plain words and expreſſions, as I have endeavoured to uſe in the Paraphraſe, becauſe he uſed to conceal the former from the people, and reſerve the clear manifeſtation of the latter, till after his reſurrection and aſcenſion, when theſe ſayings would be *brought to remembrance*, and better underſtood than they were at firſt. But one may ask, Why did he not at leaſt tell theſe men, that theſe were *ſtill* but expreſſions of *ſpiritual* things, by way of *alluſion* to things *ſenſible?* To which I anſwer, That he did thus explain himſelf to his diſciples preſently after, and that upon occaſion of this groſs miſtake, [ſee ver. *62*, *63*.] and nothing appears to the contrary, but that this explication was made in the *ſynagogue*, in the hearing of all. But whether it was ſo or not, 'tis ſufficient for us that he explained himſelf as he did to the diſciples.

In the mean time, Cardinal Cajetan's argument, that this place cannot be underſtood of the Euchariſt, becauſe then it would infer a neceſſity of the peoples receiving the *cup*, is an argument *ad homines*, plain and ſtrong. Neither is it to be avoided, by pretending that Chriſt does not ſpeak of the *ſpecies* either of bread or wine, but of the *things* contained under them; and therefore that becauſe *whole Chriſt* is contained under *one kind*, the condition of eternal life is fulfilled, by receiving him under *either kind:* For they that receive him under the *ſpecies* of a wafer, or a morſel of bread only, which is to be eaten, cannot with any modeſty be ſaid to *drink* his blood; which is yet made as neceſſary as *eating* his fleſh. We grant, that *eating* and *drinking* being taken as figurative expreſſions, do ſignify the ſame thing, *viz. believing*; and we ſay, that *believing*, when it is expreſſed by *eating* his fleſh, and *drinking* his blood, refers to that particular object of faith, the death of Chriſt, ſignified by the ſeparate mention of his *body* and *blood*. But *eating* and *drinking* being taken properly, do not ſignify the ſame thing. If therefore our Saviour is to be underſtood properly, of receiving him in the Euchariſt, by eating his fleſh, and drinking his blood: The words are plain, beyond all diſpute, that he is to be received by *drinking his blood* there, as well as by *eating his fleſh:* Which ſince the Church of Rome denies to the laity; the Cardinal had good reaſon not to underſtand theſe words of the Euchariſt, being concerned, as he was, to make the beſt of all thoſe uſages which he found in his Church. And yet I doubt this great man hath not quite delivered that Church from all the reproof this very text has for their half-communion. For although theſe words are not to be underſtood properly of the Euchariſt; yet, I think, what Grotius ſays, cannot be reaſonably denied, *viz.* that here is a *tacit alluſion to the Euchariſt*. And if that be true, the text even thus taken, will condemn their withholding the cup from the laity. For the alluſion muſt conſiſt in this, that, as according to the inſtitution of the Euchariſt, the Holy Bread, and Cup, were *ſeparately* taken to ſhew forth the violent death of Chriſt; ſo in theſe words of *eating his fleſh, and drinking his blood*, the believing of his meritorious death, and following the example of his patience, *&c.* is expreſſed by the *ſeparate* mention of his *fleſh* and *blood*, and therefore of *eating* the one, and *drinking* the other. Which alluſion is ſo apt, that I ſhould not wonder, if it inclines thoſe that inquire no further, to believe that our Saviour here ſpeaks of the Euchariſt. But ſince the ſeparate taking of the Holy Bread, and the Holy Cup in the Euchariſt on the one ſide, and the ſeparate mention of his *fleſh* and *blood* on the other, is that in which the alluſion conſiſts, it is utterly deſtroyed by the pretended *concomitance*, i. e. by giving the body and blood, not as ſeparated, but as united; or by giving the body and blood to be eaten; not the fleſh to be eaten, and the blood to be drunk. In ſhort, as our Saviour did ſacramentallly repreſent his death, by taking the Holy Bread, and the Holy Cup, ſeparately, and giving them ſeparately; ſo he did in words, alluding to that ſacrament, repreſent the ſame death, *i. e.* by the diſtinct mention of his fleſh and blood; and he repreſented alſo the neceſſity of faith in his death, under the diſtinct expreſſions of eating his fleſh, and drinking his blood. And therefore, they who in the Euchariſt pretend to give both kinds in one, deſtroy the reaſon why theſe words allude to the Euchariſt. But if they ſay, that our Saviour here ſpeaks properly of the Euchariſt, nothing can be more evident, than that they openly condemn themſelves, in denying that to the people, which, as they ſay, he required in *proper* and expreſs terms, and that is, the *drinking of his blood*.

And in truth, they deſtroy the ſignificancy of the ſacrament, which is no otherwiſe a repreſentation of our Lord's death, than as it repreſents the ſeparation of his fleſh and blood. And then I deſire them to tell me, how they can be ſaid to commemorate the death of Chriſt, by receiving a ſacrament that ſhews forth the ſeparation of his body and blood, who do not receive them ſeparated, but united? Paul concluding the end of the ſacrament, from the inſtitution of it, ſaid, *As often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come:* The reaſon whereof is exceeding plain, *viz.* becauſe the ſeparation of the blood from the body, is *ſhewn*, by the diſtinct taking of the bread and the cup, to eat the one, and drink the other. But this reaſon is ſo confounded by the *half-communion*, and the doctrine of *concomitance*, that the inſtitution is not only contradicted, but, I fear, the ſacrament is denied to them that receive one kind only; and that they have not ſo much as an *half-communion*, inaſmuch as they do not receive a ſacrament that ſhews the death of Chriſt.

Ver. 54. *Whoſo eateth my fleſh, and drinketh my blood,* &c.] Becauſe our Lord continues in his ſpeech, to make a ſeparate mention of his fleſh and blood; it follows, that he ſtill ſpeaks of his death, and the particular doctrine concerning his death, which would be entertained with the greateſt difficulty, *viz.* that *he was a ſacrifice for the ſins of the world*; and *therefore a Saviour, becauſe crucified*, &c. The lively belief whereof is, that which our Lord means by *eating his fleſh*, and *drinking his blood*; and not eating and drinking the ſacrament of his body and blood; which a man may do to his condemnation. And therefore, although Auſtin ſometimes underſtood theſe words of the Euchariſt, yet he did not ſo underſtand them, as if every one who partakes of the Euchariſt, does alſo *eat the fleſh, and drink the blood of Chriſt*; for he manifeſtly denied that the wicked were partakers of the very body of Chriſt, though they partook of the ſacrament of his body: And yet 'tis impoſſible but they muſt do the one as well as the other, if it be true, that the proper ſubſtance of the body of Chriſt is in the ſacrament, as the Church of Rome pretends. And by conſequence, if this corporal *eating* be intended, it ſeems clearly to follow, that no man who partakes of the Euchariſt can be damned: Which is certainly very falſe, and therefore *corporal eating* cannot be meant here, but only *ſpiritual eating*. And ſo Auſtin underſtood it, although he applied theſe words ſometimes to the Euchariſt, inaſmuch as he denied that the wicked do eat the fleſh, and drink the blood of Chriſt, although with their mouths they take the ſacrament of his body and blood. But becauſe this ſpiritual eating, which is neceſſary to ſalvation, is by no means confined to the participation of the Euchariſt; and becauſe many do not partake ſpiritually in the body and blood of Chriſt, that yet do partake of the ſacrament, I cannot underſtand why our Saviour ſhould ſpeak here directly and properly of the Euchariſt; and therefore I adhere to the ſenſe of thoſe fathers who interpret this place, and thoſe that follow, of ſpiritual actions only.

Ver. 55. *For my fleſh is meat indeed, and my blood is drink indeed.*] He continues to diſtinguiſh the *fleſh* from the *blood*, and therefore ſtill ſpeaks of his Paſſion, giving ſome kind of pre-eminence to faith in his death, above the belief of other particular doctrines, though that would be admitted with greateſt difficulty.

Ver. 56. *He that eateth my fleſh and drinketh my blood, dwelleth in me, and I in him.*] His purſuance of the ſame expreſſion, ſtill ſhews that he ſpeaks of the ſame thing, *viz.* believing his death to be a *ſacrifice*, &c. And here he intimates, that his ſufferings, which would be a ſtumbling-block to unbelievers, would be an effectual engagement to all good men to love him; and that their fervent love, and humble gratitude, would be rewarded with his eſpecial love. For as God's *dwelling in men*, ſignifies his gracious Preſence amongſt them, and his delight in doing them good; ſo their *dwelling in him*, ſignifies their love to him, and conſtant attendance upon the doing of his Will, and the delight they have in knowing themſelves to be always in his preſence.

Ver. 57. *As the living Father hath ſent me, and I live by the Father: ſo he that eateth me, even he ſhall live by me.*] Here our Bleſſed Saviour ſeems to leave the ſpecial conſideration of his ſufferings, and death, and to ſpeak now of his whole doctrine, as he had done before; for, as by eating his *fleſh* and drinking his *blood*, we are to underſtand believing the merit and inſtruction of his *death*, &c. ſo by eating *him*, we are taught before at ver. 35, 47, 50, to underſtand believing him in general, *i. e.* believing *all* his doctrine.

Ver. 58. *This is that bread which came down from Heaven; not as your fathers did eat manna and are dead: he that eateth of this bread, ſhall live for ever.*] From theſe words it appears that our Saviour Chriſt concludes the premiſes with returning to the ſame thing, and by uſing the ſame expreſſions which he began withal (ſee ver. 32, 35, 50.) which is eaſily proved from his ſpeaking all along in the ſame figurative ſtile, and in thoſe ſame expreſſions of *eating* and *drinking*, perpetually alluded to the *manna* and the *loaves* in the wilderneſs; which, it is to be remembred, gave occaſion to all this diſcourſe.

Ver. 63. *It is the ſpirit that quickneth, the fleſh profiteth nothing; the words that I ſpake unto you, they are ſpirit, and they are life.*] To explain theſe words more intelligibly, it will be neceſſary to collate them with the context in the ſixty-firſt and ſixty-ſecond verſes preceding: For, our Lord perceiving how groſsly the Jews, and ſome of his own diſciples underſtood thoſe expreſſions, of eating his fleſh, and drinking his blood, did upon this occaſion explain his own meaning as fully as he did to Nicodemus in the point of regeneration. For Nicodemus having ſaid, *How can a man be born when he is old? can he enter the ſecond time into his mother's womb and be born? Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be born of water, and of the ſpirit, he cannot enter into the Kingdom of God. That which is born of the fleſh, is fleſh, and that which is born of the ſpirit, is ſpirit.* Which was as much as to ſay, *the fleſh profiteth nothing*, (as it is expreſſed in this Scripture we are explaining) "And if you were by a ſtrange miracle to be born again the natural way, by this *fleſhly* birth, you would come again only into a mortal life: For, that *fleſhly* birth would not avail you for everlaſting life." In the very ſame manner the Bleſſed Jeſus repeated thoſe ſayings, which the Jews, and ſome of his own diſciples were offended at in this chapter; and again explains them in the ſame manner, ſaying, *It is the ſpirit that quickneth; the fleſh profiteth nothing*, &c. which being compared to the anſwer to Nicodemus now mentioned and explained, can yield no other meaning by the light that anſwer affords, than ſuch as I have expreſſed above in the paraphraſe on this chapter and verſe.

As for the ſixty-ſecond verſe, it might be intended as an anſwer to that particular exception againſt him, mentioned at the 42d verſe. That he was the ſon of Joſeph, and could not therefore reaſonably pretend to come down from Heaven; to which if our Lord referred, his words are a proper anſwer, That when they ſhould ſee him aſcend into Heaven; they would no longer doubt of the truth of his coming from thence. But, I rather think thoſe words refer to that great offence which ſome of his own diſciples took againſt him, that he ſhould ſpeak of their *eating of his fleſh and drinking of his blood*; for they were his diſciples only that ſaw him aſcend. And when they ſhould know that he was in Heaven, they could not, without great ſtupidity, think that he would give them his fleſh to eat, and his blood to drink, in that groſs ſenſe wherein they underſtood him.

Ver. 68. — *Thou haſt the words of eternal life.*] This is a confirmation of my interpretation of ver. 63. For, Peter here ſeems plainly to repeat our Lord's ſenſe almoſt in the ſame words; *The words that I ſpake unto you, they are life*; or, *the words of eternal life:* As if the Apoſtle had ſaid, we do not underſtand thee in that groſs and abſurd ſenſe to which theſe men have perverted thy words; for we perceive, that thou ſpakeſt of thoſe doctrines and revelations, by which we are to be guided to eternal life. But if Peter had underſtood our Saviour in the ſame ſenſe, as the unbelieving Jews are repreſented to have done, and as his revolted diſciples underſtood him, his anſwer would certainly have been to this purpoſe; "whatever appearance there is of inhumanity and contradiction in giving *thy fleſh to be eaten, and thy blood to be drank* for the life of the world; yet we believe, that we ſhall eat thy natural fleſh, and drink, &c. becauſe thou haſt ſaid it: For, though this ſharp ſaying ſtaggered thoſe men that are gone off, yet it does not ſtagger us at all." Such an anſwer, I ſay, would have beſt ſuited the character of the Apoſtle Peter, had he taken Chriſt's words in the literal and carnal ſenſe; but as he did not ſpeak in theſe, or ſuch like terms, but only in the words of the text, I think, a reaſonable man muſt acknowledge, that Peter did not underſtand our Saviour's expreſſions, as the perverſe Jews, and weak diſciples had underſtood them. And conſequently in the next verſe,

Ver. 69. *And we believe and are ſure, that thou art that Chriſt, the Son of the living God.*] Peter ſhews us what he and his fellow-diſciples underſtood by *eating*, viz. *believing*, and Jeſus had expreſſed himſelf before, at ver. 47. Where note, that as Chriſt approved of this anſwer by Peter, in the name of the believing diſciples, it is I believe, more ſafe to follow Peter's interpretation, with our Saviour's approbation, than to follow any boaſting arguments of the Church of Rome without it, whoſe defenders pretend in vain, to make this chapter ſubſervient to their erroneous doctrines of Tranſubſtantiation, and the corporeal preſence of Chriſt in the Euchariſt. Againſt whom I ſhall always endeavour to defend the true Scripture-Doctrine; and therefore ſhall now add, what I promiſed in my notes on the ſix and twentieth chapter of Matthew.

A Diſſertation *on* Tranſubſtantiation, *and the* Corporeal Preſence *of* Chriſt, *in the* Sacrament *of the* Lord's-Supper.

IN handling of this argument, I ſhall proceed in this plain method.

I I ſhall conſider the pretended grounds and reaſons of the Church of Rome for that doctrine.

II. I ſhall produce our *objections* againſt *it*.

FIRST, I will conſider the pretended grounds and reaſons of the Church of Rome for this doctrine. Which muſt be one or more of theſe *five*. Either, 1ſt. The authority of Scripture. Or, 2dly. The perpetual belief of this doctrine in the Chriſtian Church, as an evidence that they always underſtood and interpreted our Saviour's words, *This is my body*, in this ſenſe. Or, 3dly. The authority of the preſent Church to make and declare new articles of faith. Or, 4thly. The abſolute neceſſity of ſuch a change as this in the ſacrament, to the comfort and benefit of thoſe who receive this ſacrament. Or, 5thly. To magnify the power of the prieſt in being able to work ſo great a miracle.

1ſt. They pretend for this doctrine the authority of Scripture in thoſe words of our Saviour, *This is my body.* Now to ſhew the inſufficiency of this pretence, I ſhall endeavour to make good theſe *two* things.

1. That there is no neceſſity of underſtanding thoſe words of our Saviour in the ſenſe of Tranſubſtantiation.

2. That there is a great deal of reaſon to underſtand them otherwiſe.

Firſt, That there is no neceſſity to underſtand thoſe words of our Saviour in the ſenſe of Tranſubſtantiation. If there be any, it muſt be from one of theſe two reaſons. Either becauſe there are no figurative expreſſions in Scripture, which I think no man ever yet ſaid; or elſe, becauſe a ſacrament admits of no figures; which would be very abſurd for any man to ſay, ſince it is of the very nature of a ſacrament to repreſent and exhibit ſome inviſible grace and benefit by an outward ſign and figure: And eſpecially ſince it cannot be denied, but that in the inſtitution of this very ſacrament our Saviour uſeth figurative expreſſions and ſeveral words which cannot be taken ſtrictly and literally. When he gave the cup he ſaid, *This cup is the New Teſtament in my blood, which is ſhed for you and for many for the remiſſion of ſins.* Where firſt, the *cup* is put for *wine* contained in the cup; or elſe if the words be literally taken, ſo as to ſignify a ſubſtantial change, it it is not of the *wine* but of the *cup*; and that, not into the *blood of Chriſt* but into the *New Teſtament* or *new covenant* in his blood. Beſides, that his blood is ſaid then to be ſhed, and his body to be broken, which was not till his paſſion, which followed the inſtitution and firſt celebration of this ſacrament.

But that there is no neceſſity to underſtand our Saviour's words in the ſenſe of Tranſubſtantiation, I will take the plain conceſſion of a great number of the moſt learned writers of the Church of Rome in this controverſy, de Euch. l. 3. c. 23. Bellarmine, in 3. diſ. 49. qu. 75. ſect. 2. Suarez and (in 3. part. diſp. 180. qu. 75. art. 2. c. 15.) Vaſquez do acknowledge Scotus the great ſchoolman to have ſaid, that this doctrine cannot be evidently proved from Scripture: And Bellarmine grants this not to be improbable; and Suarez and Vaſquez acknowledge (in ſent. l. 4. diſt. 11. q. 1. n. 15.) Durandus to have ſaid as much. (in 4. ſent. q. 5. & quodl. 4. q. 3.) Ocham, another famous ſchoolman, ſays expreſly, that *the doctrine which holds the ſubſtance of the bread and wine to remain after conſecration, is neither repugnant to reaſon nor to Scripture.* (in 4. ſent. q. 6. art. 2.) Petrus ab Alliaco Cardinal of Cambray ſays plainly, that *the doctrine of the ſubſtance of bread and wine remaining after conſecration is more eaſy and free from abſurdity, more rational, and no ways repugnant to the authority of Scripture*; nay more, that for the other doctrine, *viz.* of *Tranſubſtantiation, there is no evidence in Scripture.* (in canon. Miſſ. Lect 40.) Gabriel Biel, another great ſchoolman and divine of their Church, freely declares, that *as to any thing expreſs'd in the canon of the Scriptures, a man may believe that the ſubſtance of bread and wine doth remain after conſecration:* And therefore he reſolves the belief of *tranſubſtantiation* into ſome other revelation, beſides Scripture, which he ſuppoſeth the Church had about it. (in Aquin. 3. part. qu. 75. art. 1.) Cardinal Cajetan confeſſeth that *the Goſpel doth no where expreſs that the bread is changed into the body of Chriſt; that we have this from the authority of the Church*; nay, he goes farther, *that there is nothing in the Goſpel which enforceth any man to underſtand theſe words of Chriſt*, this is my body, *in a proper and not a metaphorical ſenſe; but the Church having underſtood them in a proper ſenſe they are to be ſo explained:* Which words in the Roman edition of Cajetan are expunged by order of Pope (Ægid. Connink. de ſacram. q. 75. art. 1 n. 13.) Pius V. Cardinal (de ſacram. l. 2. c. 3.) Contarenus, and (Loc. Theolog. l. 3. c. 3.) Melchior Canus, one of the beſt and moſt judicious writers that Church ever had, reckon this doctrine among thoſe *which are not ſo expreſly found in Scripture.* I will add but one more, of great authority in the Church, and a reputed martyr, (contra captiv. Babylon. c. 10. n. 2.) Fiſher Biſhop of Rocheſter, who ingenuouſly confeſſeth, that in the words of the inſtitution, *there is not one word from whence the true preſence of the fleſh and blood of Chriſt in our maſs can be proved:* So that we need not much contend that this doctrine hath no certain foundation in Scripture, when this is ſo fully and frankly acknowledged by themſelves.

Secondly, If there be no neceſſity of underſtanding our Saviour's words in the ſenſe of *Tranſubſtantiation*, I am ſure there is a great deal of reaſon to underſtand them otherwiſe. Whether we conſider the like expreſſions in Scripture; as where our Saviour ſays he is *the door*, and *the true vine* (which the Church of Rome would mightily have triumph'd in, had it been ſaid, *this is my true body*). And ſo likewiſe where the Church is ſaid to be Chriſt's body; and the *rock* which followed the Iſraelites to be Chriſt, 1 Cor. x. 4. *They drank of that rock which followed them*, and *that rock was Chriſt:* All which, and innumerable more like expreſſions in Scripture, every man underſtands in a figurative, and not in a ſtrictly literal and abſurd ſenſe. And it is very well known, that in the Hebrew language things are commonly ſaid to be that which they do ſignify and repreſent; and there is not in that language a more proper and uſual way of expreſſing a thing to ſignify ſo and ſo, than to ſay that it is ſo and ſo. Thus Joſeph expounding Pharaoh's dream to him, Gen. xli. 26. Says, *the ſeven good kine are ſeven years*, and *the ſeven good ears of corn are ſeven years*; that is, they ſignified or repreſented ſeven years of plenty; and ſo Pharaoh underſtood him, and ſo would any man of ſenſe underſtand the like expreſſions; nor do I believe that any ſenſible man, who had never heard of *Tranſubſtantiation* being grounded upon theſe words of our Saviour, *this is my body*, would upon reading the inſtitution of the ſacrament in the Goſpel ever have imagined any ſuch thing to be meant by our Saviour in thoſe words; but would have underſtood his meaning to have been, *this bread* ſignifies my *body*, this *cup* ſignifies my *blood*; and this which you ſee me now do, do ye hereafter for a *memorial* of me: But ſurely it would never have enter'd into any man's mind to have thought, that our Saviour did literally hold himſelf in his hand, and give away himſelf from himſelf with his own hands.

Or whether we compare theſe words of our Saviour with the ancient form of the paſſover uſed by the Jews from Ezra's time, as (Dialog. cum Tryph. p. 297. edit. Pariſ. 1639.) Juſtin Martyr tells us, τȣ̃το τὸ πάσχα ὁ σωτὴρ ἡμῶν καὶ ἡ καταφυγὴ ἡμῶν, *this paſſover is our Saviour and our refuge*; not that they believed the Paſchal Lamb to be ſubſtantially changed either into God their Saviour who delivered them out of the land of Egypt, or into the Meſſias the Saviour whom they expected and who was ſignified by it: But this lamb which they did eat did repreſent to them, and put them in mind of that ſalvation, which God wrought for their fathers in Egypt, when by the ſlaying of a lamb, and ſprinkling the blood of it upon their doors, their firſt-born were paſſed over and ſpared; and did likewiſe foreſhew the ſalvation of the Meſſias, *the Lamb of God that was to take away the ſins of the world.*

And nothing is more common in all languages than to give the name of the thing ſignified to the ſign. As the the delivery of a deed or writing under hand and ſeal is called a conveyance or making over of ſuch an eſtate, and it is really ſo; not the delivery of mere wax and parchment, but the conveyance of a real eſtate; as truly and really to all effects and purpoſes of law, as if the very material houſes and lands themſelves could be and were actually delivered into my hands: In like manner, the names of the things themſelves made over to us in the new covenant of the Goſpel between God and man, are given to the ſigns or ſeals of that covenant. By *baptiſm* Chriſtians are ſaid to be *made partakers of the Holy Ghoſt*, Heb. vi. 4. And by the ſacrament of the Lord's Supper, we are ſaid to *communicate*, or to be made partakers *of the body of Chriſt* which was broken, and of his blood which was ſhed for us, that is, of the real benefits of his death and paſſion. And thus Paul ſpeaks of this ſacrament, 1 Cor. x. 16. *The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt?* But ſtill it is bread, and he ſtill calls it ſo, ver. 17. *For we being many are one bread and one body; for we are partakers of that one bread.* The Church of Rome, might, if they pleaſed, as well argue from hence, that all Chriſtians are ſubſtantially changed firſt into bread, and then into the natural body of Chriſt by their participation of the ſacrament, becauſe they are ſaid thereby to be *one bread* and *one body*. And the ſame Apoſtle in the next chapter, after he had ſpoken of the conſecration of the elements ſtill calls them the *bread and the cup*, in three verſes together, *As often as ye eat this bread and drink this cup*, ver. 26. *Whoſoever ſhall eat this bread and drink this cup of the Lord unworthily*, ver. 27. *But let a man examine himſelf, and ſo let him eat of that bread and drink of that cup*, ver. 28. And our Saviour himſelf when he had ſaid, *this is my blood of the New Teſtament*, immediately adds, at ver. 29. *But I ſay unto you, I will not henceforth drink of this fruit of the vine, until I drink it new with you in my Father's kingdom*, that is, not till after his reſurrection, which was the firſt ſtep of his exaltation into the kingdom given him by his Father; when the Scripture tells us, he did eat and drink with his diſciples. But that which I obſerve from our Saviour's words, is, that after the conſecration of the *cup*, and the delivering of it to his diſciples to drink of it, he tells them that he would thenceforth drink no more of the fruit of the vine, which he had now drank with them, till after his reſurrection. From whence it is plain, that it was the fruit of the vine, real wine, which our Saviour drank of and communicated to his diſciples in the ſacrament.

Beſides, if we conſider that he celebrated this ſacrament before his paſſion, it is impoſſible theſe words ſhould be underſtood literally of the natural body and blood of Chriſt; becauſe it was *his body broken* and his *blood ſhed*, which he gave to his diſciples; which if we underſtand literally of his natural body broken, and his blood ſhed, then theſe words, *this is my body which is broken, and this is my blood which is ſhed*, could not be true, becauſe his body was then whole and unbroken, and his blood not then ſhed; nor could it be a *propitiatory ſacrifice* (as they affirm this ſacrament to be) unleſs they will ſay that propitiation was made before Chriſt ſuffered: and it is likewiſe impoſſible that the diſciples ſhould underſtand theſe words literally, becauſe they not only plainly ſaw that what he gave them was *bread* and *wine*, but they ſaw likewiſe as plainly that it was not his body which was given, but his body, which gave that which was given; not his body *broken* and his blood *ſhed*, becauſe they ſaw him alive at that very time, and beheld his body whole and unpierced; and therefore they could not underſtand theſe words literally: if they had, can we imagine that the diſciples, who upon all other occaſions were ſo full of queſtions and objections, ſhould make no difficulty of this matter? nor ſo much as ask our Saviour, *how* can theſe things be? that they ſhould not tell him, we ſee this to be bread and that to be wine, and we ſee thy body to be diſtinct from both; we ſee thy body not broken, and thy blood not ſhed.

From all which it muſt needs be very evident to any man that will impartially conſider things, how little reaſon there is to underſtand thoſe words of our Saviour, *this is my body*, and *this is my blood*, in the ſenſe of Tranſubſtantiation; nay, on the contrary, that there is very great reaſon, and an evident neceſſity to underſtand them otherwiſe. I proceed to ſhew,

2dly. That this doctrine is not grounded upon the *perpetual belief of the Chriſtian Church*, which the Church of Rome vainly pretends as an evidence, that the Church did always underſtand and interpret our Saviour's words in this ſenſe. For,

Tho' the *Fathers* do, and that with great reaſon, very much magnify the wonderful myſtery and efficacy of this ſacrament, and frequently ſpeak of a great ſupernatural change made by the divine benediction, which we alſo readily acknowledge. They ſay indeed, that the elements of bread and wine, do by the divine bleſſing, become to us the body and blood of Chriſt: yet they likewiſe ſay, that the names of the things ſignified are given to the ſigns; that the bread and wine do ſtill remain in their proper nature and ſubſtance, and that they are turned into the ſubſtance of our bodies; that the body of Chriſt in the ſacrament is not his natural body, but the ſign and figure of it; not that body which was crucified, nor that blood which was ſhed upon the croſs, and that it is impious to underſtand the *eating of the fleſh of the Son of man*, and *drinking his blood literally*: all which are directly oppoſite to the doctrine of Tranſubſtantiation, and utterly inconſiſtent with it. I will ſelect but ſome few teſtimonies of many which I might bring to this purpoſe. See Juſtin's Apol. 2. p. 98. edit. Pariſ. 1636. Irenæus, lib. 4. c. 34. and lib. 5. c. 2. Oecumeius in 1 Pet. c. 3. Tertull. adv. Marc. l. 4. & de Anima. Origen on Matt. xv. and Lev. x. Cyprian ep. 63. Auſtin adv. Adimant. & Enarrat. in pſal. 3. and pſal. 98. Tract. 50. in Johan. Ep. 23. See the Romiſh Canon Law de conſecr. diſt. 2. *hoc eſt*. Gratian de conſecr. diſt. 2. utrum; and again Auſtin's treatiſe de doctr. Chriſtiana. *By wine the blood of Chriſt is ſhewn, (or repreſented) but when in the cup water is mingled with wine, the people is united to Chriſt.* So that according to this argument *wine* in the ſacramental *cup* is no otherwiſe changed into the *blood of Chriſt than the water* mixed with it is changed into the *people*, which are ſaid to be *united to Chriſt*.

I omit many others, and paſs to Auſtin in the *fourth age* after Chriſt. And I the rather inſiſt upon his teſtimony, becauſe of his eminent eſteem and authority in the Latin Church; and he alſo calls the *element* of the ſacrament the *figure and ſign of Chriſt's body and blood.* In his Book againſt Adimantus the Manichee, we have this expreſſion, *our Lord did not doubt to ſay, this is my body, when he gave the ſign of his body.* And in his explication to the third Pſalm, ſpeaking of Judas, whom our Lord admitted to *his* laſt ſupper, *in which* (ſays he) *he commended and delivered to his diſciples the figure of his body*; language which would now be cenſured for hereſy in the Church of Rome. Indeed he was never *accuſed of hereſy*, as Cardinal Perron ſays Origen was, but *he talks as like* one as Origen himſelf. And in his Comment on the 98th Pſalm, ſpeaking of the offence which the diſciples took at that ſaying of our Saviour, *Except ye eat the fleſh of the Son of man, and drink his blood*, &c. he brings in our Saviour ſpeaking thus to them, *ye muſt underſtand ſpiritually what I have ſaid unto you; ye are not to eat this body which ye ſee,*

ſee, and to drink that blood which ſhall be ſhed by thoſe that ſhall crucify me. I have commended a certain ſacrament to you, which being ſpiritually underſtood will give you life. What more oppoſite to the doctrine of *Tranſubſtantiation*, than that the diſciples were not to eat that body of Chriſt which they ſaw, nor to drink that blood which was ſhed upon the croſs, but that all this was to be underſtood ſpiritually and according to the nature of a ſacrament? For that body he tells us is not here but in Heaven, in his Comment upon theſe words, "Me ye have not always. He ſpeaks (ſays he) of the preſence of his body; ye ſhall have me according to my providence, according to majeſty and inviſible grace; but according to the fleſh which the word aſſumed, according to that which was born of the Virgin Mary, ye ſhall not have me: therefore becauſe he converſed with his diſciples forty days, he is aſcended up into Heaven, and is not here."

In his 23d Epiſtle; "If the ſacraments (ſays he) had not ſome reſemblance of thoſe things whereof they are ſacraments, they would not be ſacraments at all; but from this reſemblance they take for the moſt part the names of the things which they repreſent. Therefore as the ſacrament of the body of Chriſt is in ſome manner or ſenſe Chriſt's body, and the ſacrament of his blood is the blood of Chriſt; ſo the ſacrament of faith (meaning baptiſm) is faith. Upon which words of Auſtin there is this remarkable gloſs in their own canon law; the heavenly ſacrament which truly repreſents the death of Chriſt, is called the body of Chriſt, but improperly: Whence it is ſaid, that after a manner, but not according to the truth of the thing, but the myſtery of the thing ſignified; ſo that the meaning is, it is called the body of Chriſt, that is, it ſignifies the body of Chriſt:" And if this be Auſtin's meaning, I am ſure no Proteſtant can ſpeak more plainly againſt *Tranſubſtantiation*. And in the ancient canon of the maſs, before it was changed in compliance with this new doctrine, it is expreſly call'd, "a ſacrament, a ſign, an image, and a figure of Chriſt's body." To which I will add that remarkable paſſage of Auſtin cited by Gratian, "that as we receive the ſimilitude of his death in baptiſm, ſo we may alſo receive the likeneſs of his fleſh and blood; that ſo neither may truth be wanting in the ſacrament, nor Pagans have occaſion to make us ridiculous for drinking the blood of one that was ſlain."

I will mention but one teſtimony more of this Father, but ſo clear a one as it is impoſſible any man in his wits that had believed *Tranſubſtantiation* could have utter'd. It is in his Treatiſe de Doctrina Chriſtiana; where laying down ſeveral rules for the right underſtanding of Scripture, he gives this for one. If (ſays he) *the ſpeech be a precept forbidding ſome heinous wickedneſs or crime, or commanding us to do good, it is not figurative; but if it ſeem to command any heinous wickedneſs or crime, or to forbid that which is profitable and beneficial to others, it is figurative.* For example, *Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you: This ſeems to command a heinous wickedneſs and crime, therefore it is a figure; commanding us to communicate of the Paſſion of our Lord, and with delight and advantage to lay up in our memory that his fleſh was crucified and wounded for us.* So that, according to Auſtin's beſt skill in interpreting Scripture, the *literal eating* of the fleſh of Chriſt, and drinking his blood, would have been a great impiety; and therefore the expreſſion is to be underſtood *figuratively*; not as Cardinal Perron would have it, only in oppoſition to the eating of his fleſh and blood in the groſs appearance of fleſh and blood, but to the real eating of his natural body and blood under any appearance whatſoever: For Auſtin doth not ſay, this is a figurative ſpeech wherein we are commanded really to feed upon the natural body and blood of Chriſt under the *ſpecies* of bread and wine, as the Cardinal would underſtand him; for then the ſpeech would be literal, and not figurative: But he ſays, this is a figurative ſpeech wherein we are commanded ſpiritually to feed upon the remembrance of his Paſſion.

To theſe I will add but *three* or *four* teſtimonies more in the *two* following ages.

The firſt ſhall be of Theodoret, who ſpeaking of that Prophecy of Jacob concerning our Saviour, *he waſhed his garments in wine, and his clothes in the blood of grapes,* hath theſe words, *as we call the myſtical fruit of the vine* (that is, the wine in the ſacrament) *after conſecration the blood of the Lord, ſo he* (viz. Jacob) *calls the blood of the true vine* (viz. of Chriſt) *the blood of the grape:* But the blood of Chriſt is not literally and properly, but only figuratively the blood of the grape, in the ſame ſenſe as he is ſaid to be the true vine; and therefore the wine in the ſacrament after conſecration is in like manner not literally and properly, but figuratively the blood of Chriſt. And he explains this afterwards, ſaying, that *our Saviour changed the names, and gave to his body the name of the ſymbol or ſign, and to the ſymbol or ſign, the name of his body; thus when he had call'd himſelf the vine, he call'd the ſymbol or ſign his blood*; ſo that in the ſame ſenſe that he call'd himſelf the vine, he call'd the wine, which is the ſymbol of his blood, his blood: *For,* ſays he, *he would have thoſe who partake of the Divine Myſteries not to attend to the nature of the things which are ſeen, but by the change of names to believe the change which is made by grace; for he who called that which by nature is a body wheat and bread, and again likewiſe called himſelf the vine, he honoured the ſymbols with the name of his body and blood: not changing nature but adding grace to nature.* Where you ſee he ſays expreſly, that when he called the *ſymbols* or elements of the ſacrament, *viz. bread and wine* his *body and blood,* he made no change in the nature of the things, only added grace to nature, that is, by the Divine Grace and bleſſing he raiſed them to a ſpiritual and ſupernatural virtue and efficacy.

The ſecond is of the ſame Theodoret in his ſecond Dialogue between a Catholick, under the name of Orthodoxus, and an Heretick, under the name of Eraniſtes; who maintaining that the humanity of Chriſt was changed into the ſubſtance of the Divinity (which was the hereſy of Eutyches) he illuſtrates the matter by this ſimilitude, *As,* ſays he, *the ſymbols of the Lord's body and blood are one thing before the invocation of the prieſt, but after the invocation are changed and become another thing; ſo the body of our Lord after his aſcenſion is changed into the Divine Subſtance.* But what ſays the Catholick Orthodoxus to this? Why, he talks juſt like one of Cardinal Perron's Hereticks, "Thou art, *ſays he,* caught in thy own net: Becauſe the myſtical ſymbols after conſecration do not paſs out of their own nature; for they remain in their former ſubſtance, figure and appearance, and may be ſeen and handled even as before. He does not only deny the outward figure and appearance of the ſymbols to be changed, but the nature and ſubſtance of them, even in the proper and ſtricteſt ſenſe of the word ſubſtance; and it was neceſſary ſo to do, otherwiſe he had not given a pertinent anſwer to the ſimilitude urg'd againſt him.

The next is one of their own Popes, Gelaſius, who brings the ſame Inſtance againſt the Eutychians; ſurely, ſays he, "The ſacraments which we receive of the body and blood of our Lord are a Divine Thing, ſo that by them we are made partakers of a Divine Nature, and yet it ceaſeth not to be the ſubſtance or nature of bread and wine; and certainly the image and reſemblance of Chriſt's body and blood are celebrated in the action of the myſteries, that is, in the ſacrament. To make this inſtance of any force againſt the Eutychians, who held that the body of Chriſt upon his aſcenſion ceaſed and was changed into the ſubſtance of his Divinity, it was neceſſary to deny that there was any ſubſtantial change in the ſacrament of the bread and wine into the body and blood of Chriſt. So that here is an infallible authority, one of their own Popes expreſly againſt *Tranſubſtantiation.*

The laſt teſtimony I ſhall produce is of Facundus an African Biſhop, who lived in the 6th Century; upon occaſion of juſtifying an expreſſion of one who had ſaid that *Chriſt alſo received the adoption of ſons*; he reaſons thus: "Chriſt vouchſafed to receive the ſacrament of adoption both when he was circumciſed and baptized: and the ſacrament of adoption may be called adoption, as the ſacrament of his body and blood, which is in the conſecrated bread and cup, is by us called his body and blood: Not that the bread, ſays he, is properly his body and the cup his blood, but becauſe they contain in them the myſteries of his body and blood; hence alſo our Lord himſelf called the bleſſed bread and cup which he gave to his diſciples his body and blood." By theſe plain teſtimonies which I have cited, and I might have brought a great many more to the ſame purpoſe, it will upon conſulting and comparing of them with each other appear evident beyond all denial that *Tranſubſtantiation* hath not been *the perpetual belief of the Chriſtian Church*. And this likewiſe is acknowledged by many great and learned men of the *Roman Church*. For *Scotus* in *Sent. l.* 4. *Diſt.* 11. *Q.* 3. acknowledgeth, that this doctrine was not always thought neceſſary to be believed, but that the neceſſity of believing it was conſequent to that declaration of the Church made in the Council of *Lateran* under Pope *Innocent* the III. And *Tonſtal* Biſhop of *Durham* alſo yields, that *before the Lateran Council men were at liberty as to the manner of Chriſt's preſence in the ſacrament.* (*de Euchar. l.* 1. *p.* 146.) But *Alphonſus a Caſtro* ſays plainly (*de Hæreſ. l.* 8.) that *concerning the tranſubſtantiation of the bread into the body of Chriſt, there is ſeldom any mention in the ancient Writers.*

Moreover we can give an account of the *particular time and occaſion of the coming in of this doctrine*, and by what ſteps and degrees it grew up and was advanced into an *article* of faith in the *Romiſh Church*. The doctrine of the *corporal preſence of Chriſt* was firſt ſtarted upon occaſion of the diſpute about the *worſhip of images*, in oppoſition whereto the *Synod* of *Conſtantinople* about the year DCCL did argue thus, That our Lord having left us no other image of himſelf but the ſacrament, in which the ſubſtance of bread is the image of his body, we ought to make no other image of our Lord. In anſwer to this argument the ſecond *Council of Nice* in the year DCCLXXXVII did declare, that the ſacrament after conſecration *is not the image and antitype* of Chriſt's body and blood, but is *properly* his body and blood. So that the *corporal body of Chriſt in the ſacrament* was firſt brought *in to ſupport the ſtupid worſhip of images:* And indeed it could never have come in upon a more proper occaſion, nor have been applied to a fitter purpoſe. See *Bellarmine de Euchariſt. l.* 1. c. 1. which agrees moſt exactly with the account which I have given of the firſt riſe of this doctrine, which began with the *corporal preſence of Chriſt* in the ſacrament and afterwards proceeded to *Tranſubſtantiation.*

And as this was the firſt occaſion of introducing this *doctrine* among the *Greeks*, ſo in the *Latin* or *Roman* Church *Paſchaſius Radbertus*, firſt a *Monk*, and afterwards *Abbot* of *Corbey*, was the firſt broacher of it in the year DCCCXVIII.

Concerning which *Rabanus Maurus*, Archbiſhop of *Mentz*, about the year DCCCXLVII. reciting (*Epiſt. ad* Heribaldum. *c.* 33) the very words of *Paſchaſius* wherein he had deliver'd this doctrine, hath this remarkable paſſage concerning the novelty of it; *ſome*, ſays he, *of late, not having a right opinion concerning the ſacrament of the body and blood of our Lord, have ſaid that this is the body and blood of our Lord which was born of the Virgin Mary, and in which our Lord ſuffered upon the Croſs, and roſe from the dead: Which error*, ſays he, *we have oppos'd with all our might.* And yet no cenſure paſſed upon this learned Biſhop; for that which is now the great burning Article in the *Church* of *Rome*, and eſteemed by them one of the greateſt and moſt pernicious hereſies, tho' he declared the ſame to be an error broached by ſome particular perſons. But,

Afterwards in the year MLIX, when Berengarius in France and Germany had raiſed a freſh oppoſition againſt this doctrine, he was compelled to recant it by Pope Nicholas and the council at Rome, in theſe words, "That the bread and wine which are ſet upon the altar, after the conſecration, are not only the ſacrament, but the true body and blood of our Lord Jeſus Chriſt; and are ſenſibly, not only in the ſacrament, but in truth, handled and broken by the hands of the prieſt, and ground or bruiſed by the teeth of the faithful." But it ſeems the Pope and his council were not then ſkilful enough to expreſs themſelves rightly in this matter; for the *gloſs* upon the *canon law* ſays expreſly, (Gloſs. Decret. de conſecrat. diſt. 2. in cap. Ego Berengarius.) "That unleſs we underſtand theſe words of Berengarius (that is in truth of the *Pope and his council*) in a ſound ſenſe, we ſhall fall into a greater hereſy than that of Berengarius; for we do not make parts of the body of Chriſt." The meaning of which *gloſs* I cannot imagine, unleſs it be this, that the *body of Chriſt*, though it be in truth *broken*, yet it is not *broken into parts* (*for we do not make parts of the body of Chriſt*) but into *wholes:* now this new way of *breaking a body*, not into *parts*, but into *wholes* (which in good earneſt is the doctrine of the Church of Rome) though to them that are able to believe Tranſubſtantiation, it may, for any thing I know, appear to be *ſound ſenſe*; yet to us that cannot believe ſo, it appears to be *ſolid nonſenſe.*

About twenty years after, in the year MLXXIX, Pope Gregory the VIIth began to be ſenſible of this abſurdity; and therefore in another council at Rome made Berengarius to recant in another form, *viz.* "That the bread and wine which are placed upon the altar are ſubſtantially changed into the true and proper and quickning fleſh and blood of our Lord Jeſus Chriſt, and after conſecration are the true body of Chriſt, which was born of the Virgin, and which being offered for the ſalvation of the world, did hang upon the croſs, and ſits on the right hand of the Father. See Waldenſ. tom. 2. c. 13.

So that from the firſt ſtarting of this doctrine in the *ſecond council of Nice*, in the year DCCLXXXVII, till the council under Pope Gregory the VIIth in the year MLXXIX, it was almoſt three hundred years that this doctrine was conteſted, and before this miſ-ſhapen *monſter of Tranſubſtantiation could be licked* into that form in which it is now ſettled and eſtabliſhed in the Church of Rome. Here then is a plain account of the firſt riſe of this doctrine, and of the ſeveral ſteps whereby it was advanced by the Church of Rome into an *article of faith.* Yet the gentlemen in the oppoſition are not aſhamed to beg the queſtion, and paſſing over what has been ſaid, patch up the following anſwer, which they call an unanſwerable demonſtration. Thus

It is replied, That if it had not always been the doctrine of the Church, whenever it had attempted firſt to come in, there would have been a great ſtir and buſtle about it, and the whole Chriſtian world would have roſe up in oppoſition to it: which, ſay they, cannot be ſhewn, therefore it muſt of neceſſity have been the perpetual belief of the Church in all ages.

An argument more worthy to be laughed at than deſerving of a ſerious anſwer, coming after plain hiſtorical proof to the contrary. Read the premiſes immediately before; and they muſt convince any honeſt and well-diſpoſed Chriſtian, that *this doctrine* was not brought in till about the beginning of the ninth age, and that it did not take firm root nor was fully ſettled and eſtabliſhed, till towards the end of the eleventh. And this was the moſt likely time of all other, from the beginning of Chriſtianity, for ſo groſs an error to appear; it being, by the confeſſion and conſent of their own hiſtorians, the moſt dark and diſmal time that ever happened to the Chriſtian Church, both for *ignorance*, and *ſuperſtition*, and *vice.* It came in together with *idolatry*, and was made uſe of to ſupport it: A fit prop and companion for it. And indeed, what *tares* might not the enemy have *ſown* in ſo dark and long a *night*; when ſo conſiderable a part of the Chriſtian world was lull'd aſleep in profound ignorance and ſuperſtition? And this agrees very well with the account which our Saviour himſelf gives in the *parable* of the *tares*, of the ſpringing up of errors and corruptions in the field of the Church. *While the men ſlept*, the enemy did his work in the night, ſo that when they were awake, they wondred how and whence the *tares* came; but being ſure they were there, and that they were not ſown at firſt, they concluded *the enemy had done it.* Yet,

For all this, there were not wanting great, pious, and learned men, whom I have quoted, to make a *conſiderable oppoſition* to this error at its firſt appearance. I have already named Rabanus Archbiſhop of Mentz. To whom I may add Heribaldus Biſhop of Auxerres in France, Jo. Scotus Erigena, and Ratramnus commonly known by the name of Bertram, who at the ſame time were employed by the Emperor Charles the Bald to oppoſe this growing error, and wrote learnedly againſt it. Beſides,

It is evident from the records of former ages, for above 500 years together, that this was not the ancient belief of the Church; and plain alſo, that this doctrine was *afterwards* received in the Roman Church; ſo that tho' we could not tell how and when it came in, yet it would be the wildeſt and moſt extravagant thing in the world, to ſet up a pretended demonſtration of reaſon, againſt plain experience and matter of fact. This is juſt Zeno's demonſtration of the impoſſibility of motion againſt Diogenes walking before his eyes. For this is to undertake to prove that impoſſible to have been, which moſt certainly was. Juſt thus the *ſervants* in the *parable* might have demonſtrated that the *tares* were *wheat,* becauſe they were ſure none but good ſeed was ſown at firſt, and no man could give any account of the punctual time, when any *tares* were ſown, or by whom; and if an enemy had come to do it, he muſt needs have met with great reſiſtance and oppoſition; but no ſuch reſiſtance was made, and therefore there could be no *tares* in the *field,* but that which they called *tares* was certainly *good wheat.* But,

It is the common way of reaſoning among the papiſts, when they are beat out of their ſophiſms, to reſolve the argument into the authority of their Church. And this in truth is the ground into which the moſt of the learned men of their Church did heretofore, and many do ſtill reſolve their belief of this doctrine: See *Scotus* as cited before.

But if this doctrine be obtruded upon the world merely by virtue of the authority of the Roman Church, and the declaration of the *council* under Pope Gregory the VIIth, or of the *lateral council* under Innocent the IIId, then it is a plain innovation in the Chriſtian doctrine, and a new article of faith impoſed upon the Chriſtian world. And if any Church hath this power, the Chriſtian faith may be enlarged and changed as often as men pleaſe; and that which is no part of our Saviour's doctrine, nay, any thing though never ſo abſurd and unreaſonable, may become an article of faith, obliging all Chriſtians to the belief of it, whenever the Church of Rome ſhall think fit to ſtamp her authority upon it: Which would make Chriſtianity a moſt uncertain and endleſs thing.

Then they pretend the neceſſity of ſuch a change as this in the ſacrament, to the comfort and benefit of thoſe who receive it. But there is no colour for this, if the thing be rightly conſider'd: Becauſe the comfort and benefit of the ſacrament depends upon the bleſſing annexed to the Inſtitution. And as water in baptiſm, without any ſubſtantial change made in that element, may by the Divine Bleſſing accompany the inſtitution, be effectual to the waſhing away of ſin, and ſpiritual regeneration; ſo there can no reaſon in the world be given why the elements of bread and wine in the Lord's Supper may not, by the ſame Divine Bleſſing accompany this inſtitution, make the worthy receivers partakers of all the ſpiritual comfort and benefit deſigned to us thereby, without any ſubſtantial change made in thoſe elements, ſince our Lord hath told us, that verily the fleſh profiteth nothing. So that if we could do ſo odd and ſtrange a thing as to eat the very natural fleſh, and drink the blood of our Lord, I do not ſee of what greater advantage it would be to us, than what we may have by partaking of the ſymbols of his body and blood, as he hath appointed in remembrance of him. For the ſpiritual efficacy of the ſacrament doth not depend upon the nature of the thing received, ſuppoſing we receive what our Lord appointed, and receive it with a right preparation and diſpoſition of mind, but upon the ſupernatural bleſſing that goes along with it, and makes it effectual to thoſe ſpiritual ends for which it was appointed.

And the laſt pretended ground of this doctrine is, *to magnify the power of the Prieſt in being able to work ſo great a miracle*; as they love moſt abſurdly and blaſphemouſly to ſpeak, to be able every day to *make God himſelf.*

But this is to pretend to a power above that of God himſelf, for he did not, nor cannot make himſelf, nor do any thing that implies a contradiction, as Tranſubſtantiation evidently does in their pretending *to make God.* For to make that which already is, and to make that *now* which *always* was, is not only vain and trifling, if it could be done, but impoſſible, becauſe it implies a contradiction.

So that from the whole you ſee I do not now object againſt a doctrine which hath a fair probability of Divine Revelation on its ſide; for that would weigh down all objections which did not plainly overthrow the probability and credit of its divine revelation: but I object againſt a doctrine by the mere will and tyranny of men impoſed upon the belief of Chriſtians, without *any* evidence of *Scripture,* and againſt *all* the evidence of *reaſon* and *ſenſe.* Therefore

1. I will begin with *the ſtupidity of this doctrine.* I remember that Tully, who was a man of very good ſenſe, inſtanceth in the conceit of *eating God* as the extremity of madneſs, and ſo ſtupid an apprehenſion as he thought no man was ever guilty of. De Nat. Deorum, l. 3. "When we call, ſays he, the fruits of the earth, Ceres, and wine, Bacchus, we uſe but the common language; but do you think any man ſo mad as to believe that which he eats to be God?" It ſeems he could not believe that ſo extravagant a folly had ever entred into the mind of man. It it is a very ſevere ſaying of Averroes the Arabian philoſopher, (who lived after this doctrine was entertained among Chriſtians) and ought to make the Church of Rome bluſh, if ſhe can: "I have travelled, ſays he, over the world, and have found divers *ſects*; but ſo ſottiſh a *ſect* or law I never found, as is the *ſect* of the *Chriſtians*; becauſe with their own teeth they devour their God whom they worſhip." It was great ſtupidity in the people of Iſrael to ſay, *Come, let us make gods*; but it was civily ſaid of them, *Let us make gods that may go before us,* in compariſon of the Church of Rome, who ſay, *Let us make a god that we may eat him.* So that upon the whole matter I cannot but wonder that they ſhould chuſe thus to expoſe faith to the contempt of all that were endued with reaſon.

2. It is very ſcandalous likewiſe upon account of the real *barbarouſneſs* of this ſacrament and rite of our religion, upon ſuppoſition of the truth of this doctrine. Literally to *eat the fleſh of the Son of man, and to drink his blood,* Auſtin, as I have ſhewed before, declares to be a great *impiety.* And the impiety and barbarouſneſs of the thing is not in truth extenuated, but only the appearance of it, by its being done under the *ſpecies of bread and wine:* for, the thing they acknowledge is really done, and they believe that they verily eat and drink the natural fleſh and blood of Chriſt.

3. This doctrine ſhould be avoided upon account of the danger of *Idolatry*; which they are certainly guilty of, if this doctrine be not true, and ſuch a change as they pretend be not made in the ſacrament; for if it be not, then they worſhip a creature inſtead of the Creator God bleſſed for ever. Or if the change could be poſſible, yet they can never be certain that it is, and conſequently are always in danger of *Idolatry*: And that they can never be certain that ſuch a change is made, is evident; becauſe, according to the expreſs determination of the council of *Trent,* that depends upon the mind and *intention of the Prieſt,* which cannot certainly be known but by revelation, which is not pretended in this caſe. Thus the great ſcandal this doctrine brings upon Religion and its monſtrous abſurdities, makes it unſupportable to any religion.

CHAP. VII.

1 Jeſus reproveth the ambition and boldneſs of his kinſmen: 10 goeth up from Galilee to the feaſt of tabernacles: 14 teacheth in the temple: 40 Divers opinions of him among the people: 45 The Phariſees are angry that their officers took him not, and chide with Nicodemus for taking his part.

AFTER theſe things, Jeſus walked in Galilee: for he would not walk in Jewry, becauſe the Jews ſought to kill him.

2 Now the Jews feaſt of tabernacles was at hand.

3 His brethren therefore ſaid unto him, Depart hence, and go into Judea, that thy diſciples alſo may ſee the works that thou doſt.

4 For *there is* no man *that* doth any thing in ſecret, and he himſelf ſeeketh to be known openly: If thou do theſe things, ſhew thy ſelf to the world.

5 For neither did his brethren believe in him.

6 Then Jeſus ſaid unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, becauſe I teſtify of it, that the works thereof are evil.

8 Go ye up unto this feaſt: I go not up yet unto this feaſt, for my time is not yet full come.

9 When he had ſaid theſe words unto them, he abode *ſtill* in Galilee.

10 ¶ But when his brethren were gone up, then went he alſo up unto the feaſt; not openly, but as it were in ſecret.

11 Then the Jews ſought him at the feaſt, and ſaid, Where is he?

12 And there was much murmuring among the people concerning him: for ſome ſaid, He is a good man: others ſaid, Nay; but he deceiveth the people.

13 Howbeit, no man ſpake openly of him, for fear of the Jews.

14 ¶ Now about the midſt of the feaſt, Jeſus went up into the temple, and taught.

15 And the Jews marvelled, ſaying, How knoweth this man letters, having never learned?

16 Jeſus anſwered them, and ſaid, My doctrine is not mine, but his that ſent me.

17 If any man will do his will, he ſhall know of the doctrine, whether it be of God, or *whether* I ſpeak of my ſelf.

18 He that ſpeaketh of himſelf, ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſs is in him.

19 Did not Moſes give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people anſwered and ſaid, Thou haſt a devil: who goeth about to kill thee?

21 Jeſus anſwered and ſaid unto them, I have done one work, and ye all marvel.

22 Moſes therefore gave unto you circumciſion, (not becauſe it is of Moſes, but of the fathers) and ye on the ſabbath-day circumciſe a man.

23 If a man on the ſabbath-day receive circumciſion, that the law of Moſes ſhould not be broken; are ye angry at me, becauſe I have made a man every whit whole on the ſabbath-day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then ſaid ſome of them of Jeruſalem, Is not this he whom they ſeek to kill?

26 But lo, he ſpeaketh boldly, and they ſay nothing unto him: do the rulers know indeed that this is the very Chriſt?

27 Howbeit we know this man whence he is: but when Chriſt cometh, no man knoweth whence he is.

28 Then cried Jeſus in the temple as he taught, ſaying, Ye both know me, and ye know whence I am: and I am not come of my ſelf, but he that ſent me is true, whom ye know not.

29 But I know him, for I am from him, and he hath ſent me.

30 Then they ſought to take him: but no man laid hands on him, becauſe his hour was not yet come.

31 And many of the people believed on him, and ſaid, When Chriſt cometh, will he do more miracles than theſe which this *man* hath done:

32 ¶ The Phariſees heard that the people murmured ſuch things concerning him: and the Phariſees, and the chief prieſts ſent officers to take him.

33 Then ſaid Jeſus unto them, Yet a little while am I with you, and *then* I go unto him that ſent me.

34 Ye ſhall ſeek me, and ſhall not find *me:* and where I am, *thither* ye cannot come.

35 Then ſaid the Jews among themſelves, Whither will he go, that we ſhall not find him? will he go unto the diſperſed among the Gentiles, and teach the Gentiles?

36 What *manner of* ſaying is this that he ſaid, Ye ſhall ſeek me, and ſhall not find *me:* and where I am, *thither* ye cannot come.

37 In the laſt day, that great *day* of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink.

38 He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water.

39 (But this ſpake he of the Spirit, which they that believe on him ſhould receive: for the holy Ghoſt was not yet *given*, becauſe that Jeſus was not yet glorified)

40 ¶ Many of the people therefore, when they heard this ſaying, ſaid, Of a truth this is the prophet.

41 Others ſaid, This is the Chriſt. But ſome ſaid, Shall Chriſt come out of Galilee?

42 Hath not the ſcripture ſaid, That Chriſt cometh out of the ſeed of David, and out of the town of Bethlehem, where David was?

43 So there was a diviſion among the people becauſe of him.

44 And ſome of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief prieſts and Phariſees; and they ſaid unto them, Why have ye not brought him?

46 The officers anſwered, Never man ſpake like this man.

47 Then anſwered them the Phariſees, Are ye alſo deceived?

48 Have any of the rulers, or of the Phariſees believed on him?

49 But this people who knoweth not the law are curſed.

50 Nicodemus ſaith unto them, (he that came to Jeſus by night, being one of them)

51 Doth our law judge any man before it hear him, and know what he doth?

52 They anſwered and ſaid unto him, Art thou alſo of Galilee? Search and look: for out of Galilee ariſeth no prophet.

53 And every man went unto his own houſe.

Ver. 2. *Now the Jews feaſt of tabernacles was at hand.*] This was one of the feaſts to which all the Jewiſh men ought to have gone up to Jeruſalem to celebrate in the temple; (ſee Exod. xxiii. 16. Lev. xxiii. 34. Deut. xvi. 13. and xxxi. 10.) being inſtituted in commemoration of their fore-fathers living forty years in tents in the wilderneſs in their return out of Egypt; ſo all the Jewiſh nation did afterwards once a year repreſent that, by leaving their houſes, and dwelling ſeven days, in tabernacles or tents, (Levit. xxiii. 34.) beginning on the fourteenth day of September, or as ſome compute it, October. See my Diſſertation on the feaſts of the Jews, at the end of John.

Ver. 6. — *My time is not yet come.*] i. e. Ye cannot conceive the glory which is purpoſed or prepared for me, for I am to be exalted from the earth, and ſeated at the right hand of the Father, who will give me a name, which is above all names; ſee Mark xvi. 19. Acts vii. 56. and Philip. ii. 9. But I muſt ſuffer many things, before the time cometh in which I ſhall conſummate my glory.

Ver. 8. — *Unto this feaſt.*] See above the notes on ver. 2.

Ver. 11. *At the feaſt.*] See the notes as above, at ver. 2.

Ver. 19. — *None of you keepeth the law.*] Here Chriſt argues with the Jews upon a parity of reaſon; that is to ſay, "If I have broken the law in curing a man with my word alone on the ſabbath-day; certainly, I may juſtly accuſe you of a breach of the ſabbath, when with much pains and manual operation, you circumciſe a man on that day;" ſee the connection, at ver. 22, 23.

Ver. 21. —— *I have done one work.*] Cured the paralitick, ch. v. 9.

Ver. 25. *Some of them.*] Citizens of Jeruſalem, who knowing how the rulers and prieſts and Phariſees, had threatned to take Jeſus and put him to death, if he ſhould come up to the feaſt, were the more amazed to find that he ſpake boldly, and that they ſaid nothing unto him.

Ver. 27. —— *No man knoweth whence he is.*] This was not true, and was only the talk of the ignorant multitude; or, they might allude to the words of the Prophet Micah, *Whoſe goings forth have been from of old, from everlaſting*, Mic. v. 2. And again Iſaiah ſays, *who ſhall tell his generation*? ch. liii. 8.

Ver. 30. — *His hour was not yet come.*] When he was to finiſh his miniſtring, and leave the world through a bitter death and paſſion.

Ver. 35. —— *Among the Gentiles*, &c.] See Acts xxii. 21.

Ver. 40. —— *The Prophet.*] Mentioned in Deut. xviii. 15, 1.

Ver. 41. —— *Shall Chriſt come out of Galilee*?] See the Diſſertation at the end of the firſt chapter.

Ver. 52. —— *Out of Galilee riſeth no Prophet.*] See the ſaid Diſſertation.

CHAP. VIII.

1 *Chriſt delivereth the woman taken in adultery:* 12 *He preacheth himſelf the light of the world, and juſtifieth his doctrine;* 33 *anſwereth the Jews that boaſted of Abraham,* 59 *and conveyed himſelf from their cruelty.*

JEſus went unto the mount of Olives:

2 And early in the morning he came again into the temple, and all the people came unto him; and he ſat down, and taught them.

3 And the ſcribes and Phariſees brought unto him a woman taken in adultery; and when they had ſet her in the mids,

4 They ſay unto him, Maſter, this woman was taken in adultery, in the very act.

5 Now Moſes in the law commanded us, that ſuch ſhould be ſtoned: but what ſayeſt thou?

6 This they ſaid, tempting him, that they might have to accuſe him. But Jeſus ſtooped down, and with *his* finger wrote on the ground, as though he heard them not.

7 So when they continued asking him, he lift up himſelf, and ſaid unto them, He that is without ſin among you, let him firſt caſt a ſtone at her.

8 And again he ſtooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by their own conſcience, went out one by one, beginning at the eldeſt; *even* unto the laſt: and Jeſus was left alone, and the woman ſtanding in the midſt.

10 When Jeſus had lift up himſelf, and ſaw none but the woman, he ſaid unto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11 She ſaid, No man, Lord. And Jeſus ſaid unto her, Neither do I condemn thee: go, and ſin no more.

12 ¶ Then ſpake Jeſus again unto them, ſaying, I am the light of the world: he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life.

13 The Phariſees therefore ſaid unto him, Thou beareſt record of thy ſelf; thy record is not true.

14 Jeſus anſwered and ſaid unto them, Though I bear record of my ſelf, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the fleſh, I jndge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that ſent me.

17 It is alſo written in your law, that the teſtimony of two men is truth.

18 I am one that bear witneſs of my ſelf, and the Father that ſent me, beareth witneſs of me.

19 Then ſaid they unto him, Where is thy Father? Jeſus anſwered, Ye neither know me, nor my Father: if ye had known me, ye ſhould have known my Father alſo.

20 Theſe words ſpake Jeſus in the treaſury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

21 Then ſaid Jeſus again unto them, I go my way, and ye ſhall ſeek me, and ſhall die in your ſins: whither I go, ye cannot come.

22 Then ſaid the Jews, Will he kill himſelf? becauſe he ſaith, Whither I go, ye cannot come.

23 And he ſaid unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I ſaid therefore unto you, that ye ſhall die in your ſins: for if ye believe not that I am *he*, ye ſhall die in your ſins.

25 Then ſaid they unto him, Who art thou? And Jeſus ſaith unto them, Even *the ſame* that I ſaid unto you from the beginning.

26 I have many things to ſay, and to judge of you: but he that ſent me is true; and I ſpeak to the world thoſe things which I have heard of him.

27 They underſtood not that he ſpake to them of the Father.

28 Then ſaid Jeſus unto them, When ye have lift up the Son of man, then ſhall ye know that I am *he*, and *that* I do nothing of my ſelf; but as my Father hath taught me, I ſpeak theſe things.

29 And he that ſent me, is with me: the Father hath not left me alone: for I do always thoſe things that pleaſe him.

30 As he ſpake theſe words, many believed on him.

31 Then ſaid Jeſus to thoſe Jews which believed on him, If ye continue in my word, *then* are ye my diſciples indeed;

32 And ye ſhall know the truth, and the truth ſhall make you free.

33 ¶ They anſwered him, We be Abrahams ſeed, and were never in bondage to any man: how ſayeſt thou, Ye ſhall be made free?

34 Jeſus anſwered them, Verily, verily I ſay unto you, Whoſoever committeth ſin, is the ſervant of ſin.

35 And the ſervant abideth not in the houſe for ever: *but* the Son abideth ever.

36 If the Son therefore ſhall make you free, ye ſhall be free indeed.

37 I know that ye are Abrahams ſeed; but ye ſeek to kill me, becauſe my word hath no place in you.

38 I ſpeak that which I have ſeen with my Father: and ye do that which ye have ſeen with your Father.

39 They anſwered and ſaid unto him, Abraham is our Father. Jeſus ſaith unto them, If ye were Abrahams children, ye would do the works of Abraham.

40 But now ye ſeek to kill me, a man that hath told you the truth which I have heard of God: this did not Abraham.

41 Ye do the deeds of your Father. Then ſaid they to him, We be not born of fornication; we have one Father, *even* God.

42 Jeſus ſaid unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God; neither came I of my ſelf, but he ſent me.

43 Why do ye not underſtand my ſpeech? *even* becauſe ye cannot hear my word.

44 Ye are of *your* father the devil, and the luſts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lye, he ſpeaketh of his own: for he is a liar, and the father of it.

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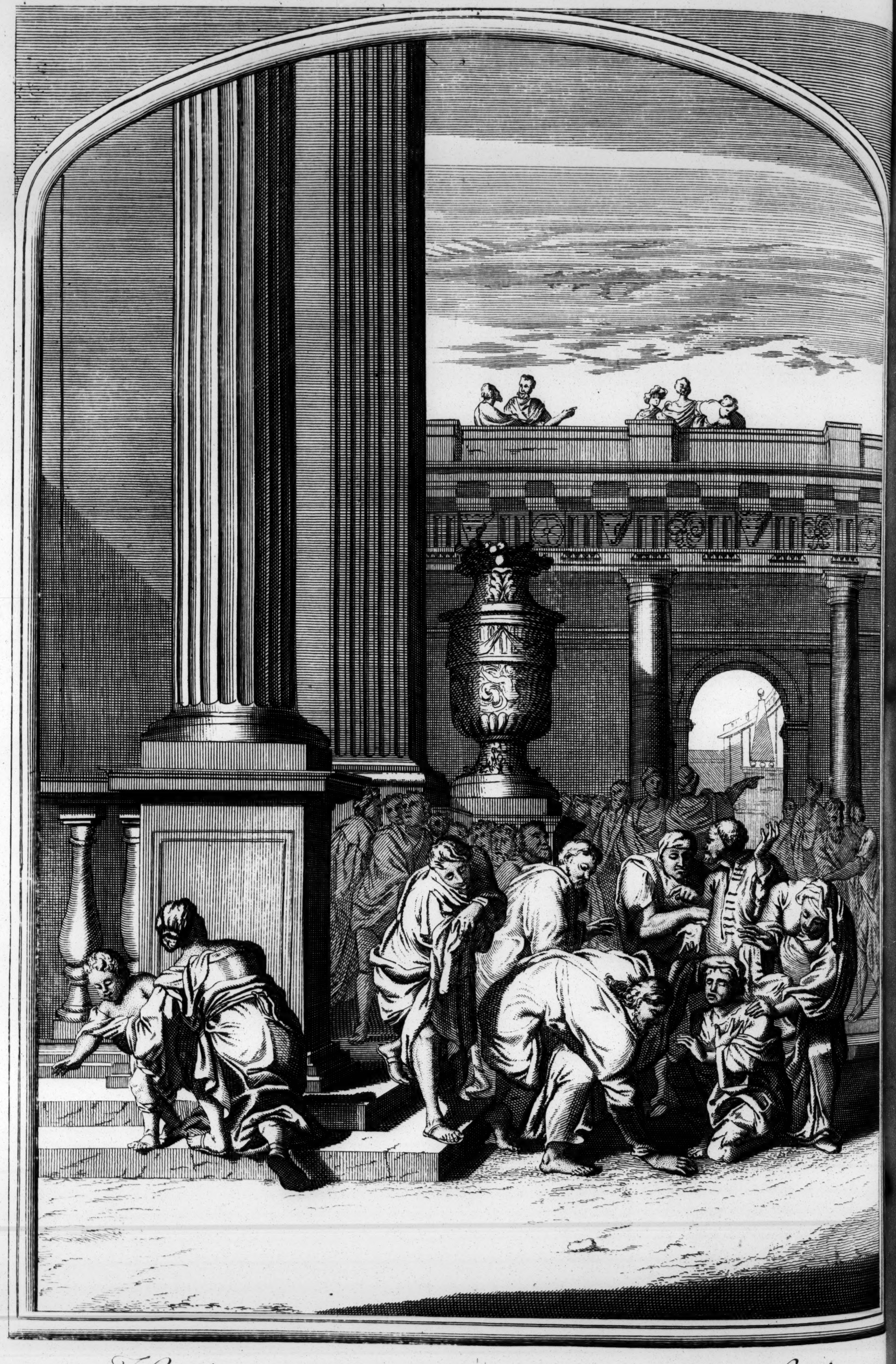


He that was born blind restored to Sight.

John. IX.

45 And becauſe I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me?

47 He that is of God, heareth Gods words: ye therefore hear *them* not, becauſe ye are not of God.

48 Then anſwered the Jews, and ſaid unto him, Say we not well that thou art a Samaritan, and haſt a devil?

49 Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me.

50 And I ſeek not mine own glory: there is one that ſeeketh and judgeth.

51 Verily verily I ſay unto you, If a man keep my ſaying, ye ſhall never ſee death.

52 Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeſt thou thy ſelf?

54 Jeſus anſwered, If I honour my ſelf, my honour is nothing: it is my Father that honoureth me, of whom ye ſay that he is your God:

55 Yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhall be a liar like unto you: but I know him, and keep his ſaying.

56 Your father Abraham rejoiced to ſee my day: and he ſaw *it*, and was glad.

57 Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham?

58 Jeſus ſaid unto them, Verily verily I ſay unto you, Before Abraham was, I am.

59 Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple, going through the midſt of them, and ſo paſſed by.

CHAP. IX.

1 The man that was born blind reſtored to ſight: 8 He is brought to the Phariſees: 13 They are offended at it, and excommunicate him: 35 but he is received of Jeſus, and confeſſeth him. 39 Who they are whom Chriſt enlightneth.

AND as *Jeſus* paſſed by, he ſaw a man which was blind from *his* birth.

2 And his diſciples asked him, ſaying, Maſter, who did ſin, this man, or his parents, that he was born blind?

3 Jeſus anſwered, Neither hath this man ſinned, nor his parents; but that the works of God ſhould be made manifeſt in him.

4 I muſt work the works of him that ſent me, while it is day: the night cometh when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus ſpoken, he ſpat on the ground, and made clay of the ſpittle, and he anointed the eyes of the blind man with the clay,

7 And ſaid unto him, Go waſh in the pool of Siloam (which is by interpretation, ſent.) He went his way therefore, and waſhed, and came ſeeing.

8 ¶ The neighbours therefore, and they which before had ſeen him, that he was blind, ſaid, Is not this he that ſat and begged?

9 Some ſaid, This is he: others *ſaid*, He is like him: *but* he ſaid, I am *he*.

10 Therefore ſaid they unto him, How were thine eyes opened?

11 He anſwered and ſaid, A man that is called Jeſus, made clay, and anointed mine eyes, and ſaid unto me, Go to the pool of Siloam, and waſh: and I went and waſhed, and I received ſight.

12 Then ſaid they unto him, Where is he? He ſaid, I know not.

13 ¶ They brought to the Phariſees him that aforetime was blind.

14 And it was the ſabbath-day when Jeſus made the clay, and opened his eyes.

15 Then again the Phariſees alſo asked him how he had received his ſight. He ſaid unto them, He put clay upon mine eyes, and I waſhed, and do ſee.

Ver. 5. *Moſes in the law.*] Levit. xx. 10.

Ver. 15. *Ye judge after the fleſh.*] Ye form ſuch a judgment of me, as is ſuggeſted to you from my bodily appearance; for you only conſider me as a poor, infirm, and indigent perſon; not knowing whence I am, nor whither I go: your carnal eyes cannot penetrate my Divine Nature; ver. 14. compared to ver. 23.

— *I judge no man.*] Or, as Maldonate obſerves, *I have teſtimony of no man*; which interpretation is confirmed by the words at the 17th verſe.

Ver 42. — *I proceeded forth, &c.*] According to Pſal. ii. 7. Heb. v. 4, 5.

Ver. 48. — *Say we not well that thou art a Samaritan.*] This may be ſuppoſed to be a reprimand for his converſing with the Samaritans, as you have read in John iv. 9, &c.

Ver. 55. — *And he ſaw it,* &c.] See Luke x. 24. and Heb. xi. 1—13.

16 Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath-day. Others ſaid, How can a man that is a ſinner, do ſuch miracles? And there was a diviſion among them.

17 They ſay unto the blind man again, What ſayeſt thou of him, that he hath opened thine eyes? He ſaid, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his ſight, until they called the parents of him that had received his ſight.

19 And they asked them, ſaying, Is this your ſon, who ye ſay was born blind? how then doth he now ſee?

20 His parents anſwered them, and ſaid, We know that this is our ſon, and that he was born blind:

21 But by what means he now ſeeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him, he ſhall ſpeak for himſelf.

22 Theſe words ſpake his parents, becauſe they feared the Jews: for the Jews had agreed already, that if any man did confeſs that he was Chriſt, he ſhould be put out of the ſynagogue.

23 Therefore ſaid his parents, He is of age, ask him.

24 Then again called they the man that was blind, and ſaid unto him, Give God the praiſe: we know that this man is a ſinner.

25 He anſwered and ſaid, Whether he be a ſinner *or no*, I know not: one thing I know, that whereas I was blind, now I ſee.

26 Then ſaid they again to him, What did he to thee? how opened he thine eyes?

27 He anſwered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye alſo be his diſciples?

28 Then they reviled him, and ſaid, Thou art his diſciple; but we are Moſes diſciples.

29 We know that God ſpake unto Moſes: as for this fellow, we know not from whence he is.

30 The man anſwered and ſaid unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not ſinners: but if any man be a worſhipper of God, and doth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They anſwered and ſaid unto him, Thou waſt altogether born in ſins, and doſt thou teach us? And they caſt him out.

35 Jeſus heard that they had caſt him out; and when he had found him, he ſaid unto him, Doſt thou believe on the Son of God?

36 He anſwered and ſaid, Who is he, Lord, that I might believe on him?

37 And Jeſus ſaid unto him, Thou haſt both ſeen him, and it is he that talketh with thee.

38 And he ſaid, Lord, I believe. And he worſhipped him.

39 ¶ And Jeſus ſaid, For judgment I am come into this world: that they which ſee not, might ſee; and that they which ſee might be made blind.

40 And *ſome* of the Phariſees which were with him, heard theſe words, and ſaid unto him, Are we blind alſo?

41 Jeſus ſaid unto them, If ye were blind, ye ſhould have no ſin: but now ye ſay, We ſee; therefore your ſin remaineth.

Ver. 2. — *Who did ſin, this man, or his parents?*] The diſciples did not ſuppoſe that *original* ſin was the cauſe of the man's being born blind; but only that his parents might have begot him in the time of uncleanneſs; which was a ſin by the law of Levit. xx. 18. which was thought to have ſo ill an influence upon the child, as to render it obnoxious to leproſy or mutilation, and ſo might be the cauſe of a perſon's blindneſs. See Theodoret in Levit. qu. 21.

Ver. 3. — *The works of God.*] The power which God hath to create and make every thing and perſon as he pleaſes. To give ſight to whom he will, and to make whom he pleaſes blind, by leaving an imperfection in the plaſtick matter unrectified.

Ver. 4. *I muſt work the works of him,* &c.] I muſt ſhew forth his power in performing works which none but God can do, by giving ſight to one born blind, *&c.*

Ver. 7. — *The pool of Siloam.*] This ſpring diſcharged it ſelf into a double courſe or pool; the lower was called the pool of fleeces; Neh. iii. 15. the upper was called the pool of Siloah, which properly ſignifies *ſent*; the waters being, by the Divine Providence, ſent from the bowels of the earth into it.

Ver. 13. — *To the Phariſees.*] i. e. The council chiefly conſiſting of that ſect.

Ver. 22. — *Excluded from the ſynagogue.*] Or, excommunicated.

Ver. 31. *God heareth not ſinners.*] We are not hereby to underſtand that the ears of God are ſhut to the prayers of us ſinners; but only that God will not ſuffer falſe prophets, who ſpeak from themſelves, and yet pretend to come from God, to work miracles, ſuch as are only in the Divine Power to effect.

Ver. 32. — *That any man opened the eyes of one that was born blind.*] Blindneſs being the effect of a diſeaſe, may be cured; but the Jews knowing that neither Moſes nor the Prophets had ever cured a man born blind, confeſſed that it could be the work of God alone; and therefore reckoned it to this day, to be one of the ſigns of the Meſſiah, *to open the eyes of the blind*; Midraſh. in Pſal. clxvi. 8. And this is alſo the purport of the next verſe.

The other texts in this chapter, which may ſeem to want explaining, being what are already explained in the Diſſertation on the incarnation of Chriſt, after the firſt chapter of John, or as they are ſuch as frequently occur, ſhall be, where neceſſary, illuſtrated in the courſe of this work.

CHAP. X.

1 *Chriſt is the door, and the good ſhepherd:* 19 *Divers opinions of him:* 24 *He proveth by his works that he is Chriſt the Son of God:* 39 *eſcapeth the Jews,* 40 *and went again beyond Jordan, where many believed on him.*

VErily verily I ſay unto you, He that entreth not by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a robber.

2 But he that entreth in by the door, is the ſhepherd of the ſheep.

3 To him the porter openeth; and the ſheep hear his voice: and he calleth his own ſheep by name, and leadeth them out.

4 And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him: for they know his voice.

5 And a ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers.

6 This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them.

7 Then ſaid Jeſus unto them again, Verily verily I ſay unto you, I am the door of the ſheep.

8 All that ever came before me, are thieves and robbers: but the ſheep did not hear them.

9 I am the door: by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture.

10 The thief cometh not, but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep.

12 But he that is an hireling and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth: and the wolf catcheth them, and ſcattereth the ſheep.

13 The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep.

14 I am the good ſhepherd, and know my *ſheep*, and am known of mine.

15 As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep.

16 And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, *and* one ſhepherd.

17 Therefore doth my Father love me, becauſe I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of my ſelf: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a diviſion therefore again among the Jews for theſe ſayings.

20 And many of them ſaid, He hath a devil, and is mad; why hear he him?

21 Others ſaid, theſe are not the words of him that hath a devil: Can a devil open the eyes of the blind?

22 ¶ And it was at Jeruſalem the feaſt of the dedication, and it was winter.

23 And Jeſus walked in the temple in Solomons porch.

24 Then came the Jews round about him, and ſaid unto him, How long doſt thou make us to doubt? If thou be the Chriſt, tell us plainly.

25 Jeſus anſwered them, I told you, and ye believed not: the works that I do in my Fathers name, do bear witneſs of me.

26 But ye believe not; becauſe ye are not of my ſheep, as I ſaid unto you.

27 My ſheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand.

29 My Father which gave *them* me, is greater than all: and none is able to pluck *them* out of my Fathers hand.

30 I and *my* Father are one.

31 Then the Jews took up ſtones again to ſtone him.

32 Jeſus anſwered them, Many good works have I ſhewed you from my Father; for which of thoſe works do ye ſtone me?

33 The Jews anſwered him, ſaying, For a good work we ſtone thee not; but for blaſphemy, and becauſe that thou, being a man, makeſt thy ſelf God.

34 Jeſus anſwered them, It is not written in your law, I ſaid, ye are gods?

35 If he called them gods, unto whom the word of God came, and the ſcripture cannot be broken.

36 Say ye of him, whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt; becauſe I ſaid, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father *is* in me, and I in him.

39 Therefore they ſought again to take him: but he eſcaped out of their hand,

40 And went away again beyond Jordan, into the place where John at firſt baptized; and there he abode.

41 And many reſorted unto him, and ſaid, John did no miracle: but all things that John ſpake of this man, were true.

42 And many believed on him there.

What is neceſſary to be explained in this chapter, may be ſeen already done in the parallel Scriptures of the preceding Goſpels. See the Diſſertation on Chriſt's incarnation, after the firſt chapter of John; and Luke i. 32.

CHAP. XI.

1 *Chriſt raiſeth Lazarus four days buried.* 45 *Many Jews believe.* 47 *The chief Prieſts and Phariſees gather a counſel againſt Chriſt.* 49 *Caiaphas propheſieth.* 54 *Jeſus hideth himſelf.* 55 *At the Paſſover they enquire after him, and lay wait for him.*

NOW a certain man was ſick, *named* Lazarus of Bethany, the town of Mary and her ſiſter Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick.)

3 Therefore his ſiſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt is ſick.

4 When Jeſus heard *that*, he ſaid, This ſickneſs is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jeſus loved Martha, and her ſiſter, and Lazarus.

6 When he had heard therefore that he was ſick, he abode two days ſtill in the ſame place where he was.

7 Then after that, ſaith he to *his* diſciples, Let us go into Judea again.

8 *His* diſciples ſay unto him, Maſter, the Jews of late ſought to ſtone thee; and goeſt thou thither again?

9 Jeſus anſwered, Are there not twelve hours in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

10 But if a man walk in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſaid he: and after that, he ſaith unto them, Our friend Lazarus ſleepeth; but I go, that I may awake him out of ſleep.

12 Then ſaid his diſciples, Lord, if he ſleep, he ſhall do well.

13 Howbeit Jeſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleep.

14 Then ſaid Jeſus unto them plainly, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there (to the intent ye may believe) nevertheleſs, let us go unto him.

16 Then ſaid Thomas, which is called Didymus, unto his fellow-diſciples, Let us alſo go, that we may die with him.

17 Then when Jeſus came, he found that he had lain in the grave four days already.

18 (Now Bethany was nigh unto Jeruſalem, about fifteen furlongs off.)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as ſoon as ſhe heard that Jeſus was coming, went and met him: but Mary ſat *ſtill* in the houſe.

21 Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here, my brother had not died.

22 But I know, that even now whatſoever thou wilt ask of God, God will give *it* thee.

23 Jeſus ſaith unto her, Thy brother ſhall riſe again.

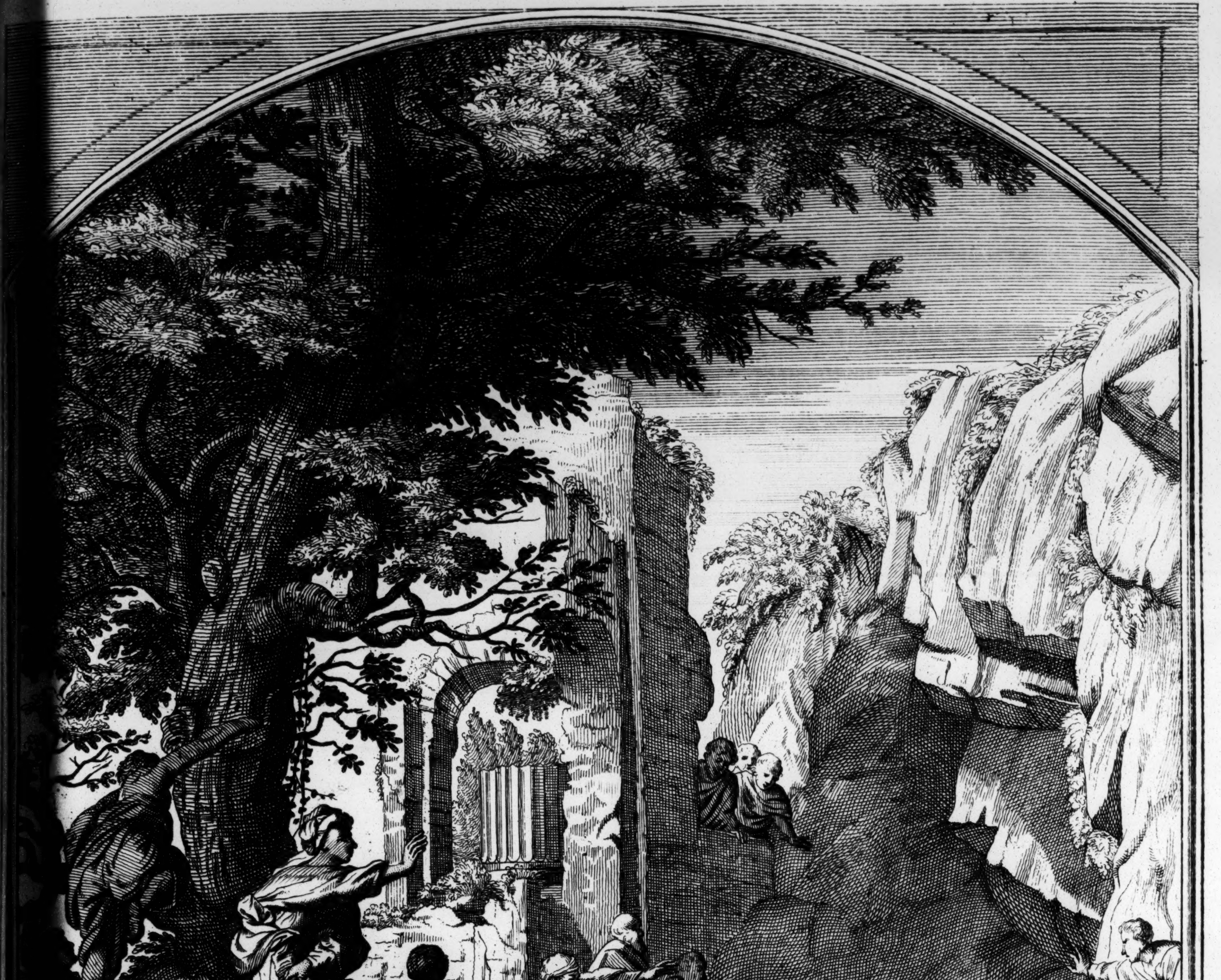
24 Martha ſaith unto him, I know that he ſhall riſe again in the reſurrection at the laſt day.

25 Jeſus ſaid unto her, I am the reſurrection, and the life: he that believeth in me, though he were dead, yet ſhall he live;

26 And whoſoever liveth, and believeth in me, ſhall never die. Believeſt thou this?

27 She ſaith unto him, Yea, Lord: I believe that thou art the Chriſt the Son of God, which ſhould come into the world.

28 And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.



J. Mynde sc.

Lazarus rais'd from the dead.

John . XI .

29 Aſſoon as ſhe heard *that*, ſhe aroſe quickly, and came unto him.

30 Now Jeſus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the houſe, and comforted her, when they ſaw Mary that ſhe roſe up haſtily, and went out, followed her, ſaying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died.

33 When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he groned in the ſpirit, and was troubled,

34 And ſaid, Where have ye laid him? They ſay unto him, Lord, come and ſee.

35 Jeſus wept.

36 Then ſaid the Jews, Behold how he loved him.

37 And ſome of them ſaid, Could not this man which opened the eyes of the blind, have cauſed that even this man ſhould not have died?

38 Jeſus therefore again groning in himſelf, cometh to the grave. It was a cave, and a ſtone lay upon it.

39 Jeſus ſaid, Take ye away the ſtone, Martha, the ſiſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh: for he hath been been *dead* four days.

40 Jeſus ſaith unto her, Said I not unto thee, that if thou wouldſt believe, thou ſhouldſt ſee the glory of God?

41 Then they took away the ſtone *from the place* where the dead was laid. And Jeſus lift up *his* eyes, and ſaid, Father, I thank thee that thou haſt heard me.

42 And I knew that thou heareſt me always: but becauſe of the people which ſtand by, I ſaid *it*, that they may believe that thou haſt ſent me.

43 And when he thus had ſpoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jeſus ſaith unto them, Looſe him, and let him go.

45 Then many of the Jews which came to Mary, and had ſeen the things which Jeſus did, believed on him.

46 But ſome of them went their ways to the Phariſees, and told them what things Jeſus had done.

47 ¶ Then gathered the chief prieſts and the Phariſees a council, and ſaid, What do we? for this man doth many miracles.

48 If we let him thus alone, all men will believe on him; and the Romans ſhall come and take away both our place and nation.

49 And one of them *named* Caiaphas, being the high-prieſt that ſame year, ſaid unto them, Ye know nothing at all,

50 Nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not.

51 And this ſpake he not of himſelf: but being high-prieſt that year, he propheſied that Jeſus ſhould die for that nation:

52 And not for that nation only, but that alſo he ſhould gather together in one, the children of God that were ſcattered abroad.

53 Then from that day forth, they took counſel together for to put him to death.

54 Jeſus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderneſs, into a city called Ephraim, and there continued with his diſciples.

55 ¶ And the Jews paſſover was nigh at hand: and many went out of the country up to Jeruſalem before the paſſover, to purify themſelves.

56 Then ſought they for Jeſus, and ſpake among themſelves, as they ſtood in the temple, What think ye, that he will not come to the feaſt?

57 Now both the chief prieſts and the Phariſees had given a commandment, that if any man knew where he were, he ſhould ſhew *it*, that they might take him.

Ver. 1.——*Lazarus of Bethany.*] See the note on ver. 44.

Ver. 2. *It was that Mary which anointed the Lord with ointment.*] This is by moſt interpreters thought to be ſpoken of Mary Magdalen: But I can't ſubſcribe to that belief; becauſe when Luke had ſpoken of a woman, who anointed not our Lord's head, as this Mary did but his feet only, ch. vii. 46. he proceeds, ch. viii. to mention Mary Magdalen, giving a character of her not from what ſhe had done to Chriſt, but from the good he had done to her, ſaying, *It was that Mary out of whom he had caſt ſeven devils*, ver. 2. Which alſo is the character of her in Mark xvi. 9. Nor ſeems it for our Saviour's honour to have been ſo converſant with one, who had been a noted *harlot*, tho' ſhe had now repented of that lewdneſs, or ſuch an ardent lover of her, as he was of this Mary, ver. 5.

Ver. 4.——*This ſickneſs is not to death, but,* &c.] Jeſus declares that God did not deſign to take Lazarus by this ſickneſs out of the world, as he does other men by death; but, that ſo it was permitted, that Lazarus ſhould appear to men to die, that the Son of God might be glorified by ſhewing his Almighty Power in raiſing him from the dead; that thereby he might prove what he had declared before, That the Father hath given to the Son to have life in himſelf, and to quicken whom he will; ch. v. 22—26.

Ver. 6.——*He abode two days ſtill in the ſame place.*] Before he would go to Bethany, neither did he arrive there till the fourth day, ſee ver. 17. that there might be no ſuſpicion of fraud or contrivance; and that all pretence of his being only in a ſwoon or *delignium*, might be taken away; ſee ver. 15—34—39.

Ver. 11.——*Our friend Lazarus ſleepeth.*] Here note, that *ſleep*, or to *ſleep*, in the Scripture phraſe, ſignifieth *death*, or *to die*; ſee Deut. xxxi. 16. 2 Sam. vii. 12. Pſ. xiii. 3. and lxxvi. 5. Dan. xii. 2. And it is generally ſaid of the kings of Iſrael and Judah, that they ſlept with their fathers. And perhaps the ancient Jews might uſe this metaphor as the Apoſtle to the Theſſalonians uſes it (1 Theſſ. iv. 13.) in oppoſition to the Heathens, who having no expectation of the reſurrection of the body, ſtiled death a *perpetual ſleep*, declaring, that they expected to be raiſed out of it as certainly as they roſe from ſleep; and in alluſion to this metaphor, Chriſt here ſaith, *I go to awake him out of ſleep*, or, to raiſe him from the dead.

Ver. 33.—*He groaned in the ſpirit.*] Or, ἐνεϐριμήσατο τῷ πνεύματι, *i. e.* he groaned with his ſpirit, or was moved in his ſpirit. Whence we learn that human actions, affections and commotions, are not to be condemned as ſinful, if they do not incline us to do any thing repugnant to piety or reaſon, but only ſerve to expreſs our affection to a friend or our compaſſion towards mankind.

Ver. 39.——*He had been dead four days.*] In which time, the viſage of the dead began to change in thoſe countries, and all hopes of any return to life ceaſed; ſee Dr. Lightfoot on the place.

Ver. 41.——*Father, I thank thee, that thou haſt heard me.*] Here Chriſt ſpeaketh like a Prophet, who had requeſted, that this man's ſpirit might return to him: For the following words, *I know that thou doſt hear me always*, ſeem plainly to imply a requeſt; not indeed that he might receive power to raiſe Lazarus from the dead, for that he teſtifies he had already, ch. v. 22—26. But that the miraculous return of this man's ſpirit might be efficacious to confirm the faith of his Apoſtles, and to convince the multitude that he was a Prophet ſent from God, and did all things to promote his glory.

Ver. 44.——*Looſe him, and let him go.*] i. e. To his own home at Bethany. Neither did Chriſt permit him to go or follow after himſelf, leſt it might ſeem as if he carried him about in triumph.

Thus you have read the hiſtorical account of this great miracle: Yet though it be recorded with the greateſt exactneſs, ſimplicity and veracity, it has ſuffered the fate of Chriſt's other miracles, to be evil ſpoken of, and derided: Therefore it can't be amiſs to ſubjoin the following Diſſertation, wherein I doubt not but that I ſhall be able to anſwer all the objections commonly brought againſt this Scripture.

The method I ſhall obſerve will be firſt to conſider the circumſtances, or to give you a particular view of this miracle. And ſecondly, to anſwer the objections brought againſt its reality, *&c.*

Firſt, it is ſaid, That *now a certain man was ſick, named Lazarus of Bethany, the town of Mary and Martha —Therefore his ſiſters ſent unto him, ſaying, Lord, behold he, whom thou loveſt, is ſick.* Hereby we learn, that Lazarus did not die ſuddenly; that he was not taken off by a fit, but by a ſickneſs which made gradual advances. His ſiſters ſent to Jeſus, ſaying, *he, whom thou loveſt is ſick*, ſuppoſing that out of his affection for Lazarus he would come to Bethany; and hoping alſo that he might poſſibly get thither before he was dead. That Lazarus was dangerouſly ill, is evident, not only from the ſubſtance of the meſſage, but from their ſending a meſſenger ſo far, and alſo from their not coming, either of them, to Chriſt in perſon. It is alſo apparent from hence, that there could be no fraud and contrivance. The matter is not ſecretly acted between Lazarus, his ſiſters and Jeſus; for here is a meſſenger employed. Beſides, had there been any thoughts of contriving ſuch a thing, the raiſing up Lazarus, though not dead, it would have been more natural for one of theſe ſiſters to have come in perſon; for nothing but real ſickneſs can be ſuppoſed a ſufficient reaſon to have kept the ſiſters at home, and from coming to Jeſus. The thought of making a pretence of ſo great a miracle, as the raiſing of a dead man to life, to live again upon the earth, would certainly have obliged one of the neareſt relations to come in perſon to him, who was to do ſo mighty a work.

Jeſus ſtaid ſome time in the place where he was, after the receiving a meſſage of Lazarus's ſickneſs. He receives no more meſſages; a ſign there was no longer any need of his coming, either becauſe it might be preſumed by thoſe that were with Jeſus, that Lazarus was recovered; or elſe that he was fallen into ſuch a ſtate, that his preſent friends having no longer hopes of any help from Jeſus, thought it needleſs to ſend any more to trouble him. But

At length, Jeſus reſolves to go into Judea, and accordingly, notwithſtanding the Jews had lately ſought his life, ſets out with his diſciples to go to Bethany, though it was nigh to Jeruſalem: Which is a ſure ſign of the conſciouſneſs of his innocence and integrity. For, had it been thought neceſſary to concert a pretended miracle between Jeſus, and theſe perſons, Lazarus might have come to the country *beyond Jordan*, where a death and a reſurrection might have been contrived both with more ſecrecy, and ſafety to the contrivers. None would have pitched upon Bethany for the ſcene of a pretended miracle, eſpecially at this time; ſeeing the place was ſo near the fierceſt enemies of Jeſus, which were the great council of the Jews, who reſided at Jeruſalem. Or, if a miracle had been intended to be contrived at Bethany, it would not have been prudent to try it upon an inhabitant of the place, a well-known perſon; but we ſhould have read it done upon ſome ſtranger purpoſely arrived there by accident, and upon one who ſhould have no occaſion to come thither again. What reward! What ſum of money could be ſufficient to induce a well-known perſon, an inhabitant of Bethany, ſo near Jeruſalem, to enter into a combination with Jeſus, to be the perſon, on whom an impoſture of this kind ſhould be acted; and for which he was ſure to incur not only the ignominious character of a deceiver, if found out, but alſo to be excommunicated or ſhut out of the ſynagogue?

Then when Jeſus came, he found that he had lain in the grave four days already——And many of the Jews came to Martha and Mary to comfort them concerning their brother. Then Martha as ſoon as ſhe heard that Jeſus was coming, went and met him: but Mary ſat ſtill in the houſe. Hence it is evident, that Lazarus's death and burial were not done in a corner privately, but were publick things. Moreover, Martha does not go to Jeſus till ſhe is told that he was near the houſe; and Mary ſtays ſtill at home; which are arguments of true ſorrow, and that there was no contrivance among them.

Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here, my brother had not died. Were there ever, or can there be greater, or more natural expreſſions of ſorrow and concern? Can any rational man lay his hand to his heart and ſay, that he thinks that the perſon, who ſpake theſe words knew her brother was ſtill alive, and only feigned to be dead, which muſt have been the caſe, had this miracle been no more than a fallacy? Surely ſuch ſtratagem is impoſſible. God will never ſuffer his name and power to be the ſkreen of falſhood and impiety: Therefore this was a true miracle, or Martha muſt have fell under the heavy diſpleaſure of God's wrath, and their deſign, if wicked, muſt have been fruſtrated when ſhe added, *But I know, that even now whatſoever thou wilt aſk of God, God will give it thee.*

After ſome diſcourſe between this ſiſter and Jeſus, "ſhe returned, and called Mary her ſiſter ſecretly, ſaying, the maſter is come and calleth for thee. As ſoon as ſhe heard that, ſhe aroſe quickly, and came unto him. Now Jeſus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her, when they ſaw Mary, that ſhe roſe up haſtily, and went out, followed her, ſaying, *She goeth unto the grave to weep there.*" So that we are to obſerve, how Mary's grief appeared to be real in the opinion of thoſe that were preſent with her; who might, one would think, have diſcovered ſome tokens of counterfeit, if it was ſo.

"Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died." Thus you ſee that Mary had no more thought of ſeeing her brother raiſed preſently from the dead by Jeſus, than her ſiſter Martha had. "Therefore when Jeſus ſaw her weeping, and the Jews alſo weeping which came with her, he groaned in the ſpirit, and was troubled." In which joint weeping of Mary and of her friends, we ought to obſerve the tokens of a deep ſorrow, ariſing from the death of Lazarus, and a deſpair of ever ſeeing him again before the reſurrection at the laſt day. Moreover, their grief ſo far exceeded the bounds it ought to have done in the preſence of Jeſus, who had already given the world ſuch demonſtrations of his power, that he groaned in ſpirit and was troubled.

Then ſays Jeſus, *Where have ye laid him? They ſay unto him, Lord, come and ſee.* Where you read that Jeſus himſelf firſt makes the propoſal of going towards the ſepulchre, by aſking the queſtion, *Where they had laid him?* And their ſimple anſwer clears them all of any ſort of colluſion. For, had there been any contrivance, or any fallacy in this miracle, inſtead of ſaying, *Come and ſee* where we have laid him; they would have at once cried out, *Lord, come and raiſe him by thy power from the dead.* But on the contrary, there does not ſo much as appear the leaſt intimation that they had any hopes of ever ſeeing their brother alive again upon the earth. And this is ſtill more ſtrongly confirmed by the declaration which Martha made at the grave before the ſtone was removed, for ſhe ſaid unto him, *Lord, by this time he ſtinketh: for he has been dead four days.* To which Jeſus replied by way of reproof for her unbelief, ſaying, *Said I not unto thee, that if thou wouldſt believe, thou ſhouldſt ſee the glory of God.* And then engages the attention of all the company, that they might the more carefully obſerve the reality of this great work he was about to do; ſee ver. 41, 42, 43. And at his command, he who had been dead, was reſtored to life; came out with his burial-clothes upon him, with all the tokens of a corpſe buried by his friends; ſo bound, that in a natural courſe he was not able to move; and he was ordered to be unlooſed by others, not being able to help himſelf; that all might ſee the tokens of life; ſtrength and vigour, by the actions of walking.

Now let us reaſon together: Can any one doubt after ſuch a view of this relation, whether this was a real miracle? Can any one pretend to ſay that Lazarus was not dead, when it appears he had lain at leaſt part of four days in the bowels of the earth? Neither can it be poſſible by any other power than that of God, to raiſe a dead man to life. And there is no reaſon to doubt but that the by-ſtanders believed in this miracle, and reported it in the ſame manner as John has done in this Goſpel. For *many of the Jews, which came to Mary, and had ſeen the things which Jeſus did, believed on him,* or believed him to be the Meſſiah. Though it is alſo recorded that *ſome of them* (being wicked and malicious men) *went to the Phariſees, and told them what things Jeſus had done.* Then the Phariſees conſidering the greatneſs of this work, and that ſuch things as theſe would tend to bring *all men,* i. e. great numbers of people to believe on him, *from that day forth took counſel together to put him to death.*

Finally, that this thing was no impoſture, but a real miracle, appears from hence; that not long after this, yet ſo long as gave the envidious Phariſees time to enquire into the matter, and to have got evidence of the impoſture, if any ſuch could have been found, Jeſus came publickly to Jeruſalem; entered into the temple; taught there boldly from day to day; ſpent ſeveral days at Jeruſalem, and in the neighbourhood, even at Bethany itſelf, the place of this action: In all which time he lived in the moſt publick open manner, at the near approach of one of the Jewiſh principal feſtivals, when there was a general reſort thither from all parts. He moreover celebrates this great feaſt with his diſciples in Jeruſalem. And ſupper being ended, he went into a garden, the uſual place of retirement with his diſciples, where the officers of the high-prieſt came to apprehend him, to whom he voluntarily ſurrendered himſelf: And yet upon his examination before the council, and Herod and Pilate, the malicious Jews could not prove nor charge one impoſture upon him.

In this hiſtory of Lazarus there are theſe things very obſervable, *viz.* the *modeſty, goodneſs,* and *wiſdom* of Jeſus. For,

His modeſty appears moſt amiable, when he declared to his diſciples a deſign of going to Bethany. Before he ſets out from the place where he then was, he ſays to them: *Our friend Lazarus ſleepeth; but I go that I may awake him out of ſleep;* uſing theſe low ſoft terms concerning death, and raiſing to life; ſee the note on ver. 11. But the diſciples underſtood him not; therefore *Jeſus ſaid unto them plainly, Lazarus is dead——Let us go.* Where obſerve, when Jeſus ſpoke in the low and ambiguous term of *ſleep,* he added: *But I go that I may awake him out of ſleep:* But having now ſaid plainly, that *Lazarus was dead,* he does not ſay: But I go to raiſe him to life; only intimates in general, that there would be ſome new proof given them to confirm their faith; ſtudiouſly avoiding every thing that had any appearance of boaſting.

His *goodneſs* and condeſcenſion are eaſily traced in this action: For, he who could have healed ſick Lazarus, or raiſed him when dead, without opening his lips, or riſing from his ſeat, went from the place of his retirement *beyond Jordan* into Judea, where they had lately ſought his life, and where his very name durſt ſcarce be mentioned for fear of falling into the diſpleaſure of the Phariſees and rulers. But the good Lord Jeſus deſpiſed all their menaces, becauſe his raiſing up Lazarus at Bethany, the place where he had died, and was well known, in all thoſe circumſtances, and before ſo many perſons, as he afterwards did, would be a means of convincing men of the truth of his miſſion, and of drawing men of that, and future ages, to the belief of his doctrine, which is ſo ſuited to prepare them for eternal life.

Nor was the *wiſdom* of our Redeemer ever more conſpicuous than in the manner by which he choſe to perform this miracle. The great works, which he did at all-times were in themſelves together, or ſeparately a proof that he was eſpouſed by God. He accordingly made frequent and publick appeals to his works, as certain proofs and evidences, that God was with him. But he did not ordinarily, at the time of doing theſe works, formally and expreſly addreſs himſelf to God. But now being about to perform in the ſight of mortal men, ſo extraordinary and affecting a thing, as the raiſing up from the grave a man that had been buried four days, he lifts up his eyes to Heaven, and adores the Father in an act of praiſe and thankſgiving, acknowledging the power of doing the works he had already done, and of that he was then going to perform to have been given by the Father; "Then took they away the ſtone from the place, where the dead was laid. And Jeſus lift up his eyes, and ſaid, Father, I thank thee that thou haſt heard me. And I know that thou heareſt me always; but becauſe of the people which ſtand by, I ſaid it, that they may believe that thou haſt ſent me." In which way (of an immediate appeal to God) the fulleſt proof poſſible was given; that his authority was from the Father.

We have many more things worth our notice in this hiſtory; but I ſhall only obſerve one particular more included in theſe words; *and when he thus had ſpoken, he cried with a* loud voice, *Lazarus come forth.* Certainly the majeſty of the voice well became the work; and herein is ſome reſemblance of that loud command, at the ſound of which ſhall be broken all the bars of hell and the grave, and their doors fly open, and the dead of all orders and of all times ſhall awake and come forth; ſome to honour, and ſome to ſhame and everlaſting contempt. Moreover, there is a peculiar propriety and decence in this loud and majeſtick voice, as it had been immediately preceded by an humble and thankful acknowledgment of the Father, who is over all. But,

It is objected againſt all that has been ſaid, *That the reſurrection of Lazarus was all fraud, or the Jews would have reverenced and adorned the power of him that did it.* (See Woolſton's 5th diſc. p. 48. & paſſim.) This objection is ſuppoſed to be made by a ſincere Jew, to whom I reply with ſome examples from the Old Teſtament.——We read of the great miracle wrought by Elijah upon the widow's ſon, whom he raiſed to life; ſee 1 Kings xvii.

And in the next chapter, we find it recorded, that by a great miracle he convicted the prieſts of Baal of fraud and irreligion, who deceived the people, and ſeduced them to the worſhip of falſe gods ; and then we read how by his prayers he obtained rain. Nevertheleſs, the Prophet could not eſcape perſecution, for Jezebel ſent a meſſenger to Elijah, and ſolemnly ſwears ſhe would deſtroy him, "ſaying, ſo let the gods do to me, and more alſo, if I make not thy life, as the life of one of them to morrow about this time." Whereupon Elijah abſconds, and in a prayer to God, ſays, *They ſeek my life to take it away.* In the 22d chapter there is mention of another Prophet of the Lord, by name Micajah, of whom Ahab ſays to Jehoſaphat in plain terms ; *I hate him.* Eliſha alſo, the ſucceſſor of Elijah, raiſed a perſon to life, and wrought divers other miracles ; ſee 2 Kings iv. Yet Jehoram, another king of Iſrael ſays, ch. vi. 31. *God do ſo and more alſo to me, if the head of Eliſha —— ſhall ſtand on him this day.* So that it is falſe reaſoning to argue that a thing is falſe, becauſe it did not convict the unbelievers ; ſince we ſee by theſe examples that miracles do not always fill wicked men with ſuch awe and reverence, but that they can ſtill hate, and perſecute, and break forth into rage againſt the authors of them.

Certainly when the pretended Jew ſays, that the Jews of our Saviour's time would have reverenced and adored the power of him that did ſuch a miracle, was very little verſed in the Scriptures, which all along deſcribe them to be a ſtubborn and ſtiff-necked people. It might as well be replied, that the miracles wrought by Moſes and the Prophets were all fraud, for they did not conſtantly reverence and adore their power. Did they not rebel in ſuch a manner againſt the power of Moſes, whoſe miracles had brought them out of the land of Egypt, and the houſe of bondage, that, tho' he was the greateſt Prophet, and meekeſt man, they ever had among them, except Jeſus, he *cried unto the Lord, ſaying, what ſhall I do unto this people? They be almoſt ready to ſtone me*, Exod. xvii. 4. When they ſhould have gone to take poſſeſſion of the land of Canaan, *all the children of Iſrael* murmured againſt Moſes and againſt Aaron —— and *all the congregation* bade ſtone them with ſtones, Numb. xiv. 2—10. Nor did any of all this congregation, except Caleb and Joſhua, believe God, as Moſes tells them expreſly, Deut. ix. 23, 24. Wherefore they are called by the Pſalmiſt, *a ſtubborn and rebellious generation, —— who believed not for all his wondrous works*, Pſ. lxxviii. 8, 32. Not that they disbelieved the works themſelves ; for they knew them, owned them, and boaſted in them, yet they were not obedient.

Should we, as this opponent does argue from the ſufferings of a perſon, and the hatred and oppoſition he and his doctrine meets with, that therefore he is a wicked man, or an impoſtor, we of all people ſhould be moſt unjuſt ; we ſhould be in danger of being unjuſt to the memory of ſome of the beſt men that ever were. Solomon ſays, *a juſt man falleth* [into trouble] *ſeven times, and riſeth up again*, Prov. xxiv. 16. and his Father David ; *many are the afflictions of the righteous, but the Lord delivers them out of them all*, Pſ. xxxiv. 9. and Solomon in another place ſays, *an unjuſt man is an abomination to the juſt ; and he that is upright in the way, is abomination to the wicked*, Prov. xxix. 27. agreeable to which laſt obſervation is that of Petronius Arbiter, who tho' an heathen, ſays, "That a man can no ſooner be an enemy to all vice, and walk in the way of virtue, but he becomes the object of hatred ;" apud Grot. in Matt. x. 22. Socrates, who had the honour to be pronounced by the oracle of Apollo, to be the *wiſeſt man*, and who has ſince almoſt univerſally had the character of the beſt man among the Greeks, (ſee Ælian. hiſt. var. l. 2. c. 13.) was put to death by his countrymen, the Athenians, a people more renowned for civility and good humour than the Jews. He was always apprehenſive of ſuffering, and ſenſible of the danger he incurred by oppoſing the evil practices of men. He is ſo plain as to tell the Athenians, "That it is impoſſible for any man to be ſafe among them, or any where elſe, who honeſtly and courageouſly oppoſes vice and injuſtice." He alſo ſays, that he had choſen a private life, as beſt ſuited to anſwer his deſign ; and that if he had been in the magiſtracy, and taken the courſe he had done of inſtructing and admoniſhing all people, his days muſt have been ſhort ; ſee Plat. Apolog. Socrat. p. 31. E. And Tully obſerved in his time, that philoſophy, which propoſed to cure the minds of men, was ſuſpected and generally hated as a dangerous thing ; Cicero's Tuſc. Q. l. 3. *init.* We could mention ſeveral ſovereign princes who loſt their lives in attempts of reformation, how then can it be brought with the leaſt pretence of reaſon, as an argument againſt the great reformation of the world by the Goſpel of Jeſus Chriſt, that he was not careſſed, but perſecuted to death by the Jews? Their obſtinacy and barbarity will never conquer the truth of his doctrine and goodneſs ; therefore, for any one ſeriouſly to mention the enmity of the Jews againſt Jeſus, as an objection againſt him, can be owing to nothing, in my opinion, but ſtrange ignorance or prejudice, or a moſt contemptuous opinion of all the reaſon and obſervation of mankind. Beſides,

There are innumerable proofs in the Evangeliſts, not only that the raiſing of Lazarus was a real miracle, but alſo that the Phariſees knew it to be ſo. Their not putting Lazarus or any other perſon to death, as an accomplice with Jeſus, is a demonſtration that this and the other miracles of Jeſus were known to be real, and not impoſtures. It is apparent from the trial of Jeſus, that the truth of his miracles could not be called in queſtion. If they had, the Evangeliſts, who have recorded ſo many charges againſt Jeſus, and ſo many ſpiteful, ſcurrilous reproaches on him, would not have omitted this. Yet

Foraſmuch as that jewdaizing chriſtian *(Woolſton)* has triumphed chiefly in a perſuaſion, that he has baffled the literal ſenſe, and conſequently the veracity of this miracle, I ſhall give you the ſtrength of his argument, and our anſwer, and leave it to the reader to judge how much he has failed in his impious attempt.

In his fifth diſcourſe (p. 38.) he ſays, that the *ſtory of Lazarus is long and brimful* of *abſurdities* ; but that he will ſingle out only three or four of them at preſent, &c.

Firſt then, ſays Mr. *W. obſerve, that Jeſus is ſaid to have wept and groaned for the death of Lazarus. —— Patience and reſignation unto God upon the death of our deareſt friends and relations is what all philoſophers have rightly taught ; and Jeſus, one would think, ſhould have been the moſt heroical example of theſe graces. —— A ſtoical apathy had better became him than ſuch childiſh and effeminate grief*, p. 38.

It does not appear from St. John, that Jeſus did weep and groan for the death of Lazarus. He ſays, indeed, that *Jeſus wept : Then ſaid the Jews, Behold how he loved him.* But it does not follow, that in this they judg'd right, any more than in ſome other reflections paſs'd on Jeſus at other times ; which though the Evangeliſts knew to be falſe, they do not concern themſelves to refute them. But ſuppoſing he did out of love for Lazarus weep for his death ; there is nothing in this inconſiſtent with patience and reſignation to God ; ſee Dr. Harris's Remarks on the caſe of Lazarus, p. 75. Nor is there any thing therein weak and effeminate. The ancients, who by many are thought beſt to have underſtood human nature, did not think tears unmanful, or diſgraceful to a man of true fortitude ; as might be amply ſhewn, if needful. For my own part, I never loved ſtoical principles or diſpoſitions ; and I believe Jeſus had as tender ſentiments as any man. Suppoſing then the death of Lazarus, and the affection Jeſus had for him to have been the cauſe of theſe tears, I ſee no abſurdity in them. But there were other things before Jeſus of an affecting kind, which might have drawn forth theſe tears of compaſſion. He might at that time be affected with the thought of the many afflictions, to which human nature is liable in this ſtate ; or he might be affected with the exceſs of ſorrow, which the ſiſters of Lazarus and other perſons then preſent ſeem to have ſhewed on this occaſion.

As for the groans of Jeſus ; they were not owing to the death of Lazarus, but to ſomewhat elſe, as is very plain from the account ; which is this : *Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died. When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he groaned in the ſpirit, and was troubled.* Here are two juſt grounds of grief and concern, namely, the exceſs of ſorrow and mourning of Mary and her friends for the loſs of Lazarus ; and ſecondly, the tokens which ſhe and the reſt gave of want of faith in his power to raiſe him up after his death. For Mary ſays to him; *if thou hadſt been here, my brother had not died.* Which implies her doubting his power to raiſe him up. Which was a great fault in her, conſidering the proofs he had before given of his power; conſidering all the appearances from Heaven in his favour, and all the other evidences that had been given, that he was the Chriſt. It was alſo juſt matter of concern, that the faith of the people with her was ſo far from anſwering the proofs he had given of his power.

The occaſion of his laſt groaning was thus: *And ſome of them ſaid, Could not this man which opened the eyes of the blind, have cauſed that even this man ſhould not have died? Jeſus therefore again groaning in himſelf, cometh to the grave.* Here alſo was another ſign of want of faith in his power to raiſe dead Lazarus; which ſhewed, they did not fully believe him to be the Chriſt, though he had given more than ſufficient proofs of it. There are other places alſo, in which our Lord is ſaid to have been angry, or grieved: The cauſe or occaſion of which grief or anger appears plainly to be the ſame with that here aſſigned by me of his groaning; Mark iii. 5. *And when he had looked round about on them with anger, being grieved for the hardneſs of their hearts*; ſee Mark viii. 12. It is alſo highly probable, that our Bleſſed Lord was now touched with the thought of their continued future unbelief, and the miſeries it would bring upon them. As they had not admitted a full conviction of his character from the works they had already ſeen him do, ſo he foreſaw they would not be convinced neither by the great work he was now going to do in raiſing Lazarus to life, but would after all, perſiſt in their obſtinate malice and unbelief. And ſuppoſing Jeſus to have really done thoſe things which we are told of him in the Goſpels, I think no one can deny, but that the hardneſs of heart which was in that people, was matter of juſt grief to any wiſe and good man.

Secondly, Obſerve, ſays the author, p. 40. *that John ſays it was with a loud voice, that Jeſus called Lazarus forth out of his grave.——Was dead Lazarus deafer than Jairus's daughter, or the widow's ſon?* &c.

It is neceſſary, when a miracle is wrought for the proof of the character or Divine Miſſion of any perſon, that it appears to be done by him, and not to be a caſual thing. It has been common therefore for all the Prophets and extraordinary meſſengers of God to make uſe of ſome external action at the ſame time that they performed a miracle, though that external action was in it ſelf of no real virtue. When the Red-ſea was to be opened to give a paſſage for the children of Iſrael, God ſaid to Moſes: *Lift up thy rod, and ſtretch thine hand, over the ſea, and divide it*; Exod. xiv. 16. And when they had paſſed thro', *God ſaid unto Moſes, ſtretch out thine hand, over the ſea, that the waters may come again upon the Egyptians*, ver. 26. The *ſtretching the hand* did not divide the ſea, but the Divine Power that accompanied that action. Nevertheleſs the action was of great uſe, to convince the people, that the dividing or returning of the waters, which immediately followed thereupon, was not a caſual natural event, but that God was with Moſes, their leader. The ſame thing may be ſaid of any other external actions, made uſe of by Moſes, or other ancient Prophets. Jeſus in like manner, when he intended a miracle, ſometimes laid his hands on the perſon to be cured; or elſe ſaid, *Be thou clean, Be thou healed*, or uſed ſome ſuch other words; that the people might be aſſured, that the cure was wrought by him, and might believe that God had ſent him. For this reaſon, when he raiſed Jairus's daughter, *he took her by the hand*, and ſaid unto her, *Damſel, ariſe.* And when he raiſed the widow's ſon at Naim, *he ſaid; young man, I ſay unto thee, Ariſe.* And when he raiſed Lazarus, *he cried with a loud voice, Lazarus, come forth.* There is no abſurdity in the loudneſs of the voice. It well became ſo ſolemn and awful an event. When he raiſed Jairus's daughter, there was no occaſion for a loud voice; ſhe being raiſed to life in the chamber, where ſhe lay, where there were no more than five perſons preſent. But at Lazarus's grave a loud voice was not at all improper, when there was by a great multitude of people, that all might know Lazarus was raiſed to life by Jeſus. Whether Jeſus ſpoke with a loud voice, when he raiſed the widow of Naim's ſon, is not related, and we are under no obligation to conjecture. I think Jeſus might ſpeak in what voice he pleaſed, upon ſuch great occaſions as theſe. There can be no cavils formed, but what are at firſt ſight unreaſonable.

Thirdly, Becauſe that a miracle ſhould be well guarded againſt all ſuſpicion of fraud, I was thinking to make it an abſurdity, that the napkin, before Jeſus raiſed Lazarus, was not taken from his face, that the ſpectators might behold his mortified looks, and the miraculous change of his countenance from death unto life, p. 41. *But however this was, They* [the ſpectators] *could not but take notice of the napkin about his face all the while; which Jeſus, to prevent all ſuſpicion of cheat, ſhould have firſt ordered to be taken off, that his mortified countenance might be viewed, before the miraculous change of it to life was wrought*, p. 51, 52.

The napkin over Lazarus's face is one proof, that he was ſuppoſed by his friends to be dead, when they buried him. Do not all civilized people out of decency cover the face of a corps with a napkin, or ſome ſuch other thing, as well as the other parts of it? If any one had been ſent into the ſepulchre by Jeſus, before he commanded Lazarus forth, it might have given ground of ſuſpicion, that the perſon had been ordered in to ſee whether Lazarus was alive, and capable to come out of himſelf, and concur with the command pronounced to come forth. Or it might have been pretended, that he went in to daub his face with ſome juices, that might make him look like a mortified corps. Any meddling with the body beforehand might have cauſed ſome ſuſpicion, but now there was none at all. And the napkin is a circumſtance, I am very glad John did not forget. It very much corroborates other proofs of Lazarus's real death.

Fourthly and laſtly, Obſerve, St. John ſays, ver. 45. *that many of the Jews, who had ſeen the things that Jeſus did here, believed on him; and ſome of them*, ver. 46. who *did not believe, went their ways to the Phariſees, and told them what things Jeſus had done in this pretended miracle, and how the buſineſs was tranſacted*, p. 41.

It is true, that ſome went to the Phariſees, and told them what things Jeſus had done. But it does not follow that they were perſons who did not believe. They did not indeed believe Jeſus to be Chriſt, as many other Jews did hereupon; but they believed the miracle, and knew it, and went and told the Phariſees of it. That theſe perſons told the Phariſees of a miracle done by Jeſus, is evident from the ſpeeches of the Phariſees upon occaſion of the report brought them, ver. 47. *Then gathered the chief prieſts and the Phariſees a council, and ſaid, What do we? for this man doth many miracles.*

Mr. W. goes on, p. 42. *Whereupon the chief prieſts and Phariſees were ſo far incenſed, as* ver. 53. *from that day forth they took council together to put him to death*; and, chap. xii. 10. *conſulted that they might put Lazarus alſo to death. Jeſus therefore (and his diſciples, and Lazarus fled for it, for they)* ver. 54. *walked no more openly among the Jews, but went thence into a country near to the wilderneſs (a convenient hiding-place) and there continued with his diſciples; otherwiſe, in all probability they had been all ſacrificed.*

I muſt take leave to obſerve, that it is no where ſaid, that Lazarus abſconded or fled for it. Nor is there any account of the Phariſees having at this time any deſign againſt Lazarus. Afterwards, when Jeſus came again to Bethany, we find that Lazarus was then at home. And many of the Jews came thither, *not for Jeſus ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead. But the chief prieſts conſulted, that they might put Lazarus to death: Becauſe that by reaſon of him, many of the Jews went away and believed on Jeſus*; John xii. 9, 10, 11. Lazarus therefore did not abſcond, but was at Bethany; and the miracle wrought on him was ſo certain, that many for that reaſon believed on Jeſus. And the reaſon why the Phariſees conſulted that they might put Lazarus to death, was not becauſe any impoſture was detected, but becauſe the miracle was too clear to be denied, and induced great numbers of the Jews, even followers of the Phariſees, to go away fro them, and believe in Jeſus.

But this retirement of Jeſus with his diſciples into a country near the wilderneſs, is judged ſo mighty an objection, that it is repeated again in the Jew's letter. *Why did Jeſus and his diſciples, with Lazarus, run away and abſcond upon it?——Is there not here a plain ſign of guilt and fraud? Men that have God's cauſe, truth and power* *on their ſide, never want courage and reſolution to ſtand to it*, p. 44.

The judgments of men are ſurely very unfair and unequal. When any of the firſt Chriſtians are obſerved to have been too forward in expoſing themſelves, they are repreſented as a company of madmen, and hot-headed enthuſiaſts. Jeſus now for avoiding a danger is taxed with want of *courage and reſolution*; nay, his retirement for only a very ſhort time is termed, *a plain ſign of guilt and fraud.* Thus the deſire of ſerving a preſent low purpoſe prevails over all the regards of juſtice and equity. "So hard is it, (as Socrates obſerved, ap. Xen. Memor. l. 2.) though you are free from all faults to eſcape unfair judges." *But wiſdom is juſtified of her children.*

It might be ſufficient here to remind men of Chriſt's returning in a ſhort time to Bethany again, and appearing publickly at Jeruſalem, and teaching in the temple. But let us at preſent obſerve only this hiſtory of his raiſing Lazarus from the grave. When Jeſus heard of the ſickneſs of Lazarus, he was in the country beyond Jordan; John x. 40. and when he propoſed to his diſciples *to go unto Judea again*, they, remembring the attempts of the Jews againſt him, endeavour all they can to divert him from the journey. *His diſciples ſay unto him, Maſter, the Jews of late ſought to ſtone thee, and goeſt thou thither again*; chap. xi. 8. Jeſus then argues with them, that they need not apprehend any danger to him as yet. *Theſe things ſaid he, and after that ſaith unto them, Our friend Lazarus ſleepeth, but I go, that I may awake him out of ſleep*, ver. 11. They from thence take occaſion to argue again, that then their journey to Bethany was not needful: *Then ſaid his diſciples, Lord, if he ſleep, he ſhall do well.* After that he tells them, that Lazarus was dead, and declares his reſolution to go to Bethany: *Nevertheleſs let us go unto him.* Whereupon Thomas filled with a kind of indignation, that Jeſus ſhould have no more concern for himſelf nor them, than to expoſe them all to certain death, but at the ſame time ſenſible of his duty to follow him, ſays to his *fellow diſciples*; *Let us alſo go that we may die with him*, ver. 16.

So that our Bleſſed Lord, when he was in a place of ſafety, reſolved to come to Bethany near Jeruſalem for the ſake of Lazarus; and herein ſhewed great courage and reſolution. And what is there, I pray, blameable in his retiring again to ſome diſtance from Jeruſalem, when he had performed the buſineſs for which he came into its neighbourhood?

Thus I hope it will appear that this miracle of raiſing Lazarus from the dead, was no contrivance nor fraud, but in reality the wonderful work of God.

Ver. 47. *Then gathered the chief prieſts and the Phariſees a council, and ſaid, What do we? For this man doth many miracles.*] In which verſe we are to obſerve the connection with the former miracle; for by *then* is meant the time when the chief prieſts and Phariſees were told of the great miracle wrought by Jeſus in raiſing Lazarus from the dead, even that ſame day, when, if there had been any fraud or contrivance, it might have been ſoon detected. But they were ſo far certified of the truth of the deed, that they only upbraided their own negligence for not having before conſulted on meaſures to cut off Jeſus, whoſe doctrine, ſupported by miracles, was likely to be propagated, and would infallibly overthrow all their worldly ſchemes, to which they had made the religion of the Jewiſh nation ſubſervient; therefore they ſay, *What do we? For this man doth many miracles*, which is a plain and open confeſſion made in the great council of the Jewiſh nation, that Chriſt not only had raiſed from the dead, (for they were more eſpecially aſſembled on that account) but that he had done many more miracles, which proved that God was with him. Not that hereby they were inclined to believe in him, but this they blabbed out in their paſſion. Thus it ſhould be obſerved that envy hath no bounds; it will hurt it ſelf, not knowing what it ſaith. So while theſe prieſts and Phariſees combined thro' envy, to uſe their greateſt endeavours to conceal and ſmother the miracles wrought by Jeſus Chriſt, they became the great inſtruments in the hand of Providence, to publiſh and make them known to all the world. For, as it follows,

Ver. 48. *If we let him thus alone, all men will believe on him.*] They in theſe words expreſſly declare, that his miracles were ſo true, open, and cogent, that ſhould Chriſt continue to work more ſuch as they had heard of and ſeen, all men would be convicted of their own error and blindneſs, and muſt in conſcience embrace his doctrine.

— *Our place.*] The temple at Jeruſalem, which theſe Jews had in their proper charge, and in which they repoſed much truſt and confidence.

Ver. 49.—*The ſame year.*] In which they conſulted to take away the life of Jeſus; ſee Maldonate in loc.

Ver. 52.—*That nation.*] Of the Jews.

— *The children of God.*] All the nations or Gentiles, who, the Jews believed from many prophecies ſhould one day believe on, and be gathered *in one* unto the people of the God of Abraham, to be made partakers of the ſame holy covenant.

— *Scattered abroad.*] Becauſe the Gentiles were not one body of people; they did not live under one law as the Jews did; but every nation and people were governed by their own laws, and worſhipped different gods. Yet our Redeemer calls them, who were then Idolaters, the children of the living God, not as being ſo *then*, but that they would ſoon be ſo by right of Redemption; compare this with chap. x. ver. 16.

Ver. 53. *Then from that day forth they took counſel together to put him to death.*] i. e. They decreed, without giving Jeſus a hearing, right or wrong, to put him to death. So that what followed afterwards, when Jeſus was apprehended, and, from an appearance of juſtice, was carried and queſtioned before the council and the governor; we can look upon it as no more than farce, and to delude the people who believed in him for his works ſake.

Ver. 55.—*The Jews' paſſover.*] i. e. The laſt paſſover which Chriſt a few days after kept with his diſciples, in the night of his Paſſion and Death.

— *To purify themſelves.*] See Numb. ix. 6. 2 Chron. xxx. 15. Heb. ix. 9, 10.

CHAP. XII.

1 *Jeſus excuſeth Mary anointing his feet.* 9 *The people flock to ſee Lazarus:* 10 *The chief prieſts conſult to kill him.* 12 *Chriſt rideth into Jeruſalem.* 20 *Greeks deſire to ſee Jeſus:* 23 *He foretelleth his death.* 37 *The Jews are generally blinded:* 42 *yet many chief rulers believe, but do not confeſs him:* 44 *therefore Jeſus calleth earneſtly for confeſſion of faith.*

THEN Jeſus, ſix days before the paſſover, came to Bethany, where Lazarus was which had been dead, whom he raiſed from the dead.

2 There they made him a ſupper, and Martha ſerved: but Lazarus was one of them that ſat at the table with him.

3 Then took Mary a pound of ointment of ſpikenard, vety coſtly, and anointed the feet of Jeſus, and wiped his feet with her hair: and the houſe was filled with the odour of the ointment.

4 Then ſaith one of his diſciples, Judas Iſcariot, Simons *ſon*, which ſhould betray him,

5 Why was not this ointment ſold for three hundred pence, and given to the poor?

6 This he ſaid, not that he cared for the poor; but becauſe he was a thief, and had the bag, and bare what was put therein.

7 Then ſaid Jeſus, Let her alone: againſt the day of my burying hath ſhe kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jeſus ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10 ¶ But the chief prieſts conſulted, that they might put Lazarus alſo to death;

11 Becauſe that by reaſon of him many of the Jews went away, and believed on Jeſus.

12 ¶ On the next day much people that were come to the feaſt, when they heard that Jeſus was coming to Jeruſalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hoſanna, Bleſſed *is* the king of Iſrael that cometh in the name of the Lord.

14 And Jeſus, when he had found a young aſs, ſat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh ſitting on an aſſes colt.

16 Theſe things underſtood not his diſciples at the firſt: but when Jeſus was glorified, then remembred they that theſe things were written of him, and *that* they had done theſe things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raiſed him from the dead, bare record.

18 For this cauſe the people alſo met him, for that they heard that he had done this miracle.

19 The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them, that came up to worſhip at the feaſt:

21 The ſame came therefore to Philip, which was of Bethſaida of Galilee, and deſired him, ſaying, Sir, we would ſee Jeſus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jeſus.

23 ¶ And Jeſus anſwered them, ſaying, The hour is come, that the Son of man ſhould be glorified.

24 Verily verily I ſay unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life, ſhall loſe it: and he that hateth his life in this world, ſhall keep it unto life eternal.

26 If any man ſerve me, let him follow me; and where I am, there ſhall alſo my ſervant be: if any man ſerve me, him will *my* Father honour.

27 Now is my ſoul troubled; and what ſhall I ſay? Father, ſave me from this hour: but for this cauſe came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *ſaying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that ſtood by, and heard *it*, ſaid that it thundred: others ſaid, An angel ſpake to him.

30 Jeſus anſwered and ſaid, This voice came not becauſe of me, but for your ſakes.

31 Now is the judgment of this world: now ſhall the prince of this world be caſt out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he ſaid, ſignifying what death he ſhould die)

34 The people anſwered him, We have heard out of the law, that Chriſt abideth for ever: and how ſayſt thou, The Son of man muſt be lift up? who is this Son of man?

35 Then Jeſus ſaid unto them, Yet a little while is the light with you: walk while ye have the light, leſt darkneſs come upon you: for he that walketh in darkneſs, knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. Theſe things ſpake Jeſus, and departed, and did hide himſelf from them.

37 ¶ But though he had done ſo many miracles before them, yet they believed not on him:

38 That the ſaying of Eſaias the prophet might be fulfilled, which he ſpake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, becauſe that Eſaias ſaid again,

40 He hath blinded their eyes, and hardened their heart; that they ſhould not ſee with *their* eyes, nor underſtand with *their*

heart, and be converted, and I ſhould heal them.

41 Theſe things ſaid Eſaias, when he ſaw his glory, and ſpake of him.

42 ¶ Nevertheleſs among the chief rulers alſo many believed on him; but becauſe of the Phariſees they did not confeſs *him*, leſt they ſhould be put out of the ſynagogue.

43 For they loved the praiſe of men more than the praiſe of God.

44 ¶ Jeſus cried, and ſaid, He that believeth on me, believeth not on me, but on him that ſent me.

45 And he that ſeeth me, ſeeth him that ſent me.

46 I am come a light into the world, that whoſoever believeth on me, ſhould not abide in darkneſs.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to ſave the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have ſpoken, the ſame ſhall judge him in the laſt day.

49 For I have not ſpoken of my ſelf; but the Father which ſent me, he gave me a commandment, what I ſhould ſay, and what I ſhould ſpeak.

50 And I know that his commandment is life everlaſting: whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak.

Ver. 2.——*They made a ſupper.*] This was not the ſupper mentioned in Matthew xxvi. 6. and Mark xiv. 3. Becauſe this was in the houſe of Lazarus, ver. 2. that was in the houſe of Simon the Leper; Matt. xxvi. 6. This was *ſix days*; ver. 1. the other but *two* before the Paſſover, Matt. xxvi. 2.

Ver. 3. *Then took Mary.*] Not Magdalene, but the ſiſter of Lazarus. See chap. xi. 2.

Ver. 4.——*One of his diſciples, Judas Iſcariot.*] He was permitted, ſays Dr. Whitby, among the Apoſtles perhaps, to teach us, that there ſhould never be wanting bad men even in the higheſt places of the Church; That we are to judge of the members of the Church, not from the evil lurking in their hearts, which we cannot diſcern, but from their outward profeſſion, which qualified Judas for the Paſſover, if not for the participation of the Sacrament, and, That inward holineſs is not neceſſary to render the offices belonging to the miniſterial function valid, and effectual to the receiver. For, Judas preaches Chriſt, and is ſent out to do it with the power of healing diſeaſes, and caſting out of devils, Matt. x. 1.—10. tho' he himſelf had a devil. John vi. 70. nor is he excepted when Chriſt ſaith, He that receiveth you, receiveth me.

Ver. 10.——*The high-prieſts conſulted to kill Lazarus alſo.*] To preſerve their own honour and reputation; ſee the notes on the foregoing chapter.

Ver. 12. *On the next day.*] Which was the tenth day of the month *Niſan*, when the Paſchal Lamb was taken up and reſerved 'till the Paſſover, Chriſt, the *true* Paſchal Lamb, cometh up to Jeruſalem. From hence to the 16th verſe; ſee Matt. xxi. 8, &c.

Ver. 16. *Theſe things underſtood not his diſciples at the firſt.*] To be done in fulfilling of any Prophecy concerning Jeſus; but when their maſter was riſen and aſcended to the throne of his Majeſty in Heaven, and had ſent upon them the Spirit of his truth, and the Divine Illumination which he had promiſed; they not only underſtood that theſe things were done according to the words of Zachary, ix. 9. but alſo that his kingdom was not to be of this world, but ſpiritual, or a dominion over the hearts and conſciences of men, ſubdued to the obedience of the truth.

Ver. 20.——*Certain Greeks among them, that came up to worſhip at the feaſt.*] Dr. Hammond thinks theſe Greeks were proſelytes of the gate, who worſhipped the God of the Jews, at leaſt, as the Creator of Heaven and Earth, ſuch as were Cornelius, and the treaſure of the Queen of Candace, for theſe perſons uſed to worſhip God in the court of the Gentiles, and to offer ſacrifices to him alſo; as may be learnt from Solomons prayer, 1 Kings viii. 41, 42. and Joſephus de bello Jud. l. 2. c. 30. Theſe Greeks, ſays Grotius, ſeem to have been Syrophœnicians, about Tyre and Sidon, and ſo might eaſily be acquainted with the Galileans, with whom they had commerce, and conſequently with Philip of Bethſaida to whom they applied for to ſee Jeſus.

Ver. 23.——*Should be glorified.*] By the Gentiles, when the Jews, his own people, ſet him at nought, and ſought to kill him.

Ver. 27. *Now is my ſoul troubled,* &c.] In which words we may obſerve, he ſhews the ſame natural concern for croſſes, afflictions, &c. as other men naturally have, only he over-ruled it by a deſire to promote his Father's glory.

Ver. 23.——*I have both glorified it.*] By the Power with which Jeſus raiſed up Lazarus from the dead; chap. xi. 4. and did ſo many more and great miracles in teſtimony of his miſſion; chap. ii. 11. and in all the Goſpels, *Paſſim.*

——*And I will glorify it again.*] By raiſing up Jeſus from the dead; exalting him to the right hand of Glory, Acts iii. 13. by the miſſion of the Holy Ghoſt upon the Apoſtles, the witneſſes of that Reſurrection; John xvi. 14. and by giving Jeſus a name above every name; Eph. i. 20, 21. Philip. ii. 9, 10.

Ver. 31. *Now is the judgment of this world*] i. e. Now is the time when the people of this world ſhall be convinced of a future judgment, wherein they ſhall be condemned for their ſin, becauſe they believe not in me; John xvi. 9.

——*The prince of this world.*] That is, Satan, ſo called, becauſe the whole world, or all the inhabitants of the earth, except the Jews, worſhipped they knew not what, and were thereby ſubject to his idolatrous ſervice.

Ver. 32. *If I be lifted up.*] i. e. On the croſs; the original reads it thus, ἐὰν ὑψωθῶ and therefore it ſhould be tranſlated, *when* I be lifted up, for ἐὰν is ſo rendered properly in Deut. vii. 1 Judges. vi. 3. 2 Sam. vii. 12.

——*I will draw all men after me.*] By the evidence of my reſurrection; the miſſion of my ſpirit; the excellency of my doctrine, and the miracles, which ſhall attend the preaching of it. I will do what is ſufficient to prevail with all men to believe in me; I will actually engage many throughout all parts of the world ſo to do, and render them, who do not believe in me, inexcuſable. The event, ſays Dr. Whitby, ſhew that Chriſt and the Father draw many who come not to him, ſee chap. vi. 44.

Ver. 34.——*We have heard out of the law.*] Where note, by the *law*, the Jews alſo comprehended the books of the Prophets, except they particularized it by the addition of *the law of Moſes.*

——*That Chriſt abideth for ever.*] This they gathered from Dan. vii. 14. Ezek. xxxvii. 25. Iſa. ix. 7. and from the promiſe that David's ſeed ſhould *endure for ever*; Pſ. lxxxix. 35, 36. But this was like thoſe that argue only from an imperfect knowledge of one ſide of a queſtion. For, if at the ſame time they had compared theſe to the other prophecies which informed them of the Meſſiah's human nature, infirmities, ſufferings, and death, which are plainly ſet forth in Pſ. xxii. 16. and xl. 6. Iſa. liii. 2, 12. Dan. ix. 26. then they would rightly have underſtood that Chriſt indeed was to abide for ever after his reſurrection; Pſal. xl. 10. Acts iii. 24. in a ſtate of eternal glory; 1 Pet. i. 11.

Ver. 35.——*Leſt darkneſs come upon you.*] See the note on Luke ii. 32.

Ver. 40. *He hath blinded their eyes.*] The original has it τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, where there is not Greek for the word *he*, which is impertinently foiſted into our tranſlation; for it ought to be rendered, *malice or wickedneſs hath blinded their eyes*; as in Wiſdom. ii. 21. or imperſonally, *their eyes are blinded and their hearts hardned*; ſee Matt. xiii. 14. Acts xxviii. 27. yet tho' this miſtake gives a quite different ſenſe to the original from what it ought, we find the ſame in Iſa. xliv. 18. *He hath ſhut their eyes that they cannot ſee, and their hearts that they cannot underſtand*; and yet both the Greek and the Chaldee Paraphraſt read it thus, ἀπημαυρώθησαν, *their eyes are ſhut, and darkened,* leſt they ſhould ſee; and that we are ſo to underſtand the Prophet, that not God, but Satan, and their own evil inclinations and diſpoſitions had done this, is evident from this conſideration, That this is ſpoken to the ſhame of them, who made and worſhipped ſenſeleſs images; ver. 9, 11. and to convince them of their want of conſideration; ver. 19. and now to apply this to our preſent text, we learn that this muſt be the ſenſe of this place, not only from the Septuagint, Syriack, and the Arabick, which render theſe words of Iſaiah thus: The heart of the people is waxed groſs, and their eyes have they cloſed, leſt they ſhould ſee with their eyes: But alſo from our bleſſed Saviour, who (in Matt. xiii. 15.) and from his Apoſtle Paul, who (Acts xxviii. 26, 27.) exactly follow this laſt tranſlation of the words of the Prophet.

Ver. 47. *I judge him not.*] In that decretorial manner, as every one ſhall be judged at the laſt day of judgment. For Chriſt, when upon earth, was to be conſidered as our Saviour and Redeemer; in Heaven as our High-Prieſt and interceſſor; but at the laſt day he will come in the clouds of Heaven; in the midſts of his Angels to judge both the quick and the dead.

CHAP. XIII.

1 Jeſus waſheth the diſciples feet: exhorteth them to humility and charity: 18 He foretelleth and diſcovereth to John by a token, that Judas ſhould betray him: 31 commandeth them to love one another: 36 and forewarneth Peter of his denial.

NOW before the feaſt of the paſſover, when Jeſus knew that his hour was come, that he ſhould depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And ſupper being ended, (the devil having now put into the heart of Judas Iſcariot, Simons *ſon*, to betray him)

3 Jeſus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.

4 He riſeth from ſupper, and laid aſide his garments, and took a towel and girded himſelf.

5 After that, he poureth water into a baſon, and began to waſh the diſciples feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter ſaith unto him, Lord, doſt thou waſh my feet?

7 Jeſus anſwered and ſaid unto him, What I do, thou knoweſt not now; but thou ſhalt know hereafter.

8 Peter ſaith unto him, Thou ſhalt never waſh my feet. Jeſus anſwered him, if I waſh thee not, thou haſt no part with me.

9 Simon Peter ſaith unto him, Lord, not my feet only, but alſo *my* hands and *my* head.

10 Jeſus ſaith to him, He that is waſhed, needeth not, ſave to waſh *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who ſhould betray him, therefore ſaid he, ye are not all clean.

12 So after he had waſhed their feet, and had taken his garments, and was ſet down again, he ſaid unto them, Know ye what I have done to you?

13 Ye call me Maſter, and Lord: and ye ſay well; for *ſo* I am.

14 If I then *your* Lord and Maſter, have waſhed your feet, ye alſo ought to waſh one anothers feet.

15 For I have given you an example, that ye ſhould do as I have done to you.

16 Verily verily I ſay unto you, The ſervant is not greater than his Lord, neither he that is ſent, greater than he that ſent him.

17 If ye know theſe things, happy are ye if ye do them.

18 ¶ I ſpeak not of you all; I know whom I have choſen: but that the ſcripture may be fulfilled, He that eateth bread with me, hath lift up his heel againſt me.

19 Now I tell you before it come, that when it is come to paſs, ye may believe that I am *he*.

20 Verily verily I ſay unto you, He that receiveth whomſoever I ſend, receiveth me: and he that receiveth me, receiveth him that ſent me.

21 When Jeſus had thus ſaid, he was troubled in ſpirit, and teſtified, and ſaid, Verily verily I ſay unto you, that one of you ſhall betray me.

22 Then the diſciples looked one on another, doubting of whom he ſpake.

23 Now there was leaning on Jeſus boſom, one of his diſciples whom Jeſus loved.

24 Simon Peter therefore beckened to him, that he ſhould ask who it ſhould be of whom he ſpake.

25 He then lying on Jeſus breaſt, ſaith unto him, Lord, who is it?

26 Jeſus anſwered, He it is to whom I ſhall give a ſop, when I have dipped it.

And when he had dipped the ſop, he gave it to Judas Iſcariot, *the ſon* of Simon.

27 And after the ſop, Satan entred into him. Then ſaid Jeſus unto him, That thou doſt, do quickly.

28 Now no man at the table knew for what intent he ſpake this unto him.

29 For ſome *of them* thought, becauſe Judas had the bag, that Jeſus had ſaid unto him, Buy *thoſe things* that we have need of againſt the feaſt: or that he ſhould give ſomething to the poor.

30 He then having received the ſop, went immediately out: and it was night.

31 ¶ Therefore when he was gone out, Jeſus ſaid, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God ſhall alſo glorify him in himſelf, and ſhall ſtraightway glorify him.

33 Little children, yet a little while I am with you. Ye ſhall ſeek me: and as I ſaid unto the Jews, Whither I go, ye cannot come; ſo now I ſay unto you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye alſo love one another.

35 By this ſhall all men know that ye are my diſciples, if ye have love one to another.

36 ¶ Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I go, thou canſt not follow me now; but thou ſhalt follow me afterwards.

37 Peter ſaid unto him, Lord, why cannot I follow thee now? I will lay down my life for thy ſake.

38 Jeſus anſwered him, Wilt thou lay down thy life for my ſake? Verily verily I ſay unto thee, The cock ſhall not crow, till thou haſt denied me thrice.

CHAP. xiii. See the notes on Matthew xxvi, Mark xiv, and Luke xxii. In which you will find what is neceſſary to explain thoſe paſſages, not animadverted upon in this place.

Ver. 34. *A new commandment I give unto you, That ye love one another; as I have loved you, that ye alſo love one another.*] Theſe words contain one part of our Saviour's dying injunctions, which he gave to his diſciples at the time of his taking leave of them before his paſſion came on. The duty enjoined is the Chriſtian love and charity which he himſelf had all his life ſo really and emblematically enforced and practiſed in the whole courſe of his life, and now more immediately when he waſhed his Apoſtles feet; in a word, if we conſider either the value of the gift he was then going to beſtow, or the unworthineſs of thoſe for whom he intended it, we can't but acknowledge, that he was the greateſt pattern and example that ever was. For, the gift was no leſs than the life of the Son of God incarnate; and they, for whom he was to lay it down, were his profeſſed enemies. — A love never to be forgot! A law never before enacted! A *new commandment* indeed; for tho' the law by Moſes enjoined us to *love our neighbours as our ſelves*; ſee Luke x. 27. Yet it no where expreſſes, that we ſhould love our enemies as this new commandment implies, and that even we ſhould lay down our lives, if thereby we could ſave their ſouls, as the words in the text import; for this was what Chriſt did, and how can we love one another as Chriſt loved us, if we don't, when in our power, and neceſſity requires, alſo be ready and prove, that we love one another in the ſame manner as he has exemplified his love to us? So

If we conſider this Chriſtian charity in that extenſive meaning as to the objects; and in that intenſeneſs in which he has enjoined it, as to the meaſures and degrees of it, we ſhall find it is a *new commandment* indeed; and ſuch as no other inſtitution but that which is delivered to us by Jeſus Chriſt, ever laid upon its profeſſors. Therefore,

To attain to a thorough knowledge of this duty, we muſt view it in that extent preſcribed in the Goſpel of Chriſt; and then we ſhall ſoon learn how to practiſe it; how *to love one another as Chriſt loved us.* Now,

This duty is particularly to be gathered from that ſummary of Chriſtian practice, recorded by the Evangeliſt Luke, who introduceth Chriſt teaching his diſciples, and ſaying, "Love your enemies; do good to them which hate you; bleſs them that curſe you; and pray for them which deſpitefully uſe you; —— judge not —— condemn not —— forgive —— give to every man that asketh of thee —— and it ſhall be given unto you; —— do good and lend, hoping for nothing again —— for, as ye would that men ſhould do unto you, do ye alſo to them likewiſe." Theſe, and ſuch like paſſages in Luke vi, and other parts of the Goſpels, are the particulars by which Chriſt himſelf explained the *new commandment* in the text, and tho' from hence it appears, that the relief of the neceſſitous is not the only duty hereby enjoined, yet it is plain, both from the premiſes, and innumerable other texts of Scripture, that ſuch a care is principally incumbent upon us, as well from his example and command, and from the nature of the thing, we being better able in our human capacity to imitate God in his mercy, than in any other attribute, and therefore Chriſt enforces it more particularly; *Be ye merciful*, ſays he, as your Father alſo is merciful. And conſequently this ſhall be my immediate care to enquire, who are the proper objects; which are the juſt meaſures; and what is the right principle of this charity.

1. The proper objects are ſuch whoſe wants are *real*; who are well-diſpoſed to induſtry and labour, but are either diſabled by weakneſs, and impotence, ſickneſs or old age, or by ſome other methods of God's wiſe providence. Or, they may be ſuch, who tho' they be able to work, cannot get employment, tho' they deſire and lay out their endeavours to find it. Or, again, ſuch as have ſo large a family, that their honeſt labour and diligence cannot ſupport them; poor houſe-keepers, priſoners, widows, orphans, *&c.* though they be Turks, Jews or Infidels, as we are taught by that excellent parable which our Saviour told in anſwer to the lawyer's queſtion, *Who is my neighbour?* Luke x. 29. where our Saviour repreſents a *Jew*, then the only choſen people of God, aſſaulted in his journey by thieves, ſtripped, and wounded, and left half dead in the way; a Samaritan travelling that road, ſaw him in that pitiful condition, *and had compaſſion on him, he put on bowels of mercy towards him*, and not only ſo, but *kindneſs* alſo; he did not only pity, but relieve him too, and that ſuitably and proportionably to his wants; for he went to him, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him, and when he departed, he gave the hoſt money and charge of him, promiſing alſo to repay whatever ſhould be further expended upon the wounded man's account.

Now we are to conſider, that the Jews and Samaritans were profeſſed enemies, and haters of one another; there was not ſo much as any civil commerce between them: When our Saviour, tired with his journey, ſat on Jacob's well, and deſired that ſmall courteſy of a woman that came thither to draw water, to give him a little to drink, ſhe wondered, *that he being a Jew*, ſhould ask even that poor favour, or rather act of common humanity, of *her that was a Samaritan*, John iv. Another time, when he ſent his diſciples into a village of Samaria, to make ready for him, the Samaritans would give him no reception, becauſe *his face was as though he would go to Jeruſalem,* Luke ix. On the other hand, what thoughts the Jews had of the Samaritans, may be gathered from that expreſſion of theirs to our Saviour, in the 8th of John; who being baffled by him, and having no return to make but reviling and ill language, call him, as the moſt reproachful title they could give him, a *Samaritan*; *Say we not well that thou art a Samaritan?* They knew very well, that he was not a Samaritan; but as a Turk is uſed among us as an expreſſion for a cruel barbarous man, and a Jew to ſignify a covetous, griping extortioner, though they are not Turks or Jews; ſo here they uſed the word *Samaritan* to Chriſt, as the moſt odious name they could call him by: And yet, notwithſtanding all the diſtance, and hatred, and enmity, that was between them, our Lord, in anſwer to the queſtion, *Who is my neighbour?* gives an inſtance of a Samaritan, performing the moſt kind and charitable offices to a diſtreſſed Jew; thereby intimating, that any perſon in want or miſery, though a ſtranger or enemy to us, muſt be looked upon as our neighbour, and an object of ſuch relief and aſſiſtance as we are able to give him.

Yet, though no difference of country, opinion, party or religion: No affronts, or offences againſt us muſt be any obſtructions to our charity, or hinder us from affording them ſuch relief as their wants require, and our abilities will allow us to give; if our charity can't reach to the relief of all the objects, we may lawfully uſe our diſcretion, and if their neceſſities, wants and circumſtances are alike, we may have regard to the relation that any of them bear to us, whether it be natural, civil or ſpiritual; or give a preference to their worth and deſerts; but all this partiality ſhould be avoided where extreme neceſſity calls for our aſſiſtance. But,

2. As to the meaſures of our charity; God has left it to every man's own diſcretion, *to do as he purpoſeth in his own heart*: Yet, no doubt, but that it is every man's duty *to do* acccording to his circumſtances of life, and therefore the Apoſtle Paul ſpeaking of this very thing, tells the Corinthians, That *every man ſhould lay up in ſtore weekly* (for the relief of the poor) *as God hath proſpered him*; 1 Cor. xvi. 2. *i. e.* that which is his own, which he came honeſtly by, and which his family cannot want. For, if a man gives to the poor what he has got by oppreſſion, fraud or any evil methods; what he oweth to his creditors, or is neceſſary for the ſupport of his own houſhold, his charity is not ſo accounted of in the ſight of God; becauſe that is not the *ſtore* with which God hath proſpered him. We muſt only *give to the moſt high according as he hath enriched us*, ſays the ſon of Sirach. And then, ſays Tobit, *if we have abundance we muſt give alms accordingly*; ſee alſo 2 Cor. ix. But,

3. If we diſtribute our charity never ſo prudently, and juſtly, and we at the ſame time do it to be ſeen of men, we can expect no praiſe of God, who accepts of no offerings, but ſuch as proceed from obedience, love and faith; becauſe it is our duty commanded; a token of our gratitude in return for that love and bounty which Chriſt has ſhewn to us; and a firm perſuaſion that God will reward my preſent works of charity in that mannner as he has promiſed. Hence

Let us proceed to view the engagements we lie under to perform this duty. And,

1. Nature binds all men principally to this duty, becauſe that they are all brethren, in reſpect of their origin, as being made of one blood, and deſcended from the loins of one common parent, and that therefore they ought to *love as brethren, and be pitiful*; that no man is ſelf-ſufficient, but in ſome reſpect or other wants the aſſiſtance of others; and therefore 'tis highly reaſonable that every one ſhould give that help to his brother, which his own wants and infirmities may make him ſome time or other ſtand in need of from him. Thus, by nature we are all brethren; But,

2. As Chriſtians, we are all members of one body.

This conſideration Paul inſiſts largely upon, in the 12th chapter of his firſt Epiſtle to the Corinthians, to perſuade them to a ſympathy, and fellow-feeling with each other, in their ſeveral circumſtances; to a tender concern for, and mutual care of one another: He urges that the body natural, though it have many members, is yet one body; that though the foot is not the hand, and the ear is diſtinct from the eye, yet each of them are members of the ſame one body; that no one of the members can ſay, it has no need of another; but the weakeſt and leſs honourable are uſeful and neceſſary in their proper places; that God hath ſo temper'd the body, and diſpoſed or ſet every one of the members, that there ſhould be no diviſion, no ſeparate intereſts in it; but that each ſhould have the ſame kind regard to another as to itſelf; ſympathizing with the others in all conditions, whether of pain or pleaſure; feeling the ſmart when any other member receives hurt, and being eaſed when that is relieved; that as the natural body is one, being inform'd by one ſoul, which animates all the parts of it; ſo the myſtical body, the ſociety of Chriſtians, being inform'd by one ſpirit, communicated to it from the Head Chriſt Jeſus, which gives ſpiritual life and motion to all the living members of it, is one likewiſe; from whence he infers, that therefore all the members of this ſpiritual body ſhould have the ſame ſympathy with one another, as thoſe of the natural have, *Rejoicing with them that rejoice, and weeping with them that weep*, putting on, as becomes perſons ſo cloſely united to them, *bowels of mercy and kindneſs* to their ſuffering fellow-members, heartily compaſſionating, and readily relieving them, as bearing a ſhare in their afflictions with them. And

The performance of this duty of charity, is made by our Saviour the diſtinguiſhing mark, by which his diſciples are to be known, from men profeſſing any other religion; *A new commandment*, ſays he in the text, *I give unto you, that ye love one another. By this ſhall all men know that you are my diſciples, if ye have love one to another.* As if he ſhould have ſaid; no other inſtitution ever enjoin'd this duty in ſo extenſive a meaning as to the objects, or in ſo intenſe and high a degree as to the exerciſe, and inſtances of it, as mine does; and therefore by your faithful diſcharge of it, in the ſenſe in which I require it, the world will know you to be Chriſtians, and diſtinguiſh you from the followers of any other maſter. Now will it not be very unſeemly for a Chriſtian to appear without his livery, without the badge of his profeſſion? Will it not look as if he were aſhamed of his maſter, or his ſervice? And may he not expect that his maſter in his turn will be aſhamed of him, when he ſhall come in the glory of his Father, with the holy Angels? A diſciple of Chriſt without love to his brethren; an uncharitable Chriſtian! They are contradictions, they are incompatible denominations; whoever is one, is not the other; he that is a Chriſtian, is not uncharitable; and he that is uncharitable, is no Chriſtian: And this will appear yet more clearly from

Another obligation to this duty, peculiar to Chriſtianity; namely, the example of Chriſt, which was ſuch a one as the world never heard of before or ſince; Now to this end has Chriſt *left us an example, that we ſhould follow his ſteps*; and in no one inſtance has he more frequently or earneſtly called upon us to imitate him, than in that of love: See how pathetically he urges his love to them, as a motive to engage his diſciples to love one another, *John* xv. 12, &c. *This is my commandment*, ſays he, *that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends, ye are my friends.——I have called you not ſervants, but friends——Ye have not choſen me, but I have choſen you.* Here he ſets forth the greatneſs of his love to them, in that he was ready to give the higheſt inſtance of love, that any one could give to his deareſt friend, even that of dying for them; in that he had treated them all along not at that diſtance, which the relation of maſter and ſervant might call for, but with the intimacy and freedom of boſom-friends; and in that he had placed his affections upon them, before they had made any advance towards him: And to what end does he inſiſt upon all this? Why, only to prevail with them to obey that command which he gave them in the beginning of this diſcourſe, and which he here immediately repeats, *Theſe things I command you, that ye love one another.*

The example of Chriſt ought ſurely to be a moſt forcible motive with Chriſtians, to imitate him in any inſtance, wherein he has propoſed himſelf as a pattern to them; for it is our very profeſſion to follow the example of Chriſt, and be made like to him; but in this there is ſomething ſo peculiar, that if it cannot prevail upon us any other way, yet at leaſt it muſt ſhame us into a compliance with it; for with what face can I profeſs my ſelf a diſciple of the compaſſionate and bountiful Jeſus, whoſe whole employment was to go about doing good, miniſtring to, and relieving the corporal and ſpiritual wants and ailments of all miſerable objects that were preſented to him, if I, *having this world's good, can ſee my brother have need, and ſhut up my bowels of compaſſion from him*?

Has my liberal maſter given me all things richly to enjoy, all things appertaining to this life and godlineſs, all things neceſſary to my ſafe paſſage through this world, and to my happineſs in the next? And can I ſee my poor brother grappling with neceſſity, preſſed down by afflictions, and refuſe to communicate out of the abundance which I have freely received, towards the ſupplying his wants, and ſupporting him under his preſſures?

Alas! what can I ſay in juſtification or excuſe of my ſelf? Is my poor brother much my inferior, far below me? Why, what was I to Chriſt, poor duſt and aſhes to him, *who is over all, God bleſſed for ever*? Is he incapable of meriting any kindneſs from me, or returning any to me? Why, what had I deſerved from Chriſt, when he left the boſom of his Father, the glory he had with him before the world was, to come down upon this earth, to live a perſecuted life, and ſuffer a ſhameful death for my ſalvation? His love to me preceded my very being, and ſuppoſed my rebellion againſt him that gave it me; and what reward am I able to render unto him for all his benefits? All my goodneſs cannot extend to him; I cannot be profitable to him, nor is it gain to him if my ways were perfect: Nay, is my brother my provoking, ungrateful enemy; has he wilfully injured me, when I had deſerved well from him? Why, on what terms was I, and were all mankind with Chriſt, when he undertook that amazing work of the redemption of the world? Did he not hereby *recommend his love to us, that while we were ſinners,* He *died for us*? If this love of Chriſt cannot conſtrain us to follow his example; if the circumſtances of it cannot anſwer all objections againſt our charity to our brethren; I ſhall add but one motive more; namely,

4. The conſequences which the Goſpel aſſures will attend our performance or neglect of this duty: It is *through the Goſpel that life and immortality are brought to light*; i. e. there are more clear revelations made in the Goſpel of a future judgment, and the rewards and puniſhments of another life, than the world enjoyed before: And he that is to execute that judgment, and aſſign thoſe rewards and puniſhments to men, accordingly as they ſhall have obey'd, or not obey'd his laws, has given ſuch a deſcription of his intended procedure, in the 25th of Matt. as if this branch of charity, the relieving thoſe that are in diſtreſs, were in the letter, the *fulfilling of the whole law*; and he would enquire into nothing elſe, but how men had behaved themſelves, with relation to that royal law of love: For when he paſſes the ſentence of Glory upon the Bleſſed, he gives no other reaſon for it, but becauſe they had miniſter'd to the neceſſities of his poor members: Nor does he aſſign any other cauſe, for the ſentence of condemnation upon the wicked, but becauſe they had deny'd thoſe inſtances, which he there mentions, of charity to them.

We muſt not indeed imagine, but that all the actions of our whole lives will be then brought into judgment, and account be then required of our whole carriage, with reſpect to all the commands of the Goſpel; but from this deſcription, we may very reaſonably infer, that there will be a very particular enquiry into the obſervance of this duty; and a ſpecial regard had by our judge, to the diſcharge or neglect of it, in his pronouncing them, *Come ye bleſſed*, or, *Go ye curſed.*

Ver. 36.—*Whither I go thou canſt not follow me now; but thou ſhalt follow me afterwards.*] This may be well interpreted two ways; 1. That Peter's faith would fail him at the time of Chriſt's approaching Paſſion; ſee ver. 38. ſo that he could not accompany him through that diſmal ſcene of affliction: But that his faith being afterwards ſtrengthned, he in good time ſhould have courage to lay down his life for Chriſt's ſake. And this I believe to be the real and proper ſenſe of the words: Tho' 2dly, Theodorus Heracleates gives it another turn, ſaying, That he could not follow Jeſus now, foraſmuch as his time was not yet come, it being not expedient as yet for Peter alſo to die with his Lord, becauſe he was firſt to preach the Goſpel, and to endure many things.

CHAP. XIV.

1 Chriſt comforteth his diſciples with the hope of heaven: 6 profeſſeth himſelf the way, the truth, and the life, and one with the Father. 13 Aſſureth their prayers in his name to be effectual: 15 Requeſteth love and obedience, 26 promiſeth the holy Ghoſt the comforter, 27 and leaveth his peace with them.

LET not your heart be troubled: ye believe in God, believe alſo in me.

2 In my fathers houſe are many manſions; if *it were* not *ſo*, I would have told you: I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, *there* ye may be alſo.

4 And whither I go ye know, and the way ye know.

5 Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the way?

6 Jeſus ſaith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye ſhould have known my Father alſo: and from henceforth ye know him, and have ſeen him.

8 Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us.

9 Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen the Father; and how ſayſt thou *then*, Shew us the Father?

10 Believeſt thou not that I am in the Father, and the Father in me? the words that I ſpeak unto you, I ſpeak not of my ſelf: but the Father that dwelleth in me, he doth the works.

11 Believe me that I *am* in the Father, and the Father in me: or elſe believe me for the very works ſake.

12 Verily verily I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo, and greater *works* than theſe ſhall he do; becauſe I go unto my Father.

13 And whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son.

14 If ye ſhall aſk any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and ſhall be in you.

18 I will not leave you comfortleſs; I will come to you.

19 Yet a little while, and the world ſeeth me no more: but ye ſee me: becauſe I live, ye ſhall live alſo.

20 At that day ye ſhall know, that I *am* in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him.

22 Judas ſaith unto him, not Iſcariot, Lord, how is it that thou wilt manifeſt thy ſelf unto us, and not unto the world?

23 Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my ſayings: and the word which you hear, is not mine, but the Fathers which ſent me.

25 Theſe things have I ſpoken unto you, being *yet* preſent with you.

26 But the Comforter, *which is* the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I ſaid unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoyce, becauſe I ſaid, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to paſs, that when it is come to paſs, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do. Ariſe, let us go hence.

Ver. 1. *Let not your heart be troubled.*] Don't faint in a good cauſe, nor let your faith waver, when ye ſee me executed and dead. For, though this my human body ſhall really ſuffer, and my whole manhood ſhall truly undergo the fate of mortality, you muſt not thence conclude that I am no more than a mere man; for as I told you before, I and the Father are one. Therefore it Follows,

— *Ye believe in God, believe alſo in me.*] i. e. If ye believe in God, ye ought alſo to believe in me. This is Auſtin's argument from the text; and adds, that it is a proof that Chriſt was God; ſee the notes and diſſertation on the firſt chapter of John.

Ver. 2. *In my Father's houſe are many manſions.*] In heaven there is room for all good ſpirits of juſt men made perfect. How then does this agree with the next verſe.

Ver. 3. *I will go and prepare a place for you.*] i. e. Tho' there are many manſions in my Father's houſe; yet no one can aſcend into the Heavens, before I am aſcended to open them a free paſſage at the price of my own blood; ſee Heb. xi. 36---40.

Ver. 6. *I am the way.*] To thoſe who look upon me as the author and finiſher of their faith. For none can come to the manſions of bliſs, who don't embrace my doctrine; believe in me; chap. iii. *6.* imitate my good works, and lay hold upon my merits.

— *And the truth.*] i. e. There is no truth in any doctrine than what I teach you; and therefore, ſays the Apoſtle, if an Angel from Heaven ſhould come and preach any other Goſpel, we muſt not believe him.

— *And the life.*] i. e. By me you will attain everlaſting life, "for God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life," John iii. 16.

From hence Theophylact collects a proof for the equality of the Father and Son of God; for as it was ſaid by Jeſus before, "No man can come to me, except the Father which hath ſent me, draw him;" here he on the contrary tells us, that none can come to the Father but by him. And this whole ſucceeding context will prove the ſame equality.

Ver. 15. *If ye love me keep my commandments.*] As if our Bleſſed Lord had ſaid, Ye all profeſs to love me, and declare your reſolutions to convince me of your real ſervice, by ſome notable teſtimonies thereof; if then ye love me, as ye profeſs, ye can ſhew it in no better way than by keeping my commandments. Thus we learn that the beſt teſtimony of man's love to God Almighty is collected from the ſincerity of man's obedience to God's revealed will: *This is the love of God*, ſays the beloved diſciple, *that we keep his commandments*; John. v. 3. Therefore he that ſaith, "I know him, and keep not his commandments, the ſame is a liar, and the truth is not in him," John ii. 4.

Ver. 16. *And I will pray the Father.*] Chriſt hereby teacheth his diſciples, that they were not to claim any thing of merit; but that they muſt firſt prove their love to God by keeping his commandments, and then that he would pray for them, that the Father may enlighten them with his Holy Spirit, as it follows;

— *He ſhall give you another Comforter.*] i. e. The Holy Ghoſt. Now we may collect from this verſe the certainty of the three perſons in the Godhead; for, 1. We read *I* (the Son) *will ask*, — 2. *He* (the Father) *ſhall give*, 3. *Another comforter*, that is, the Holy Ghoſt. A moſt plain ground for the doctrine of the holy and ever bleſſed Trinity, and a moſt evident diſtinction of the Perſons.

— *For ever.*] As long as the world endures.

Ver. 19. *Yet a little while, and the world ſeeth the no more: but ye ſee me.*] This was proved in fact after Chriſt's reſurrection. For he was only ſeen by his diſciples from that time, till he was taken up into glory. Or, as ſome interpret this place, Here by the *world*, we may underſtand thoſe that are at enmity with God, and conſequently will be deprived of the beatifick viſion, and at the laſt day ſent into outer darkneſs; and by *ye*, we may underſtand all the faithful who die in Chriſt, and are to riſe again to his glory. And indeed this ſenſe of the words is very much countenanced by the following Scripture, *Becauſe I live, ye ſhall live alſo*, i. e. as I live, ſo ye who keep my commandments, ſhall live alſo.

Ver. 20.—*I am in my Father.*] Coeternally, eſſentially and coequal.

— *And you in me.*] You ſhall be exalted to my glory.

— *And I in you.*] So that my preſence ſhall make you eternally happy, and make you the creature ſo far partaking, and equal to the Creator as your nature can poſſibly arrive to in a ſtate of glory; ſee ver. 21.

Ver. 28.—*My Father is greater than I.*] i. e.. *Than I*, in this my ſtate of humiliation, in the form of a ſervant, clothed with human nature; ſee Maldonate on this text. This, Chriſt told his diſciples that they ſhould not think it ſtrange, that he could be put to death, as may be collected from the next verſe.

CHAP. XV.

1 *The conſolation and mutual love between Chriſt and his members, under the parable of the vine.* 18 *A comfort in the hatred and perſecution of the world.* 26 *The office of the holy Ghoſt, and of the Apoſtles.*

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have ſpoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of it ſelf, except it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit, ſo ſhall ye be my diſciples.

9 As the Father hath loved me, ſo have I loved you: continue ye in my love.

10 If ye keep my commandments, ye ſhall abide in my love: even as I have kept my Fathers commandments, and abide in his love.

11 Theſe things have I ſpoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatſoever I command you.

15 Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not choſen me, but I have choſen you, and ordained you, that you ſhould go and bring forth fruit, and *that* your fruit ſhould remain: that whatſoever ye ſhall ask of the Father in my name, he may give it you.

17 Theſe things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.

20 Remember the word that I ſaid unto you, The ſervant is not greater than the lord. If they have perſecuted me, they will alſo perſecute you: if they have kept my ſaying, they will keep yours alſo.

21 But all theſe things will they do unto you for my names ſake, becauſe they know not him that ſent me.

22 If I had not come, and ſpoken unto them, they had not had ſin: but now they have no cloke for their ſin.

23 He that hateth me, hateth my Father alſo.

24 If I had not done among them the works which none other man did, they had not had ſin: but now have they both ſeen, and hated both me and my Father.

25 But *this cometh to paſs*, that the word might be fulfilled that is written in their law, They hated me without a cauſe.

26 But when the Comforter is come, whom I will ſend unto you from the Father, *even* the Spirit of truth which proceeded from the Father, he ſhall teſtify of me.

27 And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

Ver. 1. *I am the true vine, and my Father is the husbandman.*] Grotius thinks the occaſion of this parable was taken from the Lord's Supper he had then juſt celebrated, or was inſtantly to celebrate; for as in chap. vi. diſcourſing of his Paſſion, he calls himſelf *the true bread*, ſo here he calls himſelf *the true vine*, nouriſhing to life eternal, with relation to that element, which was *the fruit of the vine*; Luke xxii. 18. and thus it ſeemed neceſſary to ſpeak of the fruit of his death; becauſe his diſciples were offended at it, and their faith wavered on that account. Others think that having ſpoken of Judas as a *branch* not purged but withered, and fit only for the fire; chap. xiii. 10, 11.

10, 11. he admoniſheth them to be careful that they become not ſuch branches, and as he had ſaid there, ver. 10. ſo he repeats that ſaying here, ver. 3. *Ye are clean*, &c. But let this be as it will, we are ſure that Chriſt calls himſelf *the true vine*, thereby ſignifying naturally that he will give vital juice to render all his branches (*i. e.* faithful) fruitful, and that his fruit will refreſh and fill their hearts with joy, even as the fruit of the vine doth to the body; Judges ix. 13. Pſal. civ. 15.

— *My Father is the husbandman.*] Who takes care of thoſe foreſaid branches, cutting off the ſuckers, and the withered branches, pruning the vine, and purging the fruitful branches, that they may bring forth more fruit.

Ver. 2. *Every branch in me that beareth not fruit.*] i. e. They who are only Chriſtians by baptiſm and profeſſion, or who have faith, but can ſhew no works; ſee James ii. 26.

Ver. 4.—*Remain in me.*] By faith, love, ver. 9. and obedience; ver. 10.

— *And I will remain in you.*] By my Spirit.

Ver. 7. *Ask what ye will*, &c.] According to the will of God, 1 John v. 14. in faith, Mark xi. 24. and in my name, xvi. 23. ſee alſo Matth. xxi. 21.

Ver. 8.—*And ye ſhall be my diſciples.*] i. e. It will appear that you are my genuine diſciples, if you thus bring forth much fruit to the glory of God.

Ver. 15. *All things which I have heard from my Father, I have made known to you.*] i. e. All things relating to his ſalutary Paſſion, his glorious reſurrection and aſcenſion, the miſſion of the Holy Ghoſt, the future judgment, and the promiſe of eternal life, as were fit to be told them then.

Ver. 16. *I have choſen you.*] From the reſt of the Jews, to bear witneſs of me, ver. 27. and to be my Apoſtles; ſee Dr. Whitby on this place.

Ver. 24.—*They had not had ſin.*] Or, the ſin of infidelity; ſeeing my works, and denying my Power and miſſion from God.

Ver. 25. *But.*] Supply, *this cometh to paſs*, or, *this they are permitted to do*, That the word, &c. and we have ſeveral examples of this kind of eliptical ſpeech in this Goſpel; ſee chap. ix. 3. *But this hath happened that* the works of God might be made manifeſt. Again, chap. xiii. 18. *But this hath happened to Judas*, that the Scripture might be fulfilled; chap. xiv. 31.

Ver. 26. *But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father*, &c.] From hence we poſitively learn that the Father, Son, and Holy Ghoſt, are three diſtinct Perſons in the Godhead; and that the Holy Ghoſt proceedeth from the Father and from the Son; for the Son is ſaid to ſend him; and as to the Father, the Holy Ghoſt, the Comforter, is ſaid expreſly to proceed from him: And if the Holy Ghoſt doth not proceed from the Son, why is he called the Spirit of the Son; Gal. vi. 6. or, why is he here ſaid to be ſent by the Son? The Comforter, whom I will ſend unto you from the Father. In fine, if the Spirit doth not proceed from the Son, what perſonal relation can we conceive between the Son and the Spirit?

— *He ſhall teſtify of me.*] He will ſhew you how I have been ſcandalized and evil treated, and enable you to work many miracles, and inſpire you with divers tongues, for the propagation of my doctrine.

CHAP. XVI.

1 Chriſt comforteth his diſciples againſt tribulation by the promiſe of the holy Ghoſt, and by his reſurrection and aſcenſion: 23 Aſſureth their prayers made in his name to be acceptable to his Father. 33 Peace in Chriſt, and in the world affliction.

THESE things have I ſpoken unto you, that ye ſhould not be offended.

2 They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you will think that he doth God ſervice.

3 And theſe things will they do unto you, becauſe they have not known the Father, nor me.

4 But theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them. And theſe things I ſaid not unto you at the beginning, becauſe I was with you.

5 But now I go my way to him that ſent me, and none of you asketh me, Whither goeſt thou?

6 But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart.

7 Nevertheleſs, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.

8 And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgment;

9 Of ſin, becauſe they believe not on me;

10 Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more;

11 Of judgment, becauſe the prince of this world is judged.

12 I have yet many things to ſay unto you, but ye cannot bear them now.

13 Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, *that* ſhall he ſpeak: and he will ſhew you things to come.

14 He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you.

15 All things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

16 A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me, becauſe I go to the Father.

17 Then ſaid *ſome* of his diſciples among themſelves, What is this that he ſaith unto us, A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me: and, Becauſe I go to the Father?

18 They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith.

19 Now Jeſus knew that they were deſirous to ask him, and ſaid unto them, Do ye enquire among your ſelves of that I ſaid, A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me?

20 Verily verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoyce: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy.

21 A woman when ſhe is in travail, hath ſorrow, becauſe her hour is come: but as ſoon as ſhe is delivered of the child, ſhe remembreth no more the anguiſh, for joy that a man is born into the world.

22 And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoyce, and your joy no man taketh from you.

23 And in that day ye ſhall aſk me nothing: Verily verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my name, he will give *it* you.

24 Hitherto have ye aſked nothing in my name: aſk, and ye ſhall receive, that your joy may be full.

25 Theſe things have I ſpoken unto you in proverbs: the time cometh, when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father.

26 At that day ye ſhall aſk in my name: and I ſay not unto you, that I will pray the Father for you.

27 For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb.

30 Now are we ſure that thou knoweſt all things, and needeſt not that any man would aſk thee: by this we believe that thou cameſt forth from God.

31 Jeſus anſwered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered, every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me.

33 Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation: but be of good cheer, I have overcome the world.

Ver. 1. *Theſe things*, &c.] Concerning the hatred of the world, and the reaſons of it; and of thoſe conſiderations which may induce you to bear it patiently.

— *That ye ſhould not be offended.*] Or deterred from my ſervice by the ſufferings you will be expoſed to, for my ſake in the world.

Ver. 4.—*That when the time ſhall come, ye may remember*, &c.] And ſo be aſſured of my Divine Preſence, or foreknowledge and veracity; and therefore may not doubt of that aſſiſtance and conſolation I have promiſed you under theſe troubles.

— *Theſe things I ſaid not unto you at the beginning.*] This hath been urged as a contradiction to that Scripture, where in the firſt miſſion of the Apoſtles to preach in the cities of Judea, Chriſt uſeth almoſt the ſame words; Matt. x. 17, 18. and again, the like words are read in Matt. xxiv. 9. Luke vi. 22. To which it is properly anſwered, that what was ſpoken in Matt. xxiv. 9. was ſaid about this time; and ſo Chriſt might well ſay, he ſaid it not to them from the beginning. And the Scripture of Matt. x. and Luke vi. plainly reſpects the times which were to come upon them, after our Lord's departure from them; for the words of Chriſt in Matt. x. from ver. 16 to 36, reſpect thoſe times when they were to give teſtimony to him *before the Gentiles*, ver. 18. and were to be filled with the Holy Spirit, ver. 20. and ſo do the words of Luke alſo, as appears from the particle ὅταν, i. e. *When* theſe things ſhall happen; what therefore Chriſt there foretels as future, he ſpeaks of here as inſtant, even ready to befal them.

Ver 5.—*None of you asketh me, Whither goeſt thou?*] This Peter aſked, chap. xiii. 36. but received no direct anſwer, becauſe they did not aſk ſo as to know; chap. xiv. 5. much leſs to conſider duly whither he was a going; ſee John xx. 17. or why he went; ſee John xiv. 2. or, none of them aſked now his departure was at hand, and ſo gave greater reaſon for this enquiry, whither he was going.

Ver. 7. *It is expedient for you that I go away.*] Becauſe the Comforter, who was to lead them into all truth, was not to come *till Chriſt was glorified*, and aſcended into Heaven; John vii. 39.

Ver. 8, 9. *He will reprove the world of ſin.*] The Holy Spirit returning upon the diſciples of Chriſt, after its long abſence of 400 years, from the Jews, will convince them of ſin and infidelity; ſee Acts ii. 37—41.

Ver. 10, *Of righteouſneſs, becauſe I go to the Father.*] Becauſe the miſſion of the Holy Spirit from Heaven, and the miraculous powers done by him in the name of Jeſus evinced, that he who had ſent this Spirit from Heaven, was himſelf tranſlated thither.

Ver. 11. *Of judgment, becauſe the prince of this world is judged.*] i. e. Becauſe Satan, the prince of this world, is now to be condemned, and caſt out of his dominions; and they that ſerve him inſtead of Chriſt, will periſh in his judgment.

Ver. 12. *I have yet many things to ſay unto you*, &c.] Concerning the abrogation of the ceremonial law, and the calling of the Gentiles; the rejection of the Jews, and the aboliſhment of the ſabbath.

——— *But ye cannot bear them now.*] Becauſe the Comforter is not come, who alone is able to bear up your minds againſt the ſtrong prejudices of your education, which teach you the contrary belief; ſee Origen contr. celſ. lib. ii. and the next verſe.

Ver. 13. *The Spirit of truth ſhall lead you into all truth.*] Therefore, the Apoſtles in comprizing the canon of Scripture, under ſuch a dictator and guide, learned all truth, and has left to future ages, *all* that truth which is neceſſary for the ſalvation of believers; and conſequently *all things* neceſſary to be believed or done by Chriſtians, are fully and clearly contained in thoſe Scriptures.

—— *Teach you.*] The Apoſtles; becauſe they only had heard what he had ſaid to them.

Ver. 31. *Do ye now believe?*] Our Saviour finding, that the affections of his diſciples were raiſed and enlivened with his promiſe, that, though he was gone from them, that the Father ſhould give them all that they aſked in his name, takes them up ſhort with this wholeſome and well-timed rebuke:

— *Do ye now believe?*] Which is a manifeſt rebuke, and ſeems to charge the faith that the diſciples had now profeſs'd with a three-fold defect, that it was late, that it was cheap, and that it was miſtaken: For each of theſe may be naturally infer'd from the import of the queſtion. *(ex. gr.)*

Firſt, *Do ye now believe?* But why did you not believe ſooner? Have you not had ſufficient means of conviction till now? Have you not long ſince ſeen my miracles and heard my doctrine? Have I not told you heretofore, that *I came forth from the Father*, and that *I and the Father are one*? Wherefore your faith is reproachable, for that it is ſo late.

Secondly, *Do ye now believe*? But what does it coſt you to do ſo? What temptation have you to the contrary? Your faith now only lays hold of my promiſes, and is not at all diſcourag'd by any of your own fears: For what difficulties are you brought to? What peril do you run by this private confeſſion of me? And therefore your faith is not to be boaſted of, 'tis rather reproachable, for that it is ſo cheap.

Thirdly, *Do ye now believe*? i. e. Are you ſure you do believe? Do you not think too indulgently of your ſelves? Have you examin'd your own hearts, and ſecur'd the grounds of your confidence? Indeed, *you ſeem to your ſelves* to believe; but I (who know you better than you do your ſelves) find that you do not believe as you ought: For a true faith will never be a deſerter; but you will by and by deſert me: And therefore your faith is reproachable, for that it is ſo miſtaken.

Perhaps all theſe three defects were to be found in the preſent faith of the diſciples, at leaſt in ſome meaſure: For,

Tho' they did believe and make the ſame confeſſion before: Yet we muſt acknowledge that their faith was hitherto weak, and labouring and perplex'd: And the reaſon of all, was the prejudice they were bred in, *(viz.)* That the Meſſiah was to ſet up a worldly kingdom. So that when our Saviour diſcours'd to them concerning perſecution and the croſs, tho' the veneration they had for his awful goodneſs, would not ſuffer them to diſbelieve what he ſaid; yet their rooted belief of another thing inconſiſtent with this, could not but hold their faith under an intricate ſuſpence: But now (this evening) our Saviour had by a more free and full diſcovery weeded this prejudice out of their minds: He had ſatisfy'd them that the Meſſiah's kingdom was Heavenly; that the redemption by Him was moral, not from ſuffering, but from ſin; that the world, and they, were of different families, different faſhions, different fortunes: From which diſcovery their faith grew conſiſtent, it no longer contradicted it ſelf; and therefore it was now profeſs'd, as if it were perfectly new; *Now we believe.*

Let us obſerve from hence, that no man can have an approvable or ſteady faith, till ſuch time as he has rendred himſelf indifferent to the world. For,

He whoſe piety varies and fluctuates according to the different faces of the world; that ſwells at gain, and ebbs at loſs, and ſometimes ſinks either in the calm of pleaſures, or under the preſſure of affliction; ſuch a one is (as the Apoſtle expreſſes him) *like a wave of the ſea, driven about and toſſed; let him not expect to receive any thing from the Lord.*

The ſecond thing to be reflected on, is the cheapneſs of the diſciples faith; and that muſt be eſtimated from the encouragements that they had juſt then received: They had juſt received full aſſurances of their Maſter's endearment, of the love of the Father, of the cohabitation of the ſpirit, of the income of their Prayers, of a future eternal reward: And no wonder if the warmth of ſuch encouragements as theſe made their faith ſpring up to a *promiſing blade*; but yet we ſee that for want of a *deeper root* the next trial made it *wither*. Let us obſerve from hence——never to truſt that religion that grows from an occaſional complacency or elevation of ſpirits.

But he that will entertain any reaſonable hopes of his own Chriſtianity muſt find it in the experiences of temptation; what he can forgive when injury provokes him; what he can ſuffer when danger preſents it ſelf; what he can forego of his own to promote the intereſts of Piety? And without theſe experiences all our profeſſions, tho' never ſo couragious, are but like *Ephraim*'s carrying about his arms and his bow as the badges of his valour, and yet running away in the day of battle.

The laſt circumſtance we are to reflect upon, is, the diſciples miſtake of their faith: It was their own hearts they pronounced upon, and yet they were deceived; and they cried very unſeaſonably, *now we believe*, juſt at the moment when they were ready to confute their pretence. Let us obſerve hence—That men are naturally apt to harbour too indulgent an opinion of themſelves. For now theſe very diſciples were neareſt the time of their great deſertion of their maſter. And had they but diſtruſted that faith, which they ſo confidently pronounced, they had infallibly ſecured it; had they but cried (as once before) *Lord increaſe our faith*, inſtead of *now we believe*, they had infallibly prevented the ſhame of their approaching fall. But as it is the firſt method of God's good pleaſure to *give grace unto the humble*, ſo the next act of his compaſſion is to bring the confident to ſhame; that they may be made acquainted with humbleneſs as a neceſſity, who were not wiſe enough to prefer it as a virtue.

Ver. 33. — *I have overcome the world.*] He had juſt told them, that in the world they ſhould have great tribulation, or that the world would perſecute them, but he now adds, ye ſhall have me, who being a more powerful helper, will overcome the prince of this world. Which victory, though it was not conſummated but by the death and reſurrection of Chriſt; yet he ſpeaks of it now as finiſhed, becauſe it was ſo near at hand, even as he had ſaid before, *Now is the prince of this world caſt out*, John xiv. 30.

To conquer the prince of the world, was the ſame as to have conquered the world itſelf; therefore Chriſt bids the Apoſtles to be of good cheer, becauſe he had overcome their adverſary. Yet, though this was particularly and immediately ſpoken to the Apoſtles alone, the Apoſtle Paul ſhews, that it is applicable to all Chriſtians, ſaying, *Thanks be to God, who has given us the victory through our Lord Jeſus Chriſt*, 1 Cor. xv. 57. And John ſays, *I write to you, young men, becauſe ye have overcome the wicked one*, 1 John ii. 13. *For whatſoever is born of God, overcometh the world*, ch. v. 4. *And they overcame him*, [the world or the Devil, the prince of the world] *by the blood of the Lamb*, Revel. xii. 11. which has enabled all men, if they will, to overcome the world, fleſh, and the Devil, ſee Eph. vi. 12.

CHAP. XVII.

1 *Chriſt prayeth to his Father to glorify him:* 6 *to preſerve his Apoſtles,* 11 *in unity,* 17 *and truth:* 20 *to glorify them, and all other believers with him in heaven.*

THESE words ſpake Jeſus; and lift up his eyes to heaven, and ſaid, Father, the hour is come: glorify thy Son, that thy Son alſo may glorify thee.

2 As thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him.

3 And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.

4 I have glorified thee on the earth: I have finiſhed the work which thou gaveſt me to do.

5 And now, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was.

6 I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me; and they have kept thy word.

7 Now they have known that all things whatſoever thou haſt given me, are of thee.

8 For I have given unto them the words which thou gaveſt me; and they have re-

ceived them, and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me.

9 I pray for them: I pray not for the world, but for them which thou haſt given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but theſe are in the world, and I come to thee. Holy Father, keep through thine own name, thoſe whom thou haſt given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me I have kept, and none of them is loſt, but the ſon of perdition: that the ſcripture might be fulfilled.

13 And now come I to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves.

14 I have given them thy word; and the world hath hated them, becauſe they are not of the world, even as I am not of the world.

15 I pray not that thou ſhouldſt take them out of the world, but that thou ſhouldſt keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world.

19 And for their ſakes I ſanctify my ſelf, that they alſo might be ſanctified through the truth.

20 Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word:

21 That they all may be one, as thou Father *art* in me, and I in thee; that they alſo may be one in us: that the world may believe that thou haſt ſent me.

22 And the glory which thou gaveſt me, I have given them: that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

24 Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

25 O righteous Father, the world hath not known thee; but I have known thee, and theſe have known that thou haſt ſent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou haſt loved me, may be in them, and I in them.

Chriſt having ended his diſcourſe to his diſciples, and being now retired alone in the garden of Gethſemane, he makes his prayer to the Father, that as the time of his ignominious death was approaching, he would, for the ſatisfaction of his diſciples, who would be ſcattered and offended at his ſufferings, ſhew ſuch ſigns and wonders in his death and paſſion, as would neceſſarily raiſe their ſpirits, and convince them with power, that he was really the Son of God.

Ver. 2. — *Over all fleſh.*] To gather together all nations and men in the belief and practiſe of his faith and doctrine. And this was ſaid in oppoſition of that narrowneſs of God's diſpenſation, circumſcribed within the ſmall corner of the earth, the land of Judea. Becauſe that by the ſun-ſhine of the Goſpel, all men were at liberty to enter into covenant with God, and to ſit down with Abraham and Iſaac in the kingdom of Heaven.

Ver. 9. *I pray for them, I pray not for the world.*] Chriſt had hitherto prayed for what principally regarded himſelf, or for what he deſired the Father to do in reſpect to him. But here he begins to pray for *them*, his diſciples, who had followed him in the regeneration; not for the wicked obſtinate reprobates, who blaſphemouſly reject the Goſpel of peace, and liſt themſelves under the ſtandard of ſin and Satan.

CHAP. XVIII.

1 *Judas betrayeth Jeſus.* 6 *The officers fall to the ground.* 10 *Peter ſmiteth off Malchus ear.* 12 *Jeſus is taken, and led unto Annas and Caiaphas.* 15 *Peters denial.* 19 *Jeſus examined before Caiaphas.* 28 *His arraignment before Pilate.* 36 *His kingdom.* 40 *The Jews ask Barabbas to be let looſe.*

WHEN Jeſus had ſpoken theſe words, he went forth with his diſciples over the brook Cedron, where was a garden, into the which he entred, and his diſciples.

2 And Judas alſo which betrayed him, knew the place: for Jeſus oft-times reſorted thither with his diſciples.

3 Judas then having received a band of *men*, and officers from the chief prieſts and Phariſees, cometh thither with lanterns, and torches, and weapons.

4 Jeſus therefore knowing all things that ſhould come upon him, went forth, and ſaid unto them, Whom ſeek ye?

5 They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am *he*. And Judas alſo which betrayed him, ſtood with them.

6 Aſſoon then as he had ſaid unto them, I am *he*, they went backward and fell to the ground.

7 Then asked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth.

8 Jeſus anſwered, I have told you that I am *he*. If therefore ye ſeek me, let theſe go their way:

9 That the ſaying might be fulfilled which he ſpake, Of them which thou gaveſt me, have I loſt none.

10 Then Simon Peter having a ſword, drew it, and ſmote the high-prieſts ſervant, and cut off his right ear. The ſervants name was Malchus.

11 Then ſaid Jeſus unto Peter, Put up thy ſword into the ſheath: the cup which my Father hath given me, ſhall I not drink it?

12 Then the band, and the captain and officers of the Jews took Jeſus, and bound him,

13 And led him away to Annas firſt (for he was father-in-law to Caiaphas, which was the high-prieſt that ſame year.)

14 Now Caiaphas was he which gave counſel to the Jews, that it was expedient that one man ſhould die for the people.

15 ¶ And Simon Peter followed Jeſus, and *ſo did* another diſciple. That diſciple was known unto the high-prieſt, and went in with Jeſus into the palace of the high-prieſt.

16 But Peter ſtood at the door without. Then went out that other diſciple which was known unto the high-prieſt, and ſpake unto her that kept the door, and brought in Peter.

17 Then ſaith the damſel that kept the door unto Peter, Art not thou alſo *one* of this mans diſciples? He ſaith, I am not.

18 And the ſervants and officers ſtood there, who had made a fire of coals, (for it was cold) and they warmed themſelves: and Peter ſtood with them, and warmed himſelf.

19 ¶ The high-prieſt then asked Jeſus of his diſciples, and of his doctrine.

20 Jeſus anſwered him, I ſpake openly to the world; I ever taught in the ſynagogue, and in the temple, whither the Jews always reſort, and in ſecret have I ſaid nothing.

21 Why askeſt thou me? ask them which heard me, what I have ſaid unto them: behold, they know what I ſaid.

22 And when he had thus ſpoken, one of the officers which ſtood by, ſtruck Jeſus with the palm of his hand, ſaying, Anſwereſt thou the high-prieſt ſo?

23 Jeſus anſwered him, If I have ſpoken evil, bear witneſs of the evil: but if well, why ſmiteſt thou me?

24 (Now Annas had ſent him bound unto Caiaphas the high-prieſt.)

25 And Simon Peter ſtood and warmed himſelf: They ſaid therefore unto him, Art not thou alſo one of his diſciples? He denied it, and ſaid, I am not.

26 One of the ſervants of the high-prieſt, (being his kinſman whoſe ear Peter cut off) ſaith, Did not I ſee thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

28 ¶ Then led they Jeſus from Caiaphas unto the hall of judgment: and it was early, and they themſelves went not into the judgment-hall, leſt they ſhould be defiled: but that they might eat the paſſover.

29 Pilate then went out unto them, and ſaid, What accuſation bring you againſt this man?

30 They anſwered and ſaid unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then ſaid Pilate unto them, Take ye him and judge him according to your law, The Jews therefore ſaid unto him, It is not lawful for us to put any man to death:

32 That the ſaying of Jeſus might be fulfilled, which he ſpake, ſignifying what death he ſhould die.

33 Then Pilate entred into the judgment-hall again, and called Jeſus, and ſaid unto him, Art thou the king of the Jews?

34 Jeſus anſwered him, Sayeſt thou this thing of thy ſelf, or did others tell it thee of me?

35 Pilate anſwered, Am I a Jew? Thine own nation, and the chief prieſts have delivered thee unto me: What haſt thou done?

36 Jeſus anſwered, My kingdom is not of this world: if my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore ſaid unto him, Art thou a king then? Jeſus anſwered, Thou ſayeſt that I am a king. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth. Every one that is of the truth, heareth my voice.

38 Pilate ſaith unto him, What is truth? And when he had ſaid this, he went out again unto the Jews, and ſaith unto them, I find in him no fault at all.

39 But ye have a cuſtom, that I ſhould releaſe unto you one at the paſſover: will ye therefore that I releaſe unto you the king of the Jews?

40 Then cried they all again, ſaying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

1 Chriſt is ſcourged, crowned with thorns, and beaten. 4 Pilate is deſirous to releaſe him, but being overcome with the outrage of the Jews, he delivered him to be crucified. 23 They caſt lots for his garments. 26 He commendeth his mother to John. 28 He dieth. 31 His ſide is pierced. 38 He is buried by Joſeph and Nicodemus.

THEN Pilate therefore took Jeſus, and ſcourged *him*.

2 And the ſoldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

3 And ſaid, Hail king of the Jews: and they ſmote him with their hands.

4 Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jeſus forth, wearing the crown of thorns; and the purple robe. And *Pilate* ſaith unto them, Behold the man.

6 When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, Crucify *him*, crucify *him*. Pilate ſaith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God.

8 ¶ When Pilate therefore heard that ſaying, he was the more afraid;

9 And went again into the judgment-hall, and ſaith unto Jeſus, Whence art thou? But Jeſus gave him no anſwer.

10 Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not that I have power to crucify thee, and have power to releaſe thee?

11 Jeſus anſwered, Thou couldſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin.

12 And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou let this man go, thou art not Ceſars friend: whoſoever maketh himſelf a king, ſpeaketh againſt Ceſar.

13 ¶ When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgment-ſeat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the paſſover, and about the ſixth hour: and he ſaith unto the Jews, Behold your king.

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate ſaith unto them, Shall I crucify your king? The chief prieſts anſwered, We have no king but Ceſar.

16 Then delivered he him therefore unto them to be crucified. And they took Jeſus and led him away.

17 And he bearing his croſs, went forth into a place called *the place* of a ſkull, which is called in the Hebrew, Golgotha.

18 Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt.

19 ¶ And Pilate wrote a title, and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then ſaid the chief prieſts of the Jews to Pilate, Write not, The king of the Jews; but that he ſaid, I am king of the Jews.

22 Pilate anſwered, What I have written, I have written.

23 ¶ Then the ſoldiers, when they had crucified Jeſus, took his garments (and made four parts, to every ſoldier a part) and alſo *his* coat: now the coat was without ſeam, woven from the top throughout.

24 They ſaid therefore among themſelves, Let us not rent it, but caſt lots for it, whoſe it ſhall be: that the ſcripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſoldiers did.

25 ¶ Now there ſtood by the croſs of Jeſus, his mother, and his mothers ſiſter,

Mary *the wife* of Cleophas, and Mary Magdalene.

26 When Jeſus therefore ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſon.

27 Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own *home*.

28 ¶ After this, Jeſus knowing that all things were now accompliſhed that the ſcripture might be fulfilled, ſaith, I thirſt.

29 Now there was ſet a veſſel full of vinegar: and they filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth.

30 When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt.

31 The Jews therefore becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day (for that ſabbath-day was an high day) beſought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him.

33 But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs.

34 But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came there out blood and water.

35 And he that ſaw it, bare record, and his record is true: and he knoweth that he ſaith true, that ye might believe.

36 For theſe things were done, that the ſcripture ſhould be fulfilled, A bone of him ſhall not be broken.

37 And again another ſcripture ſaith, They ſhall look on him whom they pierced.

38 ¶ And after this, Joſeph of Arimathea (being a diſciple of Jeſus, but ſecretly for fear of the Jews) beſought Pilate that he might take away the body of Jeſus: and Pilate gave him leave: He came therefore and took the body of Jeſus.

39 And there came alſo Nicodemus (which at the firſt came to Jeſus by night) and brought a mixture of myrrhe and aloes, about an hundred pound *weight*.

40 Then took they the body of Jeſus, and wound it in linen clothes, with the ſpices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden: and in the garden a new ſepulchre, wherein was never man yet laid.

42 There laid they Jeſus therefore, becauſe of the Jews preparation-*day*, for the ſepulchre was nigh at hand.

Chap. xviii. and xix. In theſe chapters are contained the ſufferings of our Bleſſed Saviour, concerning which I have already remarked many things in Matt. xxvi, xxvii. Mark xv, xvi. Luke xxii, xxiii. And now I ſhall conclude my Annotations on thoſe Scriptures by the following Diſſertations.

A view of the Circumſtances of our Saviour's laſt Sufferings.

In the hiſtory of our Saviour's laſt ſufferings at Jeruſalem there is mention made of four perſons of diſtinction, *viz.* Caiaphas the high-prieſt, Pontius Pilate the governor, his wife, and Herod the tetrarch of Galilee. For,

Matthew ſays, "Then aſſembled together the chief prieſts and the ſcribes, and the elders of the people, unto the palace of the *high-prieſt*, who was called *Caiaphas*," xxvi. 3. Then they that had laid hold on Jeſus, led him away to Caiaphas the high-prieſt, ver. 57. John likewiſe aſſures us, that at this time, Caiaphas was the high-prieſt, and has informed us of a particular omitted by Matthew, namely, that our Saviour was firſt carried to Annas, father-in-law to Caiaphas, which was the high-prieſt that ſame year; John xviii. 3—24.

That Caiaphas was now high-prieſt, appears hence: He was made high-prieſt by Valerius Gratus, predeceſſor of Pontius Pilate, and was put out of that office by Vitellius, preſident of Syria, after Pilate was ſent away out of the province of Judea. Joſephus informs us of Caiaphas's advancement to the prieſthood in theſe words: "And a year after, he (Gratus) removed him (Eleazar the ſon of Ananus), and gave the high-prieſthood to Simon the ſon of Camithus. He, having enjoyed this honour not above a year, was ſucceeded by Joſeph, who is alſo called Caiaphas. After this, Gratus went away for Rome, having been eleven years in Judea. And Pontius Pilate came thither as his ſucceſſor." Antiq. 18. c. 2. The ſame hiſtorian gives us the account of Caiaphas's removal in this manner. Vitellius, whilſt in Syria, ſent orders to Pilate to repair to Rome; after which, Vitellius went up to Jeruſalem, and there gave directions concerning ſeveral matters. "Having done theſe things, *ſays Joſephus*, he took away the prieſthood from the high-prieſt Joſeph, who is alſo called Caiaphas, and appointed Jonathan the ſon of Ananus high-prieſt: And then returned to Antioch," ibid. c. 5.

It is evident therefore, that Caiaphas was high-prieſt, all the time that Pilate was in Judea.

We ſhall preſently have occaſion to take notice of ſeveral things concerning Pilate; I ſhall here only ſhew that Pilate was at this time governor of Judea. Luke ſays, *Now in the fifteenth year of the reign of Tiberius Ceſar, Pontius Pilate being governor of Judea, the word of God came unto John the ſon of Zacharias in the wilderneſs*, Luke iii. 1, 2. If Luke in this text intends, not the fifteenth year of Tiberius's reign from the death of Auguſtus, but the fifteenth year of his proconſular power, when he was made colleague of Auguſtus; it may poſſibly admit a debate, whether Pontius Pilate was governor of Judea, when John the Baptiſt began to preach: But there can be no queſtion made, but that Pilate was governor of Judea, at the time of our Saviour's crucifixion; whether Luke be underſtood, in that place, to ſpeak of the proconſular power of Tiberius, or of his ſole empire after the death of Auguſtus.

The fifteenth year of Tiberius's proconſular empire, and the twelfth of his ſole empire are pretty near co-incident. For the fifteenth of his proconſular empire is ſuppoſed to begin (vid. Pagi Crit. in Baron. A. D. 25) about the 27th of Auguſt, A. D. 25. And the 12th of his ſole empire began the 19th of Auguſt in the ſame year.

There is undoubtedly ſome difficulty in computing exactly the time, which the Evangeliſts have allotted to John the Baptiſt's and our Saviour's miniſtry. But whether we underſtand Luke to ſpeak of the fifteenth of Tiberius's proconſular power, or of his ſole empire; I think, that the earlieſt date of our Saviour's crucifixion muſt be that of the Jewiſh paſſover, which happened in the fifteenth year of Tiberius's ſole empire, A. D. 29, and the lateſt date the Jewiſh paſſover, which happened in the 19th year of Tiberius's ſole empire, A. D. 33.

Take any year from 29 to 33 incluſively; and Pontius Pilate was governor of Judea.

This may be made appear in this manner. Tiberius died the 16th of March, A. D. 37. Vid. Pagi Critic. in Bar. A. 37. n. ii. Vitellius received the tidings of it at Jeruſalem. Joſeph. Ant. lib. 18. cap. vi. p. 806. in. But Pilate had been removed ſometime before this, (ibid. cap. 5. ſect. 2.) as is allowed by all: How long before, we will not now enquire. Pilate therefore was removed from his government before the paſſover, A. D. 37. when he had been there *ten years*. So Joſephus ſays expreſly: "And Pilate, having been ten years in Judea, haſtened away to Rome, in obedience to the orders he had received from Vitellius, not daring to refuſe." (Ibid.) Subſtract ten from 37, and it appears that Pilate was governor of Judea, before the paſſover in A. D. 27, and conſequently before our Saviour's laſt ſufferings.

That our Saviour was crucified in Judea, in the reign of Tiberius, under Pontius Pilate, is the unanimous teſtimony of Chriſtian writers, is particularly mentioned by Tacitus, Ann. l. 15. c. 44. an Heathen author, and is not denied by any. But this being a principal fact, I am not obliged to produce any paſſages relating to it now. All I am concerned to do at preſent is, to ſhew, that according to the notes of time, mentioned by the Evangeliſts, Pontius Pilate muſt have been governor of Judea, when our Saviour was crucified. This I preſume I have made appear from Joſephus, who muſt be allowed to have known, what government his own country was under at that time.

Matthew ſays, that *when he (Pilate) was ſet down on the judgment-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream, becauſe of him*, Matt. xxvii. 19.

So long as the commonwealth ſubſiſted, it was very unuſual for the governors of the provinces to take their wives with them: And afterward, Auguſtus ſeems not much to have approved of it. Sueton. in Aug. c. 24. But however, the contrary cuſtom prevailed. It is evident from Tacitus, that at the time of Auguſtus's death, Germanicus had his wife Agrippina with him in Germany. Tacit. Ann. l. i. c. 40, 41. And in the beginning of Tiberius's reign, he carried her with him him into the Eaſt. Id. lib. ii. c. 54. And Piſo, the prefect of Syria, took his wife alſo along with him, at the ſame time. Ibid. c. 55. But there is nothing can render this more apparent than a motion, made in the Roman ſenate by Severus Caecina, in the 4th conſulſhip of Tiberius, and 2d of Druſus Caeſar, A. D. 21. "That no magiſtrate, to whom any province was aſſigned, ſhould be accompanied by his wife; (Id. l. iii. c. 33.) except the ſenates rejecting it, and that with ſome indignation, ibid. c. 34.

Luke ſays, that *when Pilate heard of Galilee, he asked whether the man were a Galilean. And as ſoon* as he knew, that he belonged to Herod's juriſdiction, he ſent him to *Herod, who himſelf was alſo at Jeruſalem at that time*, Luke xxiii. 7. As this Herod was the ſon of Herod the Great, and a Jew, there is all the reaſon in the world to ſuppoſe, that he often went to Jeruſalem at the Jewiſh feaſts. Joſephus has particularly mentioned his being there at one of their feaſts, A. D. 37. which I believe, none will deny to be the feaſt of the paſſover. He is ſpeaking of Vitellius, preſident of Syria. *Having given directions about theſe matters, he (Vitellius) went up to Jeruſalem with Herod the tetrarch and his friends to worſhip God, a feaſt of the Jews being nigh at hand*, Joſeph. Antiq. lib. 18. c. 6.

Having diſpatched theſe general things, we may now take the remaining particulars in the order, in which they lie.

Whilſt our Saviour was under examination before the high-prieſt and rulers of the Jews, after they had in vain attempted to get evidence againſt him from witneſſes, 'tis related, that the high-prieſt *ſaid unto him; I adjure thee by the living God, that thou tell us, whether thou be the Chriſt, the Son of God. Jeſus ſaith unto him, Thou haſt ſaid: nevertheleſs, I ſay unto you, hereafter ſhall ye ſee the Son of man ſitting on the right hand of power, and coming in the clouds of Heaven. Then the high-prieſt* rent his clothes, *ſaying, He hath ſpoken blaſphemy*, Matt. xxvi. 63. —65.

It has been thought by ſome, that the high-prieſt might not rend his clothes: But, that he might, and did do ſo, upon extraordinary occaſions, will appear from the following particulars. The author of the firſt book of Maccabees ſays; *Then Jonathan rent his clothes, and caſt earth upon his head*, 1 Macc. xi. 71. Jonathan was then high-prieſt; the occaſion of this action was his mens running away from their enemies. Doctor Lightfoot, in his Hebrew and Thalmudical exercitations upon this text of Matthew, quotes theſe words from Maimonides: *When witneſſes ſpeak out the blaſphemy which they heard, then all hearing the blaſphemy are bound to rend their clothes.* As the high-prieſt among the Jews was one of their judges, and was preſent at trials, he muſt be comprehended in this rule. I ſubjoin to theſe a paſſage of Joſephus. Perhaps, it will not be thought to come up to our point, becauſe he does not ſpeak of the high-prieſt in the ſingular number. But I do not ſee, why the perſon, who was actually in the high-prieſthood, muſt be excluded; and in one reſpect it exceeds the fact, now before us. For Caiaphas undoubtedly had on, at this time, his ordinary clothes; whereas, Joſephus ſpeaks of the prieſts rending the garments which they wore in their miniſtrations at the temple.

The caſe was this: Florus, governor of Judea, had plundered the Sacred Treaſury at Jeruſalem, Joſ. de bello Jud. lib. ii. c. 14. and committed many other abuſes. Hereupon, the Jews, being highly provoked, were ready to break out into war with the Romans. And a great number of them, being got together into an open place in the city, gave out many reflections upon Florus. Joſephus ſays, that upon this, "The chief men and the high-prieſts, being filled with concern, *rent their garments*, and falling down upon their knees, ibid. c. xv. beſeeched the people to be peaceable, and to bear patiently what had paſt already, rather than provoke Florus to do ſtill worſe."

When this tumult was appeaſed, Florus intending (as Joſephus ſuppoſes) to exact conditions the people would not comply with, and thereby to bring on an open war, "called the chief men to him, and told them, that he would eſteem this a teſtimony of their fidelity, and of their intention to be quiet for the future, if the people would go out of the city, and ſalute his ſoldiers, which were then coming from Ceſarea." The chief men of the Jews then called the people to the temple, and deſired them to ſubmit to theſe demands; but were not able to prevail upon them. Then "every prieſt and miniſter of God, when they had brought forth the Holy Veſſels, being clothed in the veſtments which they wear in their Sacred Functions, entreated them not to exaſperate the Romans to come and take away from them thoſe things which were conſecrated to God. Then might be ſeen the high-prieſts themſelves with aſhes on their heads, and their breaſts naked, *their garments being rent.*" ib.

In this hiſtory we have frequent mention of *chief prieſts*, in the plural number. *Now the chief prieſts and elders and all the council ſought falſe witneſs againſt him*, Matt. xxiv. 59. *And they led Jeſus away to the high-prieſt: and with him were aſſembled the chief prieſts and the elders and the ſcribes*, Mark. xiv. 53. I know not, but this may be thought by ſome an impropriety, in the Evangeliſts expreſſion; becauſe ſtrictly there was but one high-prieſt among the Jews at a time. This is certainly very true, and the Evangeliſts appear to have known it very well. But then, all thoſe who had ever bore the office of high-prieſt, were called ſo likewiſe; and, I believe,

lieve, ſome others beſides : I need not now enquire who. But ſo far is this ſtile from affording any juſt objection againſt the Sacred Hiſtorians, that it may very well be reckoned one proof of their being well acquainted with the things, of which they have written ; ſince it is the uſual ſtile of Joſephus. I need not produce any particular paſſages for the proof of it. The expreſſion occurs more than once in thoſe I have juſt now tranſcribed.

We are informed, that from the high-prieſt's, our Saviour *was led away, and delivered to Pontius Pilate,* Matt. xxvii. 2. All the Evangeliſts aſſure us of this, Mark xv. 1. Luke xxiii. 1. John xviii. 28, 29. It is plain from the New Teſtament and other ancient writings, that the Roman governor of Judea uſually reſided at Ceſarea, Tacit. hiſt. lib. ii. cap. 79. vid. & Joſeph. de B. J. lib. ii. c. 9. Antiq. 18. c. 4. l. xx. c. 4. there being only an inferior officer left at Jeruſalem with a band or legion of ſoldiers to keep all things there in order: But yet it is certain, that at the time of their great feaſts, and eſpecially at the paſſover, the governor himſelf was wont to be at Jeruſalem, to prevent, or ſuppreſs diſturbances. There is frequent mention in Joſephus's hiſtory of the preſence of the procurators of Judea, or of the preſidents of Syria, at Jeruſalem at theſe times. I have juſt now ſhewn that Vitellius, preſident of Syria, was at Jeruſalem, at the paſſover, A. D. 37. He had been there alſo at the paſſover of the year before; as is very plain in Joſephus, Ant. l. 13. c. 5. In the reign of Claudius, Cumanus, procurator of Judea, was at Jeruſalem at one of the paſſovers, ib. l. xx. c. 4. de bell. l. ii. c. 12. And afterward, in the reign of the ſame Emperor, Quadratus, preſident of Syria, having ſent away Cumanus, juſt now mentioned, to give an account of his adminiſtration to Ceſar, went up himſelf to Jeruſalem. Joſephus's words are theſe : "Having finiſhed theſe affairs, he went up from Lydda to Jeruſalem ; and finding the people celebrating the feaſt of unleavened bread very quietly, he returned to Antioch," ib. c. 12. the ſeat of the preſidents of Syria. In another place he ſpeaks of a great number of Jews, who preſented complaints at the paſſover to Ceſtius Gallus, preſident of Syria, againſt Florus, their own governor, then likewiſe at Jeruſalem, ib. c. 14.

Moreover, very probably Pilate was often at Jeruſalem, at the feaſts, for the *adminiſtration of juſtice.* Jeruſalem was the chief city of Judea, and had a council in it. And it was very uſual for the Roman governors to go, at times, to the chief towns of their provinces, on this account ; as is evident from many paſſages of the Roman authors, Cic. ad Attic. l. v. ep. 20, *&c.* And it may be fairly concluded from the Evangeliſts, that Pilate was at Jeruſalem now for this very end : As it is alſo very plain, that he had uſed to keep court there, at this feaſt. *Ye have a cuſtom,* ſays he, *that I ſhould releaſe unto you one at the paſſover,* John xviii. 39.

In the account, the Evangeliſts have given us of Pilate's conduct, there are ſeveral things very remarkable ; which ought therefore to be conſidered, and accounted for. The high-prieſts, and elders of the Jews were very earneſt for our Saviour's condemnation ; but Pilate appears very backward to pronounce any ſentence upon him. *He knew that for envy they had delivered him,* Matt. xxvii. 18. When they charged him with ſtirring up the people, and ſaying that he was a king, *Pilate ſaid unto him, Art thou the king of the Jews ?* Luke xxiii. 2. *Jeſus anſwered, My kingdom is not of this world,* John xviii. 33.—36. *Pilate therefore ſaid unto him, Art thou a king then ? Jeſus anſwered, Thou ſayeſt that I am a king. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs to the truth. —— Pilate ſaith unto him, What is truth ? And when he had ſaid this, he went out again unto the Jews, and ſaith unto them, I find in him no fault at all,* — 37, 38.

There being no proof of any diſturbances cauſed by our Saviour among the people, Pilate enquires into this charge, of his *taking upon him* the title of a king ; and perceiving, that he intended not by it any worldly government, but only that his deſign had been to teach men ſome certain principles, he aſks him, *What is truth* ? or what was that truth, which he profeſſed to teach ? But not being ſolicitous to know particularly what theſe principles were, and being ſatisfied from what he had already heard from our Saviour, that there was nothing ſeditious in them, he did not ſtay for an anſwer to this queſtion ; but immediately goes out to the Jews, and tells them : *I find in him no fault at all.*

Grotius, in Jo. xviii. 38. ſuppoſes that Pilate, by the kingdom our Saviour ſpoke of, underſtood ſuch a kingdom as the Stoicks aſcribed to their wiſe men, a kingdom no more prejudicial to the Roman government than theirs. He certainly conceived of our Saviour as a leader only of ſome innocent ſect, and apprehended, that it was nothing but envy and ſecret malice, that moved the Phariſees to demand judgment againſt him.

But notwithſtanding what Pilate ſaid of the innocence of Jeſus, the Jews were ſtill preſſing for a ſentence againſt him. However, Pilate could not yet be prevailed on to anſwer their demands ; but ordered him to be ſcourged ; and the ſoldiers platted *a crown of thorns, and put it upon his head, and they put on him a purple robe,* John xix. 1, 2. abuſed and mocked him. Pilate, hoping they might be ſatisfied with this, *went forth again* ; *and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him,* — ver. 4. *When the chief prieſts therefore and the officers ſaw him, they cried out, ſaying, Crucify him, crucify him. Pilate ſaith unto them : Take ye him and crucify him : for I find no fault in him. The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God. When Pilate therefore heard that ſaying, he was the more afraid,* — ver. 6, 7, 8.

Many learned and judicious expoſitors underſtand by theſe laſt words, that Pilate became yet more afraid than before, to paſs ſentence of condemnation upon Jeſus ; leſt, after all, he ſhould prove to be ſome extraordinary perſon. They think, that having, probably, received ſome accounts of our Saviour's miracles, and hearing this charge, that he *had made himſelf the Son of God,* he was brought into ſome doubts whether he might not be ſome uncommon perſon, like thoſe heroes, or demi-gods, which were ſo much ſpoken of among the Greeks and Romans ; and therefore he was ſeized with a freſh fear of, being concerned in his death ; ſee Grotius and Hammond, *&c.* in loc.

The words will bear another ſenſe, and I confeſs, that ever ſince I have read Joſephus, in whom there are divers inſtances of the Jewiſh zeal about this time, and of tumults and ſeditions which they run into, upon the leaſt affront offered to their religious inſtitutions, ſome of which Pilate had been witneſs to, I have underſtood theſe words in a different ſenſe, and have thought that Pilate finding they intereſted their religion in this cauſe, and that they were reſolute in it, became afraid, he muſt at laſt ſubmit to them. And I am glad to find, at length, that I am not ſingular in this interpretation. Beza ſays upon this place : *He was not without reaſon afraid, that an open ſedition might happen, if he did not comply with the multitude.* And Calvin allows of this ſenſe alſo.

But this ſenſe being liable to an objection from an expreſſion John uſes, after this, it will be needful to conſider what follows. Pilate having heard this, *went again into the judgment-hall, and ſaith unto Jeſus, Whence art thou ? but Jeſus gave him no anſwer. Then ſaith Pilate unto him, Speakeſt thou not unto me ? Knoweſt thou not, that I have power to crucify thee, and have power to releaſe thee ? Jeſus anſwered, Thou couldſt have no power at all againſt me, except it were given thee from above ; therefore he that delivered me unto thee, hath the greater ſin. And from thenceforth Pilate ſought to releaſe him,* John xix. 9, 12.

Theſe laſt words may be reckoned an objection againſt the ſenſe, in which I underſtand the words above-mentioned. But certainly John does not hereby intend, that Pilate then began to ſeek to releaſe Jeſus. He has, before this, related divers attempts which Pilate had made to bring the Jews to temper. What he means hereby is, that he *ſtill* ſought to releaſe him ; that upon hearing what Jeſus ſaid in this laſt examination, he made *another* trial of the Jews, to ſee, if they could not be contented. Our Lord had maintained his innocence, told Pilate that he could have no power againſt him, if it had not been allowed by the providence of God, for particular ends and reaſons ; and that they who had delivered him to him, had been guilty of an heinous and aggravated crime. Pilate therefore, being ſtill ſatisfied of his innocence, made one and another attempt after this, to bring the Jews to conſent to his being releaſed. But at length, *the voices of them and of the chief prieſts prevailed,* Luke xxiii. 23. *when Pilate ſaw that he could prevail nothing, but rather a tumult was made,* Matt. xxvii. 24. *then delivered he him unto them to be crucified,* John xix. 16.

So that, whether the *fear* which ſeized Pilate, upon the Jews telling him, that Jeſus had *made himſelf the Son of God*, was a fear ariſing from an apprehenſion, that he might be ſome extraordinary perſon, and more than a man; or whether it was an apprehenſion of diſturbances and tumults, if he did not hearken to the Jews; yet it is evident from the paſſages laſt quoted, and from many others in the Goſpels, that the Evangeliſts have repreſented Pilate's condemnation of our Lord, as extorted from him.

He told them once and again, that he *found no fault in him:* he had him ſcourged, and brought him out to them, in a mock royal dreſs; hoping they might be ſatisfied with this puniſhment and diſgrace. It being his cuſtom at the paſſover to releaſe to them ſome priſoner of their nation, and the people being gathered together in great numbers, and now demanding this favour of him; he propoſed to them, that Jeſus might be the perſon: But they being moved by the high-prieſts, *deſired that Barabbas might be releaſed*; a criminal ſo infamous, that no one not void of all ſhame would have ſpoke for him; a man that had been taken up in an inſurrection againſt the Roman government, and that had committed robbery and murder. Not being able, by all theſe methods, to move the compaſſion or equity of the Jews; nor obſerving that there was any party among the common people, that favoured Jeſus; and being willing *to content the people, he delivered Jeſus unto them to be crucified,* Mark xv. 15. The Evangeliſts are unanimous in the account, that this ſentence was pronounced only *to content the Jews*, that is, either to ſecure the peace of the province, or to maintain his intereſt with the people, when he ſaw that nothing could ſatisfy or appeaſe their rage, but the death of Jeſus. *When Pilate ſaw that he could prevail nothing; but rather a tumult was made, he took water, and waſhed his hands before the multitude, ſaying, I am innocent from the blood of this juſt perſon: ſee ye to it. Then anſwered all the people and ſaid, his blood be on us and on our children,* Matt. xxvii. 24, 25. Luke xxiii. 24, 25. John xix. 14—16.

It will ſeem ſtrange to ſome, that a Roman governor ſhould have any inducements to comply with the demands of people, contrary to his own judgment and inclination. But he that conſiders the account we have of the principles and behaviour of the Jewiſh nation at this time, will be ſatisfied, the Evangeliſts have here given a juſt and true repreſentation of this tranſaction; and will be convinced, that a Roman governor, with all his authority, could not paſs by any thing, which they apprehended to be a breach on their religious conſtitution, without hazarding the peace of his province. All this will not juſtify an unrighteous ſentence, but that this was the caſe is plain.

We have ſeen that the high-prieſts pretended, that Jeſus had been guilty of blaſphemy, in making *himſelf the Son of God*, and that *by their law he ought to die,* John xix. 7. And Pilate had had experience of their prodigious firmneſs and zeal for all the parts of their religion; for, there are two particular proofs, they gave him of this, related by Joſephus; the one on occaſion of his placing the Roman enſigns in Jeruſalem; the other upon his attempting to bring water into the city with money taken out of the Sacred Treaſury. The former is related by Joſephus thus: "Pilate the prefect of Judea ſending his army from Ceſarea, and putting them into winter quarters at Jeruſalem, brought the carved images of Ceſar which are on the enſigns into the city, in violation of the Jewiſh laws; ſince our law forbids the making of any images. For which reaſon the former governors were wont to come into the city with enſigns deſtitute of thoſe ornaments. Pilate was the firſt, who ſet up images in Jeruſalem; and he did it privately, the army making their entry in the night-time. But aſſoon as the people knew it, they went in a vaſt body to Ceſarea, making earneſt ſupplication for many days, that the images might be removed. He not granting their petition, thinking it would be diſhonourable to the Emperor to do ſo, and they ſtill perſiſting in their requeſt to him, on the ſixth day, having privately ordered his ſoldiers to their arms, he ſeated himſelf on his tribunal, in the Circus, near which he had placed his men, that they might be in readineſs: And when the Jews came to him thither with their petition, his ſoldiers having, upon a ſignal given, ſurrounded them, he threatned them with immediate death, if they did not give over their clamours and return home. They then threw themſelves on the ground, and offered their necks to the ſword, and ſaid: They could die much more eaſily, than they could dare to do any thing contrary to the wiſdom of their laws. Pilate ſurprized at their firmneſs in the obſervation of their laws, immediately gave orders for bringing back the images from Jeruſalem to Ceſarea," Antiq. l. 18. c. 4.

There immediately follows after this, an account of the diſturbance raiſed at Jeruſalem by Pilate's attempting to bring water into the city, at the expence of money taken out of the Sacred Treaſury. Joſephus ſays, That "many thouſands got together, crying out, that he ought to deſiſt from this undertaking; that many vented moſt reproachful ſpeeches againſt him. ——— Some were killed and others wounded in this tumult, but at length the ſedition was ſuppreſſed."

Both theſe attempts of Pilate were made at the beginning of his government. Some learned men, who ſuppoſe, that Pilate came into Judea, A. D. 25, place them in that year, Cleric. hiſt. eccl. And others, who ſuppoſe, that Pilate was not procurator of Judea till the year 27, place them there, Baſnage, Ann. Polit. Eccl. I am of opinion, the firſt attempt was made by him at the beginning of the firſt winter after his arrival in the province, and the other the ſummer following. Undoubtedly, he had ſeen the Jews firmneſs upon both theſe occaſions, and poſſibly upon ſome others, before the time of the event, which we are conſidering.

We have another attempt of Pilate's, of the ſame nature, mentioned in the letter, which Agrippa the elder ſent to Caligula; as this letter is given us by Philo. In ſome particulars, it has a great reſemblance with the ſtory, Joſephus has told, of Pilate's bringing the enſigns into Jeruſalem; and in others it is very different from it; which has given occaſion to ſome learned men to ſuppoſe, that Philo has been miſtaken. For my own part, as I make no doubt, but Joſephus's account of the enſigns is true; ſo, I think, that Philo may alſo be relied on for the truth of a fact, he has mentioned as happening in his own time in Judea: And, conſequently, I judge them to be two different facts.

Agrippa reckoning up to Caligula the ſeveral favours conferred on the Jews by the imperial family, ſays; "Pilate was procurator of Judea. He not ſo much out of reſpect to Tiberius, as a malicious intention to vex the people, dedicates gilt ſhields, and places them in Herod's palace within the Holy City. There was no human figure upon them, nor any thing elſe, which is forbidden, except an inſcription, which expreſſed theſe two things, the name of the perſon who dedicated them, and of him, to whom they were dedicated. When the people perceived what had been done, —— they deſired this innovation of the ſhields might be rectified, that their ancient cuſtoms, which had been preſerved through ſo many ages, and had been hitherto untouched by kings and emperors, might not now be violated. He refuſed their demands with roughneſs; ſuch was his temper, fierce and untractable. They then cried out, Do not you raiſe a ſedition yourſelf; Do not you diſturb the peace by your own illegal practices. ——— It is not Tiberius's pleaſure, that any of our laws ſhould be broken in upon. If you have received any edict, or letter from the emperor to this purpoſe, produce it, that we may leave ſoliciting you, and depute an embaſſy to him, and entreat him to revoke his orders. This put him out of all temper; for he was afraid, that if they ſhould ſend an embaſſy, they might diſcover the many male-adminiſtrations of his government, his extortions, his unjuſt decrees, his inhuman cruelties. This reduced him to the utmoſt perplexity. On the one hand, he was afraid to remove things, that had been once dedicated, and was alſo unwilling to do a favour to men that were his ſubjects: And on the other hand, he knew very well the inflexible ſeverity of Tiberius. The chief men of the nation, obſerving this, and perceiving, that he repented of what he had done, though he endeavoured to conceal it, write a moſt humble and ſubmiſſive letter to Tiberius. It is needleſs to ſay, how he was provoked, when he had read the account of Pilate's ſpeeches and threatnings; the event ſhewing it ſufficiently. For he ſoon ſent a letter to Pilate reprimanding him for ſo audacious a proceeding, requiring alſo, that the ſhields ſhould be removed. And accordingly they were carried from the metropolis to Ceſarea by the ſea-ſide, called Sebaſte from your great grandfather, that they might be placed in the temple there conſecrated to him; and there they were repoſited," Philo de leg. ad Cai. p. 1033.

The reader doubtleſs obſerves the ſeveral different circumſtances of this ſtory from that of the enſigns, which Joſephus has told; and particularly, that this dedication of the ſhields was made ſometime after Pilate had been in the province; becauſe now he had been guilty of many male-practices in his government; whereas, the fact which Joſephus has related, happened very ſoon after his arrival in the province. This circumſtance may be an argument, that Philo did not take the enſigns for ſhields; it being very unlikely, he ſhould miſtake the time of ſuch an affair.

I cannot however be poſitive, that this fact happened before our Saviour's crucifixion. But yet, methinks, it may help us to form an idea, how Pilate underſtood that threatning ſpeech of the Jews: *If thou let this man go, thou art not Ceſar's friend*, John xix. 12. For, ſuppoſing this affair of the ſhields not to have happened till after our Saviour's crucifixion, (which however is not certain) yet undoubtedly Pilate had, before this time, committed many abuſes. And though he might be very well ſatiſfied, the acquitting Jeſus and ſetting him at liberty would not be deemed any crime, if the caſe was fairly ſtated; yet he might be unwilling to provoke the principal men of the Jewiſh nation to ſend Tiberius an account of his behaviour on other occaſions. This we may the more eaſily credit, not only becauſe at all times the remonſtrances of a province were very much dreaded by the prefects, but becauſe they were more eſpecially ſo under Tiberius; who was very ſolicitous for the peace of his provinces, and had endeavoured to ſecure them from the exactions of his officers. And it was for this reaſon, as he himſelf ſaid, that he ſuffered the preſidents to remain in the provinces for ſo long a time, becauſe they all endeavoured to enrich themſelves, and the ſhorter time they ſtaid in them, the more eager they were to improve it to that end, ſee Joſ. Antiq. lib. 18. c. 7.

Thus we ſee how Pilate, a man chiefly ſwayed by a regard to his private intereſt, might be in ſubjection to a clamorous and tumultuous people, in an affair, in which they pretended their religion was concerned.

I have partly ſhewn before, and ſhall do it more at large hereafter, what power the Jewiſh magiſtracy and the Roman governor were poſſeſſed of at this time in Judea. But the juſtneſs of the Evangeliſts account upon this head (in which likewiſe they are perfectly harmonious) appears to me ſo very material, that I know not how to forbear making here two or three remarks upon occaſion of Pilate's pronouncing the ſentence of condemnation on Jeſus; which is a proof of his ſupreme authority in that country, in capital cauſes.

1. According to the Evangeliſts then, the Jews had not now the power of life and death. But,

Pilate had the power of life and death. So he has alſo in Philo and Joſephus. This is a place, in which later writers would have been in great danger of tripping. The accuracy of the Evangeliſts is remarkable on two accounts. 1. Judea, though ſometimes called a province, was properly a branch of the province of Syria: But yet had a Roman governor reſiding in it with ſupreme authority, which was a very uncommon thing: "Ituræique & Judæi, defunctis regibus Sohemo atque Agrippa, Provinciæ Syriæ additi." Tacit. Ann. 12. c. 23. What Tacitus here ſays, was done upon the death of Agrippa, had been the caſe before his reign; and was ſo, particularly, in the time of Pilate; as is evident, in that he was diſplaced by Vitellius, preſident of Syria. Vid. & Joſeph. de Bell. lib. 2. cap. 8. §. 1. Antiq. l. 17. cap. ult. §. 5. & alibi. 2. Pilate's proper title was that of procurator. Tacitus alſo calls Pilate procurator, Ann. 15. c. 44. Now this was ordinarily the title of the officer that took care of the emperor's revenue in a province, and is equivalent to that of quæſtor under the republic, or in a province ſubject to the ſenate; which officer had not the power of life and death. But Pilate tho' he had the title of procurator, had the power of a preſident. The Evangeliſts uſually give Pilate, Felix, and Feſtus, the title of governor, a general word, and very proper according to the uſage of the beſt writers, and of Joſephus in particular, in many places.

2. According to the Evangeliſts, the Jewiſh council, having, as they pretended, convicted Jeſus of blaſphemy, and judged him guilty of death, they go with him to Pilate: And they ſeem to have expected, that Pilate ſhould confirm their ſentence, and ſign an order, that he might be puniſhed accordingly. And they afterward, openly and confidently inſiſt upon it, that he ſhould not acquit a perſon, who, they ſaid, had been guilty of a crime, which, according to their law, was capital. *The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God*, John xix. 7. This appears to me very obſervable: But yet, nothing is more likely, than that they ſhould talk in this way; ſince they were governed by the Romans according to their own laws, as ſhall be ſhewn hereafter in the Acts of the Apoſtles.

But I would alſo take this opportunity of adding a text, not yet inſiſted on, which, if I underſtand it aright, is a freſh indication, that according to the Sacred Writers, the Jews had not now ſupreme power within themſelves. When the Jewiſh elders had brought Jeſus before Pilate, he ſaid to them, *What accuſation bring you againſt this man? They anſwered and ſaid unto him, If he were not a malefactor, we would not have delivered him up unto thee*, John xviii. 29, 30. The original word, and our Engliſh word *malefactor*, I think, uſually denote a criminal, guilty of one of the worſt of crimes; ſuch as are ordinarily puniſhed with death, perpetual impriſonment, the mines, gallies, or ſome ſuch very heavy puniſhment. Theſe words then, in their mouths, import thus much; 1. "If the crime, he is charged with, were not capital, we ſhould have puniſhed him ourſelves, and not have come to you. 2. If he were not really guilty, we would not have accuſed him." But to return to the courſe we were in.

Pilate having at length paſſed ſentence on Jeſus, and delivered him to be crucified, it will be proper next to conſider, what is ſaid of an inſcription put upon the croſs. *And Pilate wrote a title and put it on the croſs; And the writing was*, JESUS OF NAZARETH THE KING OF THE JEWS, John xix. 19, 20. This was the uſual cuſtom of the Romans, when any were condemned to death, to affix to the inſtrument of their puniſhment, or to order to be carried before them a writing, expreſſing the crime for which they ſuffered; ſee Suet. in Calig. c. 34. in Domit. c. 10. Dio. lib. 54. And this writing was called in Latin, *title*, which word John has made uſe of. And ſays, that this *title was written in Hebrew, Greek and Latin*. For it was, at this time, uſual at Jeruſalem, to ſet up advertiſements that were deſigned to be read by all ſorts of people, in ſeveral languages. Thus Titus, in a meſſage he ſent to the Jews by Joſephus, when the city was almoſt in his hands, and by which he endeavoured to perſuade them to ſurrender, ſays; "Did you not erect pillars with inſcriptions on them in the Greek and in our language; *Let no one paſs beyond theſe bounds*," Joſ. de bell. jud. l. vi. c. ii.

Again, every one muſt needs obſerve the ſcoffs and deriſions our Saviour met with. There are three or four inſtances recorded in the Evangeliſts. One was, whilſt he was in the high-prieſt's houſe. *Then did they ſpit in his face, and buffeted him, and others ſmote him with the palms of their hands; ſaying, Propheſy unto us thou Chriſt, who is he that ſmote thee?* Matt. xxvi. 67, 68. Mark xiv. 65. Pilate hearing our Lord was of Galilee ſent him to Herod; and before he was diſmiſſed by him, *Herod with his men of war ſet him at nought; and mocked him and arrayed him in a gorgeous robe*, Luke xxiii. 11. He was inſulted and mocked by the ſoldiers, when Pilate ordered him to be ſcourged the firſt time, that by that leſſer puniſhment he might ſatisfy the Jews, and ſave his life; as is related by John, ch. xix. 1, 2. After Pilate had condemned him to be crucified, the like indignities were repeated by the ſoldiers, as we are aſſured by two Evangeliſts, Matt. xxvii. 27—31. Mark xv. 16—20. *And they ſtripped him and put on him a ſcarlet robe, and when they had platted a crown of thorns, they put it on his head, and a reed in his right hand: And they bowed the knee before him, and mocked him, ſaying, Hail king of the Jews. And they ſpit upon him, and took the reed, and ſmote him on the head.*

Theſe are tokens of contempt and ridicule, which were in uſe at that time. Dio, among the other indignities offered to Sejanus, the favourite of Tiberius (in whoſe reign our Saviour was crucified) as they were carrying him from the ſenate-houſe to priſon, particularly mentions this; *That they ſtruck him on the head*, Dio. lib. 58. But there is one inſtance of ridicule, which happened ſo ſoon after this time, and has ſo great a reſemblance with what our Saviour met with, that it ought to be ſet down here at length. Caligula, the ſucceſſor of Tiberius, had in the very beginning of his reign given Agrippa the tetrarchy of his uncle Philip, being about the fourth part of his grandfather Herod's dominions, with the right of wearing a diadem or crown. When he was ſetting out from Rome to make a viſit to his people, the emperor adviſed him to go by Alexandria, as the beſt way. When he came thither, he kept himſelf very private; but the Alexandrians having got intelligence of his arrival there, and of the deſign of his journey, were filled with envy, as Philo ſays, at the thoughts of a Jew's having the title of king; many ways they ſhewed their indignation; One was this:

"There was one Carabas, a ſort of diſtracted fellow, that in all ſeaſons of the year went naked about the ſtreets. He was ſomewhat between a mad-man and a fool, the common jeſt of boys, and other idle people. This wretch they brought into the theatre, and placed him on a lofty ſeat, that he might be conſpicuous to all: Then they put a thing made of paper on his head for a crown, the reſt of his body they covered with a matt inſtead of a robe, and for a ſceptre, one put into his hand a little piece of a reed, which he had juſt taken up from the ground. Having thus given him a mimic royal dreſs, ſeveral young fellows with poles on their ſhoulders came and ſtood on each ſide of him as his guards. Then there came people toward him, ſome to pay their homage to him, others to aſk juſtice of him, and ſome to know his will and pleaſure concerning affairs of ſtate; and in the croud were loud and confuſed acclamations of Maris, Maris; that being, as they ſay, the Syriac word for Lord, thereby intimating whom they intended to ridicule by all this mock-ſhow, Flacc. Agrippa being a Syrian, and king of a large country in Syria; where note, that Judea is here reckoned by Philo, a part of Syria, as it is alſo by many other authors.

Before our Saviour was had away to be crucified, he was ſcourged. *Then releaſed he Barabbas unto them; and when he had ſcourged Jeſus, he delivered him to be crucified*, Matt. xxvii. 26. Mark xv. 15. That it was the uſual cuſtom of the Romans, before execution, to ſcourge perſons condemned to capital puniſhment, is evident from many examples recorded in ancient hiſtorians, Liv. l. 2. c. 5. l. 26. c. 15. Joſ. p. 1080, *&c.* And the accounts of executions of perſons generally run in this form: They were ſtripped, whipped, and beheaded or crucified, according as the ſentence was.

Another particular mentioned here, is, that our Saviour bore his croſs. *And they took Jeſus and led him away; and he bearing his Croſs went forth.* John xix. 16, 17. But he having been fatigued by a long examination, and a double ſcourging (as it ſeems,) they were obliged after he had gone a ſhort way, to put it upon another. *And they laid hold on one Simon a Cyrenian: And on him they laid the croſs, that he might bear it after Jeſus*, Luke xxiii. 26. Mark xv. 21.

This was the conſtant practiſe among the *Romans*, for criminals to carry their own croſs. Inſomuch that *Plutarch* (554.) makes uſe of it as an illuſtration of the miſery of vice; that every kind of wickedneſs produces its own particular torment, juſt as every malefactor, when he is brought forth to execution, carries his own croſs.

It appears from the Evangeliſts that our Lord was crucified without the city. *And He bearing his croſs went forth to a place called the place of a ſkull, which is called in the* Hebrew, Golgotha. *John* xix. 17. *For the place where Jeſus was crucified was nigh to the city*, ver. 20. And the Apoſtle to the *Hebrews* has likewiſe mentioned this circumſtance; *wherefore Jeſus alſo—ſuffered without the gate*, Heb. xiii. 12.

This is conformable to the *Jewiſh* law, and to examples mentioned in the *Old Teſtament*. *And the Lord ſaid unto* Moſes, *The man ſhall ſurely be put to death; all the congregation ſhall ſtone him with ſtones without the camp*, Num. xv. 35. *Then they carried him* (Naboth) *forth out of the city, and ſtoned him with ſtones, that he died*, 1 Kings xxi. 13. This was done at *Jeſreel*, in the territories of the King of *Iſrael*, not far from *Samaria*. And if this cuſtom was practiſed there, we may be certain, the *Jews* did not chooſe that criminals ſhould be executed within *Jeruſalem*, the ſanctity of which they had ſo high an opinion of, and which they were very zealous to preſerve free from all ceremonial impurity, though they defiled it with the practiſe of the moſt horrid immoralities. It is poſſible indeed, they might, in their ſudden and ungoverned rage, a thing they were mighty ſubject to at this time, upon any affront offered to their laws or cuſtoms, put perſons, who thus provoked them, to death, upon the ſpot, in the city, or the temple, or wherever they found them: But whenever they were calm enough to admit the form of a legal proceſs, I dare ſay, they did not approve of an execution within the city.

And among the *Romans* this cuſtom was very common, (ſee Plaut. in Mil. glorioſo Act. ii. ſc. 4.) at leaſt in the provinces. The robbers at *Epheſus*, which *Petronius Arbiter* mentions, ſatyr. c. 71. were crucified by order of the governor of the province without the city. This was the cuſtom likewiſe in *Sicily*; as appears from *Cicero*, in Verr.

All the four Evangeliſts have particularly mentioned our Saviour's *burial*; that *Joſeph of* Arithmathea *went to* Pilate, *and begged the body of Jeſus*; *then* Pilate *commanded the body to be delivered*. Matt. xxvii. 58,—60. *And when* Joſeph *had taken the body, he laid it in his own new tomb.* Mark xv. 45, 46. Luke xxiii. 50.—53. John xix. 38. 40. And it may be fairly concluded, the rulers of the *Jews* did not diſapprove of it: Since they were ſolicitous, that the bodies might be taken down, and not hang on the croſs, the next day. *The* Jews *therefore*, ſays St. John, *becauſe it was the preparation, that the bodies ſhould not remain on the croſs on the Sabbath-day, (for that Sabbath-day was an high day) beſought* Pilate, *that their legs might be broken, and that they might be taken away*, John xix. 30.

Burial was not always allowed by the *Romans*, in theſe caſes. For, we find, that ſometimes a ſoldier was appointed to guard the bodies of malefactors, that they might not be taken away and buried (Petron. Arb. Satyr. cap. 71.) However, it ſeems, that it was not often refuſed, unleſs the criminals were very mean and infamous. *Cicero* reckons it one of the horrid crimes of *Verres*'s adminiſtration in *Sicily*, that he would take money of parents for the burial of their children, whom he had put to death, (in Verr. l. 1. cap. 3.) Both *Suetonius* (Vita Tiberii,) and *Tacitus*, (Ann. 6. cap. 29) repreſent it, as one of the uncommon cruelties of *Tiberius* in the latter part of his reign, that he generally denied burial to thoſe who were put to death by his orders at *Rome*. *Ulpian*, in his treatiſe of the *duty of a pro-conſul*, ſays; 'The bodies of thoſe who are condemned to death, are not to be denied to their relations: And *Auguſtus writes in the tenth book of his own life, that he had been wont to obſerve this cuſtom*,' (de Auguſt. l. x.) That is, to grant the bodies to relations. *Paulus* ſays, 'that the bodies of thoſe who have been puniſhed [*with death*] are to be given to any that deſire them in order to burial,' (l. 3. eod.)

It is evident therefore from theſe two lawyers, that the governors of provinces had a right to grant burial to the bodies of thoſe who had been executed by their order: Nay, they ſeem to intimate, that they ought not uſually to deny it, when requeſted by any.

We may then depend upon it, that burial was ordinarily allowed to perſons put to death in *Judea*. The law of *Moſes* is expreſs, that malefactors ſhould be buried. *And if a man have committed a ſin worthy of death, and he be put to death, and thou hang him on a tree, his body ſhall not remain all night on the tree, but thou ſhalt in any wiſe bury him that day —— that thy land be not defiled*, Deut. xxi. 22, 23. And the later *Jews* retained a reverence for this law. A body of the *Idumeans* having been let into *Jeruſalem* by the zealots, in order to ſtrengthen their party; after the mention of very great barbarities they had committed in the city, and in the temple, *Joſephus* gives their neglect to bury thoſe whom they had murdered, as one of the ſtrongeſt proofs of their wickedneſs. 'They came, *ſays he*, to ſuch impiety, as to throw out men unburied, though the *Jews* had ſo great concern for burial, as to take down and bury before ſun-ſet thoſe who were crucified by a legal ſentence,' (de Bello Jud. l. 4. c. 5.) Since burial was ſo ſtrictly required by the Moſaical law, and was ſo agreeable to the ſentiments and inclinations of the *Jewiſh* people, we have all the reaſon in the world to ſuppoſe, it was ſeldom denied by the *Roman* governors in that country.

Thus we have concluded our hiſtorical remarks upon thoſe paſſages of Scripture, which record our Bleſſed Saviour's Paſſion; and ſhall therefore proceed to conſider ſome doctrinal points, and poſitive inſtitutions contained in the ſaid Scriptures, but could not be reduced within the compaſs of a few ſhort Notes. As

A Diſſertation on the method of Man's Redemption by Jeſus Chriſt.

God, who in the beginning writ his Law in the hearts of all men; Rom. ii. 14, 15. made, beſides this, many expreſs Revelations alſo from the beginning by the Prophets; Jude xiv. to the Church of thoſe ages, for the better eſtabliſhing and preſervation of his ſervice and worſhip: Therefore we find much of the ceremonial law practiſed before Moſes was ſent from God, to be a ſpecial meſſenger of his Divine Will, and promulgator of his revealed law to the Jewiſh nation; Gen. xiv. 20. xxxv. 2. viii. 21. Exod. xxiv. 5. Gen. xv. 10. compared with Levit. 1. 17. Gen. ix. 4, *&c.*

At length Moſes's law was added, *till Chriſt ſhould come*; Gal. iii. 29. becauſe of the overflowing of tranſgreſſions againſt the law *natural*. The effects of which Moſaical law among the Jews, were in ſome degree wrought for about the ſpace of two thouſand years among the Gentiles by their rules of philoſophy, which was only the law of nature revived by the wiſeſt of other nations. But the Church of God being grown very numerous, God vouchſafed to publiſh his laws again to the world with great ſolemnity by Moſes, in two tables of ſtone, with the addition of many explications to thoſe at leaſt, which had formerly been practiſed by, or enjoined to Adam; Gen. iv. 3, 4. or Noah; Gen. ix. 1, *&c.* But

Foraſmuch as theſe new laws were neither obeyed ſo far as underſtood, nor underſtood ſo far as they obliged, after a long toleration of the unbelief and imperfection of the veiled Jew; 2 Cor. iii. 13, *&c.* winking at the ignorance and idolatry of the Gentiles, *ſuffering them to go on in their own ways*; Acts xvii. 30, *&c.* for about 2000 years more, in the full and due time; Ep. i. 10. 1 Tim. ii. 6. Heb. xi. 40. when the world was arrived at a mature age, Gal. iv. 3. he ſent his beloved and only ſon, Jeſus Chriſt, the greateſt and laſt Prophet, and the Holy One of God, yet more perfectly and fully to reveal and declare to mankind his laſt and all his will, and to fulfill the law and the Prophets; Matt. xv. 24. John iii. 34. v. 38.

This Jeſus, our Saviour, was ſent by the Divine Wiſdom and Providence, not into a remote or obſcure part of the earth; but as it were into the very middle and navil of the world diſcovered at that time: And he was fixed in Galilee, rather than in the great city of Jeruſalem; becauſe, as Galilee was half among the Gentiles, to ſhew that, though he was to preach to the Jews in the firſt place; ſee John iv. 40. the Church of God was now by his preaching to be enlarged, and that ſalvation was to be preached to all nations as well as to the Jews.

It was from this place and time that the miracles and doctrine of the Bleſſed Jeſus deſcended conveniently to all other places and times, by the teſtimony of many *witneſſes choſen before of God*; Acts x. 41. which evangelical teſtimonies are confirmed, and proved to be moſt true from

1. The converſion of ſo many thouſands to the faith of Chriſt, at the very time theſe ſaid Scriptural teſtimonies were written; who alſo lived in the ſame places where theſe things were deſcribed to be acted; ſo that if there had been any contrivance, colluſion, or falſity in Jeſus, his Apoſtles or Evangeliſts, they might have been eaſily diſcovered, eſpecially in theſe publick and famous particulars, ſuch as the murder of the infants by Herod; the cœleſtial darkneſs at the execution of Jeſus; the preaching of John the Baptiſt; beſides the many miracles which our Bleſſed Saviour and his holy Apoſtles wrought in the face of the ſun for the confirmation of the truth, and conviction of the obſtinate and unbelieving; ſee 1 Cor. xv. 6.

2. From the certain and full completion of all the prophecies of the Old Teſtament, concerning the Meſſiah, in the perſon of Jeſus of Nazareth. For amongſt other punctualities of his Life and Death, the prophecy of the time of his coming, which according to Haggai ii. 7,—9. was to be under the ſecond temple, which was deſtroyed by Titus; and when the ſceptre was departed firſt from the Jewiſh nation, which firſt happened in the reign of Herod, the firſt *ſtranger-king*, was moſt exactly fulfilled by the birth of Jeſus Chriſt, who was born before the deſtruction of the temple by Titus, and in the days of this ſtrange king Herod; ſee my notes on Matt. i. and ii. and Luke ii.

3. From the plain prophecies contained in the Goſpels concerning the perſecution of the diſciples of Chriſt; the future deſtruction of Jeruſalem and the temple, and the diſperſion of the Jews; ſee Matt. xxiv, *&c.* As likewiſe,

4. From thoſe heavy curſes which the world hath ſeen to fall upon all the enemies and perſecutors of Chriſt and his Church. Thus the diſperſion and deſolation of the Jews bear witneſs, to this day, to the truth of the Goſpel, in all countries. And what leſs can be collected from the tragical hiſtories of Herod the Great; of his ſon Archelaus; of Herod the tetrarch, who beheaded John the Baptiſt; and of Herod Agrippa, who ſtained his ſoul with the blood of *James the leſs*; Acts xii. 23. it being obſerved by the Jewiſh hiſtorian Joſephus, that the whole numerous race of Herod was totally extinguiſhed in a moſt miſerable manner, within the ſpace of ſeventy years: Nor can it be neceſſary to relate the particulars, for it is well known that moſt of the Roman emperors, who perſecuted the primitive Chriſtians, came to unhappy ends. And,

5. Finally, from the ceſſation of the diabolical oracles, (ſee Plutarch on this ſubject) and the miraculous propagation of the Chriſtian doctrine, tho' ſo ſevere and oppoſite to fleſh and blood, by ſuch mean and unarmed inſtruments, as the Apoſtles and other diſciples were, who preached boldly and eſtabliſhed the word of truth, in the midſt of cruel perſecutions, and ſealed it with their own blood. Which ſhews it to be a work of no leſs than a Divine Power. So that

Tho' our Saviour came but in one appointed time, yet all ſucceeding ages are thoroughly convinced by theſe teſtimonies of the truth of his hiſtory, it being as well atteſted as any hiſtory can poſſibly be or require: And he that requires more would baniſh faith out of the world; and would pretend to preſcribe to his Creator the manner by which he ſhould reveal himſelf to his creatures, when God has declared in his wiſdom, that, as well for the trial of our inclinations to heavenly things, as in our greater glorification in our ſervice of him, and advancement of our future glory, he has given us ſufficient grounds of belief; yet not ſuch as are coactive and uncontradictable. He therefore makes us here walk by faith, and not by ſight; that our adherence might be ſo much the more eſteemed, by how much we have the leſs human evidence, tho' no one is left without evidence enough; ſee John xx. 29. 1 Pet. i. 8. Thus,

Jeſus Chriſt being ſent at this time, was he in whom were hid from all eternity, all the treaſures of wiſdom and knowledge; Col. ii. 3. And being come into the world was anointed, as Prophets anciently were; 1 Kings xix. 16. and ſealed by the father with the Holy Ghoſt and with power, who deſcended upon him viſibly at his Baptiſm; ſee John i. 33. vi. 27. Luke iv. 18,—22, *&c.* So that he was, ſays the Evangeliſts, filled with the Holy Ghoſt; ſee John iii. 34. Matt. iii. 16. Luke iii. 5. *for it pleaſeth the Father that in him ſhould all fulneſs dwell*; Col. i. 19.

Being thus furniſhed for the many offices to which he was predeſtinated by the Father, He was ſent, *firſt*, as a new legiſlator, being *faithful* as Moſes; Heb. iii. 2. but more to be obſerved, being *maſter of the houſe* wherein Moſes *was only a ſervant*; ver. 6.

In this office Chriſt expounded the law in ſome things more fully, and in ſome things alſo contrary to what had been ſaid of old. Not that hereby he deſtroyed, but only rectified the underſtanding of the law then falſified or mutilated by the inventions of a wicked and perverſe people; ſee Matt. v, vi, vii. and John i. 17, 18. iii. 2. iv. 25. And to exact a more true, and inward, and full obedience of all his diſciples, than ever had been performed before, by the ſtricteſt ſects of all the Phariſees, *&c.* in ſuch a manner as not to let a tittle of it paſs away, till the whole law explained by him was fulfilled; ſee Matt. v. 17, 18, 19, 20. 1 Cor. vii. 19. Gal. ii. 17. James ii. 12. under more open and manifeſt promiſes of the kingdom of Heaven to the obſervers, and upon the threats of heavier judgments of the wrath of God from Heaven, as the pains of hell never talked of before, upon the breakers of the law ſo expounded by him; Rom. i. 18. charging men every where to repent; Acts xvii. 30. becauſe a day is appointed, wherein he will judge the world, ver. 31. Tit. ii. 11, 12, 13. in which day none ſhall have any way to eſcape that now turneth away from him.

He was ſent not only as the moſt perfect and exact interpreter of the letter, but alſo as the *miniſter of the ſpirit*, ſee 2 Cor. iii. 6. John i. 16, 17. that by the power of this ſpirit, the law might be fulfilled by them that believed; ſee Rom. viii. 3, 4. for when the law of God is written by the ſpirit in the heart we are enabled to bring forth fruit and obedience unto juſtification; Jer. xxxii. 40. Therefore,

By this miniſtration of the ſpirit through Chriſt we now ſo eaſily underſtand, and do the things commanded by the law: Inſomuch that the letter of the law is ſaid to become as it were void and uſeleſs to us by the coming of the promiſed ſeed; and the ſchool-maſterſhip thereof to be outdated by Chriſt, not becauſe *we are now without a law*; 1 Cor. ix. 21. but becauſe we have it ſuperabundantly written in our hearts, by the ſpirit; and the works thereof continually brought forth by love, through the efficacy of the Law-giver, Jeſus Chriſt; 1 Tim. i. 5—9. Rom. viii. 15, *&c.* Thus, as to the *law moral*, Chriſt came not to abſolve us from any more obſervance thereof, but to enable us to keep it in that manner he has explained it to us. But

He was ſent poſitively to annul and cancel the *ceremonial* law; and to appoint new ceremonies at pleaſure inſtead thereof. For, he being the ſubſtance and body, of which the Moſaick law of ceremonies was only a type and ſhadow, when that which is perfect was come, the imperfect was to be done away; ſee Col. ii. 17. Therefore he was ſent to reform or perfect the worſhip of God, from thoſe many exterior rites ſo ſtrict and burthenſome to that of the ſpirit and of truth; as alſo to reform many liberties and indulgencies under the law; Matt. v. 31—34. xix. 8. And therefore we read that the Apoſtle expreſly called theſe times of Chriſt's preaching, *the times of reformation*; Heb. ix. 10.

Chriſt being thus anointed with the Holy Ghoſt and with Power; Acts x. 38. John iii. 34. he was in the next place ſent from God as *an Apoſtle* of the Chriſtian Profeſſion; Heb. iii. 1. of whoſe coming John was ſent before to give notice; of whom alſo God teſtified his intentions by a voice from Heaven, *This is my beloved Son, hear ye him*, and by the miſſion of the Holy Ghoſt in the bodily ſhape of a dove, and to whom God committed firſt, and ſo did Jeſus to others, *the word of reconciliation*; 2 Cor. v. 19. Wherefore he is called, *the Great Shepherd, Paſtor and Biſhop of our Souls*; ſee Heb. xiii. 20. and 1 Pet. ii. 25. John xiii. 13. and Rom. xv. 8.

In which miniſtry he was *to bring life and immortality to light*; 2 Tim. i. 10. to reveal the great myſtery of Salvation, which God had decreed from all eternity, and ſhadowed under types to all former ages, and ſo kept ſecret from the beginning of the world; Rom. xvi. 25. and hid from former generations, Col. i. 26. 'till the Son, who only knew the Father, was ſent out of his Boſom to declare him, John i. 18. by preaching the Goſpel to the poor, deliverance to the captives, the acceptable year of the Lord; Luke iv. 18, 19. the time of his good will and peace towards all men; Acts x. 36. ſalvation and remiſſion of ſin by the baptiſmal covenant.

In this miniſtry alſo he received power to remit and abſolve from ſin; Matt. ix. 2, 6, 11. that he might juſtify the ungodly and make them the Sons of God; ſee Rom. iv. 5. Acts v. 31. and John i. 12. whom he admitted into the Church and Kingdom of Heaven by the new ceremony of baptiſm upon good aſſurance of a ſincere repentance, firm purpoſes of amendment of life; Matt. iii. 8. provided they alſo believed that he was the Son of God; John iii. 18. Acts viii. 37. xix. 4. that his word was truth, that he was the laſt teacher ſent from God to ſeal his converts unto Glory by giving them the Holy Ghoſt; John xx. 22. Acts ii. 33, 38, *&c.* and reject not the counſel of God ſent to them by him: See Luke vii. 30. John v. 24. viii. 31. xii. 48. Yet,

In all this at firſt he became an Apoſtle or miniſter of the circumciſion of the Jews only, Rom. xv. 8. Acts x. 36. beginning in Galilee amongſt the inferior ſort of people, and remote from the great city of the nation, that he might not incur the envy of thoſe in power till the appointed time of his paſſion, preaching moſtly in parables; for ſo it pleaſed God, that till his ſufferings were accompliſhed, the peoples ignorance ſhould not be quite diſpelled, and that this light of the Goſpel ſhould not riſe all at once, but by degrees upon the world; Matt. xiii. 11. 1 Cor. ii. 8. But when the time of his ſuffering was fully come, and the hour of his offering up drew nigh, he preached more frequently in the city, Jeruſalem, and in the very temple at the greateſt and moſt public feaſts of the nation, John vii. 8. profeſſing more clearly and openly who he was, and confirming his doctrine by his wonderful works; John xi. which both exceedingly multiplied the number of his diſciples and followers; John xii. 19. And ſo extremely heightened the rage and malice of his enemies, that they ſought to take away his life, which being fore-ordained of God, after three years preaching; Luke xiii. 7. and the days of his miniſtry were accompliſhed, Chriſt in the laſt place reſigned himſelf into their power, and ſo voluntarily laid down his life, and died a martyr for the truth he had taught; 1 Tim. vi. 13. Rev. i. 5. iii. 14. Hence,

Being raiſed from the dead by the Divine Power, never more to ſee corruption, in juſtification of his doctrine, and being to return to God from whence he came, found it neceſſary to ordain here upon earth ſome miniſters of his word and ſacraments, who ſhould teach and baptize all nations, and preach to them one after another in their appointed times, the work of that redemption, which he had now finiſhed. And

To theſe, as to his vicegerents he derived the doctrine, the authority, the ſpirit, the anointing which he in perſon had received from the Father; (ſee John xv. 15. Eph. iii. 9. 1 Cor. ii. 10, 13. Eph. iv. 7. Acts ii. 33. Phil. iv. 13. 2 Cor. i. 21.) And therefore he ſays of them, even as the Father had ſaid of him, *He that heareth you, heareth me*, Matt. x. 40. xvii. 5. Luke x. 16. *And as the Father ſent me, ſo I you*, John xvii. 18. xx. 21.

To theſe he gave power to baptize, or to admit into the Church thoſe they ſaw fit; ſee Acts x. 47, 48. Matt. xxviii. 19, *&c.*

To theſe he gave power to preach and to declare all the counſel of God to the world, in the ſame manner as he had miniſtred the word of truth to them; and to be ambaſſadors to men about their reconciliation to God for Chriſt, and in his ſtead, 2 Cor. v. 18, 19, 20. Acts xx. 27. 2 Cor. x. 8. Gal. iv. 14. Therefore they are repreſented as ſpeaking in Chriſt, 2 Cor. ii. 17. to be received as Angels of God, and as Chriſt Jeſus, Gal. iv. 14. and in their miniſtry to be a ſweet ſavour of Chriſt unto God, 2 Cor. ii. 15.

To theſe he committed the keys of the kingdom of Heaven, of which ſee the following Diſſertation; and to continue the diſpenſation of his Sacred Body and Blood unto the end of the world; 1 Cor. xi. 26.

To theſe he gave the illumination of the Spirit in an extraordinary manner, that they might be able not only to know, but alſo to preach the truth; ſee John xvi. 13, 25. compared with John xv. 16, 20, 26, 27. and 1 John ii. 20, 27. and therefore being aſſembled in council they write, it ſeemed good *to the Holy Ghoſt and to us*; Acts xv. 28. which extraordinary gifts of the Spirit, then or at any other time manifeſting itſelf by the laying on of the Apoſtles hands, were not only for the ſanctification of the perſon, but alſo for the publick benefit and further edification of the Church, Rom. xii. 6, 7. 1 Cor. xii. 7. and to enable them to convince men's conſciences; convert their minds; caſt down vain imaginations, and every thing that exalteth itſelf againſt the knowledge of God, and to bring every thought into captivity to the obedience of Chriſt; ſee 2 Cor. xiii. 3, *&c.* giving them power over all the power of the enemy; Luke x. 18, 19, 20. enabling them to do the ſame things, as he had done, in confirmation of his doctrine, and, becauſe their commiſſion was enlarged to all nations, furniſhing them with the miraculous gift of tongues. And

Here let it be obſerved, that theſe firſt miſſioners or miniſters of the word and ſacraments, could no wiſe confer their power to others in any other manner, than as that power reſided in themſelves; and as Chriſt wrought effectually in thoſe his miniſters by the ſpirit; ſo alſo he co-operateth and worketh with them in others, whom they have ſent, by the ſame Spirit; working by them, 2 Cor. v. 20. and yet alſo working together with them, 2 Cor. vi. 1. by whoſe power only their miniſtry becometh efficacious over the world, 1 Cor. iii. 7, 9. Mark xvi. 20. 1 Tim. i. 12. for though they plant and water, God only giveth the increaſe, and opens the heart, which his Spirit has before awakened from the ſleep of ſin; ſee 1 Cor. iii. 9. and Acts ii. 37.

Neither did this miſſion expire with the Apoſtles, but they being to go away, transferred their commiſſion again to others, in the ſame manner, as they themſelves had received it, 2 Tim. i. 6. gave them alſo the name of Apoſtles, 2 Cor. viii. 23. and Phil. ii. 25. Acts xiv. 4, 14. and tranſmitted to them the charge of keeping the form of doctrine they had learnt of them, their predeceſſors, and of preſerving the commandment that was committed unto them without ſpot; ſee 1 Tim. vi. 14, 20. 2 Tim. i. 13, 14. and Rev. iii. 3. and laſtly, the charge of ordaining others, and giving them in charge the ſame doctrines, till the coming of the Lord Jeſus; ſee Tit. i. 5. 1 Tim. v. 22. i. 3. vi. 14. But as this leads me to a conſideration of the kingdom of Chriſt, I ſhall now proceed to explain it in its proper place.

CHAP. xviii. VER. 36. —— *My kingdom is not of this world.*] And therefore hath nothing to do with, neither is it oppoſite to the Roman government. It is not of human or mundane original, it is from Heaven; neither does it meddle with the affairs of this world. It hath none of the pomp or ſplendor of this world, nor any ſervants or ſubjects to fight for its propagation and eſtabliſhment with any carnal weapons; ſee Luke ix. 56. It aſſumes no power over man's body, it only claims a right to rule the ſoul; as may be readily collected from the phraſe, *not to be of this world*; John viii. 23. xv. 19. and xvii. 14. eſpecially when it is oppoſed to being *from the Father*; 1 John ii. 16. and *from God*, 1 John iv. 4. This is the kingdom of the Meſſiah, the kingdom of God, and dominion of Chriſt, ſo often ſpoken of by the Prophets of old, and founded upon the death of our Redeemer, the end of whoſe rule on earth is the ſalvation of ſouls. It is therefore the Church of Chriſt, *i. e.* That number of men whether ſmall or great, whether diſperſed or united, who truly and ſincerely are ſubjects to Jeſus Chriſt alone, as their law-giver and judge, in matters relating to the favour of God, and their eternal ſalvation.

This is the unanimous expoſition of theſe words by the beſt commentators, and exactly correſponding to the context, and other parts of Scripture. And therefore, it has, and is to me a matter of great ſurprize, to hear men of learning and good morals, often perverting this text, and to ſerve a favourite opinion, perſuading men that the kingdom of Chriſt is changed into the kingdom of men, by ſetting up themſelves to be judges over the conſciences of men, and vicegerents and law-givers, in the place of Chriſt. This is the blindneſs of the Popiſh hierarchy, and ſhould it ſpread into an univerſal tenet, the kingdom of Chriſt would be metamorphized into the kingdom of paſſionate arbitrary men. Wherefore, a learned and pious Biſhop of the Church of England, has taken a great deal of pains, and God hath bleſſed him with ſucceſs, to arm his Church againſt ſuch falſe gloſſes, and uſurpations. And that I may not be ſaid to miſrepreſent his dictates, I ſhall beg leave to inſert his own argument at large, as follows:

"As, ſays he, the *Church* of Chriſt is the *kingdom of Chriſt*, he himſelf is king; and in this it is implied, that he is himſelf the *ſole law-giver* to his ſubjects, and himſelf the *ſole judge* of their behaviour, in the affairs of *conſcience* and *eternal ſalvation*. And in this ſenſe therefore, *his kingdom is not of this world*; that he hath, in thoſe points, left behind him, no viſible human *authority*; no *vicegerents*, who can be ſaid *properly* to ſupply his place; no *interpreters*, upon whom his ſubjects are *abſolutely* to depend; no *judges* over the conſciences or religion of his people. For if this were ſo, that any ſuch abſolute *vicegerent authority*, either for the making *new laws*, or interpreting *old ones*, or *judging* his ſubjects, in religious matters, were lodged in any men upon earth; the conſequence would be, that what ſtill retains the name of the *Church of Chriſt*, would not be the *kingdom of Chriſt*, but the kingdom of thoſe men, veſted with ſuch *authority*. For, whoever hath ſuch an *authority* of making laws, is ſo far a king: And whoever can add new laws to thoſe of Chriſt, *equally obligatory*, is as truly a king, as Chriſt himſelf is: Nay, whoever hath an *abſolute authority* to interpret any written, or ſpoken laws; it is he, who is truly the *law-giver*, to all intents and purpoſes; and not the perſon who firſt wrote, or ſpoke them.

In human ſociety, the *interpretation of laws* may, of neceſſity, be lodged, in ſome caſes, in the hands of thoſe who were not originally the *legiſlators*. But this is not abſolute; nor of bad conſequence to ſociety: Becauſe the *legiſlators* can reſume the interpretation into their own hands, as they are witneſſes to what paſſes in the world; and as they can, and will, ſenſibly interpoſe in all thoſe caſes, in which their interpoſition becomes neceſſary. And therefore, they are ſtill properly the legiſlators. But, it is otherwiſe in *religion*, or the *kingdom of Chriſt*. He himſelf never interpoſeth, ſince his firſt promulgation of his law, either to convey *infallibility* to ſuch as pretend to handle it over again; or to aſſert the true interpretation of it, amidſt the various and contradictory opinions of men about it. If he did certainly thus interpoſe, he himſelf would ſtill be the *legiſlator*. But, as he doth not; if ſuch an *abſolute authority* be once lodged with men, under the notion of *interpreters*, *they* then become the *legiſlators*, and not Chriſt; and *they* rule in their own kingdom, and not in *his*.

It is the ſame thing, as to rewards and puniſhments, to carry forward the great end of his kingdom. If any men upon earth have a right to add to the ſanctions of his laws; that is, to increaſe the number, or alter the nature, of the *rewards* and *puniſhments* of his ſubjects, in matters of conſcience, or ſalvation: They are ſo far kings in his ſtead; and reign in *their own* kingdom, and not in *his*. So it is, whenever they erect *tribunals*, and exerciſe a *judgment* over the conſciences of men; and aſſume to themſelves the determination of ſuch points, as cannot be determined, but by *one who knows the hearts*; or, when they make any of their own declarations, or deciſions, to concern and affect the ſtate of Chriſt's ſubjects, with regard to the favour of God; this is ſo far, the taking *Chriſt's kingdom* out of *his* hands, and placing it in their own.

Nor is this matter at all made better by their declaring themſelves to be *vicegerents*, or *law-makers*, or *judges*, under Chriſt, in order to carry on the ends of his kingdom. For, it comes to this at laſt, ſince it doth not ſeem fit to Chriſt himſelf to interpoſe, ſo as to prevent or remedy all their miſtakes and contradictions, that, if they have this power of interpreting, or adding, laws, and judging men, in ſuch a ſenſe, that Chriſtians ſhall be *indiſpenſably and abſolutely* obliged to obey thoſe laws, and to ſubmit to thoſe deciſions; I ſay, if they have this power lodged with them, then the kingdom, in which they rule, is not the *kingdom of Chriſt*, but of *themſelves*; *he* doth not rule in it, but *they*: And, whether they happen to agree with him, or to differ from him, as long as they are the *law-givers*, and *judges*, without any interpoſition from Chriſt, either to guide or correct their deciſions, they are kings of this kingdom, and not Chriſt Jeſus.

If therefore the Church of Chriſt, be the kingdom of Chriſt, it is eſſential to it, that Chriſt himſelf be the *ſole* Law-giver, and *ſole* Judge of his ſubjects, in all points relating to the favour or diſpleaſure of Almighty God; and that all his ſubjects, in what ſtation ſoever they may be, are equally ſubjects to him; and that no one of them, any more than another, hath authority, either to make new laws for Chriſt's ſubjects, or to impoſe a ſenſe upon the old ones, which is the ſame thing; or to judge, cenſure, or puniſh the ſervant of *another maſter*, in matters relating purely to conſcience or ſalvation. If any perſon hath any other notion, either thro' a long uſe of words with inconſiſtent meanings, or thro' a negligence of thought; let him but aſk himſelf, whether the Church of Chriſt be the kingdom of Chriſt, or not: And, if it be, whether this notion of it doth not abſolutely exclude all other legiſlators and judges, in matters relating to conſcience, or the favour of God; or, whether it can be his kingdom, if any mortal men have ſuch a power of legiſlation and judgment in it." Again, "If the Church be the kingdom of Chriſt, and this kingdom be not of this world; this muſt appear from the nature and end of the laws of Chriſt; and of thoſe rewards and puniſhments, which are the ſanctions of his laws. Now his laws are *declarations* relating to the favour of God in another ſtate after this. They are declarations of thoſe conditions to be performed in this world, on our part, without which God will not make us happy in that to come. And they are almoſt all general appeals to the will of that God; to his nature, known by the common reaſon of mankind, and to the imitation of that nature, which muſt be our perfection. The keeping his commandments is declared the way to life; and the doing his will, the entrance into the kingdom of Heaven. The being ſubjects to Chriſt, is to this very end, that we may the better and more effectually perform the will of God. The laws of this kingdom, therefore, as Chriſt left them, have nothing of this world in their view; no tendency, either to the exaltation of ſome, in worldly pomp and dignity, or to their abſolute dominion over the faith and religious conduct of others of his ſubjects; or to the erecting of any ſort of temporal kingdom, under the covert and name of a ſpiritual one. The ſanctions of Chriſt's law are rewards and puniſhments. But of what ſort? Not the rewards of this world; not the offices or glories of this ſtate; not the pains of priſons, baniſhments, fines, or any leſſer and more moderate penalties; nay, not the much leſſer negative diſcouragements that belong to human ſociety. He was far from thinking that theſe could be the inſtruments of ſuch a perſuaſion, as he thought acceptable to God. But, as the great end of his kingdom, was to guide men to happineſs, after the ſhort images of it were over here below; ſo he took his motives from that place, where his kingdom firſt began, and where it was at laſt to end; from thoſe rewards and puniſhments in a future ſtate, which had no relation to this world: And, to ſhew that his kingdom *was not of this world*, all the ſanctions which he thought fit to give to his laws, were *not of this world* at all.

Paul underſtood this ſo well, that he gives an account of his own conduct, and that of others in the ſame ſtation, in theſe words, 'Knowing the terrors of the Lord, we perſwade men:' whereas, in too many *Chriſtian countries*, ſince his days, if ſome, who profeſs to ſucceed *him*, were to give an account of their own conduct, it muſt be in a quite contrary ſtrain; 'Knowing the terrors of this world, and having them in our power, we do, not perſwade men, but force their outward profeſſion againſt their inward perſwaſion.

Now, wherever this is practis'd, whether in a great degree, or a ſmall, in that place there is ſo far a change, from a kingdom which is not of this world, to a kingdom which is of this world. As ſoon as ever you hear of any of the engines of this world, whether of the greater, or the leſſer ſort, you muſt immediately think that then, and ſo far, the kingdom of this world takes place. For, if the very eſſence of God's worſhip be ſpirit and truth; if religion be virtue and charity, under the belief of a ſupreme governor and judge; if true real faith cannot be the effect of force; and, if there can be no reward where there is no willing choice: then, in all, or any of theſe caſes, to apply force or flattery, worldly pleaſure or pain; is to act contrary to the intereſts of true religion, as it is plainly oppoſite to the maxims upon which Chriſt founded his kingdom; who choſe the motives which are not of this world, to ſupport a kingdom which is not of this world. And indeed, it is too viſible to be hid, that wherever the rewards and puniſhments are changed, from future to preſent, from the world to come, to the world now in poſſeſſion; there, the kingdom founded by our Saviour is, in the nature of it, ſo far changed, that it is become, in ſuch a degree, what he profeſſed, his kingdom was not of this world; that is, of the ſame ſort with other common earthly kingdoms, in which the rewards are, worldly honours, poſts, offices, pomp, attendance, dominion; and the puniſhments are, priſons, fines, baniſhments, gallies and racks; or ſomething leſs, of the ſame ſort.

If theſe can be the true ſupports of a kingdom which is not of this world; then ſincerity, and hypocriſy; religion, and no religion; force, and perſwaſion; a willing choice, and a terrified heart; are become the ſame things: truth and falſhood ſtand in need of the ſame methods, to propagate and ſupport them; and our Saviour himſelf was little acquainted with the right way of increaſing the number of ſuch ſubjects, as he wiſhed for. If he had but at firſt enlighten'd the powers of this world, as he did Paul; and employed the ſword which they bore, and the favours they had in their hands, to bring ſubjects into his kingdom; this had been an expeditious and an effectual way, according to the conduct of ſome of his profeſſed followers, to have had a glorious and extenſive kingdom or Church. But this was not his deſign; unleſs it could be compaſſed in a quite different away.

And therefore, when you ſee our Lord, in his methods, ſo far removed from thoſe of many of his diſciples; when you read nothing, in his doctrine about his own kingdom, of taking in the concerns of this world, and mixing them with thoſe of eternity; no commands that the frowns and diſcouragements of this preſent ſtate ſhould in any caſe attend upon conſcience and religion; no rules againſt the enquiry of all his ſubjects into his original meſſage from Heaven; no orders for the kind and charitable force of penalties, or capital puniſhments, to make men think and chuſe aright; no calling upon the ſecular arm, whenever the magiſtrate ſhould become Chriſtian, to inforce his doctrines, or to back his ſpiritual authority; but, on the contrary, as plain a declaration as a few words can make, that his kingdom is not of this world: I ſay, when you ſee this, from the whole tenor of the Goſpel, ſo vaſtly oppoſite to many who take his name into their mouths, the queſtion with you ought to be, whether he did not know the nature of his own kingdom, or Church, better than any ſince his time? whether you can ſuppoſe, he left any ſuch matters to be decided againſt himſelf, and his own expreſs profeſſions; and whether if an Angel from Heaven ſhould give you any account of his kingdom, contrary to what he himſelf hath done, it can be of any weight, or authority, with Chriſtians.

From what hath been ſaid it is very plain, in general, that the groſſeſt miſtakes in judgment, about the nature of Chriſt's kingdom, or Church, have ariſen from hence, that men have argued from other viſible ſocieties, and other viſible kingdoms of this world, to what ought to be viſible, and ſenſible, in his kingdom: conſtantly leaving out of their notion, the moſt eſſential part of it, that Chriſt is king in his own kingdom; forgetting this king himſelf, becauſe he is not now ſeen by mortal eyes; and ſubſtituting others in his place, as law-givers and judges, in the ſame points, in which he muſt either alone, or not at all, be law-giver and judge; not contented with ſuch a kingdom as he eſtabliſhed, and deſires to reign in; but urging and contending, that his kingdom muſt be like other kingdoms. Whereas he hath poſitively warn'd them againſt any ſuch arguings, by aſſuring them that this kingdom is his kingdom, and that it is not of this world; and therefore that no one of his ſubjects is law-giver and judge over others of them, in matters relating to ſalvation, but he *alone*; and that we muſt not frame our ideas from the kingdoms of this world, of what ought to be, in a viſible and ſenſible manner, in his kingdom. See the Biſhop of Bangor's ſermon before the King, March, 31, 1717.

This is a rational and true account of the kingdom of Chriſt, neither excluding Chriſt from being the king of his own kingdom, as ſome men do, nor rejecting that form of Church-government, which Chriſt has eſtabliſhed in his kingdom, limiting the exorbitant uſurpations of carnal men over the ſouls of their fellow-creatures, and acknowledging that the Holy Ghoſt hath eſtabliſhed overſeers in the kingdom of Chriſt, to feed the Church of God, which he hath purchaſed with his own blood. Therefore, The ſum of the Biſhop's reaſoning appears to be this: Chriſt is the king of his kingdom, he is the chief ſhepherd of our ſouls, and neither can, nor will be wanting to our ſouls. But without his warrant no man hath any power over, none hath any thing to do with his ſubjects or the ſheep of his paſture. And yet this does not deny, but takes it for granted, that there is great need of inferior ſhepherds, or officers in his kingdom, to act in ſubordination to him, by his commiſſion and under his direction, to preſerve his ſubjects from the danger of the enemy, and bring them up in the fear and nurture of the Lord. Hence

I collect, that it is not the leaſt reflection on Chriſt the chief Shepherd, to ſay, that under-ſhepherds are needful in their place. For what they do, he does by them; and what he does by them, he could have done without them, had he thought good. And yet he having thought fit to act by them, and with them, we muſt ſay they are of great uſe, conſidering his perſonal diſtance, in the upper-world, where his Preſence is neceſſary, to ſecure the great and bleſſed ends of his mediation. He has indeed promiſed to be with his flock *to the end of the world*; Matt. xxviii. 20. but that is by being with thoſe that have the overſight of them, in their miniſtrations, if they are favoured with ſuch; or by ſupplying them with the immediate influences of his ſpirit, without their help, if it cannot be had. And had he ordinarily none to take care of them in his abſence, they would in a manner have been left deſtitute: They would have wretchedly wandered among rocks and precipices, and have been in danger of being ſtarved with hunger, and devoured by wolves. He acts the part of a good and kind ſhepherd to them, in providing them with ſuitable under-ſhepherds to feed and overſee them. So that theſe overſeers of the flock, are ſo far from being oppoſed to the Chief Shepherd, and the ſuppoſing them needful, is ſo far from charging him with negligence, that his giving them ſuch, to act under himſelf in conducting them, is a great inſtance, and mark, and fruit of his care of them.

Nor is it a breaking in upon *Chriſtian liberty*, to ſuppoſe miniſters to be ordinarily neceſſary in the Chriſtian Church. They may diſcharge the whole of their duty in *taking heed to the flock*, and yet the ſeveral members of it may enjoy all that liberty that our Lord has left them, and the uſe of which could reaſonably be ſuppoſed to be either for his honour, or their benefit. And to deſire any more, would be irregular, and unjuſtifiable.

We are not, its true, under tutors now, as they were under the law. Paul diſclaims it; Gal. iv. 2, 3. We are not now treated like minors, in a rough or authoritative way; no rigour is to be uſed towards us: And yet our being under the care of *overſeers*, who *take heed to all the flock*, under the ſuperiour direction of the Great Shepherd, is very conſiſtent with our advanced age, and much every way for our advantage.

Our Lord Jeſus Chriſt would not have provided ſuch *overſeers*, if he had not thought them needful and advantageous. He would not have given to his Church paſtors, and teachers, as well as Apoſtles, Prophets and Evangeliſts, had they not been requiſite, for *the perfecting of the ſaints*, and the edifying his body, and the growth of his ſervants, and the keeping them from being *toſſed to and fro, and carried about with every wind of doctrine*, as the Apoſtle in ſo many words declares; Eph. iv. 11, &c. And indeed hardly any thing is more evident, than the need the flock of God ſtands in of ſome to overſee it, and take the charge of it. They need it in order to their being fed, and guarded, and kept in order and regularity. The flock of Chriſt muſt be fed with knowledge and underſtanding; not with tares, but good wheat; not with ſhadows and ceremonies, but ſubſtantial truths. It muſt be guarded from *grievous wolves*, which often *enter in, not ſparing the flock*; Acts xx. 29. The ſeveral inſtitutions alſo which our Lord has fixed for the benefit of his Church, muſt be adminiſtred amongſt them as he has ordered. And if this work is to be done, there muſt be ſome to do it, ſome whoſe proper work it muſt be to take care of it, or elſe there will be no ſmall danger of its being left undone; inaſmuch as we commonly ſee, that what is every one's buſineſs is minded by no one; becauſe no man thinks himſelf obliged to take care of it. There is a need of miniſters, as the Apoſtle intimates, *to feed the Church of God*; Acts xx. 28. and to have the inſpection of particular worſhipping ſocieties; to preſerve them from ignorance and error, and from being ſeduced, by ſuch as often *ariſe among themſelves, ſpeaking perverſe things, to draw away the diſciples after them*; and from an almoſt infinite number of diſorders that would be apt to creep in. They are needful to adminiſter divine offices in an orderly manner, according to the rule of the word; and to tranſmit the Goſpel doctrine and inſtitutions ſafe, to ſucceeding ages and generations. They that reckon the miniſterial office needleſs, not only deſpiſe our Lord's kindneſs in fixing it, but diſcover a great inſenſibleneſs of the wants of the Church, and an unconcernedneſs whether or no there be any ſuitable proviſion made for them: And they that deſpiſe the overſeers which Chriſt has provided for his flock, whatever they may imagine, will at laſt be found to deſpiſe Chriſt himſelf; and be treated accordingly. But, then

It is the duty of all thoſe whom the Holy Ghoſt has made overſeers of the flock of Chriſt, to *take heed to themſelves*. There is need of this, *leaſt* as *Paul* expreſſes it, *when they had preach'd to others, they themſelves ſhould prove caſt-aways*. 1 Cor. ix. 27. And if ſuch an one as he was, ever had any fear of that kind ſtirring in him, much more may they who are now the miniſters of Chriſt. Miniſters ſhould take heed to themſelves, becauſe they have many eyes upon them, ſome to take example from them, and others to pick quarrels with them. 'Tis not at all likely that the people ſhould obey the admonitions of thoſe overſeers, whoſe carriage ſhews that they themſelves make light of them. That miniſter who in his life has no ſuitable regard to the doctrine he teaches, neglects an eſſential part of his office, and while he builds with one hand, pulls down with t'other; and tempts men to ſuſpect that he does not really believe what he teaches in the Name of God. If the overſeers of the flock don't take heed to themſelves, they'll do very little good in their ſtations, they'll have little reaſon to expect that the Holy Ghoſt (from whom muſt be all the increaſe, if even a *Paul planted*, or an *Apollos watered* iii. 6.) ſhould give a bleſſing to their Labours, and they'll have a ſad account to give to God another day. They ought to ſearch and prove, that they may know themſelves. He that knoweth not himſelf, is apt to be proud and confident, and boldly to venture upon any thing that offers, to which he is inclin'd, and ſo to run the hazard of his own ruin: Whereas he that knows, and is feelingly ſenſible of his unworthineſs, and his Liableneſs to the Divine Diſpleaſure, on the account of his manifold ſins and diſorders, together with his ſpiritual impotence, and the perverſeneſs of his deſires and luſts, in which he is but like other men, will be apt to be cautious and circumſpect, jealous of himſelf, and afraid of being *drawn away of his own luſt, and enticed*. Jam. i. 14. As he that walks in the darkneſs of the night, by ſearching out paths for his feet, keeps himſelf from wandring; ſo he that attends to the ways of the Lord, to walk in them, takes heed to himſelf. Of this Goſpel, miniſters ſhould be careful, both upon their own account, and alſo upon the account of the flock of God, of which they have the overſight: For that without it, they are neither likely to ſave themſelves nor others.

They to whom the overſight of the flock is committed in the kingdom of Chriſt, ſhould take heed to themſelves, that they may not only have that meaſure of knowledge that is neceſſary to their giving ſuitable inſtructions to thoſe that are under their care, but alſo that they may be furniſh'd for *convincing gainſayers*; Tit. i. 9. And that they may be arm'd with all the fortitude that is neceſſary to the ſaving thoſe committed to their care, out of the hands of ravenous wolves. They ought to take heed to themſelves, that their judgments be ſound, their hearts holy, and their lives exemplary; that they may be fit for what they undertake, and acquit themſelves rightly in it, and at laſt be able to give up their account with joy, having neither executed nor uſurped a power not committed to their charge. 'Tis ſad in any, but above all in overſeers of the flock of God, to ſee motes in the eyes of others, while they take no notice of beams that are in their own. For my part, tho' I am well ſatisfy'd in my work and ſtation as a miniſter, yet I ſhan't ſtick to declare that were I in the capacity of a private Chriſtian to fix my ſelf under ſome one perſon as a Paſtor, whoſe overſight I could beſt approve of, though I could not allow myſelf to break in upon any part of Chriſt's real ſettlement with reſpect to his Church, I yet ſhould be apt to lay a good deal more ſtreſs upon this one qualification, than on any thing relating to the regularity of his Miſſion; and ſhould think I might without much difficulty, juſtify myſelf in ſo doing.

It is alſo the unqueſtionable duty of thoſe whom the Holy Ghoſt has made overſeers of the flock of Chriſt, to take heed to all that belong to it without any exception. And unleſs this be minded, they are unfaithful to the Holy Ghoſt in the office he has committed to them. They are not to imagine they have diſcharg'd their conſcience, or done their duty, in living innocently, honeſtly and regularly; but they are to look after thoſe that are under their inſpection, that they may not only *ſave themſelves*, but *thoſe alſo that hear them*; 1 Tim. iv. 16.

This neceſſarily brings me to give ſome account of the Authority and Divine Commiſſion of the miniſters of Chriſt's word and ſacrament; but I muſt refer that to a particular note on Heb. vii. 17.

CHAP. XX.

1 *Mary cometh to the ſepulchre.* 3 *So do Peter and John, ignorant of the reſurrection.* 11 *Jeſus appeareth to Mary Magdalene,* 19 *And to his diſciples.* 24 *The incredulity and confeſſion of Thomas.* 30 *The Scripture is ſufficient to ſalvation.*

THE firſt *day* of the week cometh Mary Magdalene early when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre.

2 Then ſhe runneth, and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other diſciple, and came to the ſepulchre.

4 So they ran both together: and the other diſciple did out-run Peter, and came firſt to the ſepulchre.

5 And he ſtooping down, *and looking in*, ſaw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie;

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it ſelf.

8 Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw, and believed.

9 For as yet they knew not the ſcripture, that he muſt riſe again from the dead.

10 Then the diſciples went away again unto their own home.

11 ¶ But Mary ſtood without at the ſepulchre, weeping: and as ſhe wept, ſhe ſtooped down, *and looked* into the ſepulchre,

12 And ſeeth two angels in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had lain:

13 And they ſaid unto her, Woman, why weepeſt thou? She ſaith unto them, Becauſe they have taken away my Lord, and I know not where they have laid him.

14 And when ſhe had thus ſaid, ſhe turned her ſelf back, and ſaw Jeſus ſtanding, and knew not that it was Jeſus.

15 Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? ſhe ſuppoſing him to be the gardener, ſaith unto him, Sir, if thou have born him hence, tell me where thou haſt laid him, and I will take him away.

16 Jeſus ſaith unto her, Mary. She turned her ſelf, and ſaid unto him, Rabboni, which is to ſay, Maſter.

17 Jeſus ſaith unto her, Touch me not: for I am not yet aſcended to my Father: but go to my brethren, and ſay unto them, I aſcend unto my Father and your Father, and *to* my God and your God.

18 Mary Magdalene came and told the diſciples, that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her.

19 ¶ Then the ſame day at evening, being the firſt *day* of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace *be* unto you.

20 And when he had ſo ſaid, he ſhewed unto them *his* hands and his ſide. Then were the diſciples glad when they ſaw the Lord.

21 Then ſaid Jeſus to them again, Peace *be* unto you: as *my* Father hath ſent me, even ſo ſend I you.

22 And when he had ſaid this, he breathed on *them*, and ſaith unto them, Receive ye the holy Ghoſt.

23 Whoſe ſoever ſins ye remit, they are remitted unto them; *and* whoſeſoever *ſins* ye retain, they are retained.

24 ¶ But Thomas one of the twelve, called Didymus, was not with them when Jeſus came.

25 The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe.

26 ¶ And after eight days, again his diſciples were within, and Thomas with them: *then* came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace *be* unto you.

27 Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide: and be not faithleſs, but believing.

28 And Thomas anſwered and ſaid unto him, My Lord, and my God.

29 Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed: bleſſed *are* they that have not ſeen, and *yet* have believed.

30 ¶ And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book.

31 But theſe are written, that ye might believe that Jeſus is the Chriſt the Son of God, and that believing, ye might have life through his name.

CHAP. XXI.

1 Chriſt appearing again to his diſciples, was known of them by the great draught of fiſhes. 12 He dineth with them: 15 earneſtly commandeth Peter to feed his lambs and ſheep: 18 Foretelleth him of his death: 22 Rebuketh his curioſity touching John: 25 The concluſion.

AFTER theſe things, Jeſus ſhewed himſelf again to the diſciples at the ſea of Tiberias, and on this wiſe ſhewed he *himſelf:*

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *ſons* of Zebedee, and two of his other diſciples.

3 Simon Peter ſaith unto them, I go a fiſhing. They ſay unto him, We alſo go with thee. They went forth, and entred into a ſhip immediately; and that night they caught nothing.

4 But when the morning was now come, Jeſus ſtood on the ſhore: But the diſciples knew not that it was Jeſus.

5 Then Jeſus ſaith unto them, Children, have ye any meat? They anſwered him, No.

6 And he ſaid unto them, Caſt the net on the right ſide of the ſhip, and ye ſhall find. They caſt therefore, and now they were not able to draw it for the multitude of fiſhes.

7 Therefore that diſciple whom Jeſus loved, ſaith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fiſhers coat *unto him* (for he was naked) and did caſt himſelf into the ſea.

8 And the other diſciples came in a little ſhip (for they were not far from land, but as it were two hundred cubits) dragging the net with fiſhes.

9 Aſſoon then as they were come to land, they ſaw a fire of coals there, and fiſh laid thereon, and bread.

10 Jeſus ſaith unto them, Bring of the fiſh, which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fiſhes, an hundred and fifty and three: and for all there were ſo many, yet was not the net broken.

12 Jeſus ſaith unto them, Come *and* dine. And none of the diſciples durſt ask him, Who art thou? knowing that it was the Lord.

13 Jeſus then cometh, and taketh bread, and giveth them, and fiſh likewiſe.

14 This is now the third time that Jeſus ſhewed himſelf to his diſciples, after that he was riſen from the dead.

15 ¶ So when they had dined, Jeſus ſaith to Simon Peter, Simon *ſon* of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my lambs.

16 He ſaith to him again the ſecond time, Simon *ſon* of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep.

17 He ſaith unto him the third time, Simon *ſon* of Jonas, loveſt thou me? Peter was grieved, becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

18 Verily verily I ſay unto thee, When thou waſt young, thou girdeſt thy ſelf, and walkedſt whither thou wouldſt: but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry *thee* whither thou wouldſt not.

19 This ſpake he ſignifying by what death he ſhould glorify God. And when he had ſpoken this, he ſaith unto him, Follow me.

20 Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following;

which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee?

21 Peter ſeeing him, ſaith to Jeſus, Lord, and what *ſhall* this man *do*?

22 Jeſus ſaith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

23 Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die: but, If I will that he tarry till I come, what *is that* to thee?

24 This is the diſciple which teſtifieth of theſe things, and wrote theſe things: and we know that his teſtimony is true.

25 And there are alſo many other things which Jeſus did, the which, if they ſhould be written every one, I ſuppoſe that even the world it ſelf could not contain the books that ſhould be written. Amen.

CHAP. xx. and xxi. The notes on theſe two laſt chapters have been already given on Matt. xxvii. and xxviii. and Mark xvi. and Luke xxiv. except ſome few particulars referred to the Epiſtle to the Hebrews, which ſhall be given in their proper places.

Critical and Explanatory ANNOTATIONS,

ON THE

ACTS

OF THE

APOSTLES.

The INTRODUCTION.

This Book is called the Acts of the Apoſtles, not as comprehending, and particularly deſcribing all the deeds, journies, and ſufferings, *&c.* of *all* the Apoſtles, for they are almoſt confined to the hiſtory of theſe two, Peter and Paul, as ſhall be ſhewn hereafter; but becauſe it gives us a ſufficient light into the manner of the Apoſtles, ordering themſelves, and the Churches of the faithful, which were converted to the faith of Chriſt by their preaching. All which, depending very much upon a true knowledge of the behaviour of the Jews and Gentiles, towards theſe firſt planters of Chriſtianity; I deſire it may be obſerved, That

Altho' there is no one that has read the New Teſtament, but muſt have obſerved the implacable malice of the Jews, not only againſt our Saviour, but alſo againſt the Apoſtles; and the heat and rage with which they oppoſed them, not only in Judea, but likewiſe in all other countries where they met with them, becauſe they did not practiſe, and recommend all their particular rites and traditions. Yet the Roman officers and governors were far from being equally offended with the neglect they ſhewed of their religion, and uſually protected them from the injuries the Jews would have done them.

"At Theſſalonica, the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uprore, and aſſaulted the houſe of Jaſon, and ſought to bring them [Paul and Silas] out to the people. And when they found them not, they drew Jaſon and certain of the brethren, unto the rulers of the city, crying, Theſe that have turned the world upſide down, are come hither alſo: Whom Jaſon has received, and theſe all do contrary to the decrees of Ceſar, ſaying, That there is another king, one Jeſus. And they troubled the people and the rulers of the city, when they heard theſe things. And when they had taken ſecurity of Jaſon, and the other [brethren] they let them go," Acts xvii. 5---9. This was a piece of great goodneſs. The magiſtrates did not impriſon Jaſon and thoſe with him, but took their ſecurity, that Paul and Silas ſhould appear, if called for; which, it is likely, they never were.

Paul preached a year and ſix months at Corinth, and the Jews commenced a warm proſecution againſt him. But it was impoſſible to move Gallio, elder brother of Seneca the Stoic philoſopher, and then deputy of Achaia, to give any judgment upon the caſe. He protected Paul from their rage, ſtopped the proſecution, and did not ſo much as give Paul the trouble of replying for himſelf. " And he continued there (at Corinth) a year and ſix months, teaching the word of God among them. And when Gallio was deputy of Achaia, the Jews made inſurrection with one accord againſt Paul, and brought him to the judgment-ſeat, ſaying, This fellow perſwadeth men to worſhip God contrary to the law. And when Paul was now about to open his mouth, Gallio ſaid unto the Jews, If it were a matter of wrong or wicked lewdneſs, O ye Jews, reaſon would that I ſhould bear with you. But if it be a queſtion of words and names, and of your law, look ye to it, for I will be no judge of ſuch matters. And he drave them from the judgment-ſeat," Acts xviii. 11--15.

" At Epheſus, Demetrius, a Silver-ſmith, which made ſilver ſhrines for Diana, with the workmen of like occupation," made a ſpeech to the people, in behalf of themſelves and their goddeſs, inſomuch that " the whole city was filled with confuſion, and having caught Gaius and Ariſtarchus, men of Macedonia, Paul's companions in travel, they ruſhed with one accord into the theatre. And when Paul would have entred in unto the people, the diſciples ſuffered him not. And certain of the chief of Aſia, which were his friends, ſent unto him; deſiring him that he would not adventure himſelf into the theatre," Acts xix. 24--31.

By the chief men of Aſia, or Aſiarchs, as it is in the Greek, we are to underſtand the rulers of the games of Aſia, ſays Grotius and Whitby. It is generally ſuppoſed, they were prieſts. But if they were not always prieſts, it is certain, that the rulers of games were magiſtrates of conſiderable wealth and reputation. And it was a piece of civility in them to ſend Paul a meſſage from the theatre to adviſe him of the temper of the people, and to diſſwade him from coming thither.

The town-clerk went yet farther, for he reprimanded the people, who had been drawn into a riot by Demetrius and the other artificers, and their workmen; aſſuring them, they might depend upon having juſtice done them according to the law, but that for this aſſembly they had deſerved to be puniſhed. " And when the town-clerk had appeaſed the people, he ſaid, Ye men of Epheſus, what man is there that knoweth not, how that the city of the Epheſians is a worſhipper of the great goddeſs Diana? ---- ſeeing then, that theſe things cannot be ſpoken againſt, ye ought to be quiet and to do nothing raſhly. For ye have brought hither theſe men, which are neither robbers of Churches, nor yet blaſphemers of your goddeſs. Wherefore, if Demetrius, and the craftſmen--- have a matter againſt any man, the law is open; and there are deputies, let them implead one another. But if ye enquire any thing concerning other matters, it ſhall be determined in a lawful aſſembly. For we are in danger to be called in queſtion, for this day's uprore, there being no cauſe, whereby we may give an account of this concourſe," Acts xix. 35--40. He blames this tumultuous aſſembly, and aſſerts the innocence of Paul and his companions, foraſmuch as they had not been guilty of ſacrilege, or of reviling their goddeſs, that is, had done nothing againſt religion that was puniſhable by the laws.

When the Jews had ſeized Paul at Jeruſalem, with intent to kill him; neither Lyſias the chief captain there, Acts xxii. nor Felix the governor, to whom Lyſias ſent him, -- xxiv. nor Feſtus his ſucceſſor would condemn him, though earneſtly importuned by the Jews -- xxv.

Paul had made but a ſhort progreſs in his voyage from Ceſarea to Rome, before he received a particular civility from Julius, a centurion of Auguſtus's band, to whom he, and the other priſoners, were committed. " And entring into a ſhip of Adramytium we launched, meaning to ſail by the coaſts of Aſia.--- And the next day we touched at Sidon. And Julius courteouſly entreated Paul, and gave him liberty to go unto his friends to refreſh himſelf," Acts xxvii. 2, 3.

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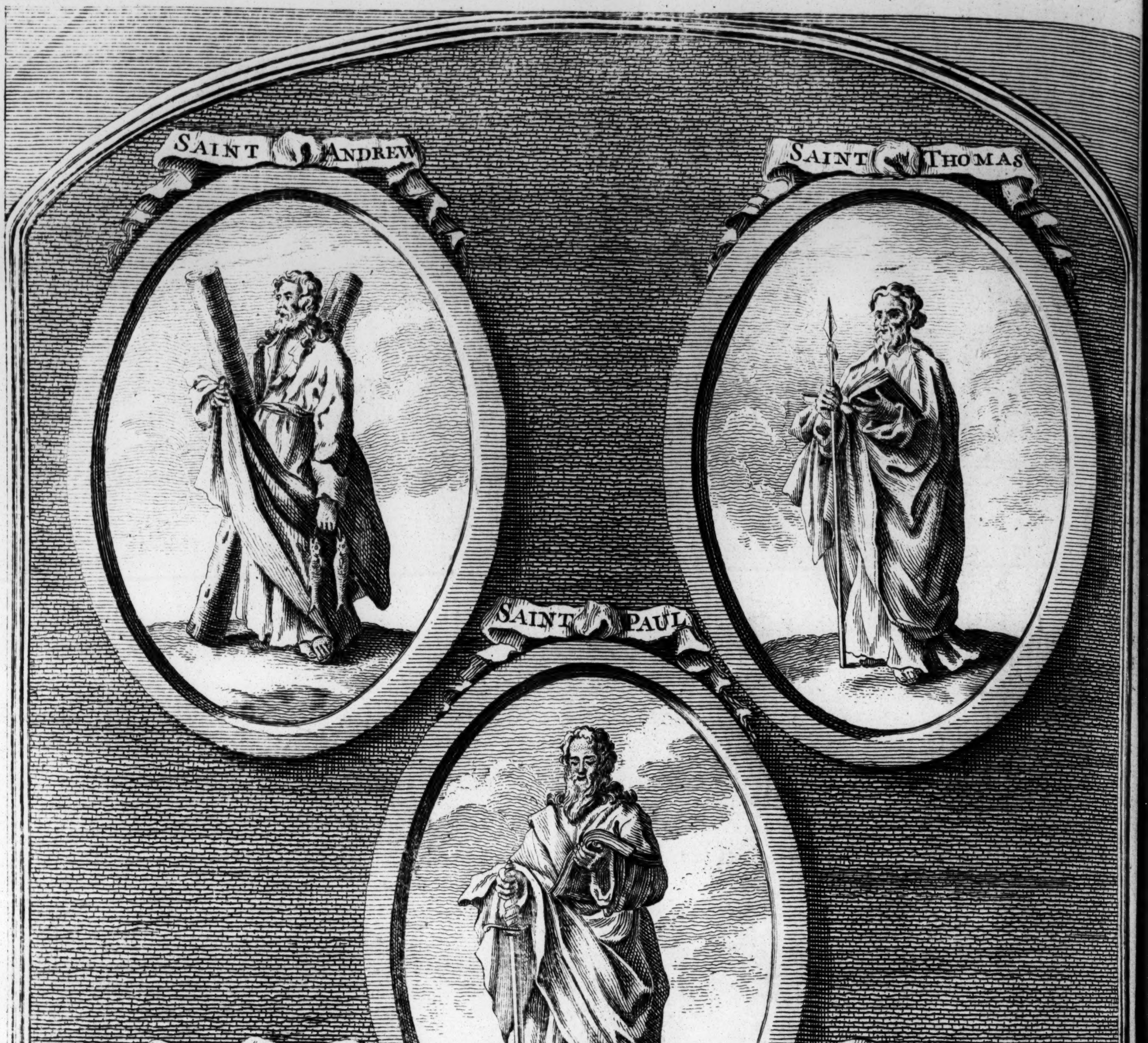
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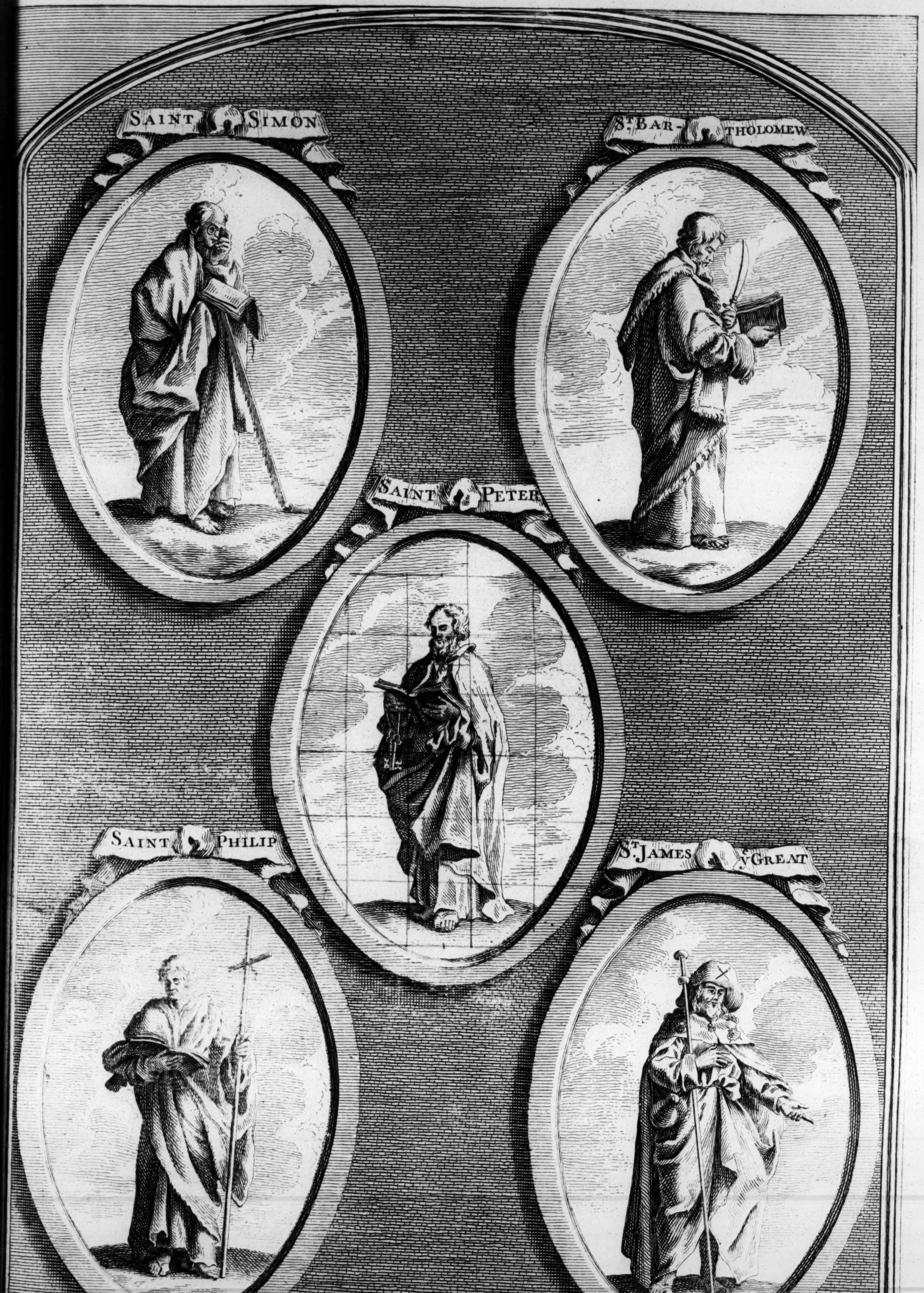
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When the Apoſtle and his company were ſhipwrecked in their voyage to Rome, the ſoldiers formed a deſign "to kill the priſoners, leſt they ſhould make their eſcape. But the (forementioned) centurion, who had the charge of them, kept them from their purpoſe, being willing to ſave Paul;" Acts xxvii. 42, 43.

And when he came to Rome, he was well uſed there. "The centurion delivered the priſoners to the captain of the guard: but Paul was ſuffered to dwell by himſelf with a ſoldier that kept him;" xxviii. 16. --- "There he dwelt two whole years in his own hired houſe, and received all that came in unto him, preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt, with all confidence, no man forbidding him."--30, 31. And there is no doubt, but that he was quite freed from theſe bonds, and travelled again into Aſia; Phil. i. 25. ii. 19.

We have here not one only, but many inſtances of lenity, or juſtice at leaſt, in the Roman officers and governors, towards Paul and other the firſt followers of Jeſus; ſome in one place, and ſome in another; at Theſſalonica, Corinth, Epheſus, in Judea, at Rome. Theſe officers withſtood the tumults, remonſtrances, ſolicitations of the Jews of all characters, and of the common people of their own religion.

Theſe facts did not all happen in one and the ſame reign. Pilate made ſome efforts to ſet Jeſus at liberty in the reign of Tiberius: Gallio was deputy of Achaia under Claudius: Felix was ſent into Judea by Claudius; but the juſtice, which he and Feſtus did Paul, was in the time of Nero. And it was from the captain of the guard, or chief favourite of this ſame emperor, that he received ſo good treatment at Rome.

If Gallio only, who was a man of ſo much wit and good ſenſe, and of a ſweet and gentle diſpoſition; and if we may credit his brother, of much generoſity and virtue; had protected the firſt followers of Jeſus from the injuries which were offered them, we might have aſcribed ſuch conduct to his eminent qualifications: But Felix was infamous for his exactions and other crimes, not in Judea only, but at Rome. And yet he could not be brought to condemn Paul.

Not that I think, that Felix did Paul the juſtice he ought to have done; far from it. After the firſt hearing of Paul and the chief prieſts and elders at Ceſarea, he ought to have releaſed him; and his detaining an innocent man in priſon, ſo long as he did Paul, and leaving him in chains, when he went out of the province, were very unrighteous actions.

Luke ſays, "But after two years Portius Feſtus came into Felix's room: and Felix willing to ſhew the Jews a pleaſure, left Paul bound;" Acts xxiv. 27. I believe that Felix at this time ſhewed the Jews a double pleaſure, releaſed robbers and other criminals, and left Paul bound. The former pleaſure Luke has omitted, according to his great candour and moderation obſervable upon divers occaſions in other parts of this hiſtory. But I make very little doubt, but it was now done. Joſephus has particularly taken notice that Albinus, ſucceſſor of Portius Feſtus did ſo, when he left the province; and that he aimed at pleaſing the Jews in it. Joſephus ſays, that thereby the priſons were emptied, but the country was filled with robbers; Felix and Albinus were both of them diſagreeable in their adminiſtration. It is likely, they both took the ſame method of pacifying the Jews at the concluſion. Perhaps Felix's conduct was the pattern Albinus followed; nor was it, I ſuppoſe, an uncommon thing for governors to releaſe ſome priſoners at their leaving a province.

Portius Feſtus was alſo manifeſtly unjuſt to Paul, in that he did not ſet him at liberty, but conſtrained him to appeal to Cæſar.

But though they did not do Paul all the juſtice they ought to have done, yet they did not condemn him to death, as the Jews deſired. It is plain, they withſtood very preſſing ſolicitations, and poſſibly conſiderable offers of money. Felix gave him a great deal of liberty after the firſt hearing at Ceſarea; Acts xxiv. 23. which we may ſuppoſe, was alſo allowed by Feſtus: Though they had neither of them reſolution enough to releaſe Paul againſt the inclinations of the people of their province, they both give plain indications, they thought him an innocent man. And it cannot be queſtioned, but that Feſtus tranſmitted a favourble account of him to Rome.

In order to find out the true reaſon and foundation of this conduct, I mean of the favour ſhewed to the diſciples of Jeſus by the Roman officers; it is needful to conſider the grounds they go upon, and the reaſons they themſelves aſſign for it, as repreſented by Luke.

The reader will recollect the ſpeeches of Gallio, and the town-clerk of Epheſus; ſo that I need not repeat any part of them here. The ſubſtance of them all is, in ſhort, in the letter which Lyſias ſent with Paul to Felix at Ceſarea. "And when I would have known the cauſe, wherefore they accuſed him, I brought him forth into their council, whom I perceived to be accuſed of queſtions of their law, but to have nothing laid to his charge worthy of death, or of bonds;" Acts xxiii. 28, 29.

And with this agrees alſo the account, which Feſtus gave of Paul's affair at length to king Agrippa. As you may read it at large in Acts xxv. 13,--27. a ſtrange account! by which it appears likely, that

Felix, left behind him ſome memorial concerning this priſoner, and Feſtus had given Paul and his accuſers a ſolemn hearing at Ceſarea: The high-prieſt and elders and all the multitude of the Jews had dealt with him about Paul once and again, at Jeruſalem, and at Ceſarea: Feſtus ſeems to have ſpared no pains to go to the bottom of the matter: And yet, after all, he brought him before Agrippa that he might have ſomewhat to write to Auguſtus. According to this account, the Roman Empire muſt have had no laws, at this time, againſt new ſects in religion, or the leaders of them, provided they injured no man's civil property, and gave no diſturbance to other people in their worſhip.

Let us however, ſee the progreſs of this examination before Agrippa, and Bernice, and thoſe who were with them. Paul acquaints them with the manner of his life from the firſt, informs them of his converſion, freely declares his principles and conduct, and tells them, that he had "ſeen a light from heaven, and heard a voice;" that he had been ſent unto the Gentiles, &c. Acts xxii. 13,---23.

Paul here acknowledgeth two things moſt contrary to the general opinion of the Jews at that time; firſt, that Chriſt ſhould ſuffer; and ſecondly, he mentions particularly his commiſſion to go to the Gentiles; which thing when he related in ſpeech to the people at Jeruſalem, "they lift up their voices, and ſaid, away with ſuch a fellow from the earth; for it is not fit that he ſhould live," Acts xxii. 22, 23. And he now declares, that he had propagated theſe principles every where with all his might.

Well, what is the reſult? Why truly, Paul's diſcourſe appears to Feſtus ſo extravagant, that he tells him he was beſide himſelf; only he ſoftens the charge a little, by ſubjoining, that it was much learning that made him mad. But ſtill there was no crime diſcerned. Nay, after all this, Paul had the preſence of mind to deliver a ſolemn wiſh, that not only Agrippa, but alſo all "that heard him that day, were not only almoſt but altogether ſuch he was except *his* bonds. And when he had thus ſpoken, the king roſe up, and *Bernice*, and they that ſat with them. And when they were gone aſide, they talked between themſelves, ſaying, This man doth nothing worthy of death or of bonds. Then ſaid Agrippa (a *Jew*, but well acquainted with the Roman Conſtitution) This man might have been ſet at liberty if he had not appealed unto Ceſar," Acts xxvi. 30. 32.

The ſum, I think, is this; that ſince Paul had affirmed in his defence before Felix, that "they had not found him in the temple diſputing with any man, neither raiſing up the people, neither in the ſynagogues nor in the city;" Acts xxiv. 12. and before Feſtus, that "neither againſt the law, neither againſt the temple, nor yet againſt Ceſar, had he offended any thing at all," ---xxv. 8. And, ſince the Jews had brought no proofs of any ſuch offences; but only there were ſome differences between Paul and the Jews, concerning "certain queſtions of their own ſuperſtition," [*religion*] Paul was an innocent man, and might have been very juſtly ſet at liberty, and left to himſelf to go and propagate his principles in the way he had done hitherto.

This then was the reaſon of this conduct, they were not uſed to interpoſe their authority in differences purely religious: There was no act of ſedition, injuſtice, or violence proved againſt Paul, or any of his companions: And theſe were the only things, which theſe officers had a right to puniſh.

Here are therefore two things, which we are to look for ſome foreign proof of; namely, the fierce oppoſition made by the Jews againſt the followers of Jeſus Chriſt; and then, in the next place, that the Roman officers had no right, according to the conſtitution of the Roman government at that time, to puniſh men for innocent principles, but only for wicked practices.

To the firſt point, the proceedings of the Jews, little needs to be ſaid. Their character for violence is ſo allowed, that no one can well ſuſpect the Evangeliſts have miſrepreſented them: Not to ſay, that it was by no means their intereſt to ſay theſe things of them, if not true. I ſhall however alledge a paſſage or two to this purpoſe. Juſtin Martyr, in his dialogue with Trypho, writ about the 140th year of the Chriſtian Æra, ſays, that in his time "the Jews curſed in their ſynagogues all that believed in Chriſt. This, *ſays he*, is all you can do. You have not now the power of killing us yourſelves, becauſe others have the government of things. But this you have done, whenever you have been able. Nor have any other people ſhewed ſo much enmity againſt us and Chriſt, as you, who have been likewiſe the authors of all thoſe prejudices, which others have conceived againſt that righteous perſon, and us his followers. For after that you had crucified that one unblameable and righteous man (by whoſe ſtripes they are healed who go to the Father through him) when you knew, that he was riſen from the dead, and aſcended up into Heaven, according as the prophecies had foretold he ſhould; you were ſo far from repenting of your evil deeds, that you ſent out from Jeruſalem choſen men into all the world, giving out that the ſect of the Chriſtians is atheiſtical, and ſaying all thoſe evil things of us, which they, who know us not, do ſtill ſay of us." And Tertulliam affirms the ſame thing; that the Jews were the principal authors of the evil reports, which were ſpread abroad concerning the Chriſtians.

Moderation and equity toward men of a different religion are more uncommon things. And therefore, it will be needful to be more particular on this head, and to account for the protection, which the Heathen officers gave Paul and others, when the multitude would have mobbed them, or when the Jewiſh magiſtrates demanded a judicial ſentence againſt them.

I ſhall therefore ſhew, that the Roman people did at this time protect all men in the practiſe of their ſeveral peculiar religious rites and inſtitutions.

Livy informs us, that the *Anagnini*, a people in Italy, having diſobliged the Romans, the ſenate took away from them ſeveral privileges, which they had let them enjoy to that time. "Their ſenates were diſſolved, and their magiſtrates were deprived of all power and authority, except what was neceſſary for the adminiſtration of their religious rites," Liv. lib. 9. c. 43. This was done in the year of the city 449, before Chriſt 305; and is a proof, that they eſteemed all mens religion inviolable.

The people of Syracuſe, in Sicily, had an ancient cuſtom of chooſing an annual prieſt to Jupiter. It is one of the heavy charges, which Cicero brings againſt Verres, that whilſt he was prætor of that province, he had obſtructed the people there, in the uſual method of the choice, in order to get into the prieſthood a creature of his own; in verr. lib. ii. c. 51.

Of all Heathen rites within the bounds of the Roman empire, the Egyptian ſeem to have been the moſt different from thoſe of the Romans. They were contemned and ridiculed by the emperors, by Auguſtus in particular, ſays Dio, lib. li. and by the Roman authors, as Cicero, de Nat. Deor. & Juvenal, ſatyr. xv. init. And, if we may credit Philo, no ſtrangers came into Egypt, but they were tempted to laugh at them, and banter them, till they became accuſtomed to thoſe abſurdities: And all travellers of good ſenſe, were wont to be filled with the utmoſt aſtoniſhment, joined with pity. See Philo, de decalogo.

But yet they were practiſed without any moleſtation from the Romans, (except in ſome places, where they were ſuppreſſed, becauſe they had been made a cloke of debauchery) and continued to be ſo, long after the time, I am at preſent concerned with; Tertul. Apol. c. 24.

That I may not enter into needleſs particulars, I ſhall take notice here of but one thing more. Philo ſays, that when the Jews waited on Petronius, prefect of Syria, to entreat him, not to proceed as yet, to erect the ſtatue of Caligula at Jeruſalem; they deſired that he would give them leave to ſend an embaſſy to the emperor: "Poſſibly, *ſay they*, we may obtain thus much; not to be treated worſe than the meaneſt of all people, whoſe religion is preſerved inviolable;" Philo de leg. ad Cai.

As for the Jews, they received very conſiderable favours and privileges from Alexander; and enjoyed the ſame under his ſucceſſors in Syria and Egypt, though with ſome interruptions, eſpecially in Syria. But I intend not to go ſo high as this. I take notice of this, only becauſe the Jews enjoyed under the Romans the moſt extenſive privileges out of Judea, which had been granted by Alexander and his immediate ſucceſſors; and becauſe the privileges they received firſt from them, ſeem to have been, in a great meaſure, the models of thoſe immunities which were granted by the Romans.

For Joſephus ſays, that "Seleucus Nicator gave them [the Jews] the privileges of citizens in all the cities which he built in Aſia, and in lower Syria, and even in Antioch the metropolis of his kingdom, and made them equal to the Macedonians and Grecians; which rights they ſtill enjoy;" Antiq. l. xii. c. 3.

When Flaccus, the prætor of Aſia was accuſed (about the year 60. ante Chriſt.) at Rome, of ſeveral male-adminiſtrations in that province, one of the charges brought againſt him was, that he by an edict, had forbid the Jews of Aſia to ſend any money out of that province to Jeruſalem. Cicero endeavours to defend Flaccus's conduct in this, as well as other matters; but Cicero owns, that the Jews did then ſend money to Jeruſalem annually from Italy, and from all the provinces ſubject to the commonwealth. The bringing a charge againſt Flaccus upon this head, is a proof, that his edict was a novelty. Nor does Cicero produce an inſtance of a like reſtraint laid upon the Jews, before this, by the preſident of any province; which he certainly would have done, if there had been any.

There were, after this, ſeveral decrees paſſed by Julius Ceſar, and the ſenate of Rome, in favour of the Jews who lived in Alexandria, Syria, and Aſia, which were lodged in the capitol at Rome, and copies of them directed to the cities, in which the Jews dwelt; requiring the magiſtrates of thoſe cities to put them in their publick acts, engraved upon two tables of braſs, one in the Roman, another in the Greek language, Joſeph. Antiq. l. xxv. c. x. We have likewiſe in Joſephus copies of the decrees of Delos, Laodicea, Pergamos, Sardis, and other cities, in their proper forms; which were paſſed and regiſtered there in purſuance of the Roman ſenate: Declaring, "that out of their piety to God, and the concern they have always had for the ſupport of religion, and in imitation to the Roman people, who are benefactors to all mankind, who had wrote to them, that the Jews ſhould be permitted to perform the ſacred rites of their religion, obſerve their uſual feaſts and hold their aſſemblies; they ordain that the Jews who think fit ſo to do, both men and women, do keep the ſabbaths, and perform ſacred rites, according to the Jewiſh laws.—— And if any man, whether magiſtrate or private perſon, do give them any let or hindrance herein, he ſhall be fined, and be reckoned debtor to the city." This is the ſubſtance of the decree of the city of Halicarnaſſus, which the reſt reſemble. And

Philo aſſures us, that Auguſtus maintained, throughout his reign, the indulgence given to the Jews.

In the reign of Tiberius, they were generally well uſed. They were indeed baniſhed out of Italy by an edict: but it was for a miſdemeanour committed by ſome villains of their nation at Rome, Joſeph. Antiq. 18, 19. c. 4. The only hardſhip of it was, that a great many innocent perſons ſuffered, beſide the guilty. On other occaſions Tiberius ſhewed them all the favour they could deſire, eſpecially after the death of Sejanus; and is much applauded for it by Philo.

During the reign of Caligula, they met with great hardſhips, eſpecially at Alexandria. But the orders which Caligula had given for the erecting a ſtatue to himſelf, as a god, in the temple at Jeruſalem, and for puniſhing the Jews, if they oppoſed it, did not take effect. By the kind and prudent management of Petronius, preſident of Syria, and the interceſſions of Agrippa the Great, delays were obtained, and Caligula died before the attempt was made.

Claudius, the next ſucceeding emperor renewed to them all their privileges. He directed in particular, by a decree, that the Jews at Alexandria ſhould be reſtored to all their rights which had been injuriouſly taken away from them, in the reign of Caligula, ibid.

There was, in the beginning of this reign, a remarkable piece of juſtice done the Jews at Doris in Syria, by Petronius, preſident of that province. The fact is this: Some raſh young fellows of the place got in and ſet up a ſtatue of the emperor in the Jews ſynagogue. Agrippa the Great made complaints to Petronius concerning this injury: Whereupon Petronius iſſued a very ſharp precept to the magiſtrates of Doris. "He terms this action an offence, not againſt the Jews only, but alſo againſt the emperor; ſays, it is agreeable to the law of nature, that every man ſhould be maſter of his own places according to the decree of the emperor. I have, *ſays he*, given directions that they, who have dared to do theſe things contrary to the edict of Auguſtus, be delivered to the centurion, Vitellius Proculus, that they may be brought to me, and anſwer for their behaviour. And I require the chief men in the magiſtracy to diſcover the guilty to the centurion, unleſs they are willing to have it thought, that this injuſtice has been done with their conſent; and that they ſee to it, that no ſedition or tumult happen upon this occaſion; which, I perceive, is what ſome are aiming at. ---- I do alſo require, that for the future, you ſeek no pretence for ſedition or diſturbance, but that all men worſhip [God] according to their own cuſtoms," which account gives us ſome light into that paſſage of Acts xvi.

Paul was at Philippi in Macedonia (it was now the 11th year of Claudius): He there cured "a certain damſel, poſſeſſed with a ſpirit of divination, which brought her maſters much gain by ſoothſaying, Acts xvi. 16--18. And when her maſters ſaw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place, unto the rulers --- and the multitude roſe up together againſt them, and the magiſtrates rent off their clothes, and commanded to beat them. And when they had laid many ſtripes upon them they caſt them into priſon, charging the jaylor to keep them ſafely, --- 19, 23. And when it was day, the magiſtrates ſent the ſerjeants, ſaying, let thoſe men go. And the keeper of the priſon told this ſaying to Paul. ---- But Paul ſaid, --- they have beaten us openly uncondemned being Romans, and have caſt us into priſon, and now do they thruſt us out privily? but let them come themſelves and fetch us out. --- And when they heard that they were Romans --- they came, and beſought them and brought them out, and deſired them to depart out of the city," --- 35, 39.

Here we have an inſtance of a tumult raiſed by ſome ſelf-intereſted and deſigning men, the common people incenſed by their arguments, the magiſtrates drawn into an act of injuſtice. Petronius ſeems to have ſuſpected, that the diſorder at Doris had been committed with the connivance of the rulers there. It is not at all unlikely, that the magiſtrates of cities and towns, who, poſſibly, were but a few degrees above the common people, might ſometimes approve of theſe outrages, and act a part in them; but the preſidents and proconſuls, men of a larger genius, who had been educated at Rome, and ſerved offices there, who were better acquainted with the Roman conſtitution, had a greater charge, and were more immediately accountable to the emperor and the ſenate for the obſervation of their edicts and the peace of the provinces, never, or very rarely, entred into theſe meaſures, but puniſhed ſuch diſorderly practices when they happened, and by freſh precepts endeavoured to prevent them for the future.

However, this act of the magiſtrates at Philippi was a ſudden thing *(they have beaten us openly uncondemned)*. The order was given without a hearing; and, aſſoon as it was light the next morning, they ſent their officers with directions, that the priſoners ſhould be releaſed. They ſoon repented of what they had done, and notwithſtanding the ſpecious pretences, and obnoxious charges, of the maſters of this damſel, that Paul and Silas had *taught cuſtoms which were not lawful for them to obſerve*; they were ſenſible they had gone beyond their commiſſion, and were apprehenſive of being called

led to an account by an higher authority, to which they were ſubject. This order of releaſe was ſent, before they had heard that theſe men were Romans, and whilſt they knew no better than that they were mere Jews, and defended by no other privileges than thoſe that belonged to all of that nation. And the hiſtory, Joſephus has given us of the fact at Doris, and the conduct of the preſident of Syria, upon occaſion of it, may very well render every part of this relation here highly probable. When theſe magiſtrates knew that Paul and Silas were Romans, their concern was ſtill encreaſed; and their own intereſt obliged them to all the farther condeſcenſions, which Paul demanded. But

This argument will be imperfect if I do not ſhew ſome inſtance of this equity to the Jews, in the reign of Nero. The only fact I ſhall mention here, is this. It happened in the time that Feſtus was governor of Judea, (an. 60.) who was the perſon who ſent Paul to Rome. Agrippa the younger raiſed the buildings of the houſe, in which he reſided, when he was at Jeruſalem; and which had been the palace of the Aſmonean family: By which he had not only a fine proſpect of the city, but likewiſe overlook'd the inner court of the temple. "When the people of Jeruſalem ſaw what he had done, they were greatly incenſed: For neither do our cuſtoms nor our laws permit, that any beſide the prieſts ſhould ſee what is done in the temple. They therefore raiſed a high wall at the extremity of the weſt-ſide of the inner court of the temple, whereby they obſtructed not only the king's view (ſc. Agrippa's) out of his dining-room, but alſo the view from the weſtern portico without the court, where the Romans uſed to keep guard on the feſtival days. Agrippa was exceedingly provoked at it, and Feſtus the governor yet more; and commanded them to pull the wall down again. But they deſired he would permit them to ſend ambaſſadors to Nero. Feſtus giving them leave, they deputed to Nero ten of their chief men, and Iſhmael the high-prieſt, and Helchias the keeper of the Sacred Treaſury. Nero having given them an audience, not only forgave what they had done, but allowed that the building ſhould remain."

This muſt be acknowledged to be a remarkable inſtance of goodneſs. It ſhews a great backwardneſs in Nero, or thoſe who then governed him, to break in upon their religion, or any thing they eſteemed Sacred.

I have now brought down my account of the treatment, which the Roman commonwealth and empire gave to the ſeveral religions, which obtained in the countries under their dominion, and particularly to the Jewiſh religion, during the period I am concerned with. There are, in this ſhort view, ſeveral acts of goodneſs and juſtice done to the Jews by préſidents of provinces, beſide the edicts and declarations of the ſenate, or the emperors. And did the ſubject require, I could add many more teſtimonies: But that is needleſs.

It will be needful however, in order fully to clear up this matter, to ſubjoin two or three remarks.

1. It muſt be owned, that according to the Roman laws, no man might introduce any new gods, or worſhip publickly or privately any ſtrange or foreign gods, not allowed of by publick authority, Cic. de leg. l. ii. c. 8.
2. But yet the diſciples of Jeſus Chriſt were under the protection of the Roman laws, ſince the god whom they worſhipped, and whoſe worſhip they recommended, was the god of the heavens and the earth, the ſame god whom the Jews worſhipped, and the worſhip of whom was allowed of all over the Roman empire, and eſtabliſhed by ſpecial edicts and decrees in moſt, perhaps in all the places, in which we meet with Paul in his travels.

It is evident, that Paul makes his defence before Felix in Judea upon this footing. "They neither found me in the temple diſputing with any man----But this I confeſs to thee, that after the way which they call hereſy, ſo worſhip I the God of my Fathers," Acts xxiv. 14. They call this way a ſect, a new ſect; grant it to be ſo: But in this way I worſhip the god of my fathers, the ſame god which they do, and believe all things which are written in the law and the prophets, as firmly as any Jew whatever: Nor do I ſay any thing inconſiſtent with them, or which I cannot ſupport by them: And therefore I am entitled to protection equally with them, ſince I have not attempted nor adviſed any diſturbance or inſurrection. This therefore was a very juſt and proper defence before Felix, a Heathen magiſtrate; and it was compleatly valid.

And the Roman magiſtrates out of Judea, and the Heathen people every where conſidered Paul and his companions as Jews. It was ſo evidently in Achaia. The Jews brought Paul before the judgment-ſeat, ſaying, "This fellow perſwadeth men to worſhip God contrary to the law," Acts xviii. 1. But Gallio ſuppoſed that Paul had as good a right to protection as themſelves, and that the differences between Paul and them were no other than ſuch as might happen between men of one and the ſame religion: and that the only reaſon, why Paul was brought before him was the envy, malice, and bigotty of ſome of the leading men among the Jews of his province. "If it be a queſtion of words and names, *ſays he*, and of your law, look ye to it, for I will be no judge of ſuch matters,---ver. 15.

From whence, I think, it appears, that Gallio was not ſo ignorant of the caſe brought before him, as ſome may be ready to imagine. If, *ſays he*, the matter in diſpute be *a word*, ſome particular opinion and doctrine, which, you ſay, Paul preaches; or of names, whether Jeſus may be called the Chriſt; (or perhaps he means, of matters, about which the difference is ſo ſmall, that it is rather a controverſy about names than things) or of *your law* , whether it obliges all men to be circumciſed, who go over to the worſhip of your God, I will be no judge between you concerning ſuch matters.

If the ſenſe, I here give of theſe words, and particularly of *your law*, be right, it is an evidence, that Gallio knew very well, that Paul had converted Heathens to his ſentiments; and yet he took no offence at it: Only he was reſolved not to paſs any judicial ſentence upon theſe matters. Aud indeed, I think it plain from Luke's account, that Gallio had heard the Jews tell their ſtory out. But, when they had done, he had more honour and good ſenſe, than to oblige Paul to make any apology for his principles in court, under the character of a criminal or accuſed perſon.

Nor is this at all ſtrange, that Gallio did not reſent Paul's converting men from Heatheniſm to the worſhip of the true God; ſince the Jews had done the ſame thing in many parts of the Roman empire without offence, though not with ſo good ſucceſs, as Paul.

But to proceed. It is apparent, that the Heathen people alſo conſidered the Apoſtle and thoſe with him, as Jews.

It is with this ſpeech, that the maſters of the damſel at Philippi come before the magiſtrates, when they brought along with them Paul and Silas: *Theſe men being Jews do exceedingly trouble our city*, Acts xvi. 20. And though the magiſtrates were ſo far heated and miſled by theſe men, as to order Paul and Silas to be beaten and impriſoned; yet they had no ſooner reflected upon what they had done, but they were ſenſible, that they themſelves had broken the laws, in puniſhing men that were Jews for ſpreading their principles, and that they were liable to be reprimanded for it.

The uproar at Epheſus affords a remarkable proof of the ſame thing. The ſilverſmiths that made ſhrines for Diana began a popular ſpeech there; ſee Acts xix. 26----34.

Alexander was put forward by the Jews, and undoubtedly intended to have declaimed againſt Paul; but ſo ſoon as the *people knew that he was a Jew*, inſtead of hearkning to him, they were thrown into a freſh ferment.

I think, I need not add that Feſtus ſo underſtood the matter likewiſe, his words having been already more than once produced, in which he tells Agrippa, that when Paul's accuſers ſtood up, they had only *certain queſtions againſt him of their own ſuperſtition*, ch. xxv. 18, 19.

3. It ought to be obſerved, that the firſt followers of Jeſus did every where obſerve an admirable decorum in all their words and actions. It may, perhaps, be inconceivable by ſome, how they ſhould be able thus to behave every where, animated, as they were, with a warm, as well as juſt zeal for the truths of the Chriſtian doctrine, and a thorough deteſtation of all the abominations and abſurdities of the

Heathen worſhip. But yet it is certain they did ſo. We have unconteſted evidence of it.

Luke aſſures us, that when *Paul was at Athens, his ſpirit was ſtirred in him, when he ſaw the city was wholly given to idolatry*, Acts xvii. 16. But when he comes to make his ſpeech in the Areopagus, his temper and addreſs are equal to his argument, which certainly can never be exceeded. According to our tranſlation indeed, there is harſhneſs in the very introduction: *Ye men of Athens, I perceive that in all things ye are too ſuperſtitious.* But all muſt allow, that the original is peculiarly ſoft, if any cenſure was intended: But I confeſs I apprehend that Paul tells them, He perceived they were a people much diſpoſed to religion: Which, I think, is a laudable property. It was certainly thought ſo to be at Athens: Which is ſufficient to vindicate the Apoſtle from the charge of rudeneſs.

It is true, Luke ſays, that at the concluſion, *when they heard of the reſurrection of the dead, ſome mocked: and others ſaid, We will hear thee again of this matter*, ver. 32. It is very poſſible ſome might be ſurpriſed at the novelty of Paul's principles, and be inclined to make themſelves merry with them. But I do not perceive by Luke, that there were, I think, there could not be any exceptions made to the propriety, or decence of any of his expreſſions.

Luke has not recorded any of the diſcourſes made by Paul, or thoſe who were with him, at Epheſus. But however, we have authentic evidence of the innocence of their words and actions there alſo. *Ye have brought hither*, ſays the town-clerk to the people of Epheſus, *theſe men, which are neither robbers of Churches, nor yet blaſphemers of your goddeſs*, Acts xix. 37. He ſays this, of Gaius and Ariſtarchus, men of Macedonia, Paul's companions in travels. So that this temper and prudence were not peculiar to Paul, but common to him with his companions. What the town-clerk ſays here may be relied on: He is ſpeaking to the enraged multitude: If there had been any *blaſphephemies* uttered by *theſe men*, he had made them his own.

The conduct, or expreſs declarations of Felix, Feſtus, Agrippa, are teſtimonies to the like unblameable and inoffenſive behaviour of Paul at Jeruſalem.

Had there been any affront offered by Paul to the Jewiſh religion, either Felix or Feſtus would have diſcovered and puniſhed it. When ſuch things were done by Romans they could not eſcape. Undoubtedly therefore, Paul had been as innocent in Judea, as he had been out of it.

Upon the whole then, from the ſeveral particulars here alledged, it muſt appear highly probable, that the chief officers of ſuch a government, as the Roman was at the riſe of the Chriſtian Religion, ſhould teach the firſt preachers of it, as they are repreſented by Luke to have done.

They had no authority, by virtue of any edicts or decrees then paſſed, to enter into the controverſies then on foot between ſeveral cities in Egypt, who worſhipped ſome one animal, and ſome another, but none of them the gods of the Romans. Theſe governors had not been wont to interpoſe between any of the ſects of the Jews, of which there had been ſeveral for a long time, when no tumult or ſedition aroſe among them. The Jews, it is likely, would have thought it the higheſt injuſtice, and would have made the loudeſt complaints, if they had. The firſt Chriſtians did not differ more from the Phariſees or Eſſenes, I do not ſay from the Sadducees, than theſe three ſects differed one from another. How can it be thought then that theſe governors ſhould undertake to ſuppreſs the firſt Chriſtians, when they were obliged to protect all the reſt, not this or that ſect, but all the Jews in general?

The Roman government protected the many rites of all their provinces. They protected Jews and Heathens in one and the ſame city. The Jews had been now for ſome while, from time to time, making proſelytes of Greeks and Syrians, converted them to the worſhip of the true God, the God whom the Chriſtians preached, and brought them, ſome indeed to part only, others, to the obſervation of all the peculiar rites of their religion. This they had done, and the preſidents gave them no interruption or moleſtation. Muſt not then theſe officers have eſteemed it, as Luke repreſents them to have done, a new *ſpecies* of envy and malice in the Jews to bring before them, and deſire juſtice againſt Paul and his companions, barely becauſe they did not ſubmit to them in every particular? And muſt not theſe officers have been prepared likewiſe to controul their own people, when they would have abuſed Paul for what the Jews had been permitted to do, that is, for converting men to his peculiar ſentiments, when his principles were not at all more diſagreeable to them, than thoſe of the Jews; and his behaviour was far more peaceable and inoffenſive than theirs had been?

There is however one difficulty, which, I am aware, may be ſtarted by ſome perſons. If the Roman government, to which all the world was then ſubject, was ſo mild and gentle, and protected all men in the profeſſion of their ſeveral religious tenets, and the practiſe of all their peculiar rites; whence comes it to paſs that there are in the epiſtles ſo many exhortations to the Chriſtians to patience and conſtancy; and ſo many arguments of conſolation ſuggeſted to them as a ſuffering body of men? Does not the Apoſtle Paul tell the Philippians, that *to them it was given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake*? Phil. i. 29. And the Theſſalonians, *that they had ſuffered like things of their own countrymen; even as they* (the Churches of Judea) *have of the Jews*? 1 Theſſ. ii. 14. Is not Timothy directed to *endure hardneſs as a good ſoldier of Jeſus Chriſt*? 2 Tim. ii. 3. Are not the Hebrews reminded that they had *endured a great fight of affliction*? Heb. x. 32. Does not St. Peter intimate, that they, whom he wrote to, had *been in heavineſs through manifold temptations*? 1 Pet. i. 6.

To this I anſwer,

1. That the account Luke has given, in the Acts of the Apoſtles, of the behaviour of the Roman officers out of Judea, and in it, is confirmed not only by the account I have given of the genius and nature of the Roman government, but alſo by the teſtimonies of the moſt ancient Chriſtian writers. The Romans did afterwards depart from theſe moderate maxims; but it is certain, that they were governed by them as long as the hiſtory of the Acts of the Apoſtle reaches. Tertullian and divers others do affirm, that Nero was the firſt emperor that perſecuted the Chriſtians; nor did he begin to diſturb them till after Paul had left Rome the firſt time he was there (when he was ſent thither by Feſtus) and therefore not till he was become an enemy to all mankind. And I think, that according to the account which Tacitus has given of Nero's inhumane treatment of the Chriſtians at Rome in the tenth year of his reign, what he did then was not owing to their having different principles in religion from the Romans, but proceeded from a deſire he had to throw off from himſelf the odium of a vile action, namely, ſetting fire to the city, which he was generally charged with. Tacit. Ann. lib. xv. c. 4. And Sulpicius Severus, a Chriſtian hiſtorian of the fourth century, ſays the ſame thing.

2dly, I anſwer, that if the reader will be at the pains of comparing the Epiſtles of the New Teſtament with the hiſtory of the Acts of the Apoſtles, he will find a perfect harmony in all thoſe particulars which are mentioned in both.

Thus Paul writes to the Theſſalonians: *Ye became followers of the Churches which in Judea are in Chriſt Jeſus: for ye alſo have ſuffered like things of your own countrymen, even as they have of the Jews*, 1 Theſſ. ii. 14. And Luke informs us, that at Theſſalonica, the Jews *which believed not, moved with envy, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uproar, and aſſaulted the houſe of Jaſon.*---Acts xvii. 5.

As according to Luke, they were the Jews, who uſually began, or aggravated the diſturbances againſt Paul; ſo Paul himſelf aſcribes his own ſufferings, and thoſe of others likewiſe, to the Jews; ſee 1 Theſſ. ii. 15, 16. Gal. iv. 11.

From which it is plain, that all the Apoſtle's ſufferings came from the bigotted Jews; and that, if it had not been for them, he might have preached the Goſpel quietly enough.

3. Though the Romans were maſters of the world, and were governed by theſe moderate maxims as I have ſhewn; yet the firſt Chriſtians might be expoſed to many hardſhips and ſufferings, as they certainly were. The ſources of them are very evident. There was a heavy perſecution in Judea, which commenced not long after our Saviour's aſcenſion, and laſted, probably, ſeveral years. The Jews had a right to call men before the council, could excommunicate men out of their ſynagogues, ſcourge,

and beat them; they could bring men before the governor and proſecute for capital crimes. Doubtleſs they exerted all the power they had againſt the believers, and did other things they had no right to do, partly through connivance, it is likely, of the governor, and partly, perhaps, becauſe he could not hinder them. Then Herod Agrippa was king of Judea three years and more, and he, out of his own averſion to Chriſtianity, and to pleaſe the Jews, was an inveterate enemy of the followers of Jeſus. And after this, when Judea was again put under Roman procurators, beſide the leſſer puniſhments the Jews could inflict themſelves, they could proſecute before the procurators, as they did Paul. And we find, that though Felix and Feſtus were both convinced of his innocence; yet they did, neither of them, dare to releaſe him againſt the inclinations of the people of their province. And ſuch was the Jewiſh influence in this cauſe, that, by their means, Paul was kept two years in priſon in Judea, and as many afterwards, at Rome.

As for the ſufferings which the Chriſtians were liable to out of Judea; every one muſt be ſenſible, that wherever Paul, or any other made any conſiderable number of converts among the Heathen, many of the common people were provoked, and would be apt to inſult them; and, in ſome places, the inferior magiſtrates might be ſo weak as to concur with them, Acts xvi. 22. Beſides, the Jews were numerous every where, throughout the Roman empire; as may be proved from the following paſſages, ch. xiv. 19. xvii. 5--13. xviii. 14. xix. 33. xxi. 1--3.

Nor ought it to be ſuppoſed, that the Jews were inconſiderable enemies. The malicious, however unfurniſhed, will always find ſome weapons; and rage makes men, for a time at leaſt, ſtrong and terrible. We ſee a great deal of enmity againſt the firſt followers of Jeſus in the Jewiſh ſpeeches and proceedings in Judea, and other parts. But perhaps it is not eaſy to form a compleat idea of it. What vexation muſt it not have given to the generality of this people, who were now in full expectation of ſubduing the whole world to themſelves, to ſee a number of men of their own nation travelling over the Roman empire, aſſerting that Jeſus, who had been crucified, was the Meſſiah, the Great King and Deliverer that had been promiſed to the Jews; inviting Gentiles alſo to the participation of all the privileges of the people of God, without inſiſting on circumciſion or other rites of their law!

The peculiar principles, temper, and diſpoſition of the Jewiſh people deſerve to be ſomewhat farther conſidered in this place. Theſe were ſuch, that though the Roman governors had taken the firſt Chriſtians into their ſpecial protection, they could not have ſecured them from all injuries. The Jews then not only ſcorned ſubjection and obedience to others, and affected liberty and independence, but they expected dominion over all mankind. This we may perceive from divers characters and admonitions in the New Teſtament, 2 Pet. ii. 10. Jude viii. 1 Pet. ii. 13. iv. 15. and from the writings of Joſephus. The Jews diſdain of other men, and their thirſt of dominion ran ſo high at laſt, that they put the people of the ſeveral countries in which they lived, and the whole Roman empire into a fright. They had been hated before, but now they were feared. Joſephus ſays expreſly, that the expectations they had of ſome one from their country, who would obtain the empire of the world, was the great thing that induced them to the war with the Romans. If the Romans were not able to preſerve the Heathen people from all injuries from the Jews (as it is certain they were not) much leſs could they ſecure the Chriſtians, who were above all others the object of their envy. And if the Jews thought themſelves able to contend with, and overturn the Roman empire; it cannot be ſuppoſed unlikely, that they ſhould attempt to deſtroy a Chriſtian, without asking the Romans leave, when they would not do it for them.

Theſe diſcouragements and ſufferings then the firſt Chriſtians met with and underwent, whippings in ſynagogues, excommunications from the ordinary places of God's worſhip, beatings in publick market-places; tumults, ſome that endangered, Acts xiv. 19. others that coſt them their lives;--vii. 54--60. during the reign of Herod Agrippa, impriſonment and death; in the reſt of this period, from the beginning to the end of it troubleſome proſecutions before Heathen governors in Judea, and out of it; the ſevereſt reproaches, and dangerous conſpiracies and lyings in wait of the Jews in all parts; among the Heathen, the ſcorn and ridicule of the great and the witty, inſults of the common people, and abuſes of inferior magiſtrates; laſtly, perils from falſe brethren, who might find it no hard matter to augment the prejudices, both of Jews and Gentiles againſt a ſingular ſet of men. Thus,

If we duly conſider the vaſt ſenſibility of human nature to pain and diſgrace, I believe, it will be allowed, that the ſubſiſtence and growth of Chriſtianity under the diſcouragements it met with in its very infancy, at a time when there had been but few examples of patience and conſtancy under ſufferings in any caſe, that bears any near reſemblance with this, are a ſtrong argument in favour of its Divine Original; and a proof, that they, who then embraced it, and were ſteady in the profeſſion of it, were, upon the beſt evidences, fully perſwaded of the truth of the facts on which it depends; and were animated by the hopes of that great reward, which is one diſtinguiſhed article of the Chriſtian doctrine.

This account will, as a key to the Acts of the Apoſtles, lead us into the reaſon of many things, which otherwiſe could not be accounted for. And I now proceed to give you a ſhort account of the author of this Sacred Hiſtory.

What has been ſaid before, in the introduction to the Goſpel according to Luke, may ſuffice to acquaint you, what character that Evangeliſt bore, how he was converted by Paul, and accompanied him in his travels, it was alſo hinted, that he was the author of the Acts of the Apoſtles. But I referred you to this place for a fuller account of that particular: Therefore,

Let it be noted, That as the Evangeliſts tranſmitted to the Church of Chriſt, the hiſtory of the life, acts, or deeds, ſayings or doctrines, ſufferings, paſſion and death of our Lord, during his thirty-three years abode upon earth: So the bleſſed Spirit of God, whom we ſtile the Holy Ghoſt, inſpired the Sacred Pen-man, the Evangeliſt Luke, by the aſſiſtance of the Apoſtle Paul, to continue in writing the effects of his glorification, ſetting forth, how Chriſt being aſcended into Heaven, and ſeated at the right hand of his Father, ſent his Holy Spirit upon the Apoſtles, as he had promiſed, to enable them to eſtabliſh his everlaſting ſpiritual kingdom, by gathering together his Church out of all nations indifferently; by which the world, being reduced under a new form of conduct and government, might, as it were, receive a new ſhape, being riſen again from death and darkneſs, in the light of grace, ſalvation, truth and life, ſpread abroad over the whole world. Now,

The Holy Ghoſt, not acting after the manner of men, not with a view of profit or applauſe, not aiming at the feeding of men's curioſities by many, prolix and rhetorical narrations, lays down in the moſt natural way, eaſy to be underſtood by all men in this work of the Evangeliſt Luke, the grounds and general model of this great fabrick of the Chriſtian Church, in ſuch a manner as that all paſtors in ſucceeding ages, may apply the labours of the two great Apoſtles Peter and Paul, for a rule and pattern in their own care for their reſpective Churches.

His method is *firſt*, to ſhew how the breach, made in the company of the Apoſtles by the fall and death of the traytor Judas, being reſtored by the chuſing of Matthias into the number of them, the Lord, according to his promiſe, while he yet abode with his diſciples upon earth, did miraculouſly ſend down from Heaven upon them all the abundance of the gifts of his Spirit. And how the Apoſtles, as principal and ſpecial members of the Church, which is the Body of Chriſt, and firſt miniſters and workmen in this Divine Work, having been by him inſpired and enlightned in a univerſal, moſt certain and compleat knowledge of the whole doctrine of ſalvation, accompanied with an infallible and perpetual Divine Conduct, in the propounding and teaching thereof; and with the miraculous gift of tongues, and of working miracles; and with heroical ſtrength and power, and all neceſſary qualities, and parts to enable them the better to exerciſe their charge. The ſame Divine Spirit did not confine its benefits to theſe firſt preachers of Chriſtianity, it ſpread itſelf alſo in faith and converſion and miraculous gifts upon many other perſons by the external means of their preaching. But, Here let it be remembred, That whereas the power by which the Apoſtles wrought miracles, and which was afterwards communicated to many of the new converts to the faith, is frequently in this Book called, the *Holy Ghoſt*, Yet we are not to underſtand it always meant of the third Perſon of the Bleſſed Trinity. But it is in theſe caſes uſed to expreſs the wonderful effuſion of thoſe gifts, the diſpenſation of which is derived from the Holy Spirit (the effects and operations of the Spirit, having often the name of the Spirit, who is the cauſe of thoſe operations). Thus, ch. viii. 15, 16, 17. it is written, that the converts of Samaria had *received the Holy Ghoſt*; or, the gift of tongues and other miraculous powers of the Divine Spirit. And here alſo

I ſhall remark one objection which alledgeth: If the Holy Ghoſt was now conferred on the Apoſtles, why doth the Evangeliſt John inform us, that Chriſt before his aſcenſion breathed on them, and ſaid, *Receive ye the Holy Ghoſt*? John xx. 22. It is anſwered, That this ſymbol or ceremony of breathing on the diſciples in John, hath been thought to mean a confirming them in their dependance on Chriſt's ſending to them his Holy Spirit, and ſo in ſome degree a conferring the ſame upon them, which we read in the Acts, to be after Chriſt's aſcenſion more plentifully ſent down. But if we conſider the whole paſſage, John xx. 21, 22, 23. *As my Father hath ſent me even ſo I ſend you: And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt: Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained.* It ſeems that John gives an account of Chriſt's conferring or more fully eſtabliſhing the Apoſtolical and miniſterial authority and commiſſion of publiſhing the Goſpel of ſalvation, reconciling ſinners to God, and of governing and inſtructing the Church; ſee Cyprian's Epiſt. 69. at Oxford, and Auſtin contr. Parmen. l. ii. c. 11. Chryſoſt. in loc. And our Biſhop Taylor in his life of Chriſt (part 3. ſect. 16.) ſays, "It is true, indeed, that before this time we find that Chriſt had ordained his Apoſtles to preach the Goſpel, and had given them power to work miracles in confirmation of it; Mark iii. 13, 14. and Matt. x. 1. but by this laſt, and more ſolemn ordination, they were fully eſtabliſhed in their office;" becauſe Chriſt now ſends them as his Father had ſent him, (by anointing and conſecrating him *with the Holy Ghoſt*; Luke iii. 22. Acts x, 38.) But in the Acts we have an account of the beſtowing on them the *means to enable them* for the performance and executing of that commiſſion: So that in John xx. 21, &c. Chriſt gave to his Apoſtles the *commiſſion*, altho' they could not fully *execute* the ſame, till he *had ſent the promiſe of the Father upon them*, which ſhould *endue them with power from on high*; Luke xxiv. 49. which is the real meaning of that text, where John ſaith, *The Holy Ghoſt was not yet given, becauſe that Jeſus was not then glorified*; John vii. 29. Of the conferring of which enabling power, in an open, viſible manner, we have here the hiſtory in the Acts.

If we conſider the ſufferings which the Apoſtles underwent, being ſubject to hunger and cold, want and neceſſity, ſtripes and impriſonments, we may conclude that they could not exerciſe this power of doing miracles at all times, or at their own pleaſure; for, if they could, moſt likely they would have cleared the way for their great work of publiſhing the Goſpel, by putting off thoſe ſufferings; nor would Paul have left Trophimus ſick at Miletum; 2 Tim. iv. 20. or have ſuffered that infirmity, whatever it was, *the thorn of the fleſh*; 2 Cor. xii. 7. to have continued on himſelf. But they could and did work miracles, when God ſaw it neceſſary to evidence their commiſſion from him, and to manifeſt the truth of their doctrine.

The Holy Apoſtles thus qualified ſet about their great work of publiſhing the Goſpel of ſalvation, and planting the Church. They began at Jeruſalem, and at their firſt preaching converted above *three thouſand*; ch. ii. 14. Therefore the Church of Jeruſalem is *the Mother-church* to Chriſtians; the members whereof firſt maintained their Chriſtian ſociety by their unanimity, in adhering ſtedfaſtly to the Apoſtles and their doctrine, and by their joint devotion, and mutual love and charity: For, whereas ſome of the believers were poor, and the believers being now encreaſed to the number of *five thouſand*; ch. iii. 1, &c. and iv. 4---22. divers of the richer ſort ſold their landed poſſeſſion, and brought the money to the Apoſtles to be diſtributed in common, as occaſion required.

Thus I could lead you through the whole hiſtory of the Acts of the Apoſtles: But I think it will be more beneficial to the reader, to reſerve thoſe remarks, which I then ſhould be obliged to repeat, to their proper places in the courſe of my Notes on this Book.

I ſhall therefore conclude this Introduction, That this Book of the Acts of the Apoſtles, written by Luke the Evangeliſt, was from the beginning received into the canon of the Scriptures; and ought to be received by us Chriſtians, as the directory of our Eccleſiaſtical Oeconomy, or Church-government.

CHAP. I.

Chriſt preparing his apoſtles to the beholding of his aſcenſion, gathereth them together into the mount Olivet, commandeth them to expect in Jeruſalem the ſending down of the holy Ghoſt, promiſeth after few days to ſend it: by virtue whereof they ſhould be witneſſes unto him, even unto the utmoſt parts of the earth: 9 After his aſcenſion they are warned by two angels to depart, and to ſet their minds upon his ſecond coming: 12 They accordingly return, and giving themſelves to prayer, chooſe Matthias apoſtle in the place of Judas.

THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach,

2 Until the day in which he was taken up, after that he through the holy Ghoſt had given commandments unto the apoſtles whom he had choſen.

3 To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God:

4 And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, *ſaith he,* ye have heard of me.

5 For John truly baptized with water; but ye ſhall be baptized with the holy Ghoſt, not many days hence.

6 When they therefore were come together, they asked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael?

7 And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power.

8 But ye ſhall receive power after that the holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth.

9 And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight.

10 And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel;

11 Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? this ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven.

12 Then returned they unto Jeruſalem, from the mount called Olivet, which is from Jeruſalem a ſabbath-days journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the ſon* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14 Theſe all continued with one accord in prayer and ſupplication with the women, and Mary the mother of Jeſus, and with his brethren.

15 ¶ And in thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (the number of the names together were about an hundred and twenty)

16 Men *and* brethren, this ſcripture muſt needs have been fulfilled, which the holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus.

17 For he was numbred with us, and had obtained part of this miniſtry.

18 Now this man purchaſed a field with the reward of iniquity; and falling headlong, he burſt aſunder in the midſt, and all his bowels guſhed out.

19 And it was known unto all the dwellers at Jeruſalem; inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of blood.

20 For it is written in the book of pſalms, Let his habitation be deſolate, and let no man dwell therein: and, His biſhoprick let another take.

21 Wherefore of theſe men which have companied with us, all the time that the Lord Jeſus went in and out among us,

22 Beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection.

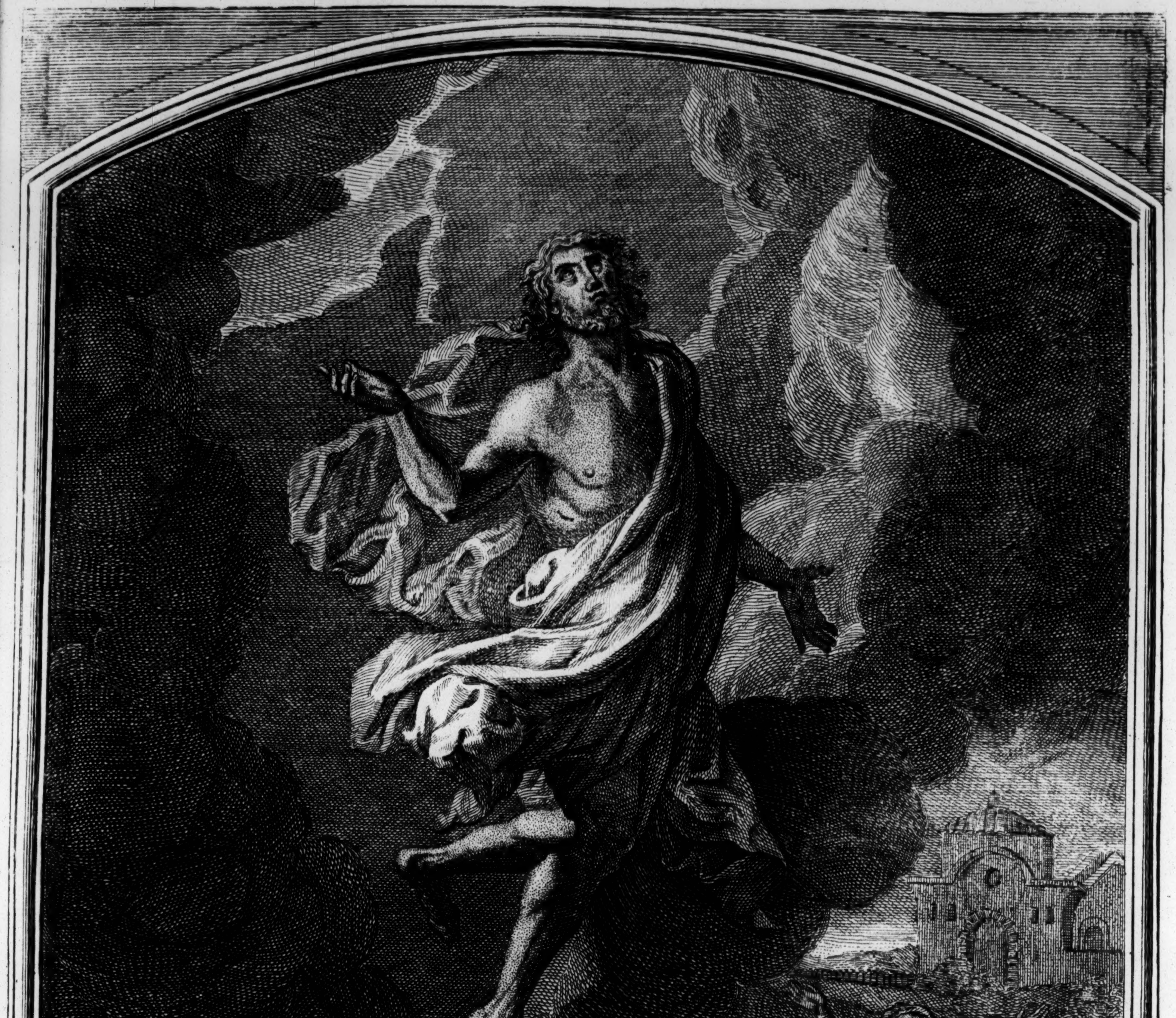
23 And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias.

24 And they prayed, and ſaid, Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen,

25 That he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven apoſtles.

Ver-



F. Verdier pinx.

J. Mynde sc.

The Ascension.

Act. C.I.v.9.

BRITISH MUSEUM

Ver. 1. *The former treatiſe*, &c.] This was the Goſpel which bears the name of Luke.

——— *Theophilus*] This, I am of opinion, is a fictitious name compounded of *Theos*, God, and *Philos*, a friend, applicable to any perſon who ſincerely reads the Scriptures, to gain the knowledge of the will and true worſhip of God.

——— *Of all that Jeſus began both to do and teach.*] i. e. Of *all*, or as much as was neceſſary to the ſaving of our ſouls; for, we know, that the Evangeliſts have omitted many things, which our Bleſſed Saviour both ſpake and did, as appears from John xx. 30. and xxi. 25.

Ver. 2. *Until the day in which he was taken up.*] Commonly called aſcenſion-day, inſtituted by the Church to commemorate Chriſt's aſcenſion into Heaven, after he had ſpent forty days on earth with his diſciples, from the time of his riſing from the dead.

——— *Through the holy Ghoſt.*] Namely, through his power and Divine Authority, or through the inſpiration of the Holy Ghoſt, whereof his human nature was full. See the introduction towards the end.

——— *Had given commandments.*] To preach the Goſpel to all nations; ſee Matt. xxviii. 19.

Ver. 3. *To whom.*] *viz.* The Apoſtles.

——— *Infallible proofs.*] Said to be infallible, becauſe ſubject to the ſenſes. For, they ſaw him with their eyes; touch him with their hands; eat with him and converſed with him frequently for forty days together.

——— *The kingdom of God.*] i. e. The Church to be eſtabliſhed upon the doctrine of the Goſpel he had preached, and to be propagated by his diſciples.

Ver. 4. *And being aſſembled together with them.*] This may more properly be rendred, *and eating together with them*, his Apoſtles.

——— *The promiſe of the Father.*] *viz.* The Holy Ghoſt; ſee Luke xxiv. 49. xiv. 16, 26, 27. and xv. 26. and xvi. 7.

Ver. 5. —— *Baptized with the holy Ghoſt.*] Or, purified from thoſe your worldly thoughts and expectations, that I am come to erect a temporal kingdom, and inſpire you with the true ſenſe of the Scriptures.

Ver. 6. —— *Lord, wilt thou, at this time reſtore again the kingdom to Iſrael?*] i. e. Such a temporal kingdom as the Iſraelites had enjoyed in the days of their obedience to God; before that God had permitted the nations to bring them into ſubjection for their ſins and ſpiritual rebellion.

Ver. 7. —— *It is not for you to know the times or the ſeaſons*, &c.] Jeſus Chriſt being ready to aſcend into Heaven, from whence he had promiſed to ſend his Holy Spirit to inſtruct them in all things neceſſary to be underſtood for the propagation of his kingdom, gave no direct anſwer to the foregoing queſtion; only telling them in general, that they had no buſineſs to enquire after the time when he ſhould reign in a more ſolemn and ſenſible manner, which, ſays Mr. Le Clerc, was to be in the time of the deſtruction of Jeruſalem, and at the laſt judgment, when he will reign in juſtice and equity, to puniſh the wicked and reward the righteous.

——— *Which the Father hath put in his own power.*] See Matt. xxiv. 36.

Ver. 8. *But ye ſhall receive power after that the holy Ghoſt is come upon you.*] Or, ye ſhall receive the power of the Holy Ghoſt coming upon you, as the original inclines me rather to tranſlate this Scripture.

——— *Witneſſes unto me.*] i. e. Ye ſhall, by the power of the Holy Ghoſt coming upon you, teſtify the truth of that faith and doctrine I ſend you to teach, and, if need requires, ye ſhall ſeal it with your blood.

——— *Uttermoſt part of the earth.*] Not only to the Jews and Samaritans, but to all nations in the world.

Ver. 10. —— *In white apparel.*] In token of his Divine Glory, and to diſtinguiſh them from other men.

Ver. 11. —— *Ye men of Galilee.*] The Apoſtles whom Jeſus had called to be his diſciples firſt in Galilee.

——— *In like manner.*] i. e. In a bodily ſhape deſcending from the clouds.

Ver. 12. —— *A ſabbath-day's journey.*] Or, a mile, which was not ſo appointed by God, but ſettled by the Sanhedrim of the Jewiſh nation, for the better obſervance of the ſabbath-day. Becauſe, when children or ſervants are limited to ſo ſhort an excurſion as a mile from home, they have not them opportunities of rioting and prophaning the ſabbath, as thoſe who, I ſpeak it to the ſhame of Chriſtians, are tolerated to travel from morning till night to all places, where evil company ſhall entice their tender years, to commit ſuch things as are a ſhame to be named otherwiſe than for reproof. While inferiors are near home, their own ſhamefacedneſs protects them from ſuch wickedneſſes, leaſt they ſhould be detected; but when ſuffered to run their own length, and to abſent from publick devotions, they have no longer any neighbourly dread, and give a looſe to their paſſions, whoſe end is ſorrow.

Ver. 13. —— *Judas the brother of James.*] So characterized to diſtinguiſh him from that Judas the trayter, which was guide to them that took Jeſus; ſee ver. 16.

Ver. 16. —— *This ſcripture.*] Pſalm xli. 9.

Ver. 17. —— *He was numbred with us.*] See Luke vi. 16. and xii. 25. xx. 24. xxi. 19.

Ver. 18. —— *Purchaſed a field*, &c.] i. e. He was the inſtrument or cauſe why the field was purchaſed by the chief prieſts; ſee Matt. xxvii. 5, 7, 8.

Ver. 20. —— *In the book of Pſalms.*] Pſ. lxix. 25. cix. 8.

Ver. 21. —— *Of theſe men.*] i. e. The ſeventy-two diſciples.

——— *Went in and out.*] Or was converſant here on earth with us.

Ver. 22. —— *To be a witneſs.*] As Chriſt had appointed his Apoſtles to be witneſſes; ſee above, the note on ver. 8.

Ver. 25. —— *To his own place.*] Or, eternal damnation reſerved for thoſe who die as Judas did.

Ver. 26. *They gave forth their lots.*] They, as we now term ſuch an election, balloted.

——— *And the lot fell*, &c.] And the ballot concluded for Matthias.

CHAP. II.

1 *The Apoſtles filled with the Holy Ghoſt, and ſpeaking divers languages, are admired by ſome, and derided by others.* 14 *Whom Peter diſproving and ſhewing that the Apoſtles ſpake by the power of the Holy Ghoſt, that Jeſus was riſen from the dead, aſcended into Heaven, had poured down the ſame Holy Ghoſt, and was the Meſſias, a man known to them to be approved of God by his miracles, wonders and ſigns, and not crucified without his determinate counſel, and foreknowledge.* 37 *He baptizeth a great number that were converted.* 41 *Who afterwards devoutly, and charitably converſe together: the Apoſtles working many miracles, and God daily increaſing his Church.*

AND when the day of Pentecoſt was fully come, they were all with one accord in one place.

2 And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting.

3 And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them:

4 And they were all filled with the holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jeruſalem, Jews, devout men, out of every nation under heaven.

6 Now when this was noiſed abroad, the multitude came together, and were confounded,

founded, becauſe that every man heard them ſpeak in his own language.

7 And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and ſtrangers of Rome, Jews and proſelytes,

11 Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, ſaying one to another, What meaneth this?

13 Others mocking ſaid, Theſe men are full of new wine.

14 ¶ But Peter ſtanding up with the eleven, lift up his voice, and ſaid unto them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my words:

15 For theſe are not drunken, as ye ſuppoſe, ſeeing it is but the third hour of the day.

16 But this is that which was ſpoken by the prophet Joel,

17 And it ſhall come to paſs in the laſt days (ſaith God) I will pour out of my Spirit upon all fleſh: and your ſons and your daughters ſhall propheſy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams:

18 And on my ſervants, and on my hand-maidens I will pour out in thoſe days of my Spirit, and they ſhall propheſy:

19 And I will ſhew wonders in heaven above, and ſigns in the earth beneath; blood, and fire, and vapour of ſmoke.

20 The ſun ſhall be turned into darkneſs, and the moon into blood, before that great and notable day of the Lord come.

21 And it ſhall come to paſs, *that* whoſoever ſhall call on the name of the Lord, ſhall be ſaved.

22 Ye men of Iſrael, hear theſe words; Jeſus of Nazareth, a man approved of God among you, by miracles and wonders, and ſigns, which God did by him in the midſt of you, as ye your ſelves alſo know:

23 Him, being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain:

24 Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it.

25 For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved.

26 Therefore did my heart rejoyce, and my tongue was glad: moreover alſo, my fleſh ſhall reſt in hope.

27 Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy One to ſee corruption.

28 Thou haſt made known to me the ways of life; thou ſhalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely ſpeak unto you of the patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day:

30 Therefore being a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loyns, according to the fleſh, he would raiſe up Chriſt to ſit on his throne:

31 He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.

32 This Jeſus hath God raiſed up, whereof we are all witneſſes.

33 Therefore being by the right hand of God exalted, and having received of the Father the promiſe of the holy Ghoſt, he hath ſhed forth this, which ye now ſee and hear.

34 For David is not aſcended into the heavens: but he ſaith himſelf, The LORD ſaid unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footſtool.

36 Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus whom ye have crucified, both Lord and Chriſt.

37 ¶ Now when they heard *this*, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the apoſtles, Men *and* brethren, what ſhall we do?

38 Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt.

39 For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.

40 And with many other words did he teſtify and exhort, ſaying, Save your ſelves from this untoward generation.

41 ¶ Then they that gladly received his word, were baptized: and the ſame day there were added *unto them* about three thouſand ſouls.

42 And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.

43 And fear came upon every ſoul: and many wonders and ſigns were done by the apoſtles.

44 And all that believed were together, and had all things common,

45 And ſold their poſſeſſions and goods, and parted them to all men, as every man had need.

46 And they continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart,

47 Praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved.

Ver. 1.——*Pentecoſt.*] This is a Greek word, and means the fiftieth day from the paſſover. See the reaſon of its inſtitution among the Jews in Levit. xiii. 15. Deut. xvi. 9. And the context here gives the reaſon why we continue that feſtival, of which the former was only a type.

——*They were all.*] The Apoſtles only, as may be inferred from the laſt words of the foregoing chapter.

Ver. 7.——*Galileans.*] See ch. i. 11. And therefore account illiterate; ſee John i. 46.

Ver. 8.——*In our own tongue.*] As occaſion ſerved to ſpeak or argue with them concerning their faith.

Ver. 9.——*Elamites.*] A people in Perſia.

Ver. 10.—*Strangers.*] Jews dwelling at Rome, though Jews by nation.

——*Jews and proſelytes.*] By this concluſion it appears that they divided the foregoing nations into native, and proſelyte Jews, which were Jews only by profeſſion; ſee Matt. xxiii. 15.

Ver. 11.——*The wonderful works of God.*] Or high myſteries of God's doctrine; ſee Hoſea viii. 12.

Ver. 15.——*The third hour of the day.*] Reckoning from the ſun riſing and before noon; in which hour it could not be ſo much as ſuppoſed that any man ſhould be fudled; ſee Eccleſ. x. 16. Iſa. v. 11. 1 Theſſ. v. 7. though it is now in our days too common.

Ver. 16.——*Which was ſpoken.*] By Iſa. xliv. 3. Ezek. xi. 19. and xxxvi. 27. Joel ii. 28——31. Zech. xii. 10.

Ver. 21.——*Whoſoever ſhall call on the name of the Lord ſhall be ſaved.*] See Rom. x. 13.

Ver. 25.——*David ſpeaketh,* &c.] In Pſalm xvi. 8.

Ver. 29.——*Of the patriarch David.*] See 1 Kings ii. 10. and Acts xiii. 36.

Ver. 30.——*Chriſt.*] The Meſſiah. See the notes on on Matt. i. 1.

Ver. 32.—*We all are witneſſes.*] By his appointment; ſee ch. i. 8.

Ver. 34.——*He ſaith.*] David has ſaid in Pſalm cx. 1.

Ver. 37.—*They were pricked in their heart.*] So Zech. xii. 10. and Luke iii. 10. *i. e.* they were convinced with grief and remorſe of conſcience.

Ver. 38.——*The gift of the Holy Ghoſt.*] i. e. Strong influences of his Divine Grace, whereby ye may be enabled to convince others of the truth, and reſiſt with a Chriſtian courage and temper all thoſe things which may befal you for the name of Chriſt. See the latter Part of the Introduction.

Ver. 47.–*Such as ſhould be ſaved.*] Theſe words have been wreſted by ſome to countenance that dreadful opinion, That there is a determinate number of perſons appointed to ſalvation, and that the reſidue are appointed to eternal damnation by a peremptory decree of God; whereas the natural import of this Scripture only ſhews, That thoſe, who had embraced the doctrine preached by the Apoſtles upon the conditions therein propoſed, of eternal ſalvation through Chriſt, *were added to the Church*, being by baptiſm admitted into it. So that the words may be rendered thus, The Lord added to the Church daily *the ſaved*, or ſuch who had repented at the preaching of the Apoſtles, and came daily to be baptized.

CHAP. III.

1 Peter preaching to the people that came to ſee a lame man reſtored to his feet, 12 profeſſeth the cure not to have been wrought by his or Johns own power, or holineſs, but by God, and his Son Jeſus, and through faith in his name: 13 withal reprehending them for crucifying Jeſus: 17 Which becauſe they did it through ignorance, and that thereby were fulfilled Gods determinate counſel, and the ſcriptures, 19 he exhorteth them by repentance and faith to ſeek remiſſion of their ſins, and ſalvation in the ſame Jeſus.

NOW Peter and John went up together into the temple, at the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mothers womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entred into the temple.

3 Who ſeeing Peter and John about to go into the temple, asked an alms.

4 And Peter faſtening his eyes upon him, with John, ſaid, Look on us.

5 And he gave heed unto them, expecting to receive ſomething of them.

6 Then Peter ſaid, Silver and gold have I none; but ſuch as I have give I thee: in the name of Jeſus Chriſt of Nazareth, riſe up and walk.

7 And he took him by the right hand, and lift *him* up; and immediately his feet and ancle-bones received ſtrength.

8 And he leaping up, ſtood, and walked, and entred with them into the temple, walking, and leaping, and praiſing God.

9 And all the people ſaw him walking and praiſing God.

10 And they knew that it was he which ſat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomons, greatly wondring.

12 ¶ And when Peter ſaw *it*, he anſwered unto the people, Ye men of Iſrael, why marvel ye at this? or why look ye ſo earneſtly on us, as though by our own power or holineſs we had made this man to walk?

13 The God of Abraham, and of Iſaac, and of Jacob, the God of our fathers hath glorified his Son Jeſus; whom ye delivered up, and denied him in the preſence of Pilate, when he was determined to let *him* go.

14 But ye denied the holy One, and the juſt, and deſired a murderer to be granted unto you,

15 And killed the prince of life, whom God hath raiſed from the dead; whereof we are witneſſes.

16 And his name through faith in his name hath made this man ſtrong, whom ye ſee and know: yea, the faith which is by him, hath given him this perfect ſoundneſs in the preſence of you all.

17 And now brethren, I wot that through ignorance ye did *it*, as *did* alſo your rulers.

18 But thoſe things which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.

19 ¶ Repent ye therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.

20 And he ſhall ſend Jeſus Chriſt, which before was preached unto you:

21 Whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began.

22 For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you.

23 And it ſhall come to paſs, *that* every ſoul which will not hear that prophet, ſhall be deſtroyed from among the people.

24 Yea, and all the prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed.

26 Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

Ver. 1. —— *The ninth hour.*] Or, three hours after mid-day.

Ver. 6. —— *In the name of,* &c.] Or, by the authority and commiſſion of Jeſus Chriſt.

Ver. 10. —— *The beautiful gate.*] It was the gate in the firſt court towards the eaſt, where Solomon's porch was; as appears by the next verſe.

Ver. 14. —— *A murderer.*] Barabbas; ſee Matt. xxvi. xxvii.

Ver. 15. —— *The prince of life.*] Or, the author of life eternal.

Ver. 18. —— *Of his prophets.*] Iſaiah l. *6.* and liii. 5, *&c.*

Ver. 19. —— *That your ſins may be blotted out.*] And not appear againſt you in the day of the Lord, when you ſhall be refreſhed and eaſed of all the burthens of the fleſh.

Ver. 21. —— *Reſtitution of all things.*] See Matt. xvii. 11.

Ver. 22. —— *Moſes truly ſaid,* &c.] In Deut. xviii. 15, 18, 19.

Ver. 25. —— *Saying unto Abraham.*] In Gen. xii. 3. xviii. 18. and xxvi. 4.

Ver. 26. *Unto you.*] Jews.

CHAP. IV.

1 The rulers of the Jews offended with Peter's ſermon, 4 (though thouſands of the people were converted that heard the word) impriſon him, and John. 5 After, upon examination Peter boldly avouching the lame man to be healed by the name of Jeſus, and that by the ſame Jeſus only we muſt be eternally ſaved. 13 They command him and John to preach no more in that name, adding alſo threatning, 23 Whereupon the Church fleeth to prayer. 31 And God by moving the place where they were aſſembled, teſtified that he heard their prayer: confirming the Church with the gift of the holy Ghoſt, and with mutual love and charity.

AND as they ſpake unto the people, the prieſts and the captain of the temple, and the Sadducees came upon them,

2 Being grieved that they taught the people, and preached through Jeſus the reſurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

4 Howbeit, many of them which heard the word, believed; and the number of the men was about five thouſand.

5 ¶ And it came to paſs on the morrow, that their rulers, and elders, and ſcribes,

6 And Annas the high-prieſt, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-prieſt, were gathered together at Jeruſalem.

7 And when they had ſet them in the midſt, they asked, by what power, or by what name have ye done this?

8 Then Peter filled with the holy Ghoſt, ſaid unto them, Ye rulers of the people, and elders of Iſrael,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God raiſed from the dead, even by him doth this man ſtand here before you whole.

11 This is the ſtone which was ſet at nought of you builders, which is become the head of the corner.

12 Neither is there ſalvation in any other: for there is none other name under heaven given among men whereby we muſt be ſaved.

13 ¶ Now when they ſaw the boldneſs of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jeſus.

14 And beholding the man which was healed ſtanding with them, they could ſay nothing againſt it.

15 But when they had commanded them to go aſide out of the council, they conferred among themſelves,

16 Saying, What ſhall we do to theſe men? for that indeed a notable miracle hath been done by them *is* manifeſt to all them that dwell in Jeruſalem, and we cannot deny *it*.

17 But that it ſpread no further among the people, let us ſtraitly threaten them, that they ſpeak henceforth to no man in this name.

18 And they called them, and commanded them not to ſpeak at all, nor teach in the name of Jeſus.

19 But Peter and John anſwered and ſaid unto them, Whether it be right in the ſight of the God, to hearken unto you more than unto God, judge ye.

20 For we cannot but ſpeak the things which we have ſeen and heard.

21 So when they had further threatned them, they let them go, finding nothing how they might puniſh them, becauſe of the people: for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was ſhewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief prieſts and elders had ſaid unto them.

24 And when they heard that, they lift up their voice to God with one accord, and ſaid, Lord, thou *art* God, which haſt made heaven and earth, and the ſea, and all that in them is:

25 Who by the mouth of thy ſervant David haſt ſaid, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth ſtood up, and the rulers were gathered together againſt the Lord, and againſt his Chriſt.

27 For of a truth againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael were gathered together,

28 For to do whatſoever thy hand and thy council determined before to be done.

29 And now, Lord, behold their threatnings: and grant unto thy ſervants, that with all boldneſs they may ſpeak thy word,

30 By ſtretching forth thine hand to heal: and that ſigns and wonders may be done by the name of thy holy child Jeſus.

31 ¶ And when they had prayed, the place was ſhaken where they were aſſembled together; and they were all filled with the holy Ghoſt, and they ſpake the word of God with boldneſs,

32 And the multitude of them that believed, were of one heart, and of one ſoul: neither ſaid any *of them*, that ought of the things which he poſſeſſed, was his own, but they had all things common.

33 And with great power gave the apoſtles witneſs of the reſurrection of the Lord Jeſus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were poſſeſſors of lands, or houſes, ſold them, and brought the prices of the things that were ſold,

35 And laid *them* down at the apoſtles feet: and diſtribution was made unto every man according as he had need.

36 And Joſes, who by the apoſtles was ſurnamed Barnabas (which is, being interpreted, The ſon of conſolation) a Levite, *and* of the country of Cyprus,

37 Having land, ſold *it*, and brought the money, and laid *it* at the apoſtles feet.

Ver. 1.—*The captain.*] Or, ruler of the temple.

Ver. 2. *Being grieved that they taught the people, and preached through Jeſus the reſurrection from the dead.*] They that were grieved or diſturbed were, as we learn from the preceding verſe, the prieſts, the captain or ruler of the temple, and the Sadducees. As for the *prieſts*, they not conſidering, or rather, not believing in the extraordinary miſſion of the Apoſtolic Preachers, were offended at their aſſuming to themſelves the office of publick teaching and inſtructing the people, which they were jealous of, as of a thing peculiar to the ſacerdotal function. The *captain*, or ruler of the temple, whoſe buſineſs it was to defend the temple and keep the city in quiet, was diſturbed at the hearing and ſeeing ſo great a tumult and uproar made by the vaſt concourſe of people who reſorted to the temple to ſee the man recovered by the Apoſtles miraculous cure of his lameneſs. And the *Sadducees* were diſpleaſed becauſe they preached the reſurrection from the dead, a doctrine they denied; and eſpecially becauſe they preached through Jeſus the reſurrection from the dead; that is, through the power and efficacy of Jeſus, aſſerting Chriſt to be both the efficient and alſo the exemplary cauſe of the reſurrection, and arguing from the certainty of Chriſt's reſurrection, that all his followers ſhould ariſe with him and like unto him.

Ver. 5, 6. *And it came to paſs on the morrow, that their rulers, and elders,* &c.] Where obſerve, that although theſe were all of different intereſts, they held together as one to extinguiſh and put out the light of the Goſpel, aſſoon as ever it began to ſhine forth. As Herod ſought to ſtrangle Chriſt in his cradle, ſo now the high-prieſts endeavour to ſtifle Chriſtianity in its infancy.

Ver. 11. *This is the ſtone which was ſet at nought of you builders,* &c.] As it had been propheſied in Pſal. cxviii 22. Which was a propheſy of the rejection of the Meſſiah, though the Jews would not ſo underſtand it, having their knowledge darkned with vicious affections, which engroced their expectations of a powerful and rich Redeemer.

Ver. 12. *Neither is there ſalvation in any other, for,* &c.] i. e. There is no other perſon appointed or deſigned by God to be the author of redemption to, and procurer of ſalvation for a loſt and miſerable world, but Chriſt alone.

Ver. 19.——*Whether it be right in the ſight of God, to hearken unto you more than unto God, judge ye.*] The Apoſtles are ſpeaking now to the high-prieſts, rulers, ſcribes, *&c.* ver. 5, 6. to whom were committed the oracles of God, and they ſat in Moſes's chair: Yet they could not obey their commands not to preach, becauſe they had received a peremptory command from God *to teach all nations*; Matt. xxviii. 19. which ought to teach us, That when the commands of thoſe who derive a commiſſion from God, run counter to the commands of God himſelf, God is to be obeyed, and the commands of man muſt be rejected.

Ver. 30.—*That ſigns and wonders may be done by the name,* &c.] Where note, That although Chriſt had promiſed to ſeal their preaching with the power of working miracles, the Apoſtles did not ceaſe to pray for a continuance of his Holy Promiſe; teaching us that God will have the performance of his promiſes to be the anſwer of our prayers.

Ver. 33. *And with great power gave the Apoſtles witneſs of the reſurrection of the Lord Jeſus, and great grace was upon them all.*] The reſurrection of Chriſt was at that time the greateſt point controverted, therefore the Holy Spirit enabled them to work ſo many and great miracles for the confirmation of that point of faith. So that as Chriſt was declared to the Apoſtles to be the Son of God with power, by the reſurrection from the dead; in like manner the Apoſtles by miracles and wonderful gifts did bear witneſs to the certainty of our Saviour's reſurrection, and their doctrine found acceptance with the people.

CHAP. V.

1 *After that Ananias and Sapphira his wife for their hypocriſy at Peter's rebuke had fallen down dead,* 12 *and that the reſt of the apoſtles had wrought many miracles,* 14 *to the increaſe of the faith:* 17 *the apoſtles are again impriſoned,* 19 *but delivered by an angel, bidding them to preach openly to all:* 21 *When after their teaching accordingly in the temple,* 29 *and before the council,* 33 *they are in danger to be killed; through the advice of Gamaliel, a great counſellor among the Jews, they be kept alive,* 40 *and are but beaten: for which they glorify God, and ceaſe no day from preaching.*

BUT a certain man named Ananias, with Sapphira his wife, ſold a poſeſſion,

2 And kept back *part* of the price, his wife alſo being privy *to it*, and brought a certain part, and laid *it* at the apoſtles feet.

3 But Peter ſaid, Ananias, why hath Satan filled thine heart to lie to the holy Ghoſt, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was ſold, was it not in thine own power? why haſt thou conceived this thing in thine heart? thou haſt not lied unto men, but unto God.

5 And Ananias hearing theſe words, fell down and gave up the ghoſt: and great fear came on all them that heard theſe things.

6 And the young men aroſe, wound him up, and carried *him* out, and buried *him*.

7 And it was about the ſpace of three hours after, when his wife, not knowing what was done, came in.

8 And Peter anſwered unto her, Tell me whether ye ſold the land for ſo much. And ſhe ſaid, Yea, for ſo much.

9 Then Peter ſaid unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy huſband *are* at the door, and ſhall carry thee out.

10 Then fell ſhe down ſtraightway at his feet, and yielded up the ghoſt: and the young men came in and found her dead,

and carrying *her* forth, buried *her* by her huſband.

11 And great fear came upon all the church, and upon as many as heard theſe things.

12 ¶ And by the hands of the apoſtles were many ſigns and wonders wrought among the people; (and they were all with one accord in Solomons porch.

13 And of the reſt durſt no man joyn himſelf to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women)

15 Inſomuch that they brought forth the ſick into the ſtreets, and laid *them* on beds and couches, that at the leaſt, the ſhadow of Peter paſſing by, might overſhadow ſome of them.

16 There came alſo a multitude *out* of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits: and they were healed every one.

17 ¶ Then the high-prieſt roſe up, and all they that were with him (which is the ſect of the Sadducees) and were filled with indignation,

18 And laid their hands on the apoſtles, and put them in the common priſon.

19 But the angel of the Lord by night opened the priſon-doors, and brought them forth, and ſaid,

20 Go, ſtand and ſpeak in the temple to the people, all the words of this life.

21 And when they heard *that*, they entred into the temple early in the morning, and taught. But the high-prieſt came, and they that were with him, and called the council together, and all the ſenate of the children of Iſrael, and ſent to the priſon to have them brought.

22 But when the officers came, and found them not in the priſon, they returned, and told,

23 Saying, The priſon truly found we ſhut with all ſafety, and the keepers ſtanding without before the doors: but when we had opened, we found no man within.

24 Now when the high-prieſt, and the captain of the temple, and the chief prieſts heard theſe things, they doubted of them whereunto this would grow.

25 Then came one and told them, ſaying, Behold, the men whom ye put in priſon, are ſtanding in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: (for they feared the people, leſt they ſhould have been ſtoned)

27 And when they had brought them, they ſet *them* before the council: and the high-prieſt asked them,

28 Saying, Did not we ſtraitly command you, that you ſhould not teach in this name? and behold, ye have filled Jeruſalem with your doctrine, and intend to bring this mans blood upon us.

29 ¶ Then Peter and the *other* apoſtles anſwered and ſaid, We ought to obey God rather than men.

30 The God of our fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree.

31 Him hath God exalted with his right hand, *to be* a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins.

32 And we are his witneſſes of theſe things; and *ſo is* alſo the holy Ghoſt, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut *to the heart*, and took counſel to ſlay them.

34 Then ſtood there up one in the council, a Phariſee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apoſtles forth a little ſpace,

35 And ſaid unto them, Ye men of Iſrael, take heed to your ſelves, what ye intend to do as touching theſe men.

36 For before theſe days roſe up Theudas, boaſting himſelf to be ſome body, to whom a number of men, about four hundred, joyned themſelves; who was ſlain, and all as many as obeyed him, were ſcattered and brought to nought.

37 After this man roſe up Judas of Galilee, in the days of the taxing, and drew away much people after him: he alſo periſhed, and all, even as many as obeyed him, were diſperſed,

38 And now I ſay unto you, Refrain from theſe men, and let them alone: for if this council, or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; leſt haply ye be found even to fight again God.

40 And to him they agreed : and when they had called the apoſtles, and beaten *them*, they commanded that they ſhould not ſpeak in the name of Jeſus, and let them go.

41 ¶ And they departed from the preſence of the council, rejoicing that they were counted worthy to ſuffer ſhame for his name.

42 And daily in the temple, and in every houſe, they ceaſed not to teach and preach Jeſus Chriſt.

Ver. 2. ——— *To lye to the Holy Ghoſt.*] Or, to play the hypocrite with the Holy Ghoſt, by pretending to do that charity which thou haſt not done, neither intendeſt to do. Thou wouldſt perſwade men, that this thy deed proceeds from an unfeigned heart filled with the Holy Ghoſt, whereas thou art the inſtrument of Satan to deceive us, as if we could not by the ſame ſpirit diſcover the fraud and mockery of the Holy Ghoſt, whoſe gift of charity you endeavour ſo artfully to abuſe.

Ver. 4. *Whiles it remained*, &c.] By this we learn how dangerous it is for any one to defraud the poor of their legacies ; that it is ſacrilege to rob the poor of any thing that is given to them. For the Apoſtolic argument is clear : Peter ſays to Ananias, this poſſeſſion before it was ſold, was thine ; and after it was ſold, the price thereof was alſo thine ; if thou hadſt not conſecrated it to the ſupport of thy poor fellow Chriſtians, ch. iv. 34. none could have taken it from thee. But after the conſecration thou haſt no more right at all to it ; then it became the poſſeſſion of God, and the inheritance of the poor, and therefore thou art guilty of ſacrilege. A good memorandum to Churchwardens, Overſeers of the poor, and truſtees for charitable uſes, leaſt they fall into the like condemnation, either by an unjuſt diſtribution of their charity ; neglect of their duty ; or, purloining by any means the ſupport of the poor under their charge. For if Ananias deſerved to be puniſhed with death from the Lord, who only kept back part of his vow, for the ſupport of the poor ; certainly their crime, and conſequently their puniſhment, muſt be far greater, who defraud the poor of that ſubſtance which has been left by others, and of which they are only ſtewards or diſpenſers.

——— *But unto God.*] The Holy Ghoſt.

Ver. 6. ——— *The young men.*] Which were preſent.

Ver. 9. ——— *To tempt the ſpirit of the Lord.*] i. e. To make a prophane trial, whether he knew your fraud or no, and whether he would puniſh your known wickedneſs.

Ver. 13. ——— *Of the reſt*, &c.] This verſe ſhould be read in this order. The people magnified the Apoſtles, but none of the doctors of the law, *&c.* who heard them preach in the temple, would join themſelves unto their company.

Ver. 15. ——— *The ſhadow.*] Not that there was any virtue inherent to the Apoſtles bodies, nor, much leſs, to their ſhadows and garments ; but to ſhew in them, who ſought to be healed, a moſt fervent faith, though very ſimple and ignorant, to which God, according to his pleaſure, granted his grace and power, though there ought no conſequence to be drawn from thence ; ſee Matt. ix. 21. and xiv. 36. Acts xix. 17. Beſides, we may obſerve, that the gift of miracles to the Church, was for the enlargement of the Goſpel ; and when it was enlarged the effect ceaſed naturally with its cauſe, there was no more need of *miracles*.

Ver. 20. ——— *Of this life.*] The doctrine which raiſeth ſinners from death unto life.

Ver. 28. ——— *This man's blood.*] i. e. The blood of Jeſus, whom they here confeſs was killed by them.

Ver. 29. ——— *We ought to obey God*, &c.] See annot. on ch. iv. 19.

Ver. 38. *For if this counſel, or this work be of men, it will come to nought.*] As it is written in the book of Proverbs xxi. 30. and by the Prophet Iſaiah viii. 10.

Ver. 40. ——— *Beaten them.*] With rods or whips, which was a kind of puniſhment, the Romans permitted the Jews to exerciſe or inflict in their ſynagogues, but not openly ; ſee the introduction, and Matt. x. 17. and iii. 34. Acts xxii. 15. 2 Cor. xi. 24.

CHAP. VI.

1 *The apoſtles deſirous to have the poor regarded for their bodily ſuſtenance, as alſo careful themſelves to diſpenſe the word of God, the food of the ſoul,* 3 *appoint the office of deaconſhip to ſeven choſen men :* 5 *of whom, Stephen, a man full of faith, and of the holy Ghoſt, is one :* 12 *who is taken of thoſe whom he confounded in diſputing,* 13 *and after falſly accuſed of blaſphemy againſt the law and the temple.*

AND in thoſe days, when the number of the diſciples was multiplied, there aroſe a murmuring of the Grecians againſt the Hebrews, becauſe their widows were neglected in the daily miniſtration.

2 Then the twelve called the multitude of the diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the word of God, and ſerve tables.

3 Wherefore, brethren, look ye out among you ſeven men of honeſt report, full of the holy Ghoſt and wiſdom, whom we may appoint over this buſineſs.

4 But we will give our ſelves continually to prayer, and to the miniſtry of the word.

5 ¶ And the ſaying pleaſed the whole multitude : and they choſe Stephen, a man full of faith, and of the holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proſelyte of Antioch.

6 Whom they ſet before the apoſtles : and when they had prayed, they laid *their* hands on them.

7 And the word of God increaſed ; and the number of the diſciples multiplied in Jeruſalem greatly ; and a great company of the prieſts were obedient to the faith.

8 And Stephen full of faith and power did great wonders and miracles among the people.

9 ¶ Then there aroſe certain of the ſynagogue, which is called *the ſynagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Aſia, diſputing with Stephen.

10 And they were not able to reſiſt the wiſdom and the ſpirit by which he ſpake.

11 Then they ſuborned men, which ſaid, We have heard him ſpeak blaſphemous words againſt Moſes, and *againſt* God.

12 And they ſtirred up the people, and the elders, and the ſcribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place, and the law.

14 For we have heard him ſay, that this Jeſus of Nazareth ſhall deſtroy this place, and ſhall change the cuſtoms which Moſes delivered us.

15 And all that ſat in the council, looking ſtedfaſtly on him, ſaw his face as it had been the face of an angel.

Ver. 1.——*The Grecians.*] Such Jews who were not of Jeruſalem, but of ſome Grecian city, and perhaps ſome ways tainted with Grecian blood.

——*In the daily miniſtration.*] Or, diſtribution, as it is more properly expreſs'd in ch. iv. 35. which is a clear interpretation of this text.

Ver. 2.——*Serve tables.*] At which the diſtribution to the poor was made.

Ver. 9. *Then there aroſe certain of the ſynagogue, which is called,* &c.] This ſynagogue of the Libertines was at Jeruſalem. But it has ſome relation to the ſtate of the Jews out of their own country.

Some have made a queſtion, whether there be any more than one ſynagogue here ſpoken of; I think the moſt natural meaning of the words import as many ſynagogues as there are nations, or ſorts of men ſpoken of. The copulative particle *and* is a proof of it. If Luke had intended but one ſynagogue, he would have ſaid, of the ſynagogue of the Libertines, Cyrenians, Alexandrians, *&c.* not as he does, of the Libertines, and Cyrenians, and Alexandrians.

The Jewiſh writers ſay there were four hundred and eighty ſynagogues in Jeruſalem. It is generally ſuppoſed by learned men, that beſide the ſynagogues which belong to the ſtated inhabitants of the city, the Jews of other countries, in which there was any conſiderable number of them, had a ſynagogue at Jeruſalem, built at their own coſt, together with a ſchool or academy adjoining, to which they might reſort for Divine Worſhip, when they came to Jeruſalem; and where their children might be educated and inſtructed in the perfect knowledge of their law. The Jewiſh authors do expreſly mention a ſynagogue, which the Alexandrian Jews, had at Jeruſalem. It is highly probable the Jews of ſeveral other nations had one there likewiſe.

But the Libertines here mentioned ſeem not to be ſo called from any particular country. *Libertinus* or a *Libertine*, is one who has been a ſlave, but has now obtained his freedom; or one who is the ſon of a perſon that had been a ſlave, and was afterward made free. And it is ſuppoſed by ſeveral learned men that the Libertines here ſpoken of are Jews, or Proſelytes of the Jewiſh religion, who had been ſlaves to Roman maſters, and had been made free; or the children of ſuch.

That theſe are the perſons here ſpoken of, will appear from the following particulars.

There was a great number of Jews at Rome. Joſephus ſays, (in Antiq. l. 17. c. 13.) the embaſſy, which came thither from Judea to petition Auguſtus, that Archelaus might not be their king after Herod, was joined by above eight thouſand Jews at Rome. Philo informs us, that the Jews who lived at Rome, and who occupied a large quarter of the city, were chiefly ſuch as had been taken captive at ſeveral times, and had been carried into Italy, and were made free by their Roman maſters.

That theſe Jews were called libertines, will appear plainly from paſſages of Tacitus, and Joſephus, and Suetonius, in which they ſpeak of the baniſhment of the Jews from Rome in the reign of Tiberius. “ It was then reſolved alſo, ſays Tacitus, to expel the Egyptian and Jewiſh rites. And a decree of the ſenate was paſſed, that four thouſand of the libertine race infected with that ſuperſtition, and who were of a fit age, ſhould be tranſported into the iſland of Sardinia, ——— and that the reſt ſhould depart Italy within a time limited, unleſs they renounced their profane rites,” Ann. lib. 2. c. 85.

Joſephus ſays of the ſame affair; Antiq. xviii. 4. Tiberius “ ordered, that all the Jews ſhould be expelled from Rome. And the conſuls choſe out four thouſand of them, whom they ſent into the iſland Sardinia.”

Suetonius ſays, in vit. Tib. c. 6. “ That Tiberius ſent the Jewiſh youth into ſome of the moſt unhealthful provinces, and ordered the reſt of that nation, and all others of their religion to leave the city, upon pain of perpetual ſervitude.”

Joſephus and Suetonius expreſly call thoſe, Jews, whom Tacitus calls men of the *libertine race.* As there were ſo great numbers of theſe men at Rome, it is not at all unlikely, that they had a ſynagogue at Jeruſalem.

I have ſaid nothing new under this article. I have only followed Grotius and Vitringa, eſpecially the latter, who, I think, has given a juſt account of this matter.

CHAP. VII.

1 *Stephen permitted to anſwer to the accuſation of blaſphemy,* 2 *ſheweth that Abraham worſhipped God rightly, and how God choſe the fathers,* 20 *before Moſes was born, and before the tabernacle and temple were built:* 37 *that Moſes himſelf witneſſed of Chriſt:* 44 *and that all outward ceremonies were ordained according to the heavenly pattern to laſt but for a time:* 51 *reprehending their rebellion, and murdering of Chriſt, the juſt one, whom the prophets foretold ſhould come into the world:* 54 *whereupon they ſtone him to death; who commendeth his ſoul to Jeſus, and humbly prayeth for them.*

THEN ſaid the high-prieſt, Are theſe things ſo?

2 And he ſaid, Men, brethren, and fathers hearken, The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran.

3 And ſaid unto him, Get thee out of thy country, and from thy kindred, and come into the land which I ſhall ſhew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not *ſo much as* to ſet his foot on: yet he promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when *as yet* he had no child.

6 And God ſpake on this wiſe, that his ſeed ſhould ſojourn in a ſtrange land, and that they ſhould bring them into bondage, and intreat *them* evil four hundred years.

7 And the nation to whom they ſhall be in bondage, will I judge, ſaid God: and after that ſhall they come forth, and ſerve me in this place.

8 And he gave him the covenant of circumciſion : and ſo *Abraham* begat Iſaac, and circumciſed him the eighth day : and Iſaac *begat* Jacob, and Jacob *begat* the twelve patriarchs.

9 And the patriarchs moved with envy, ſold Joſeph into Egypt : but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wiſdom in the ſight of Pharaoh king of Egypt ; and he made him governor over Egypt, and all his houſe.

11 Now there came a dearth over all the land of Egypt and Canaan, and great affliction ; and our fathers found no ſuſtenance.

12 But when Jacob heard that there was corn in Egypt, he ſent out our fathers firſt.

13 And at the ſecond *time* Joſeph was made known to his brethren ; and Joſephs kindred was made known unto Pharaoh.

14 Then ſent Joſeph, and called his father Jacob to him, and all his kindred, threeſcore and fifteen ſouls.

15 So Jacob went down into Egypt, and died, he and our fathers,

16 And were carried over into Sychem, and laid in the ſepulchre that Abraham bought for a ſum of money of the ſons of Emmor *the father* of Sychem.

17 But when the time of the promiſe drew nigh, which God had ſworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king aroſe, which knew not Joſeph.

19 The ſame dealt ſubtilly with our kindred, and evil intreated our fathers, ſo that they caſt out their young children, to the end they might not live.

20 In which time Moſes was born, and was exceeding fair, and nouriſhed up in his fathers houſe three months :

21 And when he was caſt out, Pharaohs daughter took him up, and nouriſhed him for her own ſon.

22 And Moſes was learned in all the wiſdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to viſit his brethren the children of Iſrael.

24 And ſeeing one of *them* ſuffer wrong, he defended *him*, and avenged him that was oppreſſed, and ſmote the Egyptian ;

25 For he ſuppoſed his brethren would have underſtood, how that God by his hand would deliver them ; but they underſtood not.

26 And the next day he ſhewed himſelf unto them as they ſtrove, and would have ſet them at one again, ſaying, Sirs, ye are brethren ; why do ye wrong one to another ?

27 But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a ruler and a judge over us ?

28 Wilt thou kill me as thou didſt the Egyptian yeſterday ?

29 Then fled Moſes at this ſaying, and was a ſtranger in the land of Madian, where he begat two ſons.

30 And when forty years were expired, there appeared to him in the wilderneſs of mount Sina, an angel of the Lord in a flame of fire in a buſh.

31 When Moſes ſaw *it*, he wondred at the ſight : and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. Then Moſes trembled, and durſt not behold.

33 Then ſaid the Lord to him, Put off thy ſhoes from thy feet : for the place where thou ſtandeſt is holy ground.

34 I have ſeen, I have ſeen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will ſend thee into Egypt.

35 This Moſes, whom they refuſed, ſaying, Who made thee a ruler and a judge ? the ſame did God ſend *to be* a ruler and a deliverer by the hands of the angel which appeared to him in the buſh.

36 He brought them out, after that he had ſhewed wonders and ſigns in the land of Egypt, and in the Red ſea, and in the wilderneſs forty years.

37 ¶ This is that Moſes which ſaid unto the children of Iſrael, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me ; him ſhall ye hear.

38 This is he that was in the church in the wilderneſs, with the angel which ſpake to him in the mount Sina, and *with* our fathers : who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but thruſt *him* from them, and in

their hearts turned back again into Egypt.

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moſes, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in thoſe days, and offered ſacrifice unto the idol, and rejoyced in the works of their own hands.

42 Then God turned, and gave them up to worſhip the hoſt of heaven; as it is written in the book of the prophets, O ye houſe of Iſrael, have ye offered to me ſlain beaſts, and ſacrifices, by the ſpace of forty years in the wilderneſs?

43 Yea, ye took up the tabernacle of Moloch, and the ſtar of your god Remphan, figures which ye made to worſhip them; and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witneſs in the wilderneſs, as he had appointed, ſpeaking unto Moſes, that he ſhould make it according to the faſhion that he had ſeen.

45 Which alſo our fathers that came after, brought in with Jeſus into the poſſeſſion of the Gentiles, whom God drave out before the face of our fathers, unto the days of David.

46 Who found favour before God, and deſired to find a tabernacle for the God of Jacob.

47 But Solomon built him an houſe.

48 Howbeit the moſt High dwelleth not in temples made with hands; as ſaith the prophet,

49 Heaven *is* my throne, and earth *is* my footſtool: what houſe will ye build me? ſaith the Lord: or what *is* the place of my reſt?

50 Hath not my hand made all theſe things?

51 ¶ Ye ſtiff-necked, and uncircumciſed in heart and ears, ye do always reſiſt the holy Ghoſt: as your fathers *did*, ſo *do* ye.

52 Which of the prophets have not your fathers perſecuted? and they have ſlain them which ſhewed before of the coming of the juſt one, of whom ye have been now the betrayers and murderers:

53 Who have received the law by the diſpoſition of angels, and have not kept *it*.

54 ¶ When they heard theſe things, they were cut to the heart, and they gnaſhed on him with *their* teeth.

55 But he being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God,

56 And ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God.

57 Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord,

58 And caſt *him* out of the city, and ſtoned *him*: and the witneſſes laid down their clothes at a young mans feet, whoſe name was Saul.

59 And they ſtoned Stephen, calling upon *God*, and ſaying, Lord Jeſus receive my ſpirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

Ver. 2. ——— *Unto our father Abraham*, &c.] This chapter contains Stephen's apology or defence of his own innocence in the point of blaſphemy, whereof the Jews had accuſed him in ch. vi. 13. His method was to ſhew the weakneſs of the Jewiſh accuſation, by an hiſtorical deduction, proving, that God had been originally worſhipped in truth, before either temple or tabernacle was built, and before any of the Moſaick rites had been ordained or inſtituted; and conſequently, that the true worſhip of God was not neceſſarily and inſeparably annexed to any of thoſe things, which they were ſo tenacious of, and for ſpeaking againſt which, they accuſed him wrongfully of blaſphemy. He begins his proof from Abraham's practice; for, altho', that Patriarch lived in the midſt of idolaters at *Ur* of the Chaldees, he found mercy of God, tho' he had lived ſeventy years an idolater; and, from his firſt call then, for twenty years longer, had ſerved God faithfully all that time, without either circumciſion or ceremony; without tabernacle or temple: Thence inferring, or appealing to his accuſers, whether they muſt not be convicted in themſelves, that thoſe things were not neceſſary, without which, God could not be truly worſhipped; and that the true worſhip of God, might be now performed as acceptably after theſe ceremonies were aboliſhed, as it had been performed before they were inſtituted. See this whole account of Abraham in the book of Geneſis.

Ver. 9. ——— *Sold Joſeph into Egypt*, &c.] Stephen in the next place ſhews how Joſeph, as Abraham had done before, worſhipped God acceptably without either temple or tabernacle, and without ſuch cuſtoms as Moſes delivered; and conſequently, that the worſhip of God is not confined to an outward temple, an houſe made with hands, or to a Moſaick miniſtration; and that, therefore, it was not blaſphemy in him to ſay, that God might be ſo worſhipped.

Ver. 20. *At which time.*] Of perſecution; ſee ver. 18, 19, 1.

——— *Moſes was born*, &c.] This account of Moſes is, in purſuit of Stephen's argument, to ſhew, that altho' Moſes had ſpent the firſt forty years of his life at Pharaoh's court in Egypt; the next forty years in Midian, with the Heathen Jethro his father-in-law; and the laſt forty years of his life in the wilderneſs; yet he was all this time, a worſhipper of the true God in an acceptable manner, tho' moſt of the time he worſhipped God without either tabernacle or temple: From whence Stephen draws his argument to prove, that as God was acceptably worſhipped by holy men, before either tabernacle or temple were erected, in like manner may he be ſo again, after both tabernacle and temple are deſtroyed. And conſequently, that they unjuſtly accuſed him of blaſphemy, or of ſpeaking blaſphemous words againſt Moſes, and againſt God.

Ver. 30. ——— *In a buſh.*] This buſh was an emblem of the Church. Where note, that this buſh burning pointed out the afflicted ſtate of the Church in Egypt. But the burning buſh, not conſumed, ſignified the Churches preſervation.

Ver. 41. —— *Offered ſacrifice unto the idol.*] Of a calf. This Scripture ſhews, why man's heart is prone to idolatry, becauſe an idol is the work of their own hands. The Jews were very prone to this ſin, and were more culpable than the Gentiles in the practice of it; becauſe the Gentiles had not the Sacred Oracles, they were blinded and knew not God; but the Jews owned him, and gloried in him. Yet, *though they knew God, they worſhipped him not as God.*

Ver. 44. —— *The tabernacle of witneſs*, &c.] The Iſraelites being come out of Egypt by the conduct of Moſes, and having entered the wilderneſs by God's appointment and particular direction, the tabernacle for his publick worſhip and ſervice is erected. This is the firſt tabernacle for that purpoſe, and was called, the tabernacle of *witneſs*, becauſe it was the place where God was accuſtomed thenceforward to witneſs and manifeſt his Glorious Preſence, and becauſe the ark of the covenant, the law, and the teſtimonies were laid up in it, which were witneſſes and declarations of God's will, how he would be ſerved. And this tabernacle was always carried from place to place by the Iſraelites, as they journeyed till they came into the land of Canaan, ver. 45. which is meant by the poſſeſſion of the Gentiles, where it continued fixed all the days of David, till the reign of Solomon, who built a temple to the Lord in a moſt magnificent manner.

Ver. 45. ——*Jeſus.*] Who was Joſhua the ſon of Nun, that ſucceeded Moſes.

Ver. 48. *Howbeit the moſt High dwelleth not in temples made with hands.*] As if he were included therein, and confined thereto. Hereby intimating to the Jewiſh audience, that after the temple was built, the worſhip of God was not ſo tied to that particular place, as that he could not be worſhipped acceptably any where elſe; ſee Iſa. lvi. 1, 2. And,

Thus Stephen by a large induction of particulars made good his defence, that he was not guilty of blaſphemy for affirming, That Chriſt would deſtroy the temple, and change the cuſtoms which Moſes delivered, cloſing the whole with this concluſive argument, that which was not blaſphemy to affirm of the tabernacle erected by Moſes in conſequence of God's ſpecial appointment, is not blaſphemy to affirm of the temple; but it was, and is granted to be no blaſphemy to affirm the uſe of the temple to have been temporary, and conſequently alterable: Therefore, to affirm the ſame of the temple is not blaſphemy, eſpecially ſince the Lord hath ſaid, that *he dwelleth not in temples made with hands.*

Ver. 51. *Ye ſtiff-necked*, &c.] This is a metaphor taken from a bullock not uſed to the yoke, who therefore will not ſubmit his neck to it.

——— *Ye do always reſiſt the Holy Ghoſt.*] i. e. Both the outward teſtimony of the Holy Ghoſt, ſpeaking to them in the miniſtry of the Prophets and Apoſtles, and alſo the inward operations of the Holy Spirit, in that work of illumination and conviction, which they had been under.

Ver. 54. ——— *They gnaſhed on him with their teeth.*] The action of damned fiends.

Ver. 57. ——— *Stopped their ears.*] That they might neither hear his reaſons or complaints.

Ver. 58. ——— *Whoſe name was Saul.*] This is Saul the perſecutor, and afterwards Paul the Apoſtle.

Ver. 59. ——— *Calling upon God.*] i. e. The Lord Jeſus, whom he prays to in this place expreſly, *ſaying, Lord Jeſus receive my ſoul.*

——— *Fell aſleep.*] The Scripture-phraſe for, *he died*, when it is ſpoken of any good man.

CHAP. VIII.

By occaſion of the perſecution in Jeruſalem, the Church being planted in Samaria, 5 By Philip the deacon, who preached, did miracles, and baptized many, among the reſt Simon the ſorcerer a great ſeducer of the people: 14 Peter and John come to confirm, and enlarge the Church: where by prayer, and impoſition of hands, giving the Holy Ghoſt, 18 When Simon would have bought the like power of them, 20 Peter ſharply reproving his hypocriſy, and covetouſneſs, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jeruſalem, 26 But the Angel ſendeth Philip to teach, and baptize the Ethiopian eunuch.

AND Saul was conſenting unto his death. And at that time there was a great perſecution againſt the church which was at Jeruſalem; and they were all ſcattered abroad throughout the regions of Judea and Samaria, except the apoſtles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havock of the church, entring into every houſe, and haling men and women, committed *them* to priſon.

4 Therefore they that were ſcattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Chriſt unto them.

6 And the people with one accord gave heed unto thoſe things which Philip ſpake, hearing and ſeeing the miracles which he did.

7 For unclean ſpirits crying with loud voice, came out of many that were poſſeſſed *with them:* and many taken with palſies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which before time in the ſame city uſed ſorcery, and bewitched the people of Samaria, giving out that himſelf was ſome great one.

10 To whom they all gave heed, from the leaſt to the greateſt, ſaying, This man is the great power of God.

11 And to him they had regard, becauſe that of long time he had bewitched them with ſorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jeſus Chriſt, they were baptized, both men and women.

13 Then Simon himſelf believed alſo: and when he was baptized, he continued

with Philip, and wondred, beholding the miracles and ſigns which were done.

14 Now when the apoſtles which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John.

15 Who when they were come down, prayed for them, that they might receive the Holy Ghoſt.

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jeſus)

17 Then laid they *their* hands on them, and they received the holy Ghoſt.

18 And when Simon ſaw that through laying on of the apoſtles hands the holy Ghoſt was given, he offered them money,

19 Saying, Give me alſo this power, that on whomſoever I lay hands, he may receive the Holy Ghoſt.

20 But Peter ſaid unto him, Thy money periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.

21 Thou haſt neither part nor lot in this matter: for thy heart is not right in the ſight of God.

22 Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the the gall of bitterneſs, and *in* the bond of iniquity.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me.

25 And they, when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the goſpel in many villages of the Samaritans.

26 And the angel of the Lord ſpake unto Philip, ſaying, Ariſe, and go toward the ſouth, unto the way that goeth down from Jeruſalem unto Gaza, which is deſert.

27 And he aroſe and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treaſure, and had come to Jeruſalem to worſhip,

28 Was returning, and ſitting in his chariot, read Eſaias the prophet.

29 Then the Spirit ſaid unto Philip, Go near, and join thy ſelf to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt?

31 And he ſaid, How can I, except ſome man ſhould guide me? and he deſired Philip that he would come up, and ſit with him.

32 The place of the ſcripture which he read, was this, He was lead as a ſheep to the ſlaughter, and like a lamb dumb before his ſhearer, ſo opened he not his mouth:

33 In his humiliation his judgment was taken away: and who ſhall declare his generation? for his life is taken from the earth.

34 And the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the prophet this? of himſelf, or of ſome other man?

35 Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch ſaid, See, *here is* water; what doth hinder me to be baptized?

37 And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered, and ſaid, I believe that Jeſus Chriſt is the Son of God.

38 And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch ſaw him no more: and he went on his way rejoycing.

40 But Philip was found at Azotus: and paſſing through, he preached in all the cities, till he came to Ceſarea.

Ver. 1. *And Saul.*] Who was afterwards Paul the Apoſtle.

——*They were all ſcattered abroad.*] *Viz.* The body of the Church, for the moſt part.

Ver. 2.——*Great lamentation.*] According to the cuſtom of their nation; ſee Gen. xxiii. 2. l. 10. 2 Sam. iii. 31.

Ver. 5.——*Philip.*] One of the deacons mentioned in ch. vi. 5.

Ver. 9.——*Bewitched the people.*] Or, deceived the people of Samaria with his legerdemain and cunning tricks, ſo that he put them out of their ſenſes; ſee ver. 11. pretending that his power was from God; and therefore the people ſaid, *This man is the great power of God.*

Ver. 10.——*The great power of God.*] i. e. The greateſt inſtrument of God's power that can be remembred. And this is the way by which Satan artfully deceives thoſe whom he dare not attack with violent temptations to flagrant wickedneſſes, hiding what is moſt wicked under the name of God's work.

Ver. 12.——*Kingdom of God.*] See ch. i. 3.

—*Were baptized.*] By the deacon Philip, That thereby they might openly renounce all manner of impiety and ſuperſtition, eſpecially the deviliſh arts of Simon Magus, and be admitted through baptiſmal regeneration into the body of Chriſt Church.

Ver. 13. *Then Simon himſelf believed alſo.*] Not with that ſincere belief accompanied with repentance and holy reſolutions, which are neceſſary to place us in a ſtate of ſalvation. But he *believed*, or he was convicted in his own conſcience, that the works done by Philip, were indeed *the great power of God*, yet he being given up to a reprobate ſenſe, his belief was no better than that of a devil, who believes and trembles. And we find by his practice afterwards, that he only made an outward profeſſion of belief, or gave ſome aſcent to the doctrine, but hypocritically, and without giving way to the inward operation of the Holy Ghoſt, to a true converſion and lively regeneration.

Ver. 14——*They ſent unto them Peter, &c.*] Therefore Peter was not ſuperior or greater than the reſt of the Apoſtles, who ſent him, and he obeyed their order.

Ver. 15.——*That they might receive the Holy Ghoſt.*] See the note on ch. ii. 38.

Ver. 17. *Then laid they their hands on them.*] The laying on of hands is a moſt ancient cuſtom or ceremony of conſecration to God, and a ſign that ſuch perſons were taken to be appropriated to him; ſee Exod. xix. 10. And likewiſe of bleſſing, as if the grace and power of God did by ſuch means ſettle upon thoſe upon whom the hands were laid; ſee Gen. xlviii. 14. and Matt. xix. 13.

Ver. 21.——*In this matter.*] Where the Holy Ghoſt is conferred.

Ver. 24.——*Pray ye.*] i. e. All thoſe that were preſent, and had received the Holy Ghoſt.

Ver. 31.———*Except ſome man ſhould guide me.*] Or, ſome man of learning and ſkilful in the Jewiſh law ſhould inſtruct me, who am a ſtranger thereto.

Ver. 32. *The Scripture which he read was, &c.*] Iſaiah liii. 7.

Ver. 39.———*Caught away Philip.*] By a quick and ſudden motion; ſee 1 Kings xviii. 12. 2 Kings ii. 16. Ezek. iii. 12——14.

CHAP. IX.

1 *Saul going towards Damaſcus,* 4 *is ſtriken down to the earth,* 10 *is called to the Apoſtleſhip,* 18 *and is baptized by Ananias.* 20 *He preacheth Chriſt boldly.* 23 *The Jews lay wait to kill him:* 29 *ſo do the Grecians, but he eſcapeth both.* 31 *The Church having reſt, Peter healeth Eneas of the palſy,* 36 *and reſtoreth Tabitha to life.*

AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord went unto the high-prieſt,

2 And deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem.

3 And as he journeyed, he came near Damaſcus: and ſuddenly there ſhined round about him a light from heaven.

4 And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me?

5 And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: *It is* hard for thee to kick againſt the pricks.

6 And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord *ſaid* unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do.

7 And the men which journeyed with him, ſtood ſpeechleſs, hearing a voice, but ſeeing no man.

8 And Saul aroſe from the earth; and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought *him* into Damaſcus.

9 And he was three days without ſight, and neither did eat nor drink.

10 ¶ And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I *am here*, Lord.

11 And the Lord *ſaid* unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas, for *one* called Saul of Tarſus: for behold, he prayeth,

12 And hath ſeen in a viſion a man named Ananias, coming in, and putting *his* hand on him, that he might receive his ſight.

13 Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem:

14 And here he hath authority from the chief prieſts, to bind all that call on thy name.

15 But the Lord ſaid unto him, Go thy way: for he is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael.

16 For I will ſhew him how great things he muſt ſuffer for my names ſake.

17 And Ananias went his way, and entred into the houſe; and putting his hands on him, ſaid, Brother Saul, the Lord, (*even* Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt.

18 And immediately there fell from his eyes as it had been ſcales; and he received ſight forthwith, and aroſe and was baptized.

19 And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus.

20 And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and ſaid, Is not this he that deſtroyed them which called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts?

22 But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

23 ¶ And after that many days were fulfilled, the Jews took counſel to kill him:

24 But their laying await was known of Saul: and they watched the gates day and night to kill him.

25 Then the diſciples took him by night, and let *him* down by the wall in a basket.

26 And when Saul was come to Jeruſalem, he aſſayed to joyn himſelf to the diſciples: but they were all afraid of him, and believed not that he was a diſciple.

27 But Barnabas took him, and brought *him* to the apoſtles, and declared unto them, how he had ſeen the Lord in the way, and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the name of Jeſus.

28 And he was with them coming in, and going out at Jeruſalem,

29 And he ſpake boldly in the name of the Lord Jeſus, and diſputed againſt the Grecians: but they went about to ſlay him,

30 *Which* when the brethren knew, they brought him down to Ceſarea, and ſent him forth to Tarſus.

31 Then had the churches reſt throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghoſt, were multiplied.

32 ¶ And it came to paſs, as Peter paſſed throughout all *quarters*, he came down alſo to the ſaints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was ſick of the palſy.

34 And Peter ſaid unto him, Eneas, Jeſus Chriſt maketh thee whole: ariſe, and make thy bed. And he aroſe immediately.

35 And all that dwelt at Lydda, and Saron, ſaw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain diſciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which ſhe did.

37 And it came to paſs in thoſe days, that ſhe was ſick and died: whom when they had waſhed, they laid *her* in an upper chamber.

38 And foraſmuch as Lydda was nigh to Joppa, and the diſciples had heard that Peter was there, they ſent unto him two men, deſiring *him* that he would not delay to come to them.

39 Then Peter aroſe, and went with them. When he was come, they brought him into the upper chamber: and all the widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made while ſhe was with them.

40 But Peter put them all forth, and kneeled down and prayed, and turning *him* to the body, ſaid, Tabitha, ariſe. And ſhe opened her eyes: and when ſhe ſaw Peter, ſhe ſat up.

41 And he gave her his hand, and lift her up; and when he had called the ſaints and widows, preſented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to paſs, that he tarried many days in Joppa with one Simon a tanner.

Ver. 2. —— *Of this way.*] i. e. Worſhipping God after the manner preached by Stephen, and the Apoſtles.

—— *He might bring them bound unto Jeruſalem.*] Here it muſt be remarked, that the Romans, who had now the land of Judea in their power, permitted the Jews to live according to their law and religion. So that the high-prieſt, as head of the Great Council, might yet impriſon and judge of the quality of ſuch crimes, as were laid againſt the people of their nation, when they offended againſt their law; but the Romans reſerved to themſelves the only power of pronouncing the judicial ſentence, and to order the publick capital execution. See the introduction to this book, and the Diſſertation at the end of the Acts upon the ſtate of the Jews in Judea, during the miniſtry of the Apoſtles.

Ver. 5. —— *Whom thou perſecuteſt*] By perſecuting thoſe that believed in the name of Chriſt; for, as our bleſſed Saviour had ſaid, while he abode upon earth, what is done to one of theſe little ones is done unto himſelf. So they that perſecute the leaſt of Chriſt's ſervants, perſecute the Lord Chriſt.

—— *It is hard for thee to kick againſt the pricks.*] This is a metaphorical expreſſion taken from reſty cattle, which, the more obſtinate they are, the worſe they cauſe themſelves to be uſed, and yet at the laſt are forced to obey. Here therefore, it is applicable to Paul, that notwithſtanding his fierce proceedings he could not reſiſt God's effectual motion and call; and that therefore, he ought willingly to yield to conviction, leaſt he ſhould draw the heavy wrath of God's juſt diſpleaſure upon him; ſee 1 Cor. ix. 16.

Ver. 7. ——— *Hearing a voice.*] Not the voice of Chriſt, but of Paul, who ſpake to the Lord inviſible, they therefore hearing Paul ſpeak wondered, becauſe they ſaw no man for him to ſpeak to in thoſe terms of ſpeech, *Lord, what wilt thou have me to do?* ver. 6. See Dan. x. 7. and Acts xxii. 9. xxvi. 13.

Ver. 8. ——— *And when his eyes were opened, he ſaw no man.*] The Syriac, a great many ancient manuſcripts, and the Vulgate, read it *ouden*, nothing, inſtead of *oudena*, no man. And I not only approve of that reading, but think the whole verſe would be more properly rendred thus: And when he aſſayed to open or look up with his eyes, he could ſee nothing; becauſe they were dazzled with that Heavenly Light, which by miracle, or by expreſſion, and condenſation of the true natural humour of the eyes, produced thoſe ſcales, which hindred his ſight; ſee ver. 18. as an emblem of Paul's ſpiritual blindneſs, and hardneſs of heart, to teach him that he muſt renounce all preſumption of wiſdom, and become a child, and a fool before God, before he could be made wiſe by him; ſee 1 Cor. iii. 18.

Ver. 9. ——— *He was three days without ſight.*] During which time, ſays the learned and pious Diodati, it is probable, that he had his raptures and revelations mentioned in 2 Cor. xii. 2.

Ver. 10. ——— *In a viſion.*] See the notes on Iſaiah i. 1.

Ver. 11. ——— *Straight.*] Or, the narrow ſtreet.

Ver. 12. ——— *In a viſion.*] During the ſpace of the three days blindneſs.

Ver. 13. ——— *How much evil he hath done to thy ſaints at Jeruſalem.*] By perſecuting Stephen, *&c.* See alſo verſe 1.

Ver. 15. ——— *A choſen veſſel.*] Or, excellent miniſter of God, whom he hath choſen to preach his Goſpel to the Gentiles, *&c.*

Ver. 18. ——— *And was baptized.*] For a token that he was cleanſed from the impurity of his former converſation; and received into the body of the Church.

Ver. 22. ——— *Proving that this is the very Chriſt.*] Convicting the Jews by a compariſon of the ancient Prophecies concerning the Meſſiah, which he ſhewed did centre in Jeſus of Nazareth; ſee Huetii demonſtr. Evang. propoſ. ix. throughout.

Ver. 23. ——— *Many days were fulfilled.*] About three years, as we collect from Gal. i. 18. Anno Domini 37.

Ver. 24. ——— *Their laying in wait was known of Saul.*] See 2 Cor. xi. 32.

Ver. 26. ——— *To the diſciples.*] Thoſe that believed in the name of Chriſt, and were afterwards called Chriſtians.

Ver. 28. *And he was with them,* &c.] i. e. With Peter and James, (Gal. i. 18, 19.) only for the other Apoſtles were then abſent.

Ver. 29. ——— *The Grecians.*] See ch. vi. 1.

Ver. 32. ——— *To the ſaints.*] To thoſe that perſevered with faith and a good conſcience in their duty to God through Jeſus Chriſt.

——— *Lydda.*] This was a city or great borough, or caſtle, in the tribe of Ephraim, known alſo by the name of Dioſpolis.

Ver. 35. ——— *Saron.*] Another city in the ſame tribe near to Lydda.

Ver. 36. ——— *Joppa.*] A Sea-port near to Saron, now called Japha; ſee Jonah i. 3.

——— *Dorcas.*] i. e. A *doe*, or wild-goat, in Engliſh.

——— *Full.*] Abounding in good works.

CHAP. X.

1 *Cornelius, a devout man,* 5 *being commanded by an Angel, ſendeth for Peter:* 11 *who by a viſion,* 15, 20 *is taught not to deſpiſe the Gentiles.* 34 *As he preacheth Chriſt to Cornelius and his company,* 44 *The Holy Ghoſt falleth on them,* 48 *and they are baptized.*

THERE was a certain man in Ceſarea, called Cornelius, a centurion of the band called the Italian *band*,

2 A devout *man*, and one that feared God with all his houſe, which gave much alms to the people, and prayed to God alway.

3 He ſaw in a viſion evidently, about the ninth hour of the day, an angel of God coming in to him, and ſaying unto him, Cornelius.

4 And when he looked on him, he was afraid, and ſaid, What is it, Lord? And he ſaid unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now ſend men to Joppa, and call for *one* Simon, whoſe Sirname is Peter:

6 He lodgeth with one Simon a tanner, whoſe houſe is by the ſea-ſide: he ſhall tell thee what thou oughteſt to do.

7 And when the angel which ſpake unto Cornelius was departed, he called two of his houſhold-ſervants, and a devout ſoldier of them that waited on him continually:

8 And when he had declared all *theſe* things unto them, he ſent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the houſe-top to pray, about the ſixth hour.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And ſaw heaven opened, and a certain veſſel deſcending unto him, as it had been a great ſheet, knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.

13 And there came a voice to him, Riſe, Peter; kill, and eat.

14 But Peter ſaid, Not ſo Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *ſpake* unto him again the ſecond time, What God hath cleanſed, *that* call not thou common.

16 This was done thrice: and the veſſel was received up again unto heaven.

17 Now while Peter doubted in himſelf what this viſion, which he had ſeen, ſhould mean; behold, the men which were ſent from Cornelius, had made enquiry for Simons houſe, and ſtood before the gate,

18 And called, and asked whether Simon, which was ſirnamed Peter, were lodged there.

19 ¶ While Peter thought on the viſion, the ſpirit ſaid unto him, Behold, three men ſeek thee.

20 Ariſe therefore, and get thee down, and go with them, doubting nothing: for I have ſent them.

21 Then Peter went down to the men which were ſent unto him from Cornelius; and ſaid, Behold, I am he whom ye ſeek: what *is* the cauſe wherefore ye are come?

22 And they ſaid, Cornelius the centurion, a juſt man, and that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to ſend for thee into his houſe, and to hear words of thee.

23 Then called he them in, and lodged *them.* And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entred into Ceſarea: and Cornelius waited for them, and had called together his kinſmen, and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worſhipped *him.*

26 But Peter took him up, ſaying, Stand up; I my ſelf alſo am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he ſaid unto them, Ye know how that it is an unlawful thing for a man that is a Jew, to keep company, or come unto one of another nation: but God hath ſhewed me, that I ſhould not call any man common or unclean.

29 Therefore came I *unto you* without gain-ſaying, as ſoon as I was ſent for: I aſk therefore for what intent ye have ſent for me?

30 And Cornelius ſaid, Four days ago I was faſting until this hour, and at the ninth hour I prayed in my houſe, and behold, a man ſtood before me in bright clothing.

31 And ſaid, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the ſight of God.

32 Send therefore to Joppa, and call hither Simon, whoſe ſirname is Peter; he is lodged in the houſe of *one* Simon a tanner, by the ſea-ſide; who when he cometh, ſhall ſpeak unto thee.

33 Immediately therefore I ſent to thee; and thou haſt well done that thou art come. Now therefore are we all here preſent before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons:

35 But in every nation, he that feareth him, and worketh righteouſneſs, is accepted with him.

36 The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all)

37 That word *(I ſay)* you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached;

38 How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil; for God was with him.

39 And we are witneſſes of all things which he did both in the land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a tree:

40 Him God raiſed up the third day, and ſhewed him openly,

41 Not to all the people, but unto witneſſes choſen before of God, *even* to us, who did eat and drink with him after he roſe from the dead.

42 And he commanded us to preach unto the people, and to teſtify that it is he which was ordained of God *to be* the judge of quick and dead.

43 To him give all the prophets witneſs, that through his name whoſoever believeth in him, ſhall receive remiſſion of ſins.

44 ¶ While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them which heard the word.

45 And they of the circumciſion which believed were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt.

46 For they heard them ſpeak with tongues, and magnify God. Then anſwered Peter,

47 Can any man forbid water, that theſe ſhould not be baptized, which have received the Holy Ghoſt, as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Ver. 1. —— *A centurion.*] i. e. A commander of an hundred men, derived from *centum*, an hundred.

—— *Of the band.*] Or, in the cohort or ſquadron of Roman foot-men, which conſiſted of ſix hundred men, and made the tenth part of a legion, whereof, as well as the cohorts, had its particular name.

Ver. 2. *A devout man.*] So the Jews called thoſe Gentiles, who were proſelytes to their belief and religion, but durſt not profeſs it openly for fear of the Roman laws, that forbid them to leave their gods.

Ver. 3. —— *Evidently.*] While he was awake, or openly and viſibly.

—— *The ninth hour.*] i. e. About three o'clock in the afternoon.

Ver. 4. —— *Are come up.*] Like the ſmoak of frankincenſe in a ſacrifice, and received of God.

Ver. 7. —— *A devout ſoldier of them that waited on him continually.*] It was ſaid above of the maſter, that he was a *devout man*, ver. 2. And here we learn, that his good example, had made this ſoldier *devout* alſo, for the Evangeliſt Luke ſeems to give it as a reaſon, that he was *devout*, becauſe he waited continually upon his maſter, who was devout. Where I muſt not paſs over that neceſſary obſervation, that ſhould magiſtrates, officers, men of learning and diſtinction for their wealth or integrity, maſters of families, *&c.* prove themſelves devout men by their conſtant attendance, at leaſt when the laws of God and man command it, on the publick worſhip of Almighty God, there would be found many more devout inferiors, and ſervants, who generally take the practice of their ſuperiors and maſters, to be the meaſure of their devotions; and this would be the moſt effectual manner, to reform a vitiated people, and effectually ſuppreſs growing vices.

Ver. 9. —— *Upon the houſe-top.*] See the notes on Matt. x. 27.

—— *The ſixth hour.*] Or, mid-day.

Ver. 10. —— *A trance.*] i. e. A Divine and Supernatural Elevation of mind, or an abſtraction thereof from the ſenſes, and organs of the body.

Ver. 14. —— *Common or unclean.*] Peter declares, that he had always kept the ceremonial law till that time, in the manner it is delivered in Levit. xi. 4. Deuter. xiv. 7.

Ver. 20. —— *Doubting nothing.*] Concerning the breach of the law of Moſes, as in the preceding note; and this ſhews, what faith we Chriſtians ought to have, we ſhould never doubt, nor waver, when we read the revealed will of God.

Ver. 25. —— *Worſhipped him.*] As a miniſter of God, but too ſuperſtitiouſly or with too great an exceſs of humility, which ought only to be given to God; and therefore, Peter would not permit him, ver. 26.

Ver. 28. —— *An unlawful thing*, &c.] See John iv. 9. and xviii. 28.

—— *God hath ſhewed me*, &c.] See ver. 12, and 13.

Ver. 31. —— *Had in remembrance*, &c.] See ver. 4.

Ver. 34. —— *God is no reſpecter of perſons.*] Or, does not regard their nation or condition of life, *&c.* but accepteth all people, *that fear him and work righteouſneſs*, ver. 35.

Ver. 36. —— *Preaching peace by Jeſus Chriſt.*] According to that Prophecy of Iſaiah lvii. 19.

Ver. 37. —— *Began from Galilee.*] See Luke iv. 14, *&c.*

Ver. 38. —— *God was with him.*] See John iii. 3.

Ver. 39. —— *We are witneſſes.*] See ch. ii. ver. 32.

Ver. 40. —— *God raiſed up*, &c.] See ch. ii. ver. 24.

Ver. 41. *Not to all the people*, &c.] See the reaſon hereof, at the end of theſe notes.

Ver. 42. *He commanded us to preach*, &c.] See Matt. xxviii. 19. and Acts i. 8.

—— *To teſtify*, &c.] See John v. 22, 27.

Ver. 43. —— *To him give all the prophets witneſs.*] See Jer. xxxi. 34. Mich. vii. 18.

Ver. 46. —— *With tongues.*] Such as before they knew not. This happened about the year 41.

A Diſſertation on the reaſons, why Chriſt did not ſhew himſelf to all the people of the Jews, after his reſurrection.]

Peter ſpeaking of Chriſt's reſurrection above, ſaith, *him God raiſed up the third day and ſhewed him openly, not to all the people, but unto witneſſes choſen before of God; even to us who did eat and drink with him, after he roſe from the dead*, ver. 40, 41. After his reſurrection he was ſhewn openly, but not to all the people. He was ſeen in a plain and open manner, yet not ſo publickly as to make all the people witneſſes of his reſurrection. The will and good pleaſure of God, is a ſufficient reaſon to us of all the actions, eſpecially in acts of mercy; for it would be a ſtrange return made even to a man for any favour received, to be captious and quarrelſome, about the manner of his beſtowing, inſtead of being grateful to him for it. But beſides his general reaſon, which ought to be of force with us in all caſes, there are reaſons particular to the preſent caſe, whereby we may be able to give an account of it, even according to our own apprehenſion of things. So,

I. There are reaſons particular to his diſpenſation of Chriſt's reſurrection, why Chriſt ſhould not ſhew himſelf to all the people, after he was riſen from the dead.

II. It had not been ſuitable to the other diſpenſation of God towards mankind, for him to do it.

III. Great number of the Jews were given over to hardneſs of heart, and would not have believed, tho' they had ſeen Chriſt after his reſurrection.

IV. If they had believed, their converſion had not been a greater proof of his reſurrection, than their unbelief has been.

V. The power of his reſurrection manifeſted in the miraculous gifts beſtowed upon the Apoſtles, was as great a proof of his reſurrection, as the perſonal appearance of our Saviour himſelf would have been. Thus,

I. There are reaſons particular to this diſpenſation of his reſurrection, why Chriſt ſhould not ſhew himſelf to all the people after he was riſen from the dead. For, Chriſt after his reſurrection, was to act according to the power of the Divine Nature, and not according to the infirmities and condeſcenſion of the human. The time of his converſing with men, was at an end at his death, and then another method and manner of diſpenſation was to begin; he was then to converſe only with his particular friends and favourites, to ſatisfy them of his reſurrection, and to inſtruct and enable them both by their doctrines and miracles to ſatisfy others. It could not be ſuitable to the dignity of the majeſty which he had aſſumed after his reſurrection, to ſubmit himſelf to the cenſures of his enemies, he had ſuffered enough from them already in the ſtate of his humiliation; and muſt he ever be above the ſuſpicion and ſcurrility of their malice? Shall not his reſurrection free him from it? When they ſaw him upon the croſs, they cried out, upbraiding, and inſolent ſcorn, that they would believe in him, if he would come down from thence. But neither did they deſerve ſuch a miracle to be wrought at their pleaſure, who thus called for it, nor was it ſuitable to the Divine Diſpenſation, that it ſhould be wrought. It was neither fitting, that he ſhould ſave himſelf from death, nor that he ſhould appear to them after he was riſen from the dead. He was to die for our redemption, and as we had wanted the argument from his reſurrection for the truth of our religion, if he had come down from the croſs; ſo, if he had appeared to all the Jews, we had wanted other evidence; which, as I ſhall ſhew, at leaſt amounts to all the proof which that could have given.

In the ſtate of his humiliation, our Saviour was pleas'd to ſuffer himſelf to be expoſed to *the contradiction of ſinners*, and to all their affronts and injuries; but when *this their hour and the power of darkneſs* was once paſt, they were to ſee him no more, but with confuſion of face, and terror of mind; yet his mercy was ſtill the ſame towards them. One of the greateſt perſecutors was converted by a voice from Heaven, the Son of man ſpeaking to him from thence, that he might be the happy inſtrument in the converſion of others, and a *pattern* to them of the *long-ſuffering* of Chriſt, 1 Tim. i. 16. But his manifeſtation of himſelf to St. Paul at his converſion, was with dreadful awe and majeſty, not in that mild and gracious glory, in which he was ſeen by Stephen; and it is reſerved for thoſe, who perſecuted and *pierced* him, to look upon him with conſternation and anguiſh at the laſt day, Rev. i. 7.

II. It had not been ſuitable to the other diſpenſations of God towards mankind, for Chriſt to be ſhewn openly to all the people. God might work ſuch aſtoniſhing miracles, and ſtrike ſuch terrors into the minds of men, as to make it impoſſible for any one to doubt of his exiſtence, or of the truth of his word; but he doth not all which he can do, but what he, in his wiſdom, ſees fit to be done: He doth not uſe all the means, which ſome men may conceit he might uſe, but leaves men without excuſe, and then requires their faith and obedience at their peril. To imagine, that Chriſt ſhould have appeared promiſcuouſly unto all, is as unreaſonable, as to ſuppoſe that God ſhould communicate himſelf to all alike, or that he ſhould have ſpoken from Heaven to men without the meſſage and miniſtry of his prophets. For, when Chriſt was riſen from the dead, he was no longer to act like a mortal man, but as in his glorified ſtate, as our Lord and King, and as God in our human nature, now no longer ſubject to any of its imperfections; and therefore, he was no more to come himſelf to the people, as he had done in the ſtate of his humiliation, but to ſend his apoſtles and diſciples among them, as he had before his incarnation ſent to them the Prophets.

III. Great numbers of the Jews were given up to hardneſs of heart, and would not have believed, tho' they had ſeen Chriſt after his reſurrection. Thoſe, who when they had ſeen our Saviour's miracles, had villified them, and blaſphemed the Holy Ghoſt, by whom they were wrought, had their hearts hardened, that *ſeeing they might ſee, and not perceive, and be converted.* And of this number the chief prieſts and elders muſt be ſuppoſed to be, who hired the ſoldiers to contradict and ſtifle the belief of his reſurrection, with a falſe ſtory of their own invention. The chief prieſts before had conſulted to put Lazarus to death, when he was undeniably known to have been raiſed from the grave, John xii. 10. So far were they from being brought to a belief in Chriſt by the ſight of Lazarus, that they fully verified that ſaying, that there are ſome, who *will not believe, though one roſe from the dead.* Lazarus was ſhewn openly to all the people, and lived among them for many years after he had been reſtored to life again, when he had been dead four days; and they would not believe, though they ſaw and converſed with him, but were the more enraged at it; Chriſt himſelf therefore, after his reſurrection, did not vouchſafe them his preſence, but uſed other means which were more proper; one whereof was this, that the *graves were opened, and many bodies of ſaints which ſlept aroſe, and came out of the graves after his reſurrection, and went into the holy city, and appeared unto many*, Matt. xxvii. 33.

IV. If the Jews had believed in Chriſt, their converſion had not been a greater proof of the truth of his reſurrection, than their unbelief has been. Their ſtubbornneſs and hardneſs of heart were foretold by the Prophets, with their diſperſion, and the deſtruction of Jeruſalem; and the propagation of the Goſpel (according to the prediction likewiſe of the Prophets) in ſo miraculous a manner, not only at a diſtance, but in Judea, and in Jeruſalem itſelf, notwithſtanding all the oppoſition which the Jews could make, gave as great a teſtimony to it, as their favour and protection could have done. And therefore it was juſt with God rather to leave them to the hardneſs of their own hearts, than to uſe ſuch farther methods with them, as were unſuitable to the Divine Diſpenſation in the myſtery of our redemption, and would either have only harden'd them to a great degree, or at leaſt would not have prov'd more effectual towards the manifeſtation of the truth of the Goſpel.

V. The power of Chriſt's reſurrection manifeſted in the miraculous gifts beſtow'd upon the Apoſtles, was a great proof of his reſurrection, as the perſonal appearance of our Saviour himſelf could have been. Our Saviour ſhew'd himſelf to *witneſſes choſen before of God, to be witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem*, Acts x. 39—41. Theſe men knew his life and doctrine, they had been inſtructed by him, and had forſaken all for him, and according to his promiſe were *endued with power from on high*, to enable them to teſtify to the whole world, that they had not only ſeen him, but had often convers'd with him after he roſe from the dead. And one of their chief qualifications was, that they were but a few poor and ignorant men, without force or policy, without any art or contrivance; they could tell a plain truth, but could neither feign nor diſſemble; if they had been more in number, the converſion of the world had been ſo much the leſs miraculous; and they were not choſen out of the ſcribes and elders, who had been uſed to artifices and falſhood, but had them all along their enemies, and oppoſed to their craft and power an honeſt ſimplicity of mind, that neither knew what belong'd to deceit, nor fear'd any in ſo good a cauſe; nor were they in the leaſt diſcourag'd to ſee their own and all other nations againſt them. *God had choſen the fooliſh things of the world to confound the wiſe; and God had choſen the weak things of the world to confound the things which are mighty*, 1 Cor. i. 27.

Theſe men, under all neceſſities, and perſecutions, and dangers, and torments, both living and dying, witneſs'd that they had ſeen Chriſt alive after he had been crucify'd. And though they were but very few in compariſon of their enemies, yet conſider'd as witneſſes, there were many, for *he was ſeen by above five hundred at once*, which is a vaſt number in any matter of evidence: And if ſo many men be not a ſufficient teſtimony, no number of men could have been. That which is demonſtrated but in one way, is as certain as if it were demonſtrable in never ſo many methods; and he who ſees a thing plainly with his two eyes, may be as ſure of it, as if he had never ſo many eyes to ſee withal. *It is written in the law of Moſes, that the teſtimony of two men is true*, or credible, and to be relied upon for truth, John viii. 17. And it is the law and practice of all nations to content themſelves with a ſmall number of ſufficient witneſſes in proof of the moſt important affairs. And if theſe *witneſſes choſen before of God*, ſpoke and acted, and ſuffer'd, as no men would or could have done, if they had not been well aſſur'd of what they teſtify'd, and aſſiſted from above in preaching the Goſpel; the truth of the reſurrection of Chriſt is as infallibly deliver'd to us by their teſtimony, as it could have been by the teſtimony of never ſo many more: For all that never ſo many others could have done, would have been but the ſame thing over again, which theſe men certify'd by *many infallible proofs:* And what is once infallibly prov'd, is as certain, as if all the world ſhould agree in declaring it. It is not the number of witneſſes, but the character and qualifications of the perſons, and the evidence itſelf, in its full force and circumſtances, which are chiefly to be regarded in matters of this nature. If but a few men can make it ſufficiently appear, as the Apoſtles did, by undeniable miracles, that what they ſay is true, and that God himſelf confirms the truth of it, they then appeal to every man's own ſenſes, before whom they work their miracles, and make every one that ſees them a witneſs to the truth of their doctrine, God himſelf bears witneſs to it, and the Jews might have ſaid in this, as they did in a very different caſe, *What need we any farther witneſſes? for we our ſelves have heard of their own mouths*, in the miraculous gift of tongues, or ſeen it with our own eyes, in the many wonderful works which were continually wrought in the moſt publick manner, in teſtimony of the reſurrection of Chriſt.

Our Bleſſed Saviour therefore gave as full proof of his reſurrection, as if he had appeared in the temple, or in the midſt of Jeruſalem, to the whole people of the Jews. For this had not been more effectual to the converſion of moſt of them, nor more ſufficient to evidence the truth of the Goſpel, than his appearance to his diſciples was; and if the Jews had unanimouſly believed, it could not have contributed more to convince men of the truth of the reſurrection, than their unbelief has done. He ſent his Apoſtles with a miraculous power, as convincing as his own appearance could have been; and all things conſidered, the Jews afford us as full evidence in behalf of the Goſpel, by oppoſing it, as they could have done by their compliance with it. And ſince we have ſufficient teſtimony to reſolve our faith into the Divine Veracity, the certainty is the ſame, whether the witneſſes be more or fewer, becauſe it depends upon the veracity of God, which is always the ſame, whatever the means be, by which our faith is reſolved into it.

CHAP. XI.

1 Peter, being accuſed for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The Goſpel being ſpread into Phenice and Cyprus, and Antioch, Barnabas is ſent to confirm them. 26 The diſciples that are firſt called Chriſtians. 27 They ſend relief to the brethren in Judea in time of famine.

AND the apoſtles and brethren that were in Judea, heard that the Gentiles had alſo received the word of God.

2 And when Peter was come up to Jeruſalem, they that were of the circumciſion contended with him,

3 Saying, Thou wenteſt in to men uncircumciſed, and didſt eat with them.

4 But Peter rehearſed *the matter* from the beginning, and expounded *it* by order unto them, ſaying,

5 I was in the city of Joppa, praying; and in a trance I ſaw a viſion, A certain veſſel deſcend, as it had been a great ſheet, let down from heaven by four corners; and it came even to me.

6 Upon the which when I had faſtned mine eyes, I conſidered, and ſaw four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.

7 And I heard a voice ſaying unto me, Ariſe, Peter; ſlay and eat.

8 But I ſaid, Not ſo, Lord: for nothing common or unclean hath at any time entred into my mouth.

9 But the voice anſwered me again from heaven, What God hath cleanſed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the houſe where I was, ſent from Ceſarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, theſe ſix brethren accompanied me, and we entred into the mans houſe:

13 And he ſhewed us how he had ſeen an angel in his houſe, which ſtood, and ſaid unto him, Send men to Joppa, and call for Simon, whoſe ſurname is Peter:

14 Who ſhall tell thee words, whereby thou and all thy houſe ſhall be ſaved.

15 And as I began to ſpeak, the Holy Ghoſt fell on them, as on us at the beginning.

16 Then remembred I the word of the Lord, how that he ſaid, John indeed baptized with water; but ye ſhall be baptized with the Holy Ghoſt.

17 Foraſmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God?

18 When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

19 ¶ Now they which were ſcattered abroad upon the perſecution that aroſe about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And ſome of them were men of Cyprus, and Cyrene, which when they were come to Antioch, ſpake unto the Grecians, preaching the Lord Jeſus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of theſe things came unto the ears of the church which was in Jeruſalem: and they ſent forth Barnabas, that he ſhould go as far as Antioch.

23 Who when he came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghoſt, and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarſus, for to ſeek Saul.

26 And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch.

27 ¶ And in theſe days came prophets from Jeruſalem unto Antioch.

28 And there ſtood up one of them named Agabus, and ſignified by the ſpirit, that there ſhould be great dearth throughout all the world: which came to paſs in the days of Claudius Ceſar.

29 Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea.

30 Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

Ver. 1. —— *And brethren.*] Thoſe that had embraced the Chriſtian faith, from amongſt the Jews.

Ver. 12. —— *The Spirit.*] See ch. x. ver. 19.

Ver. 14. *Who ſhall tell thee words*, &c.] Or, inſtruct thee in ſuch a belief, as is able to ſave thee, *&c.*

Ver. 15. —— *The Holy Ghoſt fell on them as on us*, &c.] See ch. x. ver. 44, 45, 46. and ch. ii. 4.

Ver. 16. —— *The word of the Lord.*] As it is written in John i. 26. and Acts i. 5.

Ver. 18. —— *Unto life.*] Eternal.

Ver. 19. —— *They which were ſcattered*, &c.] See ch. viii. 4.

—— *Unto Jews only.*] Being not yet inſtructed to preach to the Gentiles; ſee the conteſt with Peter on that account, in the preceding context.

Ver. 20. —— *Unto the Grecians.*] See the note on ch. vi. 1.

Ver. 21. —— *The hand of the Lord.*] The power of working miracles, in confirmation of the Goſpel of truth; ſee ch. ii. 47.

Ver. 23. —— *Cleave unto the Lord.*] Adhere to the words of ſound doctrine.

Ver. 24. —— *Full of the Holy Ghoſt.*] i. e. Zealous in the work of the Goſpel.

Ver. 25. *Then*, &c.] This was in the year 43.

Ver. 26. —— *With.*] Or, *in* the Church, which was not a material building, but the congregation of the faithful, who had been converted to the faith of Chriſt at Antioch.

Ver. 28. —— *By the Spirit.*] Or, Divine Revelation.

Ver. 30. —— *To the elders.*] This was a general name for all the guides and miniſters of the Church, it is in Greek *presbyter*, and from thence in Engliſh, we have derived the name of *prieſt*.

CHAP. XII.

1 *King Herod perſecuteth the Chriſtians, killeth James, and impriſoneth Peter; whom an angel delivereth upon the prayers of the Church.* 20 *In his pride taking to himſelf the honour due to God, he is ſtricken by an angel, and dieth miſerably.* 24 *After his death, the word of God proſpereth.*

NOW about that time Herod the king ſtretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the ſword.

3 And becauſe he ſaw it pleaſed the Jews, he proceeded further, to take Peter alſo. (Then were the days of unleavened bread)

4 And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſoldiers to keep him, intending after Eaſter to bring him forth to the people.

5 Peter therefore was kept in priſon; but prayer was made without ceaſing of the church unto God for him.

6 And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers, bound with two chains; and the keepers before the door kept the priſon.

7 And behold, the angel of the Lord came upon him, and a light ſhined in the priſon: and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from *his* hands.

8 And the angel ſaid unto him, Gird thyſelf, and bind on thy ſandals: And ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me.

9 And he went out and followed him, and wiſt not that it was true which was done by the angel: but thought he ſaw a viſion.

10 When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and paſſed on through one ſtreet, and forthwith the angel departed from him.

11 And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had conſidered *the thing*, he came to the houſe of Mary the mother of John, whoſe ſurname was Mark, where many were gathered together, praying.

13 And as Peter knocked at the door of the gate, a damſel came to hearken, named Rhoda.

14 And when ſhe knew Peters voice, ſhe opened not the gate for gladneſs, but ran in, and told how Peter ſtood before the gate.

15 And they ſaid unto her, Thou art mad. But ſhe conſtantly affirmed that it was even ſo. Then ſaid they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and ſaw him, they were aſtoniſhed.

17 But he beckening unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the priſon. And he ſaid, Go ſhew theſe things unto James, and to the brethren. And he departed, and went into another place.

18 Now aſſoon as it was day, there was no ſmall ſtir among the ſoldiers, what was become of Peter.

19 And when Herod had ſought for him, and found him not, he examined the keepers, and commanded that *they* ſhould be put to death. And he went down from Judea to Ceſarea, and *there* abode.

20 ¶ And Herod was highly diſpleaſed with them of Tyre and Sidon: but they came with one accord to him, and having

made Blaſtus the kings chamberlain their friend, deſired peace; becauſe their country was nouriſhed by the kings *country*.

21 And upon a ſet day, Herod arayed in royal apparel, ſat upon his throne, and made an oration unto them.

22 And the people gave a ſhout, *ſaying*, *It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord ſmote him, becauſe he gave not God the glory: and he was eaten of worms, and gave up the ghoſt.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jeruſalem, when they had fulfilled *their* miniſtry, and took with them John whoſe ſurname was Mark.

Ver. 1. ——— *Herod the king.*] See the Diſſertation on the names at the end of this book.

——— *Stretched forth.*] i. e. Began.

Ver. 3. — *The days of unleavened bread.*] See Exod. xxiii. 15.

Ver. 4. ——— *After Eaſter.*] Or, after the eight days feſtival of the paſſover, or days of unleavened bread.

Ver. 5. ——— *Prayer was made without ceaſing.*] i. e. They prayed much and earneſtly.

Ver. 13. ——— *To hearken.*] Or, to ask who was there.

Ver. 15. ——— *His angel.*] Or, ſpirit; according to the vulgar error of thoſe times, when it was believed commonly, that the ſpirits of thoſe who were about to die, were wont to appear to their acquaintance.

Ver. 23. *The Angel.*] i. e. A diſtemper which God made his meſſenger to puniſh Herod's pride.

Ver. 24. ——— *The word of God.*] The Church founded upon Chriſt, and propagated by the preaching of the Apoſtles, *&c.*

Ver. 25. ——— *Their miniſtry.*] Or, charge, in diſtributing the alms; with which they had been intruſted; ſee ch. xi. ver. 30.

CHAP. XIII.

1 *Paul and Barnabas are choſen to go to the Gentiles.* 7 *Of Sergius Paulus and Elymas the ſorcerer.* 14 *Paul preacheth at Antioch, that Jeſus is Chriſt.* 42 *The Gentiles believe:* 45 *but the Jews gainſay and blaſpheme:* 46 *whereupon they turn to the Gentiles.* 48 *As many as were ordained to life, believed.*

NOW there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrach, and Saul.

2 As they miniſtred to the Lord, and faſted, the Holy Ghoſt ſaid, Separate me Barnabas and Saul, for the work whereunto I have called them.

3 And when they had faſted and prayed, and laid their hands on them, they ſent *them* away.

4 ¶ So they being ſent forth by the Holy Ghoſt, departed unto Seleucia: and from thence they ſailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the ſynagogues of the Jews: and they had alſo John to *their* miniſter.

6 And when they had gone through the iſle unto Paphos, they found a certain ſorcerer, a falſe prophet, a Jew, whoſe name *was* Barjeſus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man, who called for Barnabas and Saul, and deſired to hear the word of God.

8 But Elymas the ſorcerer (for ſo is his name by interpretation) withſtood them, ſeeking to turn away the deputy from the faith.

9 Then Saul (who alſo *is called* Paul) filled with the Holy Ghoſt, ſet his eyes on him,

10 And ſaid, O full of all ſubtilty and all miſchief, thou child of the devil, thou enemy of all righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord?

11 And now behold, the hand of the Lord *is* upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon. And immediately there fell on him a miſt and a darkneſs; and he went about ſeeking ſome to lead him by the hand.

12 Then the deputy when he ſaw what was done, believed, being aſtoniſhed at the doctrine of the Lord.

13 Now when Paul and his company looſed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jeruſalem.

14 ¶ But when they departed from Perga, they came to Antioch in Piſidia, and went into the ſynagogue on the ſabbath-day, and ſat down.

15 And after the reading of the law and the prophets, the rulers of the ſynagogue ſent unto them, ſaying, Ye men *and* brethren, if ye have any word of exhortation for the people, ſay on.

16 Then Paul ſtood up, and beckning with *his* hand, ſaid, Men of Iſrael, and ye that fear God, give audience.

17 The God of this people of Iſrael choſe our fathers, and exalted the people when they dwelt as ſtrangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years ſuffered he their manners in the wilderneſs.

19 And when he had deſtroyed ſeven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that, he gave *unto them* judges about the ſpace of four hundred and fifty years, until Samuel the prophet.

21 And afterward they deſired a king: and God gave unto them Saul the ſon of Cis, a man of the tribe of Benjamin, by the ſpace of forty years.

22 And when he had removed him, he raiſed up unto them David to be their king; to whom alſo he gave teſtimony, and ſaid, I have found David the *ſon* of Jeſſe, a man after mine own heart, which ſhall fulfill all my will.

23 Of this man ſeed hath God according to *his* promiſe raiſed unto Iſrael a Saviour Jeſus:

24 When John had firſt preached before his coming, the baptiſm of repentance to all the people of Iſrael.

25 And as John fulfilled his courſe, he ſaid, Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whoſe ſhoes of *his* feet I am not worthy to looſe.

26 Men *and* brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent.

27 For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets which are read every ſabbath-day, they have fulfilled *them* in condemning him.

28 And though they found no cauſe of death *in him*, yet deſired they Pilate that he ſhould be ſlain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a ſepulchre.

30 But God raiſed him from the dead:

31 And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people.

32 And we declare unto you glad tidings, how that the promiſe which was made unto the fathers.

33 God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again; as it is alſo written in the ſecond pſalm, Thou art my ſon, this day have I begotten thee.

34 And as concerning that he raiſed him up from the dead, *now* no more to return to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David.

35 Wherefore he ſaith alſo in another *pſalm*, Thou ſhalt not ſuffer thine holy One to ſee corruption.

36 For David after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption:

37 But he whom God raiſed again, ſaw no corruption.

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveneſs of ſins:

39 And by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes.

40 Beware therefore, leſt that come upon you which is ſpoken of in the prophets.

41 Behold, ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which you ſhall in no wiſe believe, though a man declare it unto you.

42 And when the Jews were gone out of the ſynagogue, the Gentiles beſought that theſe words might be preached to them the next ſabbath.

43 Now when the congregation was broken up, many of the Jews, and religious proſelytes followed Paul and Barnabas: who ſpeaking to them, perſwaded them to continue in the grace of God.

44 ¶ And the next ſabbath-day came almoſt the whole city together to hear the word of God.

45 But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming.

46 Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you: but ſeeing ye put it from you, and judge your ſelves unworthy of everlaſting life, lo, we turn to the Gentiles.

47 For ſo hath the Lord commanded us, *ſaying*, I have ſet thee to be a light of the Gentiles, that thou ſhouldſt be for ſalvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of

the Lord: and as many as were ordained to eternal life, believed.

49 And the word of the Lord was publiſhed throughout all the region.

50 But the Jews ſtirred up the devout and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts.

51 But they ſhook off the duſt of their feet againſt them, and came unto Iconium.

52 And the diſciples were filled with joy, and with the Holy Ghoſt.

Ver. 1. — *Which had been brought up with Herod.*] Or, Herod's foſter-brother.

Ver. 5. — *John.*] Sirnamed Mark; ſee ch. xii. 25. and xv. 37.

Ver. 17. —— *Choſe our fathers,* &c.] See Exodus i. 1. and throughout that book.

Ver. 19. — *Deſtroyed ſeven nations,* &c.] See Deut. vii. 1. and Joſhua xiv. 1, 2.

Ver. 20. *He gave unto them judges.*] See Judges iii. 9.

Ver. 21. —— *They deſired a king,* &c.] See 1 Sam. viii. 5. and x. 1.

Ver. 22. —— *He raiſed up unto them David,* &c.] See 1 Sam. xvi. 13.

——— *He gave teſtimony.*] See Pſalm lxxxix. 20. 1 Sam. xiii. 14.

Ver. 23. —— *According to his promiſe.*] By Iſaiah the Prophet xi. 1. and 2 Sam. vii. 12.

Ver. 24. — *John.*] The Baptiſt; ſee Matt. iii. 1.

Ver. 28. — *No cauſe of death,* &c.] See Matt. xxvii. 22. Mark xv. 13. Luke xxiii. 21, 22. John xix. 6.

Ver. 33. —— *In the ſecond Pſalm.*] At ver. 7.

Ver. 34. —— *He ſaid,* &c.] By Iſaiah the Prophet, lv. 3.

Ver. 35. —— *In another Pſalm.*] *viz.* Pſalm xvi. 10.

Ver. 36. ——— *Fell on ſleep.*] Died, as we read in 1 Kings ii. 10.

Ver. 38. —— *Through this man.*] Jeſus; ſee Luke xxiv. 47.

Ver. 40. —— *In the Prophets.*] Iſaiah xxix. 14. Hab. i. 5.

Ver. 43. — *Religious proſelytes.*] Who had been Heathens, and were proſelytes to Judaiſm, but now became Chriſtians.

Ver. 46. —— *Seeing ye put it from you.*] See Exodus xxxii. 10. and Iſaiah lv. 5.

Ver. 47. —— *Commanded us.*] See Iſaiah xlix. 6. and Luke ii. 32.

CHAP. XIV.

1 *Paul and Barnabas are perſecuted from Iconium.* 7 *At Lyſtra Paul healeth a cripple, whereupon they are reputed as gods.* 19 *Paul is ſtoned.* 21 *They paſs through divers Churches, confirming the diſciples in faith and patience.* 26 *Returning to Antioch, they report what God had done with them.*

AND it came to paſs in Iconium, that they went both together into the ſynagogue of the Jews, and ſo ſpake, that a great multitude both of the Jews and alſo of the Greeks, believed.

2 But the unbelieving Jews ſtirred up the Gentiles, and made their minds evil-affected againſt the brethren.

3 Long time therefore abode they ſpeaking boldly in the Lord, which gave teſtimony unto the word of his grace, and granted ſigns and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apoſtles.

5 And when there was an aſſault made both of the Gentiles and alſo of the Jews, with their rulers, to uſe *them* deſpitefully, and to ſtone them,

6 They were ware of *it*, and fled unto Lyſtra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the goſpel.

8 ¶ And there ſat a certain man at Lyſtra, impotent in his feet, being a cripple from his mothers womb, who never had walked.

9 The ſame heard Paul ſpeak: who ſtedfaſtly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people ſaw what Paul had done, they lift up their voices, ſaying in the ſpeech of Lycaonia, The gods are come down to us in the likeneſs of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, becauſe he was the chief ſpeaker.

13 Then the prieſt of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done ſacrifice with the people.

14 *Which* when the apoſtles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And ſaying, Sirs, why do ye theſe things? we alſo are men of like paſſions with you, and preach unto you, that ye ſhould turn from theſe vanities unto the living God, which made heaven and earth, and the ſea, and all things that are therein:

16 Who in times paſt ſuffered all nations to walk in their own ways.

17 Nevertheleſs he left not himſelf without witneſs, in that he did good, and gave us rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs.

18 And with theſe ſayings ſcarce reſtrained they the people, that they had not done ſacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who perſwaded the people, and having ſtoned Paul, drew

drew *him* out of the city, ſuppoſing he had been dead.

20 Howbeit, as the diſciples ſtood round about him, he roſe up and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the goſpel to that city, and had taught many, they returned again to Lyſtra, and *to* Iconium, and Antioch,

22 Confirming the ſouls of the diſciples, *and* exhorting them to continue in the faith, and that we muſt through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with faſting, they commended them to the Lord, on whom they believed.

24 And after they had paſſed throughout Piſidia; they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence ſailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearſed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the diſciples.

Ver. 12. *Jupiter.*] The God whom the Heathens believed had the command of all gods and all the creation.

——*Mercurius.*] Or Mercury, whom the Heathens named the meſſenger of the gods, or particularly of Jupiter.

C H A P. XV.

Great diſſention ariſeth touching circumciſion. 6 The Apoſtles conſult about it, 22 *and ſend their determination by letters to the Churches,* 36 *Paul and Barnabas thinking to viſit the brethren together, fall at ſtrife, and depart aſunder.*

AND certain men which came down from Judea, taught the brethren, *and ſaid*, Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.

2 When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul and Barnabas, and certain other of them, ſhould go up to Jeruſalem unto the apoſtles and elders about this queſtion.

3 And being brought on their way by the church, they paſſed through Phenice, and Samaria, declaring the converſion of the Gentiles: and they cauſed great joy unto all the brethren.

4 And when they were come to Jeruſalem, they were received of the church, and *of* the apoſtles and elders, and they declared all things that God had done with them.

5 But there roſe up certain of the ſect of the Phariſees which believed, ſaying, That it was needful to circumciſe them, and to command *them* to keep the law of Moſes.

6 ¶ And the apoſtles and elders came together for to conſider of this matter.

7 And when there had been much diſputing, Peter roſe up, and ſaid unto them, Men *and* brethren, ye know how that a good while ago, God made choice among us that the Gentiles by my mouth ſhould hear the word of the Goſpel, and believe.

8 And God which knoweth the hearts, bare them witneſs, giving them the Holy Ghoſt, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the diſciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved, even as they.

12 ¶ Then all the multitude kept ſilence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James anſwered, ſaying, Men *and* brethren, hearken unto me.

14 Simeon hath declared how God at the firſt did viſit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will ſet it up:

17 That the reſidue of men might ſeek after the Lord, and all the Gentiles upon whom my name is called, ſaith the Lord, who doth all theſe things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my ſentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abſtain from pollutions of idols, and *from* fornication, and *from* things ſtrangled, and *from* blood.

21 For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath-day.

22 Then pleaſed it the apoſtles and elders, with the whole church, to ſend choſen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas ſirnamed Barſabas, and Silas, chief men among the brethren:

23 And wrote letters by them after this manner, The apoſtles, and elders, and brethren ſend greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24 Foraſmuch as we have heard, that certain which went out from us have troubled you with words, ſubverting your ſouls, ſaying, *Ye muſt* be circumciſed, and keep the law; to whom we gave no *ſuch* commandment.

25 It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you, with our beloved Barnabas and Paul;

26 Men that have hazarded their lives for the name of our Lord Jeſus Chriſt.

27 We have ſent therefore Judas and Silas, who ſhall alſo tell *you* the ſame things by mouth.

28 For it ſeemed good to the Holy Ghoſt and to us, to lay upon you no greater burden than theſe neceſſary things;

29 That ye abſtain from meats offered to idols, and from blood, and from things ſtrangled, and from fornication: from which if ye keep your ſelves, ye ſhall do well. Fare ye well.

30 So when they were diſmiſſed, they came to Antioch: and when they had gathered the multitude together, they delivered the epiſtle.

31 *Which* when they had read, they rejoyced for the conſolation.

32 And Judas and Silas being prophets alſo themſelves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a ſpace, they were let go in peace from the brethren unto the apoſtles.

34 Notwithſtanding it pleaſed Silas to abide there ſtill.

35 Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of the Lord with many others alſo.

36 ¶ And ſome days after, Paul ſaid unto Barnabas, Let us go again, and viſit our brethren, in every city where we have preached the word of the Lord, *and ſee* how they do.

37 And Barnabas determined to take with them John, whoſe ſirname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was ſo ſharp between them, that they departed aſunder one from the other: and ſo Barnabas took Mark, and ſailed unto Cyprus;

40 And Paul choſe Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

Ver. 1. —— *After the manner of Moſes.*] See Gen. xvii. 10. Levit. xii. 3.

Ver. 7. ——— *God made choice among us, that the Gentiles by my mouth,* &c.] See ch. x. ver. 5, *&c.*

Ver. 9. ——— *Between us.*] Who were converts from Judaiſm.

Ver. 11. ——— *We ſhall be ſaved.*] By Baptiſm, *even as they,* who are circumciſed.

Ver. 14. *Simeon.*] Peter; ſee ver. 7.

Ver. 15. ——— *The words,* &c.] Of Amos ix. 11, 12.

Ver. 27. ——— *By mouth.*] Or, word of mouth.

Ver. 29. ——— *From blood,* &c.] See Levit. xvii. 14.

CHAP. XVI.

1 *Paul having circumciſed Timothy,* 7 *and being called by the ſpirit from one country to another,* 14 *converteth Lydia,* 16 *caſteth out a ſpirit of divination.* 19 *For which cauſe he and Silas are whipped and impriſoned.* 26 *The priſon doors are opened.* 31 *The jaylor is converted, and they are delivered.*

THEN came he to Derbe and Lyſtra: and behold, a certain diſciple was there, named Timotheus, the ſon of a certain woman which was a Jeweſs, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lyſtra and Iconium.

3 Him would Paul have to go forth with him; and took and circumciſed him, becauſe of the Jews which were in thoſe quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apoſtles and elders which were at Jeruſalem.

5 And ſo were the churches eſtabliſhed in the faith, and increaſed in number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy Ghoſt to preach the word in Aſia,

7 After they were come to Myſia, they aſſayed to go into Bithynia: but the Spirit ſuffered them not.

8 And they paſſing by Myſia, came down to Troas.

9 And a viſion appeared to Paul in the night: There ſtood a man of Macedonia, and prayed him, ſaying, Come over into Macedonia, and help us.

10 And after he had ſeen the viſion, immediately we endeavoured to go into Macedonia, aſſuredly gathering, that the Lord had called us for to preach the goſpel unto them.

11 Therefore looſing from Troas, we came with a ſtraight courſe to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the ſabbath went out of the city by a river-ſide, where prayer was wont to be made; and we ſat down and ſpake unto the women which reſorted *thither*.

14 ¶ And a certain woman named Lydia, a ſeller of purple, of the city of Thyatira, which worſhipped God, heard *us*: whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul.

15 And when ſhe was baptized, and her houſhold, ſhe beſought *us*, ſaying, If ye have judged me to be faithful to the Lord, come into my houſe, and abide *there*. And ſhe conſtrained us.

16 ¶ And it came to paſs, as we went to prayer, a certain damſel, poſſeſſed with a ſpirit of divination met us, which brought her maſters much gain by ſoothſaying:

17 The ſame followed Paul, and us, and cried, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.

18 And this did ſhe many days. But Paul being grieved, turned and ſaid to the ſpirit, I command thee in the name of Jeſus Chriſt to come out of her. And he came out the ſame hour.

19 ¶ And when her maſters ſaw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place, unto the rulers,

20 And brought them to the magiſtrates, ſaying, Theſe men being Jews, do exceedingly trouble our city.

21 And teach cuſtoms which are not lawful for us to receive, neither to obſerve, being Romans.

22 And the multitude roſe up together againſt them: and the magiſtrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many ſtripes upon them, they caſt *them* into priſon, charging the jayler to keep them ſafely.

24 Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks.

25 ¶ And at midnight Paul and Silas prayed, and ſang praiſes unto God: and the priſoners heard them.

26 And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken: and immediately all the doors were opened, and every ones bands were looſed.

27 And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon-doors open, he drew out his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled.

28 But Paul cried with a loud voice, ſaying, Do thy ſelf no harm; for we are all here.

29 Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and ſaid, Sirs, what muſt I do to be ſaved?

31 And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.

32 And they ſpake unto him the word of the Lord, and to all that were in his houſe.

33 And he took them the ſame hour of the night, and waſhed *their* ſtripes; and was baptized, he, and all his, ſtraightway.

34 And when he had brought them into his houſe, he ſet meat before them, and re-

rejoyced, believing in God with all his houſe.

35 And when it was day the magiſtrates ſent the ſergeants, ſaying, Let thoſe men go.

36 And the keeper of the priſon told this ſaying to Paul, the magiſtrates have ſent to let you go: now therefore depart, and go in peace.

37 But Paul ſaid unto them, They have beaten us openly uncondemned, being Romans, and have caſt us into priſon; and now do they thruſt us out privily? nay verily; but let them come themſelves, and fetch us out.

38 And the ſergeants told theſe words unto the magiſtrates: and they feared when they heard that they were Romans.

39 And they came and beſought them, and brought *them* out, and deſired *them* to depart out of the city.

40 And they went out of the priſon, and entred into *the houſe of* Lydia: and when they had ſeen the brethren, they comforted them, and departed.

Ver. 1. *Diſciple.*] i. e. Chriſtian.

— *Believed.*] Who was converted from Jewdaiſm to Chriſtianity.

— *A Greek.*] Uncircumciſed, yet a Gentile proſelyte.

Ver. 3.—*Circumciſed him.*] Not as neceſſary for the admiſſion of ſuch a perſon into the covenant of grace, but purely to gain the affections of the Jews, who held all the uncircumciſed in abomination, until they were better informed by the effectual operation of the Holy Spirit through the Goſpel of Chriſt, preached by his Apoſtles.

Ver. 4.—*The decrees.*] Not of men, but of God; ſee Acts xv. 20.

Ver. 6.—*By the Holy Ghoſt.*] Not appearing to them in a bodily ſhape; but, as it were, in a viſion, by Divine Revelation internally.

Ver. 7.—*Aſſayed.*] Earneſtly endeavoured.

— *The Spirit.*] Of God or Jeſus, which is the Holy Ghoſt.

Ver. 13. *And on the ſabbath* [*day*] *we went out of the city by a river ſide, where prayer was wont to be made,* &c.] Tho' there is frequent mention made, in the *Acts of the Apoſtles*, of the *Jewiſh Synagogues* in the Heathen countries, and of the worſhip they performed in them: but there is ſomewhat particular in the deſcription of this place of worſhip, which the Jews had at Philippi. Yet

There is ſome difference among learned men, whether the original word in this place, which we rendered *prayer*, ſhould be here underſtood of the *act*, or the *place* of prayer. Doctor Whitby's paraphraſe of this text is thus: *Where there was by law, or cuſtom an oratory.* In his notes he is ſomewhat more particular; and ſays, " Where an houſe of prayer for the Jews and Proſelytes, was allowed to be by the law, or was accuſtomed to be. I am inclined to think with the Doctor, Grotius, and others, that it is a place of worſhip, which is here ſpoken of. But what I chiefly obſerve here, is, that it may be inferred from this text, that it is not unuſual for the Jews, at leaſt in ſtrange countries, to worſhip, or to erect places of worſhip near a river.

There is an inſtance of this kind recorded by Joſephus, who has given us the decree of rhe city of Halicarnaſſus, permitting the Jews to build oratories; a part of this decree runs thus: " We ordain that the Jews, who are willing, men and women, do obſerve the ſabbaths, and perform ſacred rites according to the Jewiſh laws, and build oratories by the ſea ſide, according to the cuſtom of their country; and if any man, whether magiſtrate or private perſon, give them any let or diſturbance, he ſhall pay a fine to the city; Joſeph. Antiq. lib. 14. c. x.

And Tertullian, among other Jewiſh rites and cuſtoms, ſuch as feaſts, ſabbaths, faſts, and unleavened bread, mentions *ſhore-prayers*, that is, prayers by the ſea-ſide, or river-ſide; Tertul. ad Nat. lib. 1. c. 13.

Theſe two paſſages are ſufficient to perſuade us, that it was common for the Jews to worſhip in theſe places. But it may be a queſtion, whether this practice was owing to their choice, or to ſome neceſſity laid upon them by the Heathen magiſtrates, to perform their worſhip without the gates of their cities.

I ſhall lay together a few paſſages and remarks relating to this ſubject.

It ſeems to me that Turtullian ſuppoſed the ſhore-prayers to be properly a Jewiſh cuſtom, ſince he reckons them with others that were ſo. The terms of the decree of the people of Halicarnaſſus imply the ſame thing. And the ſea-ſide does not appear to be mentioned as a reſtraint or limitation, but as a grant of a privilege, eſtabliſhing the oratory in the place moſt agreeable to the Jews. Philo ſays, that when Flaccus the prefect of Egypt had been taken into cuſtody at Alexandria by order of Caligula, the Jews offered up thankſgivings to God, ſpent the whole night in hymns and ſongs; " and early in the morning flocking out of the gates of the city, they go to the ſhores, for the (*Proſeuchae*) oratories were deſtroyed; and ſtanding in a moſt pure place, they lift up their voices with one accord; Philo in Flacc. p. 982.

It is true, their oratories at Alexandria were then all down. But yet methinks here are ſome ſigns, that the ſea-ſide was a place agreeable to them. Why elſe did they go out of the city ſo univerſally toward the neighbouring ſhores, rather than any other way? Beſides, Philo expreſſes much ſatisfaction in this ſituation, when he calls it a *moſt pure place.*

There is a paſſage very appoſite to this text in the account Philo gives of the annual rejoicings, the Jews were wont to make for the Septuagint tranſlation. " Wherefore, ſays he, even to this day, there is kept every year a feaſt and ſolemnity in the iſle of Pharos, whither not only the Jews, but many others alſo croſs over, to pay reſpect to the place where this verſion was firſt ſeen.—And after prayers and thankſgivings, ſome raiſe tents on the ſhore, others lay themſelves down upon the ſea-ſand, in the open air, and there feaſt with their friends and relations, " eſteeming the ſhore more ſumptuous than the furniture of the richeſt palaces; De vita Moſis l. 11.

Theſe paſſages have ſometimes inclined me to think, that the true rendring of this text is thus: *Where it had been thought fit that the oratory ſhould be*; implying the Jews choice of that ſituation. But if any think, that the more natural meaning of the words is, *Where a houſe of prayer was allowed*, or appointed, *to be by the law*; yet I believe it ought to be ſuppoſed, that this appointment was perfectly agreeable to the Jews, if not owing to their own choice. Joſephus having mentioned the privileges beſtowed upon the Jews at Alexandria, by Alexander the Great, ſays, " They continued to enjoy the ſame honour under his ſucceſſors, who ſet apart for them a diſtinct place, that they might live in greater purity, than they could well do, if they were mixed promiſcuouſly with ſtrangers; and allowed them alſo to be called Macedonians," De bell. l. 2. c. 13. This ſeparating the Jews from other people was no hardſhip, therefore, but a privilege.

Luke tells us, that *Paul* and his company, in their way to *Jeruſalem* from *Miletus*, *ſailed into* Syria *and landed at* Tyre. *And finding diſciples, we tarried there ſeven days.*—— *And when we had accompliſhed thoſe days, we departed and went our way, and they all brought us on our way, with wives and children till we were out of the city: And we kneeled down on the ſhore and prayed*, Acts xxi. 3, 5. I ſhould have concluded from this very text, that it was then uſual for the *Jews*, or ſome other people to pray by the ſea-ſide. It appears from paſſages alledged above, that it was a very common practiſe among the *Jews*.

Ver. 16. —— *With a ſpirit of divination.*] Or of *Python*; that is to ſay, with an evil ſpirit. See my diſſertation upon miracles in the Goſpel according to *Matthew*, where you will find how an evil ſpirit may be ſuppoſed to prophecy.

Ver. 23.—— *Laid many ſtripes on them.*] See the introduction to this Book, which gives you a full account of the behaviour of the *Jews* and *Gentiles* towards the Apoſtles and other Chriſtians.

Ver. 37.—— *Nay verily; but let them come,* &c.] See the reaſon of this behaviour in the notes on chap. xxii. 25.

Ver. 38.—— *And they feared when they heard that they were Romans.*] Becauſe it was the birth-right of a Roman citizen to be exempted from all bodily puniſhments, to be inflicted by the governors of provinces. And therefore when at another time Paul was in danger of puniſhment from the governor Feſtus, or by his connivance to be murdered by the Jews under a pretence of Juſtice, he appealed to his birth-right, to be carried to Cæſar's judgment-ſeat.

CHAP. XVII.

1 *Paul preacheth at Theſſalonica,* 4 *where ſome believe, and others perſecute him.* 10 *He is ſent to Berea, and preacheth there:* 13 *Being perſecuted at Theſſalonica,* 15 *he cometh to Athens, and diſputeth, and preacheth the living God to them unknown,* 34 *whereby many are converted unto Chriſt.*

NOW when they had paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three ſabbath-days reaſoned with them out of the ſcriptures,

3 Opening and alledging that Chriſt muſt needs have ſuffered, and riſen again from the dead: and that this Jeſus whom I preach unto you, is Chriſt.

4 And ſome of them believed, and conſorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uprore, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.

6 And when they found them not, they drew Jaſon, and certain brethren, unto the rulers of the city, crying, Theſe that have turned the world upſide down, are come hither alſo;

7 Whom Jaſon hath received: and theſe all do contrary to the decrees of Ceſar, ſaying, That there is another king, *one* Jeſus.

8 And they troubled the people, and the rulers of the city, when they heard theſe things.

9 And when they had taken ſecurity of Jaſon, and of the other, they let them go.

10 ¶ And the brethren immediately ſent away Paul and Silas by night unto Berea: who coming *thither*, went into the ſynagogue of the Jews.

11 Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo.

12 Therefore many of them believed: alſo of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Theſſalonica had knowledge that the word of God was preached of Paul at Berea, they came thither alſo, and ſtirred up the people.

14 And then immediately the brethren ſent away Paul, to go as it were to the ſea: but Silas and Timotheus abode there ſtill.

15 And they that conducted Paul, brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all ſpeed, they departed.

16 ¶ Now while Paul waited for them at Athens, his ſpirit was ſtirred in him, when he ſaw the city wholly given to idolatry.

17 Therefore diſputed he in the ſynagogue with the Jews, and with the devout perſons, and in the market daily with them that met with him.

18 Then certain philoſophers of the Epicureans, and of the Stoicks encountred him: and ſome ſaid, What will this babler ſay? other ſome, He ſeemeth to be a ſetter forth of ſtrange gods: becauſe he preached unto them Jeſus, and the reſurrection.

19 And they took him, and brought him unto Areopagus, ſaying, May we know what this new doctrine, whereof thou ſpeakeſt, is?

20 For thou bringeſt certain ſtrange things to our ears: we would know therefore what theſe things mean.

21 (For all the Athenians and ſtrangers which were there, ſpent their time in nothing elſe, but either to tell, or to hear ſome new thing.)

22 ¶ Then Paul ſtood in the mids of Mars-hill, and ſaid, Ye men of Athens, I perceive that in all things ye are too ſuperſtitious.

23 For as I paſſed by, and beheld your devotions, I found an altar with this inſcription, TO THE UNKNOWN GOD.

Whom therefore ye ignorantly worſhip, him declare I unto you.

24 God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:

25 Neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things;

26 And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:

27 That they ſhould ſeek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his offſpring.

29 For as much then as we are the offſpring of God, we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone graven by art and mans device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Becauſe he hath appointed a day, in the which he will judge the world in righteouſneſs, by *that* man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

32 ¶ And when they heard of the reſurrection of the dead, ſome mocked: and others ſaid, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which *was* Dionyſius the Areopagite, and a woman named Damaris, and others with them.

Ver. 2. *And Paul as his manner was went in unto them, and three ſabbath days reaſoned with them out of the Scriptures.*] Where it will be proper to obſerve, that beſides the great reſort at Jeruſalem by the Jews at the feaſts, and their worſhip at the temple at other ſeaſons, and the regard expreſſed for the temple itſelf and the law, we have frequent mention of the ſynagogue-worſhip in the New Teſtament, (ſee Luke iv. 17, 20.) Which was attended not only with the readings of the law and the Prophets, but with diſcourſes upon ſome point of faith or doctrine, as may be proved not only from the text before us, but alſo out of Matthew xiii. 54. Mark i. 21. and above, in Acts xiv. 1. Which is confirmed by the collateral and unexceptionable evidence of Joſephus, who, in his ſecond Book againſt Apion, ſpeaking of Moſes, ſays: *And that men might not plead ignorance for their tranſgreſſion (in points he before mentioned)* he gave us a law, the moſt excellent of all Inſtitutions. Nor did he appoint, that it ſhould be heard *once* only, or *twice*, or *often*, but that laying aſide all other works, we ſhould meet together every week to hear it read, and gain a perfect underſtanding of it.

Joſephus relates a difference which happened between the Greeks and Jews at Ceſarea in the 12th year of Nero's reign. The Jews preſented a petition to Florus their Procurator. He made them fair promiſes, but immediately went from Ceſarea to Sebaſte, without taking care about the matter.—— "The next day being the ſeventh day, as the Jews were coming to the ſynagogue, a turbulent fellow of Ceſarea, brought an earthen veſſel, and having placed it with the bottom uppermoſt ſacrificed birds, as the Jews were coming in. This provoked the Jews extremely to ſee their laws thus inſulted, and the place defiled."—It was impoſſible to compoſe them, they and the Ceſareans had a battle. Jucundus, a Roman, officer who was there, came into the aſſiſtance of the Jews, but he had but a few men with him. "He being overpowered by the violence of the Ceſareans, the Jews taking the laws, withdrew to Narbata, a place ſixty ſtadia diſtant from Ceſarea, de bell. l. ii. chap. 14.

That they had diſcourſes made in their ſynagogues, I ſhall prove in the words of Philo.—"And from that time (the days of Moſes) to this, the Jews are wont to inculcate the principles of their religion on the ſeventh days, ſetting apart that time to the ſtudy and contemplation of the things of nature: for the oratories, which are in every city, what are they but ſchools of wiſdom, of fortitude, ſobriety, juſtice, and piety, and of every virtue?" l. iii. de vit. Moſ.

I believe, that very few of our modern Jewiſh antiquaries are of Philo's and Joſephus's opinion, that the ſynagogue worſhip is an inſtitution of Moſes; but, I think, none will conteſt their authority, that the Jews frequented the ſynagogues on the ſabbath day, at the time they wrote.

Ver. 13. *They came thither alſo.*] See the introduction to the Acts.

Ver. 16. *Now while Paul waited,* &c.] In the year of our Lord 54.

Ver. 18.—*Epicureans.*] So called from their author Epicurus, who taught his followers to believe pleaſure was their greateſt good.

— *Stoicks.*] A ſect of Philoſophers, who were oppopoſite to the principles of the Epicureans; and tho' they knew not how properly to exerciſe it, being deceived, as to the true object of all good, who is the living God, place all their good in virtue.

— *Babler.*] Either becauſe of Paul's meanneſs of ſpeech, or by way of contempt of one who had not the appearance of an academick.

Ver. 19.—*Areopagus.*] Or Mars-hill, which was the chief court of Judicature in Athens.

Ver. 28.—*Of your own poets,* &c.] Meaning the Heathen poet Aratus.

Ver. 30.—*God winked at.*] So as not to deſtroy them for the ſins of corrupt nature, which led them into idolatry.

—*To repent.*] Thus you ſee the Apoſtle condemns any argument founded upon the ſallacious baſis of antiquity. It is not a good argument for any man to ſay, that he will worſhip God after the way of his anceſtors, when that way is diſproved of its Divine Inſtitution, and proved to be the device of ſinful men.

— *By that man.*] Jeſus Chriſt.

— *Given aſſurance.*] So much faith and revelation as amounts to a ſufficient teſtimony to convince the whole world.

Ver. 34.—*Areopagite.*] This was the title of the judge, and of all the judges and ſenators, who ſat in the court of Areopagus.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a viſion. 12 He is accuſed before Gallio the deputy, but is diſmiſſed. 18 Afterwards paſſing from city to city, he ſtrengtheneth the diſciples. 24 Apollos, being more perfectly inſtructed by Aquila and Priſcilla, 28 preacheth Chriſt with great efficacy.

AFter theſe things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priſcilla (becauſe that Claudius had commanded all Jews to depart from Rome) and came unto them.

3 And becauſe he was of the ſame craft, he abode with them, and wrought (for by their occupation they were tentmakers)

4 And he reaſoned in the ſynagogue every ſabbath, and perſwaded the Jews, and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was preſſed in ſpirit, and teſtified to the Jews, that Jeſus was Chriſt.

6 And when they oppoſed themſelves, and blaſphemed, he took *his* raiment, and ſaid unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entred into a certain mans houſe, named Juſtus, one that worſhipped God, whoſe houſe joyned hard to the ſynagogue.

8 And Criſpus, the chief ruler of the ſynagogue, believed on the Lord with all his houſe: and many of the Corinthians, hearing, believed, and were baptized.

9 Then ſpake the Lord to Paul in the night by a viſion, Be not afraid, but ſpeak, and hold not thy peace:

10 For I am with thee, and no man ſhall ſet on thee, to hurt thee: for I have much people in this city.

11 And he continued *there* a year and ſix months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made inſurrection with one accord againſt Paul, and brought him to the judgment-ſeat,

13 Saying, This fellow perſwadeth men to worſhip God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio ſaid unto the Jews, If it were a matter of wrong, or wicked lewdneſs, O ye Jews, reaſon would that I ſhould bear with you:

15 But if it be a queſtion of words and names, and of your law, look ye *to it*; for I will be no judge of ſuch matters.

16 And he drave them from the judgment-ſeat.

17 Then all the Greeks took Soſthenes, the chief ruler of the ſynagogue, and beat him before the judgment-ſeat: and Gallio cared for none of thoſe things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and ſailed thence into Syria, and with him Priſcilla and Aquila: having ſhorn *his* head in Cenchrea: for he had a vow.

19 And he came to Epheſus, and left them there: but he himſelf entred into the ſynagogue, and reaſoned with the Jews.

20 When they deſired *him* to tarry longer time with them he conſented not:

21 But bade them farewel, ſaying, I muſt by all means keep this feaſt that cometh, in Jeruſalem: but I will return again unto you, if God will. And he ſailed from Epheſus.

22 And when he had landed at Ceſarea, and gone up and ſaluted the church, he went down to Antioch.

23 And after he had ſpent ſome time *there*, he departed, and went over all the country of Galatia and Phrygia in order, ſtrengthning all the diſciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the ſcriptures, came to Epheſus.

25 This man was inſtructed in the way of the Lord; and being fervent in the ſpirit, he ſpake and taught diligently the things of the Lord, knowing only the baptiſm of John.

26 And he began to ſpeak boldly in the ſynagogue. Whom when Aquila and Priſcilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was diſpoſed to paſs into Achaia, the brethren wrote, exhorting the diſciples to receive him: who, when he was come, helped them much which had believed through grace.

28 For he mightily convinced the Jews, *and that* publickly, ſhewing by the ſcriptures, that Jeſus was Chriſt.

Ver. 1.——*Corinth.*] This was the chief and moſt famous city of Achaia.

Ver. 2.——*Jew named Aquila.*] Some commentators preſume without any warrant to ſay, that this Aquila was already before this intercourſe with Paul, converted to the Chriſtian faith, which pre-converſion does not appear: And therefore it is ſafer to ſuppoſe, that according to the letter, Aquila was a Jew baniſhed from Rome for being a Jew, and meeting with Paul at Corinth, was converted by him to the faith of Chriſt.

——*Pontus.*] A province of Aſia.

——*Claudius.*] The Roman emperor at that time, Anno 54.

Ver. 3.——*Tent-makers.*] Which in thoſe days were made of dreſſed ſkins.

Ver. 6.——*They oppoſed themſelves.*] i. e. The Jews and Greeks who were proſelytes to Jewdaiſm.

————*Gentiles.*] They who were profeſſed idolaters.

Ver. 7.——*Worſhipped God.*] According to the Jewiſh form of worſhipping the living God.

Ver. 9.——*Be not afraid.*] Let not the perſecutions which attend the preachers of the Goſpel, hinder thee from ſpeaking the word of truth, which ſhall be dictated to thee by the Holy Ghoſt.

Ver. 13.——*Contrary to the law.*] Which the Jews had received from God by Moſes.

Ver. 15. *But if it be a queſtion of words and names,* &c.] By this, Gallio ſeems to anſwer the Jews from an imbibed principle which the Romans entertained concerning the Jews; ſuppoſing that, becauſe the Jews kept the name of God in ſo much reverence, that they thought it a grievous crime to utter it, they worſhipped a mere name: And that the diſpute between them and the Chriſtians was only about a name; as if he had ſaid, I perceive ye Jews worſhip God by one name, and ye Chriſtians worſhip him by another. But this betrayed his ignorance.

Ver. 18.——*Having ſhorn his head in Cenchrea.*] Here obſerve, that when Paul had been acquitted by Gallio at Corinth, it is ſaid: *After this he tarried there yet a good while, and then took his leave of the brethren, and ſailed thence into Syria, and with him Priſcilla and Aquila: having ſhorn his head in Cenchrea: for he had a vow. And he came to Epheſus,—and from thence he ſailed to Ceſarea, and went up to Jeruſalem.* We have again mention made of this very ſame cuſtom, or one very near a-kin to it, when Paul went up to Jeruſalem ſeveral years after this; and James and all the elders that were there gave him ſome advice for the taking off the aſperſions, that had been caſt upon him by the Jews. *Do therefore this that we ſay unto thee: We have four men which have a vow on them; them take and purify thy ſelf with them, that they may ſhave their heads,* Acts xxi. 23, 24. *Then Paul took the men, and the next day purifying himſelf with them, entred into the temple, to ſignify the accompliſhment of the days of purification, until that an offering ſhould be offered for every one of them,* ver. 26.

The reader may do well to conſult here the law of the Nazarite as delivered by Moſes, Numb. vi. 13—18.

That this cuſtom was in uſe among the Jews at the time of the evangelical hiſtory, is evident from what Joſephus has ſaid of Bernice. "She was then, An. D. 66. at Jeruſalem, performing a vow to God: For it is cuſtomary for thoſe who have been afflicted with ſome diſtemper, or have laboured under any other difficulties, to make a vow, thirty days before they offer ſacrifices, to abſtain from wine, and ſhave the hair of their head," de bell. lib. ii. c. 15.

Capellus, Specil. in Act. Apoſt. xxi. 23. indeed, does make a doubt, whether the vow of the four men in the Acts, or of Bernice in Joſephus, be the vow of the Nazarite. But I ſee no good reaſon for this doubt. However, he allows theirs and Bernices's vow to have been of one and the ſame nature.

Joſephus ſays, it was the cuſtom to make a vow of *thirty days.* There is no particular time preſcribed for the vow of the Nazarite in the law of Moſes. And it is my opinion, that the only reaſon of Joſephus's mentioning this particular number here, was, becauſe this happened to be the term of Bernice's vow, of which he had occaſion to ſpeak.

There may be a difficulty raiſed with reference to Paul's vow at Cenchrea: Becauſe the Jewiſh writers ſay, that a Nazarite ought not to be out of the land of Iſrael; Nazir iii. 6. Reland. and in the law of Moſes it is ſaid: "The Nazarite ſhall ſhave the head of his ſeparation, at the door of the tabernacle of the congregation," Numb. vi. 18. This is ſome difficulty: But I am very much inclined to think, that, notwithſtanding all their zeal, they did at this time diſpenſe with the exactneſs of many things required in the law of Moſes. It ſeems to be the neceſſary conſequence of their living, as there now did great numbers of them, at a vaſt diſtance from Jeruſalem. Was there any law more expreſs than this; "Three times in a year ſhall all thy males appear before the Lord thy God in the place that he ſhall chooſe?" Deut. xvi. 16. Exod. xxiii. 17. But this they could not do who lived in Italy or Perſia.

Moreover, it ſeems there is a rule in the Jewiſh books, "that they who make the vow of the Nazarite out of the land of Iſrael ſhall go into it to compleat the vow," Eduioth iv. 11. ap Reland. This will go a great way towards ſolving the difficulty, if it will but be allowed, that this was the reaſon of Paul's great concern to *keep the next feaſt at Jeruſalem.* Thus Luke's account ſtands. After Paul was come to Corinth. —— "Then ſpake the Lord to Paul in the night by a viſion, be not afraid, but ſpeak and hold not thy peace. For I am with thee; and no man ſhall ſet on thee, to hurt thee. —— And when Gallio was the deputy of Achaia, the Jews made inſurrection with one accord againſt Paul; and brought him to the judgment-ſeat." Paul was now in a great danger, and was delivered, as appears from the context, ver. 9.

In which relation there is nothing that contradicts the ſuppoſition, that Paul's vow was the occaſion of his going to Jeruſalem at this time; or in other words, that he went thither to compleat his vow, and offer the appointed ſacrifices; but there is a great deal to countenance it. The Lord had appeared to Paul, and promiſed to ſtand by him. Paul had actually been in a great danger, and received a very ſignal deliverance. It is likely, that at this ſeaſon, or ſoon after, he made a vow; and perhaps had made the engagement to take the vow, when the Lord appeared to him.

The account of his ſetting out from Corinth, and going to Syria, begins with the mention of the vow; and Paul makes all poſſible expedition to get to Jeruſalem. When he comes thither he makes no long ſtay: And the *ſaluting the Church* could not be the principal end of this journey, for *that* imports no more than a compliment of civility. Luke, it is true, does not mention expreſly any thing, which Paul did at Jeruſalem, beſide ſaluting the Church: But there was no neceſſity he ſhould. The occaſion of his going thither appears in the beginning of the account. And it is likely, that this was then ſo well underſtood, that he could not be more particular without an unneceſſary repetition. Throw away this deſign, and Luke has been guilty of a very great omiſſion; and, tho' Paul was in great haſte to get to Jeruſalem, there is no hint at all, what was aimed at in the journey. Take in this deſign, and then we have here a compleat ſtory.

It is true, Paul ſays: "I muſt by all means keep this feaſt that cometh, in Jeruſalem." But the feaſt-time was not the only reaſon, becauſe Paul did not keep every feaſt there. There was ſome particular inducement to this feaſt; which ſeems to me to be this: Paul was obliged, on the account of his vow, to go to Jeruſalem about this time. And, a feaſt then approaching, it was certainly moſt eligible to be there at that ſeaſon.

I have taken no notice of Grotius's opinion, who thought it was Aquila, and not Paul, who had this vow at Cenchrea: Becauſe, though there may be ſome ambiguity in the words themſelves; yet the whole thread of Luke's narration render it much more probable, if not certain, that Paul is the perſon ſpoken of. And learned men ſeem to be generally convinced of it.

The vow at Cenchrea, whether Paul's or Aquila's, and *the four men at Jeruſalem who had a vow,* are an argument that this piece of devotion was not uncommon among the Jews at this time. Joſephus has aſſured us expreſly it was not. But there is ſomething very particular in the advice given to Paul, namely, that he *ſhould take theſe men,*

men, and be at charges with them, that they may ſhave their heads, Acts xxi. 24. This may incline us to ſuppoſe, that it was an uſual thing now, for zealous men, who had it in their power, to bear the whole, or at leaſt a part of the charges, which a Nazarite was to be at, when his vow was expired. It ſeems to have been a pretty heavy offering which was required of them. Perhaps this might give riſe to this cuſtom: But whatever was the reaſon of it, it appears to have been a common practiſe.

The emperor Claudius, in the beginning of his reign, made Herod Agrippa king of all Judea. "And he (Joſephus ſays) as it was very likely for one to do, who had had ſo conſiderable an advancement, made all the expedition he could into his kingdom; and coming to Jeruſalem, he offered up ſacrifices of thankſgiving, and omitted nothing that was preſcribed by the law. For which reaſon, he alſo order'd a good number of Nazarites to be ſhaved." Joſ. Ant. xix. c. vi.

And here we have a remarkable agreement between the ſtile of Luke and Joſephus. Luke does not ſay.——Be at charges with them, that they may perform ſacrifices, or make their offerings, but that they may *ſhave their heads.* And we learn from Joſephus, that this was the common phraſe among the Jews, at that time.

We ſee likewiſe, how very proper this advice given by the brethren was to anſwer the purpoſe, for which it was intended. It ſeems to have been a popular action: For, it was one of thoſe things by which Agrippa obliged the Jews to his intereſt, when he came to take poſſeſſion of the kingdom.

——*Cenchrea.*] A port or fort on the ſhore, belonging unto Corinth.

Ver. 19.————*Left them.*] i. e. Aquila and Priſcilla.

Ver. 23.——*Strengthning.*] With the doctrine he had before preached to them; encouraging them, as the Lord had done him; ſee ver. 9.

Ver. 24. ——*At Alexandria.*] In Egypt.

Ver. 28.——*Was Chriſt.*] Or, the Chriſt, the Meſſiah, whom the Prophets had foretold, and the Jews expected. See the Scriptures compared in Huetii Demonſtr. Evangel. propoſ. ix. per totam.

CHAP. XIX.

6 *The Holy Ghoſt is given by Paul's hands.* 9 *The Jews blaſpheme his doctrine, which is confirmed by miracles.* 13 *The Jewiſh exorciſts,* 16 *are beaten by the devil.* 19 *Conjuring books are burnt.* 24 *Demetrius, for love of gain, raiſeth an uprore againſt Paul,* 25 *which is appeaſed by the town-clerk.*

AND it came to paſs, that while Apollos was at Corinth, Paul having paſſed through the upper coaſts, came to Epheſus: and finding certain diſciples,

2 He ſaid unto them, Have ye received the holy Ghoſt ſince ye believed? And they ſaid unto him, We have not ſo much as heard whether there be any holy Ghoſt.

3 And he ſaid unto them, Unto what then were ye baptized? And they ſaid, Unto Johns baptiſm.

4 Then ſaid Paul, John verily baptized with the baptiſm of repentance, ſaying unto the people, That they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus.

5 When they heard *this*, they were baptized in the name of the Lord Jeſus.

6 And when Paul had laid *his* hands upon them, the holy Ghoſt came on them; and they ſpake with tongues, and propheſied.

7 And all the men were about twelve.

8 And he went into the ſynagogue, and ſpake boldly for the ſpace of three months, diſputing and perſwading the things concerning the kingdom of God.

9 But when divers were hardned, and believed not, but ſpake evil of that way before the multitude, he departed from them, and ſeparated the diſciples, diſputing daily in the ſchool of one Tyrannus.

10 And this continued by the ſpace of two years; ſo that all they which dwelt in Aſia, heard the word of the Lord Jeſus, both Jews and Greeks.

11 And God wrought ſpecial miracles by the hands of Paul:

12 So that from his body were brought unto the ſick, handkerchiefs or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorciſts, took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus, ſaying, We adjure you by Jeſus whom Paul preacheth.

14 And there were ſeven ſons of *one* Sceva a Jew, *and* chief of the prieſts, which did ſo.

15 And the evil ſpirit anſwered and ſaid, Jeſus I know, and Paul I know; but who are ye?

16 And the man in whom the evil ſpirit was, leapt on them, and overcame them, and prevailed againſt them, ſo that they fled out of that houſe naked and wounded.

17 And this was known to all the Jews and Greeks alſo dwelling at Epheſus; and fear fell on them all, and the name of the Lord Jeſus was magnified.

18 And many that believed came, and confeſſed, and ſhewed their deeds.

19 Many alſo of them which uſed curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thouſand *pieces* of ſilver.

20 So mightily grew the word of God, and prevailed.

21 ¶ After theſe things were ended, Paul purpoſed in the ſpirit, when he had paſſed through Macedonia and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.

22 So he ſent into Macedonia two of them that miniſtred unto him, Timotheus and Eraſtus; *but* he himſelf ſtayed in Aſia for a ſeaſon.

23 And the ſame time there aroſe no ſmall ſtir about that way.

24 For a certain man named Demetrius, a ſilver-ſmith, which made ſilver ſhrines for Diana, brought no ſmall gain unto the craftſmen.

25 Whom he called together with the workmen of like occupation, and ſaid, Sirs, ye know that by this craft we have our wealth:

26 Moreover, ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſwaded and turned away much people, ſaying, that they be no gods which are made with hands:

27 So that not only this our craft is in danger to be ſet at nought; but alſo that the temple of the great goddeſs Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia, and the world worſhippeth.

28 And when they heard *theſe ſayings*, they were full of wrath, and cried out, ſaying, Great *is* Diana of the Epheſians.

29 And the whole city was filled with confuſion: and having caught Gaius and Ariſtarchus, men of Macedonia, Pauls companions in travel, they ruſhed with one accord into the theatre.

30 And when Paul would have entred in unto the people, the diſciples ſuffered him not.

31 And certain of the chief of Aſia, which were his friends, ſent unto him, deſiring *him* that he would not adventure himſelf into the theatre.

32 Some therefore cried one thing, and ſome another: for the aſſembly was confuſed, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the ſpace of two hours cried out, Great *is* Diana of the Epheſians.

35 And when the town-clerk had appeaſed the people, he ſaid, Ye men of Epheſus, what man is there, that knoweth not how that the city of the Epheſians is a worſhipper of the great goddeſs Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly.

37 For ye have brought hither theſe men, which are neither robbers of churches, nor yet blaſphemers of your goddeſs.

38 Wherefore, if Demetrius and the craftſmen which are with him, have a matter againſt any man, the law is open, and there are deputies; let them implead one another.

39 But if ye enquire any thing concerning other matters, it ſhall be determined in a lawful aſſembly.

40 For we are in danger to be called in queſtion for this days uprore, there being no cauſe whereby we may give an account of this concourſe.

41 And when he had thus ſpoken, he diſmiſſed the aſſembly.

Ver. 1. —— *The upper coaſts.*] Of Aſia, which geographers divided into two parts, the northern or upper coaſts; and the ſouthern or lower coaſts. See 1 Macc. iii. 37. and vi. 1.

Ver. 2.——*Have ye received the Holy Ghoſt?*] i. e. The gift of prophecy: For this is the Jewiſh import of the Holy Ghoſt, being not given, nor to be given 'till Jeſus was glorified, John vii. 39. when therefore they ſay, *we have not ſo much as heard* whether there *be any Holy Ghoſt*, their meaning is, we have not as yet heard that the *gift of propheſy*, which for the ſpace of four hundred years, had been reſtrained from the Jewiſh Church, was yet reſtored: Now, that which rendered them thus unacquainted with this effuſion of the Holy Ghoſt was this; that as Apollos had left Jeruſalem, and gone to Alexandria, before the miraculous effuſion of the Holy Ghoſt upon the Apoſtles, at the feaſt of Pentecoſt, ſo had they alſo done, and had been travelling into other parts of the world, where the Goſpel had not yet been planted.

Ver. 4.—*John verily baptized*, &c.] See Matt. iii. 11.

Ver. 5. ——*They were baptized in the name of the Lord Jeſus.*] From the context it is plain, that theſe perſons had been baptized unto repentance; but that was not, we ſee, ſufficient to ſave their ſouls: For beſides repentance, there is need of faith in the Lord Jeſus; and though John was a Prophet; yet, becauſe he was not commiſſioned to baptize mankind into the Goſpel-covenant, his baptiſm was not ſufficient to ſalvation. So that from this Scripture we learn, that though any perſon may, by pious exhortations and inſtruction, endeavour to bring men to repentance, yet none but a commiſſioned miniſter can be warranted to baptize thoſe that repent, into the covenant of grace and faith in Jeſus Chriſt. And therefore I ſhall in this place, by way of diſſertation, enquire who are impowered to baptize in the Chriſtian Church.

2. Into whoſe name all perſons are to be baptized, for the attainment of everlaſting ſalvation.

1. Our bleſſed Saviour having juſt finiſhed the great work of our redemption, and about to aſcend up again to his Father, that he might ſend down the Holy Ghoſt upon men, who ſhould enter into his covenant, delivered a full commiſſion to his diſciples, the Apoſtles impowering them thereby to extend the benefits of his paſſion by *baptiſm*, as far as to the outmoſt parts of the earth; though his laws and manner of worſhip 'till thoſe days, had been confined by the Lord to the people of Iſrael alone, *his tabernacle was at Salem, and his dwelling at Sion.* But,

When the Bleſſed Jeſus, the word of God, by whom all men were created, deſcended for the redemption of all mankind, he cauſed the waters of Babylon to extend themſelves as far as thoſe of the *univerſal deluge:* And as all men had once *periſhed by water*, ſo they were all once to be *ſaved* by the ſame element. So

In obedience to this command of Chriſt, *his diſciples left their own country and their father's houſe*, and travelled over the whole world, at that time diſcovered: They followed the good example of their great maſter *in going about doing* good, and laying down their lives for the ſalvation of men: For the nations to which they went were ſo barbarous and inhuman, as to give them no other reward than martyrdom, in return for their inſtruction in the way to heaven, and of happineſs. But this blood of theſe holy martyrs proved the ſeed of the Church, which quickly ſpread itſelf over the face of the earth. The Goſpel, like unto the ſun, its emblem, was no ſooner riſen, but it *gave light to thoſe which ſat in darkneſs, and in the ſhadow of death*; it paſt into countries far remote, and inacceſſible to the Roman Eagles; and its conqueſts over the ſouls of men were more extenſive than thoſe of that empire over nations and countries.

The commiſſion, which Chriſt gave to his Apoſtles for the execution of this great work, is particularly ſet down and recited by Matthew: *Go, teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt*, Matt. xxviii. 19.

In which words we are to obſerve, that they ſhould be thus tranſlated, *go*, and *diſciple* all nations; and not *go*, and *teach*, as we commonly read it in Engliſh. As if our Saviour, alluding to a known cuſtom of the Jews (See Lightfoot's Hor. Hæb. ad loc.) had ſaid, go and admit into my Church, and make diſciples of all nations, and that by the ceremony of baptiſm.

Thus we are to underſtand the letter of the commiſſion: And if we look back to the 16th verſe, we ſhall there be informed, that the Apoſtles were eſpecially authorized for that work, who are there called *the eleven diſciples*—to whom Jeſus ſpake, ſaying; *All power is given to me in heaven and earth; go ye therefore, and teach, or diſciple all nations, baptizing them*, &c. as if he had ſaid, "My Father hath left the government of the world to me, becauſe I have redeemed it with my blood. I have power to make what covenants and conditions I pleaſe with mankind: I have told you upon what conditions I will confer heaven and happineſs upon men; *go ye therefore*, and let them all know it, and I give *ye* power, and none but *ye*, to admit them into this my new covenant, by *baptiſm*." It is therefore here plain, let men ſay what they pleaſe to countenance the oppoſition, that the holy Apoſtles of our Lord had power to tranſact the covenant betwixt God and man upon the terms our Bleſſed Lord had preſcribed; and that none other had that power. But ſince our merciful God was pleaſed to extend the benefits of this covenant beyond that age of the world, or that generation of men, we may well ſuppoſe his providence contrived means for the effectual continuance of this power of making ſuch covenants to the end of the world; and this was done by authorizing the Apoſtles to *delegate* and *depute* their power to others, in that plain and full commiſſion, *as my Father hath ſent me even ſo ſend I you*, John xx. 21. *i. e.* "I give you the ſame authority, which I have received; and as I had power of my father to ſend you forth to *preach the Goſpel and baptize every creature*, ſo I give you the ſame power to ſend others forth with the ſame commiſſion to ordain ſuch miniſters as ye ſhall judge expedient for the edifying and welfare of my Church." And accordingly we find them delegating ſome of that power to ſeven perſons, in the 6th chapter of the Acts, who afterwards made uſe of it particularly in *preaching the Goſpel and baptizing new converts.* See Acts vi. 5. And again, in the 13th chapter we find them ſolemnly conſecrating Paul and Barnabas, ſending them forth to convert the Gentiles, though Paul had been before conſecrated to this office, at his miraculous converſion, by the Bleſſed Jeſus himſelf, and now choſen, together with Barnabas, by the Holy Ghoſt; yet they were ordered for our inſtruction, to receive their miſſion from the governours of the Church by the ordinary way of impoſition of hands: It is therefore by this power of *delegation*, that Sacred Perſons are ſtill continued in the Church, inveſted with authority to tranſact theſe covenants betwixt God and man. Therefore,

Let thoſe who imagine that they have a ſufficient authority to do all *theſe things* enquire into the *validity* of their commiſſion. To derive it immediately from heaven, unleſs they can confirm what they ſay by miracles is enthuſiaſtick or deceitful, and what every one elſe may pretend to as well as themſelves, which muſt needs be an occaſion of great diſorder and confuſion in the Church. If they derive it from men, it muſt be from thoſe who had ſuch power of giving it, derived to them from the Apoſtles. For,

Let it be carefully remembred, that the Apoſtles were tenacious of their power and prerogative; and though they indulged the *lay-diſciples* to *look out* for, and ſet *men of honeſt report before them*; yet they did not give up the *ſole* power of ordaining thoſe honeſt men, ſaying, *Look ye out among you ſeven men of honeſt report*, &c. *whom we may appoint over this buſineſs.* And

Finally, let us beſeech God, who has built his Church upon the foundation of the *Apoſtles* and *Prophets*, Jeſus Chriſt himſelf being the chief Corner-ſtone; and into the place of a traitor did chuſe another to be among the number of the twelve Apoſtles; that he would be pleaſed to defend his Church from *falſe* apoſtles; that we being ordered and guided by *faithful* and *true* paſtors, who ſhall diligently teach and baptize the people, they may all at length receive the crown of everlaſting glory, through Jeſus Chriſt our Lord.

The next thing to be enquired after, is the diſtinction between the baptiſm of John to repentance; and the baptiſm through Chriſt unto ſalvation: Or, an examination into whoſe name all nations are to be *diſcipled by baptiſm.* —You have read the words of the commiſſion, *in the name of the Father, and of the Son, and of the Holy Ghoſt*; but I deſire you to obſerve, that the prepoſition in the original is not *in* the name, but *into* the name. To which we are byaſſed by the whole Goſpel-hiſtory, e. g. to baptize *in the name* of the Holy Trinity, is only to *baptize* by that authority: But to baptize *into the name* of it, is of greater ſignification. By the name of the Father, Son, and Holy Ghoſt, is meant, thoſe three glorious, and eternal perſons themſelves, according to the uſual ſtile of Scripture: As to call upon the name of God, is to call upon God, to believe in, to fear, to honour the name of the Lord, is to honour him; ſo when we pray with our Lord, hallowed be thy name, it is the ſame as this; let God be praiſed, or, let all the world praiſe thee, O Father, which art in Heaven. To be baptized therefore into the name of the Father, Son, and Holy Ghoſt, is to be baptized into thoſe three glorious Perſons, of which there may be theſe three ſeveral ſignifications.

1. It ſignifies the being baptized in, or into the belief of the Holy Trinity; and this diſtinguiſhes the Chriſtian baptiſm from all others; for the glorious myſtery of the individual and ever-bleſſed Trinity, was not well known before the coming of our Saviour: The Jewiſh proſelytes were baptized into the belief of One God only, without this diſtinction of perſons; the baptiſm of John was into the belief of Chriſt, or the Meſſiah which was to come, (for ſo we read in the 3d of Matthew; John the Baptiſt came preaching in the wilderneſs of Judea, ſaying, "Repent ye, for the kingdom of heaven is at hand," Matt. iii. 2. *i. e.* the kingdom of the Meſſiah, which ye have ſo long looked for; and into the belief of this Meſſiah they were then baptized). But thoſe who are initiated with the Chriſtian baptiſm, are diſcipled into the belief of Chriſt, as already come, and of all thoſe great things he did for our ſalvation, and particularly his ſending down the Holy Ghoſt; by which the whole myſtery of Godhead is in ſome meaſure unveiled, but encompaſſed with a glory too bright and dazling for mortal eyes to behold. The belief of theſe myſteries, every perſon to be baptized, is obliged to make profeſſion of before his baptiſm, either by himſelf, or by his proxy: So the Eunuch in the 8th chapter of the Acts made profeſſion of his faith before Philip would baptize him, Acts viii. 37. Philip inſiſted indeed mainly on the moſt difficult article, That the man Chriſt Jeſus, who lived and died upon earth, was likewiſe the Son of God; and on which article the great benefit of baptiſm depends, *i. e.* the remiſſion of ſins. But there is no doubt to be

made that Philip baptized him into the belief of the Trinity, according to the late command of the Bleſſed Jeſus.

The Creeds of the ancient Church were very ſhort, and according was the belief of the perſons ſo to be baptized. So under the earlieſt date of the Apoſtolic conſtitutions, they are ſaid to be baptized *into the name of the Father* who *ſent*, *the Son* who *came*, *and the Holy Ghoſt* who *witneſſed*, Conſt. Apoſt. lib. iii. cap. 17. Some while after in Tertullian's time, this *rule of faith* was a little more explicit, *viz.* to believe in one God Almighty, Maker of the world, and in his Son Jeſus Chriſt born of the Virgin Mary, crucified under Pontius Pilate, raiſed from the dead the third day, received in Heaven, who ſits at the right hand of the Father, and ſhall come to judge the living and the dead by the reſurrection of the fleſh, Tertul. de præſcr. adv. hereticos.

Our Creeds into which we are baptized, are ſtill the ſame in ſubſtance, tho' they differ in form; but that which is called the *Apoſtles Creed*, is very ancient, and has ſuffered little alteration ſince it was firſt compil'd. In their ſhort Creeds was contained as much as in our larger ones, tho' it was not expreſs'd; and the Eunuch's belief in Chriſt, juſt now mentioned, was virtually the belief of the *Whole Trinity*, according to that excellent explication of Irenæus: *In the name of Chriſt is underſtood, the perſon who was anointed, and the unction it ſelf*, Irenæus l. iii. c. 20. i. e. Father, Son and Holy Ghoſt.

2. A ſecond ſignification of being baptized in, or into the Name of the Holy Trinity, is, the being dedicated and devoted to the ſervice of thoſe three Glorious Perſons; to own them only for our Lord and Maſter, and to promiſe them the whole ſervice of our lives, with the command of the faculties of our ſouls and bodies: And here our Saviour's maxim, *That no man can ſerve two maſters*, Matt. vi. 24. has no place; nor need we fear any diſtraction in our ſervice, becauſe we are dedicated to the three perſons of the Incomprehenſible Godhead, for theſe *three are one.* He, who devotes himſelf to the ſervice of the Bleſſed Jeſus, need not fear any jealouſy or diſpleaſure in the other two Glorious Perſons, ſince there is an intire, an incomprehenſible union betwixt them, far ſtricter than is that of ſoul and body; ſuch as is as far above our comprehenſion, as the nature of the Godhead exceeds that of its creatures.

3. The 3d and laſt ſignification of being baptized in, or into the name of the Holy Trinity, is, our being baptized into their guidance and direction. So the children of Iſrael are ſaid to be baptized unto Moſes, or into Moſes, 1 Cor. x. 12. *All our fathers*, ſaith the Apoſtle, *were baptized unto Moſes in the cloud, and in the ſea*, i. e. They were by the miracles of the cloud which overſhadowed them, and the dividing of the waters in the Red-ſea, aſſured that Moſes was that miniſter of God, to whoſe guidance and direction they were committed: And this was a kind of baptizing them into the doctrine he taught. So 'tis ſaid of them, that after they had ſeen thoſe great miracles, *they believed the Lord, and his ſervant Moſes*, Exod. xiv. 13. They committed themſelves with confidence to his governance, as to the ſervant of God. So that, we who are baptized into the Holy Trinity, are to ſubmit to their doctrine, as well as their dominion. We are to own no truths, but what proceeds from the Father, are delivered by the Son, and explained or confirmed by the Holy Ghoſt. They are the only authors of our religion; and we profeſs our ſelves as Chriſtians to be guided by the dictates of God, and not of men: Thus Paul declares, 1 Cor. i. 15. "That he baptized no man in, or into his own name," i. e. he baptized no man into the belief of his doctrine, as diſtinct from that of Chriſt; and if an Angel from Heaven ſhould come and preach any other doctrine, than that we have already been baptized into, we ought to refuſe it.

This is the Catholick Faith, eaſy, agreeable to Scripture, and promoting holineſs of life, which we ought all eagerly to contend for, by a firm adherence to its profeſſion; avoiding the dubious diſputations of weak or perverſe minds, who would make it a bone of contention in the Chriſtian Church, and thereby overthrow the faith of ſome. —— As to the validity of *Lay-baptiſm*, and the neceſſity of *Infant-baptiſm*, I intend to treat of them hereafter.

Ver. 8. —— *Concerning the kingdom of God.*] i. e. The Goſpel of Chriſt, by which we are taught how to obtain the kingdom of God in Heaven.

Ver. 9. —— *Of that way.*] Of Chriſtianity, that is, the way to eternal life. This was in the year 57.

Ver. 13. —— *Exorciſts*] Or, conjurers of Devils, whereof ſome among the Jews made a trade, without any manner of proof that they did it by God's order, or any Divine calling, but only for gain, as that word *going about* ſignifieth. This cuſtom is yet kept up by the Church of Rome, who have an order called the order of *Exorciſt*.

Ver. 18. —— *Confeſſed.*] Acknowledged their own wicked practices.

Ver. 24. —— *Silver ſhrines.*] Or, medals of ſilver, bearing the image of Diana, the Heathen goddeſs. This cuſtom is in practice among the Romaniſts, who make ſhrines or medals of their Saints, to propagate their honour and worſhip, and thereby their private gain.

Ver. 35. —— *The image that fell down from Jupiter.*] This was a fable invented to aggrandize the fame of their goddeſs, and the better to ſeduce the people, whom they thereby endeavoured to perſwade, that the image they worſhipped, was made in Heaven.

Ver. 40. —— *We are in danger*, &c.] See the Introduction.

CHAP. XX.

1 *Paul goeth to Macedonia.* 7 *He celebrateth the Lord's Supper, and preacheth. Eutychus, having fallen down dead*, 10 *is raiſed to life.* 17 *At Miletus he calleth the elders together, telleth them what ſhall befal to himſelf*, 28 *committeth God's flock to them*, 29 *warneth them of falſe teachers*, 32 *commendeth them to God*, 36 *prayeth with them, and goeth his way.*

AND after the uprore was ceaſed, Paul called unto him the diſciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over thoſe parts, and had given them much exhortation, he came into Greece.

3 And *there* abode three months: and when the Jews laid wait for him, as he was about to ſail into Syria, he purpoſed to return through Macedonia.

4 And there accompanied him into Aſia, Sopater of Berea; and of the Theſſalonians, Ariſtarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Aſia, Tychicus and Trophimus.

5 Theſe going before, tarried for us at Troas.

6 And we ſailed away from Philippi, after the Days of unleavened bread, and came unto them to Troas in five Days, where we abode ſeven days.

7 And upon the firſt *day* of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there ſat in a window a certain young man named Eutychus, being fallen into a deep ſleep: and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him*, ſaid, Trouble not your ſelves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ſhip, and ſailed unto Aſſos, there intending to take in Paul: for ſo had he appointed, minding himſelf to go afoot.

14 And when he met with us at Aſſos, we took him in, and came to Mitylene.

15 And we ſailed thence, and came the next *day* over againſt Chios; and the next *day* we arived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to ſail by Epheſus, becauſe he would not ſpend the time in Aſia: for he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt.

17 ¶ And from Miletus he ſent to Epheſus, and called the elders of the church.

18 And when they were come to him, he ſaid unto them, Ye know, from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations which befel me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have ſhewed you, and have taught you publickly, and from houſe to houſe,

21 Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.

22 And now behold, I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befal me there.

23 Save that the Holy Ghoſt witneſſeth in every city, ſaying, That bonds and afflictions abide me.

24 But none of theſe things move me, neither count I my life dear unto myſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtify the goſpel of the grace of God.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, ſhall ſee my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not ſhunned to declare unto you all the counſel of God.

28 ¶ Take heed therefore unto your ſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood.

29 For I know this, that after my departing, ſhall grievous wolves enter in among you, not ſparing the flock.

30 Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.

31 Therefore watch, and remember that by the ſpace of three years I ceaſed not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.

33 I have coveted no mans ſilver, or gold, or apparel.

34 Yea, you your ſelves know, that theſe hands have miniſtred unto my neceſſities, and to them that were with me.

35 I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak; and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

36 ¶ And when he had thus ſpoken, he kneeled down, and prayed with them all.

37 And they all wept ſore, and fell on Paul's neck, and kiſſed him,

38 Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him unto the ſhip.

Ver. 2. *And when he was gone over thoſe parts, and had given them much exhortation, he came into Greece.*] This was about the year of our Lord 60.

Ver. 7.——*Upon the firſt day of the week.*] Which we ſtile Sunday. See 1 Cor. xvi. 2. and Revel. i. 10.

Ver. 7.——*The diſciples came together.*] The Chriſtians held their publick aſſembly, as the Jews were wont on the Saturday, or ſeventh day, to perform their worſhip with one conſent unto the Lord, eſpecially to receive the communion of the body and blood of Chriſt; and therefore it is added in this place, *to break bread*, &c.

——*To break bread.*] i. e. To celebrate the ſacrament of the Lord's Supper, together with the meal of charity. See Acts xi. 42. Now, ſays Diodati, under this principal part, which terminates all the reſt, we are to underſtand all thoſe parts that went before, as prayers, praiſes, expounding of the word of God, &c.

Ver. 8.——*Many lights.*] This particular ſeems to be added by way of confutation of that Pagan ſlander, which reported maliciouſly, that the Chriſtians on theſe occaſions met to perpetrate certain abominations, which they were aſhamed the world ſhould ſee or know. So that when they met together to break bread, and to hear the word of God, they lighted up *many lights*, if it happened to be dark, that they might take off the edge of ſo baſe an imputation, by expoſing themſelves to the view of the curious.

Ver. 10.——*His life.*] Or ſoul.

Ver. 11.———*Had broken bread.*] In the ſacrament of the Lord's Supper.

——*Eaten.*] In the feaſt of charity, or the feaſt which the antient Chriſtians made at the finiſhing of the communion, for the relief of the poor, and to expreſs therein their mutal love and charity, called in Greek, *Agapa*. See 1 Cor. xi. 20. Jude 12.

——*Talked a long time.*] Preached and expounded the Scriptures a long time.

Ver. 17.——*The elders.*] i. e. Paſtors and conductors. See ver. 28.

Ver. 21.——*Repentance.*] viz. Contrition and confeſſion in our converſion unto God.

——*And faith*, &c.] Which is a receiving of thoſe great benefits or graces offered to us in Jeſus Chriſt.

Ver. 22.——*Bound in the ſpirit.*] Forced by an inward and ſecret inſtinct of God's Spirit operating in my conſcience.

Ver. 23.——*Witneſſeth.*] By certain Prophets. See xxi. 4, — 10.

Ver. 26.——*I am pure from the blood of all men.*] Or, I have done what laid in me for your ſalvation; ſo that if any of you periſh, the crime lies at his own door; ſee Ezek. iii. 18, 20. Acts xviii. 6.

Ver. 28.——*Over which the Holy Ghoſt hath made you overſeers, to feed the Church of God*, &c.] The overſeers mentioned here, were ſuch as had the overſight of all the flock of Chriſt at Epheſus, and were made overſeers thereof by the Holy Ghoſt. They were ſuch elders as were *ordained* by the *Apoſtles in every Church*, Acts xiv. 23. ſuch as Paul ordered Titus to ordain *in every city*, to have the overſeeing of ſuch a flock only, as they might be able to feed, take care of, and account for. Thus

None have a real right to be overſeers of the flock of Chriſt, but thoſe that are made ſuch by the Holy Ghoſt. Others may pretend to a right, without ever being able to make it good; but where the Holy Ghoſt makes overſeers, the right is real, and the duty plain. And this is certainly the meaning of that collect in our Prayer-Book, appointed to be ſaid for thoſe that are to be admitted into holy orders.——*At this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtors of thy flock, that they may lay hands ſuddenly on no man*, &c. But, as it may be queried, how the Holy Ghoſt makes men overſeers of the Church of God, let us proceed, and ſhew how the Holy Ghoſt made overſeers of the flock at the firſt ſpreading of Chriſtianity. The publiſhing the everlaſting Goſpel, and taking the charge of a number of profeſſing Chriſtians, and keeping up all ordinances among them, was then reckoned one of the greateſt works a man could engage in. The Holy Ghoſt at that time openly concerned himſelf in this matter. Men did not go forth to preach of their own heads, or merely at the perſuaſion of well-meaning perſons that had a good opinion of them, but as ſent of the Holy Ghoſt. Thus we read, that when "certain Prophets and teachers that were in the Church at Antioch, miniſtred to the Lord, and faſted, the Holy Ghoſt ſaid, ſeparate unto me Barnabas and Saul, for the work whereunto I have called them;" Acts xiii. 1, 2. and they did ſo: And then it is added, That they were ſent forth by the Holy Ghoſt, ver. 4. And as to thoſe elders of Epheſus, who are ſpoken to in my text, the Holy Ghoſt made them overſeers of the flock, by his own ſpecial direction, and the extraordinary gifts with which he furniſhed them. For we read, that at Paul's firſt coming to Epheſus, he having laid his hands upon twelve men, the Holy Ghoſt fell on them, and they ſpake with tongues, and propheſied, Acts xix. 6, 7. By thus diſtinguiſhing them, the Holy Ghoſt, as it were, ſet them apart for overſeers of others. He this way ſet his mark upon them, as perſons whom he deſigned for the Sacred Miniſtry. And therefore, among other gifts, which were common in the Primitive Church, ſeveral of which are reckoned up at once by Paul, one that he mentions is *the diſcerning of ſpirits*, 1 Cor. xii. 8, &c. by which I apprehend is meant, not only a capacity of ſatisfactorily diſcerning, whether men pretending to the ſpirit ſpake from God or no? But alſo a judgment to diſcern the ſpirits of men, ſo as to ſee their qualifications for the Sacred Miniſtry; upon which they were choſen, and fixed on for that work and office. This was very common, at the firſt riſe of Chriſtianity. We have ſeveral hints that look that way in the writings of the New Teſtament. Thus Timothy that was made a ſpecial miniſter, and was exceeding ſerviceable in ſpreading of the Goſpel, had *Prophecies that went before, concerning him*; and is ſaid to have had *a gift given him by Prophecy, with the laying on of the hands of the presbytery*; ſee 1 Tim. i. 18. iv. 4. From which two hints, it ſeems plain that Timothy was ordained, by the expreſs appointment of ſome ſervants of God who could diſcern ſpirits, and were able to foretel, how eminently uſeful he would be in that capacity; and 'tis not unlikely, but that had it not been for ſomething of this nature, Paul, and his brethren, might have been afraid of calling Timothy to ſo high an office as that of an Evangeliſt, while he was ſo very young; ſee alſo the Rubrick before the ordering of Deacons.

And if we'll take the pains to conſult the writers who firſt ſucceeded in the Chriſtian Church, after the New Teſtament was finiſhed, we may meet with ſeveral paſſages to the ſame purpoſe. Thus Clement, in his Epiſtle to the Corinthians, (which the canonical Scriptures alone being excepted, is the moſt ancient piece of Chriſtianity we have remaining.) tells us, That *the Apoſtles preaching about in countries and cities, conſtituted their firſt-fruits for Biſhops and Deacons over thoſe who ſhould believe, when they had try'd them by the Spirit.* And Clement of Alexandria, ſays, that "John ordained thoſe to be of the Clergy, that were ſignified to him by the Spirit." And indeed, which way could the Holy Ghoſt better ſignify his mind, that ſuch and ſuch perſons as he pitched upon ſhould be overſeers of the flock, than by enabling ſome to diſcern their fitneſs, and conferring on them ſuch extraordinary gifts, as were ſuitable to the extraordinary circumſtances they were then in. However, nothing can be plainer, than that the agency of the Holy Ghoſt was then very viſible and conſpicuous. But,

Let us now ſee what hand the Holy Ghoſt has had in making men overſeers of the flock, in the ages that have ſince run out; and how he does it ſtill. This extraordinary agency of his, I have been mentioning, did not laſt long. It ceaſed by degrees, as the Church came to be ſettled: And yet we have no reaſon to imagine, that the Bleſſed Spirit hereupon withdrew either his preſence or influence, or ceaſed to have a concern for the Church and a miniſtry in it. But he has from time to time, inclined ſome to the office of the Sacred Miniſtry, he has qualified them for it, and called them forth to it, and given them an opportunity for the exerciſe of it, which was as much as could be expected from him, in order to the making perſons overſeers of the flock. And thus much he does to this very day.

1. He has from time to time inclined ſome to the office of the miniſtry, to make choice of it for the buſineſs of their lives. And when he inclined perſons to make choice of this ſervice, at a time when they might eaſily foreſee they muſt this way neceſſarily come to ſtand in the front of the battle againſt Pagan perſecutors, and be the chief butts of their rage and malice, and run the hazard of life, and liberty, and all that could be dear to them, it was a good ſign their inclination was owing to his agency and influence; ſince no men can naturally love to be expoſed to extremities. Afterwards it muſt be owned, when the empire came to ſmile upon the Church, and the miniſtry was the way to wealth, and honour, and power, it is not, it cannot be ſurprizing, it ſhould be courted by many out of ſecular ends, and a number ſhould be for it, to whoſe hearts the Holy Ghoſt had little or no acceſs: But where any have been, or are inclined to that Sacred Office

out of love to the work of it, (and that not as men have modelled it, but as God has regulated it in his word ;) and out of concern for the flock to be overſeen, and an apprehenſion of being likely to bring more glory to God in this way, than by acting in any other capacity ; I cannot ſee how an inclination of this ſort can be from any but the Holy Ghoſt. At leaſt, this is the avowed ſenſe of the Church of England by law eſtabliſhed, in which, at the receiving the firſt of the three orders, he that officiates, puts this queſtion to every candidate ; *Do you truſt that you are inwardly moved by the Holy Ghoſt, to take upon you this office and miniſtration, to ſerve God for the promoting of his glory, and the edifying of his people?* The ordain and anſwers, *I truſt ſo.* Then the ordainer ſays, *receive the Holy Ghoſt.*

2. As the Holy Ghoſt has from time to time inclined ſome to the miniſtry, ſo has he ſuitably qualified them for it : And without this, a bare inclination would ſignify nothing. Where an inclination this way has been of his producing, he has fitted them for what he has inclined them to ; giving them that knowledge in Divine Things, by a bleſſing upon their endeavours after it, and that furniture in all reſpects, that was requiſite to fit them for the work of this office, in taking the overſight of the flock of Chriſt. And if the ſkill of Bezaleel and Aholiab of old, when they were furniſhed with wiſdom and underſtanding, and *knowledge in all manner of workmanſhip*, that was requiſite for the framing and adorning the material tabernacle that was reared up for the Divine Service in the wilderneſs, was aſcribed to the Spirit of God, Exod. xxxi. 3—6. how much more fit is it, that any endowments of mind that help to qualify perſons to act as Goſpel-miniſters, and in that capacity to rear up living temples to the ever-living God, ſhould be aſcribed to the ſame ſpirit, who we may be aſſured has a much greater concern in this latter caſe, than he had in the former. And I ſee not why we ſhould ſcruple ſaying, he makes perſons Overſeers of the flock, when he qualifies them with ſuch gifts as render them fit for the work of the office, which is a plain ſignification of his mind, that laying other cares apart, he'd have them Overſeers of the flock, which he hath inclined them to, and fitted them for.

3. As the Holy Ghoſt has from one time to another inclined ſome perſons to the office of the miniſtry, and qualified them for it, ſo has he alſo called them forth to it. This he has done by giving them opportunity for a ſolemn inveſtiture in ordination, when their commiſſion has been delivered to them, upon their declared readineſs to accept ſuch an office, and the truſt which it implies and carries in it, upon the terms laid down in the Word of God. This ordination is what in ſeveral ages, according to different ſchemes, there has been a diverſity of ſentiments about. Some have reckoned it to be much like an inſerting the names of ſuch and ſuch particular perſons in the liſt or regiſter of publick officers : Others look on it to be a ſolemn inveſtiture in the office, upon proof given of a concurrence of all the qualifications that are neceſſary to fit men for it : While others have apprehended it to amount to no more than a publick declaration made by the ordainers of their ſatisfaction, in the qualifications, and as to the fitneſs of the parties concerned for what they undertake ; and ſo they have imagined it might be done at a diſtance, as well as nigh at hand, and by letter, as well as by word of mouth, or by the uſe of impoſition of hands, or any other outward and viſible ſign. This, joined with ſerious and hearty prayers for a bleſſing from Heaven, is all that they can allow to ordination. Without giving my ſelf leave to enter at all upon the reaſons that are alledged on one ſide or the other in this debate, I think the Holy Ghoſt may without any impropriety, be ſaid to make perſons Overſeers or Miniſters of the flock of Chriſt, when he directs and influences the minds of others that have been and are faithful in the ſame office, to ſuch an approbation of thoſe that offer as candidates, as that they readily admit them into the ſame office with themſelves, and though they pretend not to give power, (which muſt come from him to whom *all power is given, in Heaven and in earth*, Matt. xxviii. 28.) yet declare them miniſters, and do all that in them lies to procure their labours acceptance, which is one thing that is unqueſtionably neceſſary to their ſucceſs. But then it ſhould be noted, that this holds only upon ſuppoſition, that they really have the qualifications that are neceſſary to their fitneſs. For the ableſt miniſters that are, can no more make perſons miniſters, by declaring or proclaiming them ſuch, if they are really unqualified, than they could do it, if they were altogether uninclined.

CHAP. XXI.

Paul will not by any means be diſſwaded from going to Jeruſalem. 9 Philips daughters Propheteſſes. 17 Paul cometh to Jeruſalem : 27 where he is apprehended, and in great danger, 31 but by the chief captain is reſcued, and permitted to ſpeak to the people.

AND it came to paſs, that after we were gotten from them, and had lanched, we came with a ſtraight courſe unto Coos, and the *day* following unto Rhodes, and from thence unto Patara.

2 And finding a ſhip ſailing over unto Phenicia, we went aboard, and ſet forth.

3 Now when we had diſcovered Cyprus, we left it on the left hand, and ſailed into Syria, and landed at Tyre : for there the ſhip was to unlade her burden.

4 And finding diſciples, we tarried there ſeven days : who ſaid to Paul through the Spirit, that he ſhould not go up to Jeruſalem.

5 And when we had accompliſhed thoſe days we departed, and went our way, and they all brought us on our way, with wives and children, till *we were* out of the city : and we kneeled down on the ſhore, and prayed.

6 And when we had taken our leave one of another, we took ſhip ; and they returned home again.

7 And when we had finiſhed *our* courſe from Tyre, we came to Ptolemais, and ſaluted the brethren, and abode with them one day.

8 And the next *day* we that were of Pauls company departed, and came unto Ceſarea ; and we entred into the houſe of Philip the evangeliſt, (which was *one* of the ſeven) and abode with him.

9 And the ſame man had four daughters, virgins, which did propheſy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet named Agabus.

11 And when he was come unto us, he took Pauls girdle, and bound his own hands and feet, and ſaid, Thus ſaith the Holy Ghoſt, So ſhall the Jews at Jeruſalem bind the man that owneth this girdle, and ſhall deliver *him* into the hands of the Gentiles.

12 And when we heard theſe things, both we and they of that place, beſought him not to go up to Jeruſalem.

13 Then Paul anſwered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but alſo to die at Jeruſalem for the name of the Lord Jeſus.

14 And when he would not be perſwaded, we ceaſed, ſaying, The will of the Lord be done.

15 And after thoſe days we took up our carriages, and went up to Jeruſalem.

16 There went with us alſo *certain* of the diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an old diſciple, with whom we ſhould lodge.

17 And when we were come to Jeruſalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were preſent.

19 And when he had ſaluted them, he declared particularly what things God had wrought among the Gentiles by his miniſtry.

20 And when they heard *it*, they glorified the Lord, and ſaid unto him, Thou ſeeſt, brother, how many thouſands of Jews there are which believe, and they are all zealous of the law.

21 And they are informed of thee, that thou teacheſt all the Jews which are among the Gentiles, to forſake Moſes, ſaying, That they ought not to circumciſe *their* children, neither to walk after the cuſtoms.

22 What is it therefore? the multitude muſt needs come together: for they will hear that thou art come.

23 Do therefore this that we ſay to thee, we have four men which have a vow on them;

24 Them take, and purify thy ſelf with them, and be at charges with them, that they may ſhave *their* heads: and all may know, that thoſe things whereof they were informed concerning thee, are nothing, but *that* thou thy ſelf alſo walkeſt orderly, and keepeſt the law.

25 As touching the Gentiles which believe, we have written and concluded, that they obſerve no ſuch thing, ſave only that they keep themſelves from things offered to idols, and from blood, and from ſtrangled, and from fornication.

26 Then Paul took the men, and the next day purifying himſelf with them, entred into the temple, to ſignify the accompliſhment of the days of purification, until that an offering ſhould be offered for every one of them.

27 And when the ſeven days were almoſt ended, the Jews which were of Aſia, when they ſaw him in the temple, ſtirred up all the people, and laid hands on him,

28 Cyring out, Men of Iſrael, help: this is the man that teacheth all men every where againſt the people, and the law, and this place: and farther, brought Greeks alſo into the temple, and hath polluted this holy place.

29 (For they had ſeen before with him in the city, Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the temple)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were ſhut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jeruſalem was in an uprore.

32 Who immediately took ſoldiers, and centurions, and ran down unto them: and when they ſaw the chief captain and the ſoldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And ſome cried one thing, ſome another among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the caſtle.

35 And when he came upon the ſtairs, ſo it was, that he was born of the ſoldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the caſtle, he ſaid unto the chief captain, May I ſpeak unto thee? Who ſaid, Canſt thou ſpeak Greek?

38 Art not thou that Egyptian which before theſe days madeſt an uprore, and leddeſt out into the wilderneſs four thouſand men that were murderers?

39 But Paul ſaid, I am a man which am a Jew of Tarſus, *a city* in Cilicia, a citizen of no mean city: and I beſeech thee, ſuffer me to ſpeak unto the people.

40 And when he had given him licence, Paul ſtood on the ſtairs, and beckned with the hand unto the people: and when there was made a great ſilence, he ſpake unto them in the Hebrew tongue, ſaying,

Ver. 4.—— *Diſciples.*] Such as thoſe mentioned in chap. xx. 23.

Ver. 8. —— *Which was one of the ſeven.*] Deacons ordained by the Apoſtles; ſee Acts vi. 5. and viii. 26.

Ver. 9.——*Which did propheſy.*] Or, had the divine gift of foretelling things to come, concerning the kingdom of God; ſee Acts ii. 17.

Ver. 10. —— *A certain Prophet named Agabus.*] Who had before foretold the dearth in the days of Claudius Cæſar; ſee Acts xi. 28.

Ver. 14.——*Saying, The will of the Lord be done.*] And this ſhould be the ſtandard of all our deſires, always to reſign our own affections unto the will of the Lord; ſee Matt. vi. 10. Luke xi. 2. and xxii. 42.

Ver. 16. ——*With whom we ſhould lodge.*] At Jeruſalem.

Ver. 18.——*Unto James.*] The Biſhop, or ſuperintendent of the Church at Jeruſalem.

——*All the elders.*] Other governors under James.

Ver. 20. ——— *Which believe.*] That Chriſt is the Meſſiah.

——*Zealous of the law.*] But cannot reliſh the doctrine which diſanulleth the ceremonies of the law. They are not yet ſufficiently enlightened to perceive, that the law of ceremonies is aboliſhed by the law of grace, through Jeſus Chriſt.

Ver. 21. *And they are informed of thee, that thou teacheſt all the Jews, which are among the Gentiles, to forſake Moſes,* &c.] It is to be noted, that James, nor the elders, do not lay this to Paul's charge; they only acquaint him, that ſuch a report was gone out among the people, who were tenacious of the ceremonial law of Moſes; and that report was ill-grounded and falſe. For Paul only taught thoſe, to whom he preached, to make uſe of the liberty, which Chriſt had gained, and to paſs from the ſhadows and figures of the law, to the truth and ſubſtance of the Goſpel; ſee Gal. v. 1. and to put their full truſt and confidence in the ſatisfaction, which Chriſt perfected by his death for all mankind; ſhewing, that holineſs is no where to be found, but in the law of the ſpirit of life, and in new obedience to the moſt perfect law of grace: And as for the reſt, he left all men at liberty to obſerve, or freely to leave the ceremonial laws, as things indifferent, and no ways binding to thoſe that were ſubjects to the perfect law of liberty; ſee Acts xvi. 3. xviii. 18. Gal. ii. 3.

Ver. 22. *What is it therefore?*] Or, therefore mind what it is we adviſe thee to do. For, the Church of Jeruſalem foreſtalled by theſe ſiniſter relations, will ſurely gather together into a body, knowing of thy arrival, to lay their complaint before us, and to require, that we ſhall apply ſome remedy to prevent ſuch a doctrine, as they pretend thou ſcandalouſly preacheſt. Therefore we direct, that thou appeaſe this their firſt motion by ſome public act agreeable to the law, to root out their opinion; ſee ver. 24.

Ver. 23.——*We have four men, which have a vow on them.*] i. e. There are four members of our Church, Chriſtians of the Jewiſh nation, who do yet obſerve the ancient ceremonies of the law.

Ver. 24. *Them take,* &c.] That is to ſay, as thou haſt made the ſame vow at Cenchrea, Acts xviii. 18. now being arrived at Jeruſalem, ſeem to perform it in the temple, by offering of ſacrifices in the manner, or after the cuſtom of the Jews, preparing thy ſelf by external purifications, ſuch as, abſtinence from wine, ſhaving the head; ſee Numb. vi. 13, 14.

——*At charges with them.*] See Acts xviii. 18.

——*All may know.*] That all thoſe, who now complain againſt thee, may hear, and be ſatisfied, that thou art not that enemy to the Jewiſh ceremonies, as thou haſt been repreſented.

Ver. 25. — *We have written and concluded.*] See chap. xv. 20,—29.

Ver. 26. —— *Purifying himſelf,* &c.] By ceremonial waſhings, faſtings, abſtinences, *&c.* for the ſpace of ſeven days.

Ver. 31. *And as they went about to kill him,* &c.] This, of the many, is one inſtance of the Jews *private zeal,* for their law and their temple. The Jews ſeem by this, and ſuch like examples of a ſtrange kind of zeal, to have made no manner of ſcruple of putting men to death without any the leaſt form of a legal proceſs, when they apprehended any thing ſaid or done, which they judged a diminution of their religion. There were ſeveral attempts of this kind made upon the life of our Bleſſed Saviour; ſee Luke iv. 28, 29. John viii. 59. We have many inſtances of the like attempts againſt Paul the Apoſtle, as we read in Acts xx. 3. which relates a conſpiracy againſt his life firſt concerted by the Jews in Greece, continue, as the text before us relates it, at Jeruſalem, and reſolved upon finally, when they found that the Roman Governor was more vigilant and honourable, than to ſuffer them to execute ſuch an outragious cruelty; ſee Acts chap. xxiii. 10,—15. compared with this text, where we find forty men entred into a conſpiracy to murder Paul in a clandeſtine manner; and they make no ſcruple to declare it to the Jewiſh council, relying on their approbation, which they had. They, as I obſerved, were fruſtrated of this firſt attempt upon Lyſias; but Feſtus was no ſooner come into the province, but they renew the ſame deſign, hoping to ſurpriſe their new governor into a compliance with their fallacious-requeſt.

All which practices, I believe, may be accounted for from the following authorities of Philo, who ſpeaking of a Jew, that had forſook the worſhip of the true God, lays down this principle: "It is highly proper, ſays he, that all, who have a zeal for virtue, ſhould have a right to puniſh with their own hands, without delay, thoſe who are guilty of this crime; not carrying them before a court of judicature, or the council, or any magiſtrate whatſoever; but to indulge the abhorrence of evil, the love of God their minds are filled with, in the immediate puniſhment of theſe impious wretches; reckoning, that they are for that time all things, ſenators, judges, prætors, ſergeants, accuſers, witneſſes, the laws, the people; that nothing hindering, they may without fear eſpouſe the cauſe of piety." Philo de Monarch. lib. 1.

Philo here recommends this conduct toward thoſe that forſake the true God, and he after this illuſtrates his principle from the example of Phineas, Numb. xxv. 7.

Let us next ſee, how Joſephus ſpeaks concerning this point. When he has given the abridgment of the laws of Moſes, he ſays, that Moſes having delivered them, "called together the people, with their wives and their children, their ſlaves being preſent likewiſe: And adjured them to obſerve his laws.—And that if any one of their kindred, or if any city ſhould attempt to alter, or diſſolve the form of government they were under, they ſhould both jointly and ſingly [or publickly and privately] take vengeance of them. And if they were not able to take puniſhment of them, they ſhould however, make it appear, that ſuch things had not been done with their conſent. And the multitude ſwore ſo to do. Joſeph. Hudſ. Antiq. 4. c. 8.

One would think, from what Joſephus here ſays, that they underſtood this obligation, to extend not only to the caſe of idolatry, but to every breach of their laws. If they did ſo, it muſt have occaſioned many extravagant attempts at this time; when, by means of the Roman power, they were unable, in the way of legal proceſſes, to gratify their zeal; which, it is certain, ran very high at this time.

What Joſephus ſays is the more to be regarded, in that, theſe books of his Jewiſh Antiquites, were profeſſedly written by him for the information of the Greeks and Romans. And therefore it cannot be ſuppoſed, he would give a more offenſive view of this tranſaction, than was abſolutely neceſſary to ſatisfy the Jews of thoſe times, who might happen to ſee his performance.

Beſide the diſcovery theſe two writers have made of the principle itſelf, there is, in Joſephus, a ſtory of a conſpiracy againſt Herod, which may not be omitted.

"Now Herod deviated more and more from our ancient cuſtoms, and by foreign inventions corrupted our conſtitution which is inviolable.——He inſtituted quinquennial games in honour of Ceſar, and built a theatre at Jeruſalem.—The magnificence of theſe works was admired by foreigners; but to the Jews theſe things appeared to be a breach upon thoſe laws, which they highly reſpected.——But nothing diſguſted them ſo much as the trophies. Suppoſing there were images under the arms, they were enraged at the ſight of them, it being contrary to our law to worſhip any images."

" Herod knew very well how much they were provoked. But did not think it a proper opportunity to uſe violence. Wherefore he endeavoured to appeaſe them by fair words; but in vain. For with one conſent they cried out, that they would ſuffer any extremity rather than have images of men in their city.—Whereupon, Herod took ſome of the chief men into the theatre; and having ordered the ornaments to be taken off, when nothing appeared underneath but a naked piece of wood, the company ſmiled at the miſtake."

" The people ſeemed upon this to be brought into better temper.—But yet ſome there were, who ſtill retained the offenſe they had taken at theſe practices; and eſteeming the alteration of their laws to be the beginning of all manner of evils,—thought it their duty to run any hazard, rather than ſeem to connive at Herod, who was forcibly introducing things contrary to their cuſtoms, and who whilſt he had the name of king, was in fact the enemy of the whole nation. Ten men therefore of the city, binding themſelves by an oath, to run all hazards together, armed themſelves with ſhort daggers, which they hid under their clothes. And there was a blind man, who, being exceedingly moved at the reports he had heard, offered himſelf, and took the ſame oath with them. Not that he could give them any aſſiſtance, but he was reſolved to ſuffer with them, if any accident befel them. And the zeal of this man added not a little to their reſolution."

Joſephus goes on to relate, that they entred into the theatre, expecting Herod's arrival, reſolved, if poſſible, to kill Herod himſelf; or, if they failed of that, a good number of his attendants. But one of Herod's ſpies, getting intelligence of the deſign, prevented his going to the theatre. Being ſeized, they remitted nothing of their firmneſs; they did not ſo much as attempt to " deny their intention; but produced the ſwords they had under their clothes, and profeſſed, that the conſpiracy they had entred into was laudable and pious; that they had not entred into it for private profit, or any other particular intereſt, but for what was much more valuable, the ancient cuſtoms of their nation, which it was fit that all ſhould ſee obſerved, or die in the defence of them." Antiq. xv. 8.

This conſpiracy againſt Herod himſelf, with all the circumſtances here mentioned, muſt needs ſatisfy all men, there is nothing improbable in the facts of this kind related by Luke. According to all accounts, this mad and furious zeal was not altogether ſo much in vogue, or at ſo great a height, in Herod's time, as it was afterward.

Ver. 38.——*Which before theſe days.*] About the year 55.

Ver. 39.——*A citizen*, &c.] See the notes on ver. 28. of the next chapter.

CHAP. XXII.

1 *Paul declareth at large, how he was converted to the faith,* 17 *and called to his Apoſtleſhip.* 22 *At the very mentioning of the Gentiles, the people exclaim on him.* 24 *He ſhould have been ſcourged,* 25 *but claiming the privilege of a Roman, he eſcapeth.*

MEN, brethren, and fathers, hear ye my defence, *which I make* now unto you.

2 (And when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence: and he ſaith)

3 I am verily a man which am a Jew, born in Tarſus, *a city* in Cilicia, yet brought up in this city, at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 And I perſecuted this way unto the death, binding and delivering into priſons both men and women.

5 As alſo the high-prieſt doth bear me witneſs, and all the eſtate of the elders: from whom alſo I received letters unto the brethren, and went to Damaſcus, to bring them which were there bound unto Jeruſalem, for to be puniſhed.

6 And it came to paſs, that as I made my journey, and was come nigh unto Damaſcus about noon, ſuddenly there ſhone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice ſaying unto me, Saul, Saul, why perſecuteſt thou me?

8 And I anſwered, Who art thou, Lord? and he ſaid unto me, I am Jeſus of Nazareth whom thou perſecuteſt.

9 And they that were with me, ſaw indeed the light, and were afraid; but they heard not the voice of him that ſpake to me.

10 And I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus, and there it ſhall be told thee of all things which are appointed for thee to do.

11 And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came into Damaſcus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight. And the ſame hour I looked up upon him.

14 And he ſaid, The God of our fathers hath choſen thee, that thou ſhouldſt know his will, and ſee that Juſt one, and ſhouldſt hear the voice of his mouth.

15 For thou ſhalt be his witneſs unto all men, of what thou haſt ſeen and heard.

16 And now why tarrieſt thou? ariſe and be baptized, and waſh away thy ſins, calling on the name of the Lord.

17 And it came to paſs, that when I was come again to Jeruſalem, even while I prayed in the temple, I was in a trance;

18 And ſaw him, ſaying unto me, Make haſte, and get thee quickly out of Jeruſalem: for they will not receive thy teſtimony concerning me.

19 And I ſaid, Lord, they know that I am impriſoned, and beat in every ſynagogue them that believed on thee.

20 And when the blood of the martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the raiment of them that ſlew him.

21 And he ſaid unto me, Depart: for I will ſend thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lift up their voices, and ſaid, Away with ſuch a fellow from the earth: for it is not fit that he ſhould live.

23 And as they cried out, and caſt off *their* clothes, and threw duſt into the air,

24 The chief captain commanded him to be brought into the caſtle, and bade that he ſhould be examined by ſcourging: that he might know wherefore they cried ſo againſt him.

25 And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, Is it lawful for you to ſcourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, ſaying, take heed what thou doſt; for this man is a Roman.

27 Then the chief captain came, and ſaid unto him, Tell me, art thou a Roman? He ſaid, Yea.

28 And the chief captain anſwered, With a great ſum obtained I this freedom. And Paul ſaid, But I was *free*-born.

29 Then ſtraightway they departed from him, which ſhould have examined him: and the chief captain alſo was afraid after he knew that he was a Roman, and becauſe he had bound him.

30 On the morrow, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from *his* bands, and commanded the chief prieſts and all their council to appear, and brought Paul down, and ſet him before them.

Ver. 3. ——— *At the feet of*, &c.] As the hearer and diligent diſciple; ſee Deut. xxxiii. 3. 2 Kings iv. 38. Luke x. 39.

——— *Zealous towards God.*] See the notes on ch. xxi. 20.

Ver. 4. *I perſecuted*, &c.] See ch. ix. 2, *&c.*

Ver. 9. *They heard not the voice*, &c.] See ch. ix. ver. 7, *&c.*

Ver. 22. ——— *And then lift up their voices and ſaid, away with ſuch a fellow from the earth; for it is not fit that he ſhould live.*] Becauſe he declared, that God had by his means, publiſhed ſalvation to the Gentiles, the Jews heard him till he came to that declaration, but they interrupted him aſſoon as he declared God's pleaſure, to call the Gentiles to repentance and grace.

Ver. 24. *The chief captain commanded him to be brought into the caſtle and bade, that he ſhould be examined by ſcourging, that he might know wherefore they cried ſo againſt him.* ——Ver. 25. *And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, is it lawful for you to ſcourge a man that is a Roman, and uncondemned?*] In the hiſtory of Paul there are many Roman cuſtoms expreſly mentioned or alluded to, and I pitch upon this, as the propereſt opportunity to take notice of all thoſe, we meet with from the time, we have juſt mentioned, of his being apprehended at Jeruſalem to his confinement at Rome, excepting only thoſe which have been already obſerved in the account of the ſtate of the Jews in Judea, at the end of John.

Three or four things are implied in the Scripture before us; that it was cuſtomary for the Romans to uſe the queſtion or torture for the diſcovery of crimes, that this was ſometimes done by beating or whipping, that it was unlawful to ſcourge a Roman, eſpecially uncondemned.

I. It was cuſtomary for the Romans to make uſe of the queſtion for the diſcovery of crimes. There are many inſtances of it about this time in the hiſtory of the Roman emperors, Sueton. in vit. Auguſt. 19. & Tacit. Ann. 15. 56. Nor had the Jews any particular reaſon to complain of the Romans putting this in practice in their country, provided it was not done when there were no grounds of ſuſpicion; ſince Herod the Great had openly practiſed it there before, Joſ. Ant. 16. c. 10.

II. This was ſometimes done by whipping or beating. There were ſeveral ways of examining perſons, ſome were uſed to citizens or free-men, others were reckoned ſervile, Suet. Aug. c. 27. But that ſcourging was practiſed in this caſe, is evident from an example I give of it from Tacitus it the reign of Nero, Ann. 15. 57. Epicharis (a woman) among other tortures was ſo examined. And it is obſervable, that ſhe was not then a ſlave. There are other inſtances in Grotius, on Matt. xxvii. 19. Tho' it is likely, that a ſtick was made uſe of in examining a citizen; rods for others.

III. Thirdly, it is intimated, that it was unlawful to ſcourge a Roman; which thing is alſo taken notice of in the account of the treatment of Paul and Silas at Philippi, Acts xvi. 22-37. Cicero ſays, it was a crime to bind or whip a Roman citizen, in Verr. l. v. It is one of his charges againſt Verres, that he had openly whipped a Roman at Meſſina, who had claimed the privilege of the city, and when they were going to inflict this puniſhment upon him cried out to the officers (much after the ſame manner, that Paul is ſaid to have done) *I am a Roman citizen*, ib. l. 1.

IV. But it was more eſpecially unlawful to puniſh a man *uncondemned* or before he had been convicted. This the magiſtrates at Philippi did, but they ſoon repented of it. It is ſaid to have been one of the laws of the *twelve tables*, that no man ſhould be put to death before he had been tried. According to Dionyſius, this was a law among the Romans long *before* the twelve tables were compoſed. Indeed, I think, it muſt be a law with all people, who have any ſenſe of juſtice or equity. Cicero lays it down as an undoubted maxim, that no ſentence of condemnation ought to be pronounced before a cauſe had been heard, ibid.

V. From Lyſias's order to examine Paul, and from other things done by him at Jeruſalem, it may be inferred, that he had there ſome ſort of juriſdiction. It appears from many paſſages, that it was uſual for preſidents of provinces to delegate part of their power and authority to under-officers. For this reaſon Cicero, ad Quint. frat. adviſes his brother, then preſident of Aſia, not only to obſerve himſelf the rules of juſtice, but to have a ſtrict eye upon all the *miniſters of his government*, and to be very circumſpect in the choice of perſons, to whom he committed any power. And it appears from a paſſage of Joſephus, de Bell. l. vii. c. 8. that there were at Ceſarea, officers under Felix, who had the power of whipping offenders.

VI. After Paul had been beaten at Philippi, he complained of the injuſtice done him, becauſe he was a Roman. As they were binding him at Jeruſalem, he claimed the privilege of a Roman citizen, and it was granted him; for it follows, in ver. 26—29. *When the centurion heard that, he went and told the chief captain, ſaying, Take heed what thou doſt, for this man is a Roman.*

Paul therefore does expreſly affirm, that he was a Roman. Nor ought it to be thought ſtrange, that a Jew ſhould be a citizen of Rome. There were many ſuch inſtances about this time. Julius Ceſar beſtowed the freedom of the city upon Antipater, Joſ. de Bell. l. i. the father of Herod the Great, in conſideration of ſervices he had done him. Philo, de legat. ſays, that there was a great number of Jews in Auguſtus's time at Rome, who had been taken captives, and carried thither, and who had obtained their freedom from their maſters. Joſephus complains loudly, as well as very juſtly, of Florus the laſt procurator of Judea, *That he had been guilty of an unheard of cruelty, and what had never been done before, when he whipped before his tribunal, and crucified men of the Equeſtrian rank. For,* ſays he, *though their extraction was Jewiſh, their quality was Roman*, Joſ. de Bel. l. ii. And our hiſtorian Joſephus, who was a Jewiſh prieſt, received the freedom of the city from Veſpaſian, after the war was finiſhed, as he has aſſured us himſelf, de vita.

But though there is no improbability, but that Paul might be a Roman citizen; yet it has been a queſtion how he came by this privilege. Some learned men, as Baronius, Hammond, Tillemont, and Witſius, are of opinion, that Tarſus was a Roman Colony, and that Paul was therefore a citizen of Rome, by virtue of his nativity at Tarſus. But if Tarſus had been a town of Roman citizens, Paul having before told the chief captain that he was of Tarſus, the queſtion now put would not have been, Art thou a Roman? but, Art thou really of Tarſus?

The ſequel of the diſcourſe affords more proof. *The chief captain anſwered, With a great ſum obtained I this freedom.* Lyſias having purchaſed this privilege with a great ſum, and obſerving nothing conſiderable in Paul's perſon or mien, and ſuppoſing therefore, that he had no money to ſpare, he ſtill makes a doubt of the truth of his claim. This anſwer of Lyſias had been altogether impertinent, if Tarſus had been a town of Roman citizens. *And Paul ſaid, But I was free born*: A plain indication, that it was a privilege derived to him from his parents. And on this account, the oppoſition between the chief captain's purchaſe, and Paul's free-birth, is ſtrong and beautiful. If Paul's freedom had been owing to his nativity in any place, the place would certainly have been mentioned in this conference between him and Lyſias.

And it is obſervable, that Luke has often mentioned Tarſus, but never calls it a colony or municipium; as he would have done, in all probability, if it had been ſo. Upon the whole, I think it very plain, that Luke does not ſuppoſe Paul to have been a Roman by virtue of his birth at Tarſus.

Let us now conſider the external evidence, and enquire what privileges the Roman or Greek authors aſcribe to Tarſus. Strabo ſays, (lib. xiv.) The people of Tarſus were much given to the ſtudy of philoſophy, and all other parts of polite literature: That Tarſus was very populous, and reckoned the metropolis of the country; but he no where ſays, it was a colony or municipium. It has been thought by ſome, that Auguſtus conferred upon them the honour of the citizenſhip of Rome, beſide other privileges, as a reward for their attachment to the intereſt of Julius Ceſar, and as a recompenſe for the hardſhips they ſuffered from Caſſius. But there is no proof of this. None of the authors who have mentioned theſe matters ſay any thing of the citizenſhip. Apion ſays, *that Mark Antony, gave liberty, and immunity from taxes to Laodicea and Tarſus, and ordered by a ſpecial decree, that all citizens of Tarſus that had been taken captive, and ſold for ſlaves, ſhould be ſet at liberty.* Pliny calls Tarſus a *free city*; which is an inconteſtable proof, it was not a Roman colony; for then he would have called it ſo. When Ammianus Marcellinus mentions Tarſus, he ſpeaks of it only as a conſiderable city of Cilicia. Ulpian ſays, there were two colonies in Cilicia; but Tarſus is not one of thoſe which he mentions.

Monſieur Tillemont refers to Baron Spanheim's Treatiſe of medals, as the ſource of the proofs he brings for the citizenſhip of Tarſus. But though the Baron did then ſuppoſe Tarſus had this privilege, yet, I think, the arguments he uſes are no proof of it, as he himſelf was ſatisfied afterwards; (ſee his Orbis Romanus, edit. Lond. 1703.) The only proof he then had of it was a medal of Gordian in which Tarſus is ſtiled a colony and a free city.' But though it were a colony then, it is no evidence, that it was ſo, when Paul was born; or that it was made a colony by Auguſtus. And after all, the medal on which Monſieur Spanheim relied, does not ſtile Tarſus a colony; but only a free city, as he found afterwards.

Upon the whole therefore, Luke's account is fully confirmed by the beſt authorities. Tarſus was no mean city, but it was not a muncipium, or a town of Roman citizens.

Poſſibly ſome may enquire, if Paul was not a Roman citizen, or entitled to ſome other peculiar privileges, by his being born at Tarſus, to what purpoſe did he make any mention of it? I anſwer, every one in Paul's circumſtances is naturally led to mention the place of his nativity, or reſidence, eſpecially when he is aſked, who he is. But Paul's innocence did not depend upon his being a Roman, but a Jew. And therefore this laſt, together with the place of his birth, is what he here mentions. The outcry, when Paul was ſeized, was, *Men of Iſrael help, this is the man that teacheth all men every where againſt the people; ——— And farther brought Greeks alſo into the temple and hath polluted this holy place. ——— And all the city was moved, and the people ran together: And they took Paul and drew him out of the temple; and forthwith the doors were ſhut*, ver. 28, 29, 30.

The Jews which were of Aſia, who began the diſturbance, knew well enough that Paul was a Jew; but the cry being, that the *temple had been polluted*, and Paul being taken by them, and drawn out of the temple, it is likely, a great part of the multitude that Paul had been a Gentile, who had gone beyond the bounds preſcribed to ſuch; which, when any one but a Jew had done, he was liable to the heavieſt puniſhment. Therefore, when the chief captain aſked him who he was, he told him, he was a Jew of Tarſus; which was enough to ſatisfy him, the Jews had no right to uſe him as they did, for going into the temple. And it is obſervable, that immediately upon Paul's beginning to ſpeak: *Men, brethren, and fathers hear ye my defence, when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence.* This for the preſent allayed the heat, becauſe it was a ſtrong preſumption, that he was not a Gentile.

Paul therefore had no reaſon, at this time, to tell them he was a Roman citizen; but it was of the laſt importance to aſſure both the chief captain, and the multitude, that he was a Jew.

Luke has not informed us, how Paul's citizenſhip was derived to him. He was free born: But what was the original of this privilege does not appear. It ſeems to me however not unlikely, that ſome of Paul's anceſtors had obtained it for ſervices they had done the Roman commonwealth in the wars. The Jews had formerly ſerved the kings of Syria in their armies, and afterwards, the Romans. But they had been long ſince diſcharged from that ſervice upon the account of ſome religious ſcruples which they had. There are in Joſephus the copies of theſe diſcharges given them at Epheſus, Delus and other places. One of theſe diſcharges runs thus; "Lucius Lentulus the conſul declared: I have diſmiſſed from the ſervice the Jewiſh Roman citizens who obſerve the rites of the Jewiſh religion at Epheſus," Ant. l. xiv. 10. Again, the decree of the Delians is thus; "Bæotus being Archon, the order of the prætors. Marcus Piſo the ambaſſador, who was alſo the officer appointed to raiſe ſoldiers, being in our city, having called together us, and a ſufficient number of other citizens, gave orders, that if there were any Jews Roman citizens, no man ſhould diſturb any of them on the account of military ſervice; foraſmuch as Cornelius Lentulus the conſul had diſmiſſed the Jews from the military ſervice on account of their religion," ib.

This may give ground to ſuppoſe, that a good number of Jews, who ſerved the Romans in ſome auxiliary armies, had obtained the freedom of the city. But, whether any of Paul's anceſtors deſerved it this, or ſome other way, I do not determine; nor is it neceſſary we ſhould.

VII. We have ſufficiently conſidered Paul's citizenſhip. We muſt not however paſs by what the chief captain ſaid to him; *With a great ſum, obtained I this freedom.* It was often given to men and cities as a reward of ſome ſpecial merit or ſervices; Tacit. Ann. l. 13. c. 40. but that it was alſo bought, and that at a great price, appears from a paſſage of Dio, which I leave with the reader. "He [Claudius] took away the freedom of the city from many who were unworthy of it, and he gave it without any reaſon to others, ſometimes to ſingle perſons, at other times to great numbers together. For Romans having the preference above ſtrangers, there were many who begg'd the citizenſhip of the emperor; and others, who bought it of Meſſalina, or the freed men. By which means, this privilege, which had been bought formerly at a great price, became ſo cheap, that merry people would ſay, a man might be made a Roman citizen for a few pieces of broken glaſs," Dio. l. lx.

CHAP. XXIII.

1 As Paul pleadeth his cauſe, 2 Ananias commandeth them to ſmite him. 7 Diſſention among his accuſers. 11 God encourageth him. 14 The Jews laying wait for Paul, 20 is declared unto the chief captain. 27 He ſendeth him to Felix the governor.

AND Paul earneſtly beholding the council, ſaid, Men *and* brethren, I have lived in all good conſcience before God, until this day.

2 And the high-prieſt Ananias commanded them that ſtood by him, to ſmite him on the mouth.

3 Then ſaid Paul unto him, God ſhall ſmite thee, thou whited wall: for ſitteſt thou to judge me after the law, and commandeſt me to be ſmitten contrary to the law?

4 And they that ſtood by, ſaid, Revileſt thou Gods high-prieſt?

5 Then ſaid Paul, I wiſt not, brethren, that he was the high-prieſt: For it is written, Thou ſhalt not ſpeak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Phariſees, he cried out in the council, Men *and* brethren, I am a Phariſee, the ſon of a Phariſee: of the hope and reſurrection of the dead, I am called in queſtion.

7 And when he had ſo ſaid, there aroſe a diſſention between the Phariſees and the Sadducees: and the multitude was divided.

8 For the Sadducees ſay that there is no reſurrection, neither angel nor ſpirit; but the Phariſees confeſs both.

9 And there aroſe a great cry: and the ſcribes *that were* of the Phariſees part aroſe, and ſtrove, ſaying, We find no evil in this man: but if a ſpirit or an angel hath ſpoken to him, let us not fight againſt God.

10 And when there aroſe a great diſſention, the chief captain fearing leſt Paul ſhould have been pulled in pieces of them, commanded the ſoldiers to go down, and to take him by force from among them, and to bring him into the caſtle.

11 And the night following, the Lord ſtood by him, and ſaid, Be of good cheer, Paul: for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſs alſo at Rome.

12 And when it was day, certain of the Jews banded together, and bound themſelves under a curſe, ſaying, that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conſpiracy.

14 And they came to the chief prieſts and elders, and ſaid, We have bound our ſelves under a great curſe, that we will eat nothing until we have ſlain Paul.

15 Now therefore ye with the council, ſignify to the chief captain, that he bring him down unto you to morrow, as though ye would enquire ſomething more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Pauls ſiſters ſon heard of their lying in wait, he went and entred into the caſtle, and told Paul.

17 Then Paul called one of the centurions unto him, and ſaid, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and ſaid, Paul the priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee.

19 Then the chief captain took him by the hand, and went *with him* aſide privately, and asked *him*, What is that thou haſt to tell me?

20 And he ſaid, The Jews have agreed to deſire thee, that thou wouldſt bring down Paul to morrow into the council, as though they would enquire ſomewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more then forty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promiſe from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou haſt ſhewed theſe things to me.

23 And he called unto him two centurions, ſaying, Make ready two hundred ſoldiers to go to Ceſarea, and horſemen threeſcore and ten, and ſpearmen two hundred, at the third hour of the night.

24 And provide *them* beaſts, that they may ſet Paul on, and bring *him* ſafe unto Felix the governor.

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29 Whom I perceived to be accuſed of queſtions of their law, but to have nothing laid to his charge worthy of death or of bonds.

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31 Then the ſoldiers, as it was commanded them, took Paul and brought *him* by night to Antipatris.

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35 I will hear thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be kept in Herods judgment-hall.

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3 We accept *it* always, and in all places, moſt noble Felix, with all thankfulneſs.

4 Notwithſtanding, that I be not further tedious unto thee, I pray thee, that thou wouldſt hear us of thy clemency a few words.

5 For we have found this man a peſtilent fellow, and a mover of a ſedition among all the Jews throughout the world, and a ringleader of the ſect of the Nazarenes:

6 Who alſo hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lyſias came upon us, and with great violence took *him* away out of our hands,

8 Commanding his accuſers to come unto thee: by examining of whom thy ſelf mayſt take knowledge of all theſe things, whereof we accuſe him.

9 And the Jews alſo aſſented, ſaying, that theſe things were ſo.

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11 Becauſe that thou mayſt underſtand, that there are yet but twelve days ſince I went up to Jeruſalem for to worſhip.

12 And they neither found me in the temple diſputing with any man, neither raiſing up the people, neither in the ſynagogues, nor in the city:

13 Neither can they prove the things whereof they now accuſe me.

14 But this I confeſs unto thee, that after the way which they call hereſy, ſo worſhip I the God of my fathers, believing all things which are written in the law and the Prophets:

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27 But after two years Porcius Feſtus came into Felix room: and Felix willing to ſhew the Jews a pleaſure, left Paul bound.

Ver. 1. ——— *Ananias the high-prieſt.*] See chapter xxiii.

——— *Tertullus.*] This was a noted man for pleading of cauſes in the courts of judicature, before the Roman governors, and was retained by the nation of the Jews, that they might obtain their end againſt Paul the more eaſily, who alone pleaded for himſelf. They knew, that they could lay no facts to his charge worthy of death, and were reſolved to employ ſuch an orator againſt him, as by many words might countenance their falſe accuſation.

Ver. 2. —— *We enjoy great quietneſs.*] See Joſeph. Ant. l. xx. c. 11, 12. and his Jewiſh Wars, l. ii. c. 12. where you will find an account of this Felix, and of his deeds.

Ver. 15. —— *They.*] The Phariſees.

Ver. 17. —— *I came to bring alms*, &c.] See ch. xi. 29, 30 and ch. xx. 16.

Ver. 18. —— *Found me purified*, &c.] See ch. xxi. 26, 27.

Ver. 21. —— *I cried*, &c.] See ch. xxiii. 6.

Ver. 27. —— *After two years.*] Namely, Anno 62.

CHAP. XXV.

2 *The Jews accuſe Paul before Feſtus.* 8 *He anſwereth for himſelf,* 11 *and appealeth unto Ceſar.* 14 *Afterwards, Feſtus openeth his matter to king Agrippa,* 23 *and he is brought forth.* 25 *Feſtus cleareth him to have done nothing worthy of death.*

NOW when Feſtus was come into the province, after three days he aſcended from Ceſarea to Jeruſalem.

2 Then the high-prieſt, and the chief of the Jews informed him againſt Paul, and beſought him,

3 And deſired favour againſt him, that he would ſend for him to Jeruſalem, laying wait in the way to kill him.

4 But Feſtus anſwered, that Paul ſhould be kept at Ceſarea, and that he himſelf would depart ſhortly *thither*.

5 Let them therefore, ſaid he, which among you are able, go down with *me*, and accuſe this man, if there be any wickedneſs in him.

6 And when he had tarried among them more than ten days, he went down unto Ceſarea, and the next day ſitting in the judgment-ſeat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jeruſalem, ſtood round about, and laid many and grievous complaints againſt Paul, which they could not prove;

8 While he anſwered for himſelf, Neither againſt the law of the Jews, neither againſt the temple, nor yet againſt Ceſar, have I offended any thing at all.

9 But Feſtus willing to do the Jews a pleaſure, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me?

10 Then ſaid Paul, I ſtand at Ceſars judgment-ſeat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knoweſt.

11 For if I be an offender, or have committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them. I appeal unto Ceſar.

12 Then Feſtus when he had conferred with the council, anſwered, Haſt thou appealed unto Ceſar? unto Ceſar ſhalt thou go.

13 And after certain days, king Agrippa and Bernice came unto Ceſarea to ſalute Feſtus.

14 And when they had been there many days, Feſtus declared Pauls cauſe unto the king, ſaying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jeruſalem, the chief prieſts and the elders of the Jews informed *me*, deſiring *to have* judgment againſt him.

16 To whom I anſwered, It is not the manner of the Romans to deliver any man to die, before that he which is accuſed, have the accuſers face to face, and have licence to anſwer for himſelf concerning the crime laid againſt him.

17 Therefore when they were come hither, without any delay on the morrow I ſat on the judgment-ſeat, and I commanded the man to be brought forth.

18 Againſt whom the accuſers ſtood up, they brought none accuſation of ſuch things as I ſuppoſed:

19 But had certain queſtions againſt him of their own ſuperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.

20 And becauſe I doubted of ſuch manner of queſtions, I asked *him* whether he would go to Jeruſalem, and there be judged of theſe matters.

21 But when Paul had appealed to be reſerved unto the hearing of Auguſtus, I commanded him to be kept till I might ſend him to Ceſar.

22 Then Agrippa ſaid unto Feſtus, I would alſo hear the man my ſelf. To morrow, ſaid he, thou ſhalt hear him.

23 And on the morrow when Agrippa was come, and Bernice, with great pomp, and was entred into the place of hearing, with the chief captains, and principal men of the city, at Feſtus commandment Paul was brought forth.

24 And Feſtus ſaid, King Agrippa, and all men which are here preſent with us, ye ſee this man, about whom all the multitude of the Jews have dealt with me, both at Jeruſalem, and alſo here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himſelf hath appealed to Auguſtus, I have determined to ſend him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and ſpecially before thee, O king Agrippa, that after examination had, I might have ſomewhat to write.

27 For it ſeemeth to me unreaſonable to ſend a priſoner, and not withal to ſignify the crimes *laid* againſt him.

Ver. 1.——*Aſcended.*] So it is always ſaid in Scripture, becauſe Jeruſalem was the moſt honourable city.

Ver. 6.——*More than ten days.*] Or rather, as ſome copies read it, *no more than ten days.*

Ver. 10.——*Where I ought to be judged.*] Becauſe he was a Roman citizen; ſee chap. xxii. 28.

Ver. 13——*King Agrippa and Bernice.*] See the Diſſertation at the end of this chapter.

Ver. 16.——*It is not the manner of the Romans to deliver any man to die, before that he who is accuſed, have the accuſers face to face, and have licence to anſwer for himſelf concerning the crime laid againſt him.*] We have before obſerved the juſtice of the Roman laws, on ſeveral occaſions; and here I ſhall note that Cicero, the moſt celebrated Roman orator or lawyer; in his oration againſt Verres, the infamous pretor of Sicily, continually repreſents theſe as the moſt illegal and inhuman practices, to receive accuſations againſt men when they were *abſent*, and *condemn* others without permitting or calling upon them to anſwer for themſelves, as that Verres had done. And Tertullian makes mention of a Roman preſident, who, when a Chriſtian was ſent to him with a libel, perceiving that there had been ſome unfair dealing, tore the libel to pieces, and ſaid, that he ſhould not act contrary to law, and hear a man without his accuſer. But,

As it may be urged againſt the Roman juſtice and equity, That it was as unjuſt to bind or confine, as to ſcourge a Roman citizen, as Paul was: And that therefore the keeping of Paul thus in bonds was a breach of juſtice.

To this I anſwer, That a citizen might not be bound with thongs as a puniſhment, or in order to be ſcourged: But a Roman citizen might certainly be kept in cuſtody, upon juſt ſuſpicions, or when there were any credible accuſations brought againſt him. And there was nothing at all illegal in the way, in which Paul was confined. There are many inſtances in the Roman authors of knights and ſenators of Rome who were chained in the ſame manner that Paul was.

In this hiſtory of Paul there is mention ſometimes of chains in the plural number, and at other times of chain in the ſingular. When the chief captain took him from the Jews, he commanded him to be bound with two chains, Acts xxi. 33. Whether Paul continued to be bound with two chains ſo long as he was kept in Judea, I cannot ſay; becauſe, though the word bands be uſed generally afterward in the plural number, yet the original word is of a general meaning, and may imply no more than confinement, with one, or more chains. However, it is certain he was bound with but one chain whilſt he was at Rome: For it is ſaid, That Paul was ſuffered to dwell with a ſoldier that kept him, chap. xxviii. 16. And he tells the chief of the Jews, whom he had ſent for there, that for the hope of Iſrael he was bound with this chain, ver. 20. And in another place he ſays (though the text is generally thought not to relate to this confinement) *The Lord give mercy to the houſe of Oneſiphorus, for he oft refreſhed me, and was not aſhamed of my chain*, 2 Tim. i. 16.

The way of chaining priſoners was in this manner. There was an iron chain of a convenient length, which was faſtened, at one end, to the hand of the priſoner; and at the other, to the arm of the ſoldier. When a perſon was committed to the care of one ſoldier, which was a very common way, and conſequently there was but one chain, the chain was faſtned to the right arm of the priſoner, and to the left arm of the ſoldier. This is evident from a paſſage of Seneca, epiſt. v. It is eaſy to conclude, that when a ſecond ſoldier, and another chain was appointed, the priſoner muſt wear the other chain on his left hand, and the ſoldier on his right.

It is likely, that this method of confinement obtained very much all over the Roman empire. Peter was bound thus at Jeruſalem by Herod Agrippa, then king of Judea, Acts xii. 6.

It is obſervable, that when Lyſias brought Paul before the council, that he might know wherefore he was accuſed of the Jews, he looſed him from his bands, chap. xxii. 30. But it is ſomewhat doubtful, whether Paul had not his chain on, when he appeared before Agrippa; for he ſays, I would to God that all that hear me this day were altogether ſuch as I am, except theſe bands. Perhaps Paul means no more hereby than this ſtate of impriſonment. I think indeed, that it was not a generous treatment of his priſoner, nor very decent upon other accounts, for Feſtus to ſet Paul before Agrippa and Bernice, with his chains on. However, there was a Roman of conſiderable quality, who was accuſed, and made his defence before the ſenate of Rome, in the reign of Tiberius, with his chains upon him. Tacit. Ann. lib. iv. c. 28.

Paul ſeems to have been under a military cuſtody. I need not remind the reader of any particulars for a proof of this: It runs through the whole account. There were, however, ſeveral changes of the manner of his confinement. At firſt, he was carried into the caſtle of Antonia at Jeruſalem, chap. xxi. 37. xxii. 24. chained undoubtedly to a ſoldier, or ſoldiers: For that muſt be ſuppoſed all along. When he was ſent to Ceſarea, Felix commanded that he ſhould be kept in Herod's judgment-hall, chap. xxiii. 35. But there was ſome alteration made, after that Felix had heard Paul and the high-prieſt, and others that came down from Jeruſalem. *And he* [*Felix*] *commanded a centurion to keep Paul, and to let him have liberty, and that he ſhould forbid none of his acquaintance to miniſter, or come unto him*, Acts xxiv. 23. Theſe are certainly new orders, the former ſtraitneſs muſt have been hereupon abated; and perhaps the place of confinement was changed. I am inclined to think, that Paul was now removed from Herod's judgment-hall, to the centurion's own habitation, or to that part of the city where the ſoldiers had their quarters.

But the moſt gentle eaſy confinement of all, was that which Paul had at Rome. There he was ſuffered to dwell by himſelf with a ſoldier that kept him,——in his lodging, ——in his own hired houſe, chap. xxviii. 16. xxiii. 30. This muſt have been owing very much to the honourable teſtimonial, which Porcius Feſtus tranſmitted with him, and in part, it is likely, to the account given in by the centurion, who had conducted Paul and the other priſoners from Ceſarea into Italy; as alſo in part, and perhaps chiefly, to the goodneſs of Burrhus, then prefect of the prætorium or captain of the guard to Nero.

There were ſeveral methods of keeping priſoners made uſe of in the city, and in the provinces. Ulpian ſays, "That the proconſul is wont to judge, whether the perſon ought to be put into the priſon, or delivered to a ſoldier to keep, or whether he ſhould be committed to ſureties, or even to himſelf." (that is, to the accuſed perſon himſelf) "and herein uſually regard is had to the nature of the crime charged upon any one, and to the preſervation of his honour, as alſo to the wealth or ſubſtance, ſeeming innocence, or dignity of the party accuſed."

It is very eaſy to perceive, what was chiefly regarded by thoſe Roman officers who treated Paul ſo mildly, not his wealth, nor his dignity, but his innocence.

There is no one ſingle inſtance that I know of, that will ſo much illuſtrate the whole ſtory of Paul's impriſonment, as that of Herod Agrippa, who was impriſoned by Tiberius in the latter end of his reign, and afterward came to be king of all Judea, as has been ſhewn already.

Agrippa had ſaid ſome improper things of Tiberius in the hearing of one of his own ſervants, who, having ſome time after taken a diſguſt at his maſter Agrippa, went and informed Tiberius againſt him. Agrippa went one day, as others did, to wait on Tiberius. Tiberius crediting what the ſervant had ſaid, and bearing likewiſe ſome grudge againſt Agrippa, ordered Macro, the prefect of the pretorium to bind him. Whereupon "the officers took him and bound him in his purple dreſs which he was then in."—But Antonia was extremely afflicted at this misfortune of Agrippa, and yet ſhe judged it very difficult to ſay any thing to Tiberius in his favour: And that indeed, it would be to no purpoſe, if ſhe ſhould. She therefore went to Macro, and deſired he would take care that the ſoldiers which kept guard upon him ſhould be civil, good natured fellows, and that the centurion who preſided over the guard, and the ſoldier to whom Agrippa was bound, might be men of the ſame character, and that his freed men and friends might have acceſs to him; and in a word, that he might want nothing neceſſary for his health. Theſe therefore went to him, his friend Silas, and his freed men Marſyras and Stoechus, who brought him the proviſion he choſe to have. They brought in likewiſe bed-clothes, and ſuch like things as if they were for ſale, which they accommodated with him at night, the ſoldiers themſelves joining with them in theſe ſervices, in obedience to Macro's orders. Thus things went with Agrippa for ſix months."

When Tiberius was dead, "there came two letters to Rome from Caius [Caligula], one to the ſenate, notifying the death of Tiberius, and his own acceſſion to the empire; and another to Piſo the prefect of the city, containing the ſame things, and alſo ordering, that Agrippa ſhould be removed from the pretorium, to the houſe in which he had lived before he was bound. Here, indeed, he was in cuſtody, but however, he had more liberty, and was at eaſe. In a ſhort time, Caius came to Rome, —— and in a few days after, ſent for Agrippa to his palace, ordered him to be ſhaved, and changed his garments; and then put a diadem on his head —— and made him alſo a preſent of a gold chain of the ſame weight with the iron one with which he had been bound. This chain, Agrippa afterward laid up in the temple of Jeruſalem, as a monument that God can bring down thoſe things that are great, and raiſe up thoſe things which are fallen."

I take it, that Agrippa's firſt confinement was of the ſame kind with that, which was allotted Paul by Felix, after the firſt hearing at Ceſarea; with this difference however, that a good deal of Agrippa's kind uſage was given him by ſtealth, it not being by the orders of Tiberius, by whom he was committed: Whereas, the centurion, who kept Paul, had expreſs orders from Felix, the chief officer in the province, *to let him have liberty, and to forbid none of his acquaintance to miniſter, or come unto him:* Which muſt have been a conſiderable advantage. And, I reckon, that Agrippa's confinement at laſt, when he was *removed to the houſe he had lived in before he was bound,* was of the ſame kind with Paul's cuſtody, when *he dwelt at Rome in his own hired houſe.*

Ver. 25. —— *Auguſtus.*] i. e. The Roman Emperor.

A Diſſertation on the Princes and Governors mentioned in the New Teſtament.

In this Diſſertation upon the princes and governors mentioned in the New Teſtament, I purpoſe, according to former references, to clear up many doubtful hiſtorical paſſages in the Goſpels and Acts of the Apoſtles, by producing collateral proofs from Jewiſh and Heathen authors. Therefore,

Firſt, Of Herod. The Evangeliſt Matthew aſſures us, that Jeſus was born in Bethlehem of Judea, in the days of Herod the king, whom Luke expreſly ſtiles the king of Judea; ſee Matt. ii and Luke i. 5. This Herod was ſon of Antipater, who had enjoyed ſeveral poſts of honour and truſt under Alexander Jannæus, and his wife Alexandra; who ſucceeded her husband in the civil government of Judea, and their eldeſt ſon Hyrcanus, who was high-prieſt in his mother's life time, and ſucceeded her, at her death, in the civil power alſo.

He was by extraction, or birth, an Idumean; Joſ. Ant. l. xiv. c. 1. The Idumeans were a branch of the ancient Edomites, who according to Dean Prideaux, "while the Jews were in the Babyloniſh Captivity, and their land lay deſolate, took poſſeſſion of as much of the ſouthern part of it, as contained what had formerly been the whole inheritance of the tribe of Simeon, and alſo half of that, which had been the inheritance of the tribe of Judah; and there dwelt ever after --till at length going over into the religion of the Jews, they became incorporated with them into the ſame nation," Connect. part ii. b. 3. Of which converſion, we have the following account out of Joſephus: "Hyrcanus took Adora and Mariſſa, cities of Idumea; and having ſubdued all the Idumeans, he permitted them to remain in the country, upon condition, that they would be circumciſed, and uſe the Jewiſh law. So that rather than leave their native land, they received circumciſion; and ſubmitted to live in every reſpect as Jews. And from that time they became Jews, Antiq. xiii. c. 9. i.e. About the 129th year before the Chriſtian Æra, Prid. Connect. part. ii. lib. v. So that altho' Herod was not deſcended of an ancient Jewiſh family, the ſtock of Iſrael, yet it is certain, that he was a Jew, even according to the confeſſion of the Jews themſelves; ſee Joſ. de Bell. jud. l. i. c. 10. and 4. alſo, his Antiq. lib. xx. c. 7.

Herod obtained the crown of Judea, upon occaſion of a difference there was between two branches of the Aſmonean family; ſee the note on Matt. ii. and Joſ. Antiq. l. xiv. c. 14. and de Bell. l. i. c. 14. And having reigned thirty-ſeven years, from the time of his being declared king by the Romans, he died of a very painful and loathſome diſtemper; inſomuch that, as Joſephus ſays, "ſome then pronounced it to be a judgment of God upon him for many impieties;" De Bell. l. i. c. 33. Antiq. xxii. 6.

Archelaus ſucceeded Herod his father in Judea; ſee Matt. ii. 21, 22. This is confirmed by Joſephus in his Antiquities, l. xvii. c. 8. and book of Jewiſh Wars, lib. i. c. 33. and lib. ii. c. 6. Tacit. hiſt. l. v. c. 9. ſee alſo my notes on Matthew ii. 21, 22. He ſeems from all accounts, to have been the worſt of Herod's ſons, except Antipater, whom the father had put to death five days before his own deceaſe.

Herod beſides this, left alſo two other ſons, Herod tetrarch of Galilee, and Philip tetrarch of Iturea, and the region of Trachonitis; ſee Luke iii. 1. compared with Joſ. Antiq. lib. xviii. c. 5. and it was this ſame Herod tetrarch of Galilee, to whom our Saviour was ſent by Pilate, when he was accuſed before him; ſee Luke xxii. 6, 7. for he continued tetrarch of Galilee, till he was removed by Caligula, the ſucceſſor of Tiberius, Joſ. ibid. c. 8.

This alſo is the Herod who married his brother's wife; ſee Matt. xiv. 1—13. Mark vi. 14—29. and Luke iii. 19, 20. of which Joſephus gives a full account agreeable to the Goſpel Hiſtory; ſee Joſ. Ant. 18 6. only with this difference, that Joſephus calls Herodias's firſt husband Herod, whereas the Evangeliſts call him Philip: Which objection I have removed in its proper place.

There was alſo one Lyſanias tetrarch of Abilene, of whom ancient writers have left us no diſtinct account. But if the reader will be pleaſed to obſerve ſome paſſages, which will be produced immediately concerning the two Agrippas, he will be convinced there muſt have been about this time, ſome prince of this name, who was tetrach of Abilene.

We may now proceed to another of Herod's family; of whom Luke has given us a very remarkable hiſtory.

Now about that time, Herod the king ſtretched forth his hands, to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded farther to take Peter alſo. Then were the days of unleavened bread, Acts xii. 1—3.

Luke calls this perſon Herod, by the family name; Joſephus calls him Agrippa. He was grandſon of Herod the Great. His father was Ariſtobulus, Herod's ſon by Mariamne, Grand-daughter of Hyrcanus: And is the ſame perſon who has been already mentioned as brother of Herodias: Luke gives him the title of king, and relates ſeveral acts of ſovereign authority done by him. He does not ſay expreſly, that they were done by him at Jeruſalem. But there are divers particulars in the relation, which plainly determine *that* to be the ſcene of action. For Luke obſerves, that when he took *Peter, then were the days of unleavened bread, that he intended after Eaſter to bring him forth to the people. And that when Peter was out of priſon, and was come to himſelf, he ſaid, Now know I of a ſurety, that the Lord —— has delivered me out of the hand of Herod, and from all the expectation of the people of the Jews,* ver. 11. *And when he had commanded the keepers to be put to death, he went down from Judea to Ceſarea and there abode,* ver. 19. A paſſage or two from Joſephus will confirm the repreſentation Luke gives of Herod's being king, and that of Judea.

It was by ſeveral ſteps that he was advanced to this dignity. His firſt preferment was from Caligula, A. D. 37. "And ſending for him to his palace, he (Caligula) put a crown upon his head, and appointed him king of the tetrarchy of Philip, intending alſo to give him the tetrarchy of Lyſanias," Antiq. 18. c. 7.

His next preferment was the addition made by the ſame emperor, of the tetrarchy of Galilee. The laſt was what follows: "Claudius, by a decree confirmed to Agrippa, the dominion which Caius (Caligula) had given him; adding alſo Judea, and Samaria, in the utmoſt extent as poſſeſſed by his grandfather Herod. This he reſtored, as due to him by right of conſanguinity, and moreover, added of his own Abila, which had been Lyſanias's, together with the country in mount Libanus," Antiq. 19. 5.

Joſephus therefore confirms the repreſentation Luke has given of Herod's ſovereign power in Judea. This is worthy of our particular notice, becauſe his three years reign in Judea, (the laſt of his life) was the only time, in which Judea, properly ſo called, was not a Roman province, from the baniſhment of Archelaus in the ſixth or ſeventh year of the Chriſtian Æra, to the year 66, when they revolted from the Romans.

Luke ſays, that having *killed James the brother of John with the ſword; becauſe he ſaw it pleaſed the Jews, he proceeded further, to take Peter alſo.* That it is very likely, he ſhould be moved by ſuch a conſideration as this, is evident from the character which Joſephus has given of him. Herod the Great, his grandfather, he ſays, was continually obliging foreign ſtates and cities by large bounties; but did very few things to gratify the Jews. Whereas, "Agrippa was of a mild and gentle diſpoſition, and good to all men; he was beneficient to ſtrangers, but eſpecially kind to the Jews his countrymen, and ſympathized with them in all their troubles. For which reaſon alſo he lived much at Jeruſalem, obſerved the Jewiſh Inſtitutions, practiſed the purity they require, and did not let a day paſs without worſhipping God according to the law." This his zeal for the inſtitutions and cuſtoms of the Jews, and his deſire to oblige that people very much, confirm the account Luke gives of his forwardneſs in perſecuting the diſciples of Jeſus.

What Luke adds concerning this perſon is a very extraordinary relation; and Joſephus concurs with him in it. *And he went down from Judea to Ceſarea, and there abode —— And upon a ſet day, Herod arayed in royal apparel, ſat upon his throne, and made an oration to them. And the people gave a ſhout, ſaying, It is the voice of a god and not of a man. And immediately the Angel of the Lord ſmote him, becauſe he gave not God the glory, and he was eaten of worms and gave up the ghoſt,* Acts xii. 19. 23.

Joſephus's words are theſe: "Having now reigned three whole years over all Judea, he went to the city Ceſarea, formerly called Straton's Tower. Here he celebrated ſhows in honour of Ceſar, a feſtival having been appointed to be obſerved there at this time, for his ſafety. On this occaſion there was a vaſt reſort of perſons of rank and diſtinction from all parts of the country. On the ſecond day of the ſhows he came into the theatre, early in the morning, dreſſed in a robe of ſilver, of moſt curious workmanſhip. The rays of the riſing ſun, reflected from ſo ſplendid a garb, gave him a majeſtick and awful appearance. In a ſhort time, they began in ſeveral parts of the theatre flattering acclamations, which proved pernicious to him. They called him *a god*, and entreated him *to be propitious to them*, ſaying, *Hitherto we have reſpected you as a man; but now we acknowledge you to be more than mortal.* The king neither reproved theſe perſons, nor rejected the impious flattery. Soon after this, caſting his eyes upward, he ſaw an owl ſitting upon a certain cord over his head. He perceived it to be a meſſenger of evil to him, as it had been before of his proſperity; and was ſtruck with the deepeſt concern. Immediately after this, he was ſeized with pains in his bowels extremely violent at the very firſt. Then turning himſelf toward his friends, he ſpoke to them in this manner: *I your God, am required to leave this world; fate inſtantly confuting theſe feigned applauſes juſt beſtowed upon me; I, who have been called immortal, am hurried away to death. But God's appointment muſt be ſubmitted to. Nor has our condition in this world been deſpicable; we have lived in the ſtate which is accounted happy.* While he was ſpeaking theſe words, he was oppreſſed with the increaſe of his pains. He was carried therefore with all haſte to his palace. Theſe pains in his bowels continually tormenting him, he expired in five days time, in the fifty-fourth year of his age, and of his reign the ſeventh," Antiq. 19. 8.

It is needleſs to make many reflections here. The reader's thoughts cannot but carry him to many points of agreement in theſe two relations. They agree, that this event happened at Ceſarea: Luke ſays, it was upon a *ſet day*, Joſephus, that it was upon the *ſecond day of the ſhows* celebrated in honour of the emperor. The magnificence of Herod's dreſs is hinted by Luke, and particularly deſcribed by Joſephus. The flattery is exactly the ſame in both. But in two things, above all others, is the harmony of theſe accounts obſervable. Firſt, the temper of mind with which Herod received this flattery. Luke ſays, *he gave not God the glory*; *Joſephus, he neither reproved theſe perſons, nor rejected the impious flattery*: Words that deſerve particular notice in Joſephus, becauſe he has at times repreſented this Herod Agrippa as an extraordinary perſon, and free from the vices of his grandfather Herod; and indeed has endeavoured to raiſe his character for lenity and goodneſs beyond what is conſiſtent with ſome other accounts. For Dio Caſſius ſays, Agrippa was reckoned one of Caligula's adviſers in his cruel and tyrannical meaſures.

Another thing, in which this harmony is very conſiderable, is, that according to Luke, immediately the Angel of the Lord ſmote him: And Joſephus aſſures us, that theſe pains ſeized him in the theatre, before all the aſſembly, and that he apprehended a fatal neceſſity of ſpeedily leaving this world. And when Joſephus ſays, theſe *flattering acclamations proved pernicious to Agrippa*, he plainly intimates that his death was ſuppoſed to be a puniſhment for the approbation with which he received them.

Though Luke only had related this event, and there had been no account of it extant in Joſephus, or any other ancient writer, yet I ſhould not have doubted the truth of it. Luke would not otherwiſe have dared to relate an affair ſo diſadvantageous, as this is, in many reſpects, to ſo conſiderable a perſon as Herod; who was very acceptable to the Jewiſh people, and had received many honours and civilities from two ſucceſſive Roman emperors, Caligula, and Claudius. Nor would any man of tolerable capacity, much leſs ſo ſenſible a perſon as Luke appears to be by his writings, have expoſed his credit by placing ſuch an event in ſo publick and noted a place as Ceſarea, the perſon concerned being ſeated on a throne, ſurrounded by attendance ſuitable to the occaſion of a particular ſolemnity, if he had not been ſure of the fact. And yet it may be ſaid to receive a farther confirmation from Joſephus, who, we may be aſſured, out of regard to his own credit, and his favourable inclination to Agrippa, would never invent ſuch a ſtory as this.

As for the owl which Joſephus ſpeaks of, and which is now ſaid to be a *meſſenger of evil to Agrippa, as it had been before of his proſperity*; it has reference to an account he has given of the perching of ſuch a bird upon a tree near this ſame Agrippa, when he was put into chains by order of Tiberius, and to a prognoſtication which a German Aſtrologer is ſaid to have delivered, at that time, concerning him. Whether ſuch a bird did now appear in the theatre or not, I will not determine, nor do I think it material. Joſephus does now and then throw a circumſtance or two into his relations that give them an Heatheniſh air, with a deſign, it is probable, of rendring his hiſtory more agreeable to the Greeks and Romans, for whom it was principally intended. But it is evident from his account, that Herod was ſeized with a very uncommon diſorder, and that he had the moſt lively apprehenſions of his approaching death.

Luke ſays, *Herod was eaten of worms*; this is not mentioned by Joſephus. And this has been ſuppoſed by ſome to be a conſiderable objection againſt Luke's account. But in my opinion, without any good reaſon. For the diſtemper of which this Herod Agrippa died, was, according to Joſephus's own deſcription of it, very like to that of Herod his grandfather; who beſide other diſorders, was afflicted with violent pains in his bowels, and an ulcer which bred worms. And it is not at all unlikely, that Agrippa's caſe was, in this laſt reſpect alſo, very much the ſame with that of Herod the Great. I ſhould think, that moſt perſons muſt be aſhamed to repreſent the omiſſion of this particular in Joſephus, as an objection of any moment. The diſtempers of great men are ſeldom particularly deſcribed. A certain delicacy often reſtrains men from making mention of ſuch matters, and eſpecially are hiſtorians ſhy of relating them concerning thoſe princes, in whoſe honour they are intereſted. Upon the whole, I believe, this paſſage of Joſephus will be allowed to be a very remarkable atteſtation of this extraordinary event, related by Luke.

It will be of uſe to put down here from Joſephus the names of Herod Agrippa's children. "Thus died king Agrippa, leaving behind him one ſon named Agrippa, then ſeventeen years of age, and three daughters, Bernice, who was married to Herod her father's brother, being ſixteen years of age, Mariamne, and Druſilla, who were unmarried. The former was ten years old, and Druſilla ſix —— Druſilla was contracted to Epiphanes, ſon of Antiochus king of Commagene."

From the 23d and two following chapters of the Acts of the Apoſtles, we learn that Felix was governor in Judea, and that Porcius Feſtus ſucceeded him; the truth of which is particularly atteſted by Joſephus, in divers parts of this hiſtory.

Concerning Felix, Luke has mentioned divers things beſides his being governor that will deſerve our conſideration. Whilſt Paul was at Ceſarea, Luke ſays; *and after certain days, when Felix came with his wife Druſilla, which was a Jeweſs, he ſent for Paul, and heard him concerning the faith in Chriſt*, Acts xxiv. 24. This Druſilla is the youngeſt daughter of Herod Agrippa, as was ſhewn juſt now. We have this account in Joſephus, of her marriage with Felix.

"Agrippa having received this preſent from Ceſar, (*viz.* Claudius) he gave his ſiſter Druſilla in marriage to Azizus, king of the Emeſenes, when he had conſented to be circumciſed. For Epiphanes the ſon of king Antiochus had broke the contract with her, by refuſing to embrace the Jewiſh cuſtoms, although he had promiſed her father he would.——But this marriage of Druſilla with Azizus was diſſolved, in a ſhort time, after this manner. When Felix was procurator of Judea, having had a ſight of her, he was mightily taken with her, and indeed, ſhe was the moſt beautiful of her ſex. He therefore ſent to her, Simon, a Jew of Cyprus, who was one of his friends, and pretended to magic; by whom he perſuaded her to leave her huſband and marry him, promiſing to make her perfectly happy, if ſhe did not diſdain him. It was far from being a ſufficient reaſon, but to avoid the envy of her ſiſter Bernice, who was continually doing her ill offices becauſe of her beauty, ſhe was induced to tranſgreſs the laws of her country, and marry Felix." Ant. 20. 6.

It has been thought indeed by ſome, that Tacitus gives a different account of this Druſilla, when he ſays that Felix had for his wife, Druſilla, grandaughter of Cleopatra and Antony. But I don't know that I am obliged to take notice of this; ſince Joſephus agrees with Luke (that ſhe was a Jeweſs). And he may be juſtly ſuppoſed to be as well acquainted with Druſilla's original as Tacitus. I ſhall only obſerve, that Suetonius ſays, that Felix married three queens, or three women of royal families. It is certain that Druſilla, a Jeweſs, ſiſter of Agrippa the younger, was one of them. And if Tacitus was not miſtaken, another of them was deſcended from Cleopatra, the queen of Egypt, and Antony, and was called Druſilla. Who the third was, doth not appear, that I know of.

Tacitus ſays, that whilſt Felix was procurator of Judea, "he acted in a very arbitrary manner, and ſcrupled no kind of injuſtice." Joſephus has recorded one inſtance of abominable villainy he was guilty of. "Jonathan the high-prieſt often admoniſhed Felix to correct his adminiſtration; for that otherwiſe he himſelf was in danger of the ill-will of the people, ſince he had deſired the emperor to make him procurator of Judea." But he not being able to bear theſe frequent remonſtrances, "by a large ſum of money corrupted an intimate friend of Jonathan's, who got him to be aſſaſſinated." His government was ſo irregular, that the Jews followed him with complaints to Rome, after he had left the province: And it was owing to a very powerful intereſt made for him at court, that he eſcaped the reſentment of Nero.

All theſe above-mentioned particulars from Joſephus and Tacitus, may ſatiſfy us, that when Paul reaſoned of righteouſneſs, temperance (or chaſtity) and judgment to come, Acts xxiv. 25. his ſubjects were well choſen with reſpect to both his hearers; and that what Luke adds, concerning Felix, that he hoped that money ſhould have been given him of Paul, that he might looſe him, ver. 26. is no calumny.

Some may think it ſtrange, that Felix ſhould have had any hopes of receiving money from this priſoner, when it does not appear he had any eſtate, and he has intimated, that he was at times obliged to labour, working with his hands for a ſubſiſtence, 1 Cor. iv. 12. Acts xx. 34. But in anſwer to this, it has been obſerved by expoſitors, that Paul had told Felix, that after many years he came to bring alms to his nation and offerings, Acts xxiv. 17. It is likely therefore, that Felix imagined, that money had not been all diſtributed as yet, ſince Paul was apprehended within a few days after his coming to Jeruſalem, xxi. 27. xxiv. 11. or at leaſt concluded he muſt needs be a perſon of ſome conſequence, and have good friends.

Luke ſays, Acts xxv. 13. *And after certain days, king Agrippa and Bernice came to Ceſarea to ſalute Feſtus*; this Agrippa is the ſon of Herod Agrippa above-mentioned. Luke calls him king, as Joſephus alſo does very often, Antiq. xx. c. 8. But Luke does not ſuppoſe him to be king of Judea: For all the judicial proceedings in that country relating to Paul, are tranſacted before Felix, and this Feſtus his ſucceſſor. Beſides, he ſays here, that Agrippa came to Ceſarea to ſalute Feſtus; that is, to pay his reſpects to him, and compliment him upon his arrival in the province; ſee Acts xxv. 1.

When his father was dead, Claudius intended at firſt to have put him immediately in poſſeſſion of his father's dominions: But Agrippa being then but ſeventeen years of age, the emperor was perſuaded to alter his mind, "and appointed Cuſpius Fadus, prefect of Judea, and of the whole kingdom, Antiq. xix. 9. Which Fadus was ſucceeded by Tiberius Alexander, Cumanus, Felix, Feſtus, Antiq. xx. de Bell. lib ii. though theſe did not poſſeſs the province in the ſame extent that Fadus did.

This Agrippa therefore was diſappointed of his father's kingdom; but he had by this time got conſiderable territories.

"Herod, brother of king Arigppa the Great, died in the eighth year of the reign of Claudius Cæſar.——Claudius then gave his government to Agrippa the younger, Antiq. ib. This is our Agrippa we are now ſpeaking of.

"The twelfth year of his reign being completed, he (Claudius) gave Agrippa the tetrarchy of Philip, and Batanea, adding alſo Trachonitis with Abila; this had been the tetrarchy of Lyſanias. But he took away from him Chalcis after he had governed it four years, ibid." In the war of the Jews Joſephus expreſſeth it thus: "After this, he ſent Felix the brother of Pallas to be procurator of Judea, Galilee, Samaria, and Peræa; and promoted Agrippa from Chalcis to a greater kingdom, giving to him the tetrarchy which had been Philip's. (This is Batanea and Trachonitis, and Gaulanitis). And he added moreover, the kingdom of Lyſanias, and the province that had been Varus's, de Bell. lib. ii. c. 12.

"Nero in the firſt year of his reign, gave Agrippa a certain part of Galilee, ordering Tiberias and Taricheas to be ſubject to him. He gave him alſo Julias a city of Peræa, and fourteen towns in the neighbourhood of it." Ant. xx. 7. Luke therefore is in the right to give Agrippa the title of king at this time.

The reader has doubtleſs obſerved, that when Paul was before Agrippa, he addreſſed himſelf to him as a Jew. *I think myſelf happy, king Agrippa, becauſe I ſhall anſwer for myſelf this day before thee.——Eſpecially becauſe I know thee to be expert in all cuſtoms and queſtions which are among the Jews, Acts* xxvi. 2, 3.——*King Agrippa, believeſt thou the Prophets? I know that thou believeſt*, xi. 27.

From what hath been alledged relating to Herod Agrippa, it is plain he was a zealous Jew, or at leaſt appeared ſo at Jeruſalem, and had educated all his children in the Jewiſh religion. This Agrippa his ſon, undoubtedly maintained the ſame profeſſion; and now, he had, by the permiſſion of the emperor, the direction of the Sacred Treaſury, the government of the temple, and the right of nominating the high-prieſts. No wonder therefore, that Paul told Agrippa he knew him to be expert in all cuſtoms and queſtions which were among the Jews.

As to Bernice, ſhe was a lady well known in thoſe times. There are ſeveral reflexions made upon her conduct by Joſephus, as well as other writers, Ant. xx. 6. But as Luke ſays nothing of her, beſides her making a viſit to Feſtus with Agrippa; and it has been ſhewn already who ſhe was, namely the daughter of Herod Agrippa, and the ſiſter of Agrippa the younger, I am not bound to add any thing farther concerning her. I ſhall only ſay, the reſpect which Titus Veſpaſian ſhewed her, gave occaſion for much diſcourſe; and that ſhe had once hopes of being empreſs: But the murmurs of the people of Rome prevented it, Dio ex Xiphil. lib. *66.*

There are but two things more I ſhall take notice of here. They may be judged by ſome too minute to be inſiſted on; but they appear to me inſtances of great exactneſs and propriety, and to afford a ſtrong proof, that Luke was perfectly well acquainted with the matters of which he wrote. Therefore,

Paul and Barnabas having preached the word of God at Salamis (in Cyprus) went through the iſle to Paphos, where they found Barjeſus, which was with the deputy of the country, Sergius Paulus, Acts xiii. 7. But in the Greek it is with the proconſul, Sergius Paulus, *i. e.* σὺν τῷ 'Ανθυπάτῳ Σεργίῳ Παύλῳ.

It is well known to the learned, that upon Auguſtus's becoming abſolute maſter of the Roman common-wealth, there was a diviſion made of the provinces of the empire; ſee Strab. Geog. lib. iii. and 17. Sueton. Auguſt. c. 47, 48. Dio lib. 53. The moſt powerful, or at leaſt, thoſe which required the greateſt number of troops, the emperor kept to himſelf; the reſt were made over to the people and ſenate. The officers ſent by the emperor were called lieutenants, or proprætors, though they were conſular perſons; that is, though they had ſerved the conſulſhip in the city. The governors ſent by the ſenate, into the provinces that belonged to their ſhare, he appointed to be called proconſuls, a name more ſuitable to the peaceful ſtate which the provinces allotted to the ſenate were in. But the diviſion made at this time, An. U. C. 727. underwent many changes. And a province aſſigned at firſt to the ſenate, was afterwards made over to the emperor, and on the contrary. Such a change happened with reference to this province of Cyprus; which in the firſt partition, was one of the emperor's provinces, but was afterward, together with Gallia Narbonenſis given to the ſenate; in the room of which he took Dalmatia, which at firſt was theirs. And in this ſtate this province continued, and the proper title of the governor of Cyprus was that of proconſul. See Dio ibid.

It is true, Strabo ſays, Cyprus was a prætorian province, lib. 14. and this has made this text a mighty difficulty with many learned men. Beza went ſo far into the opinion of the impropriety of this expreſſion, as to attempt to correct it in his tranſlation of this text; and he put proprætor in the room of proconſul. And the ſolutions which have been offered by divers other learned men, have, I believe, appeared unſatisfactory. But if Dio Caſſius's whole account of this matter had been attended to, the difficulty had vaniſhed. Cyprus was undoubtedly a prætorian province, as all the people's provinces were, except two. But the governors of all their provinces had the title of proconſul. " It was decreed that two of their provinces, Aſia and Africa, ſhould be appropriated to ſenators that had been conſuls, and all the reſt were given to thoſe which had been prætors." " But that they ſhould be all called proconſuls, not only thoſe which had been conſuls, but thoſe alſo which had been only prætors," and Suetonius ſays, " That Auguſtus took the more powerful provinces to himſelf, and gave the reſt to proconſuls choſen by the ſenate." Ibid.

Examples alſo ſupport this uſe of the word. Crete was a prætorian province, according to Strabo and Dio; yet Tacitus calls Cæſius Cordus, proconſul of Crete. There is alſo an ancient inſcription of Caligula's reign, in which Aquius Scaura is called proconſul of Cyprus; ſee Gruter. inſcript. p. 360.

The laſt thing I ſhall take notice of, is the title given to Gallio; who in our rranſlation is called the deputy, but in the Greek, proconſul, 'Ανθυπατεύοντος, of Achaia. In this inſtance Luke's accuracy appears more conſpicuous than in the former, becauſe this province had a more various fortune than the other. In the original partition, they were aſſigned to the people and ſenate; Dio p. 503. In the reign of Tiberius, they were at their own requeſt made over to the emperor, Tacit. Ann. l. 1. c. 76. In the reign of Claudius, when L. Quinctius Criſpinus, and M. Statilius Taurus, were conſuls, A. U. 797. A. D. 44. They were again reſtored to the ſenate, Suet. in Claud. c. 25. and therefore from that time, (as Dio ſays, upon Auguſtus's giving Cyprus to the ſenate) proconſuls were ſent into this country. Paul was brought before Gallio in the year of our Lord 52, or 53; conſequently Gallio was proconſul of Achaia, as Luke calls him.

CHAP. XXVI.

2 *Paul, in the preſence of Agrippa, declareth his life from his childhood,* 12 *And how miraculouſly he was converted and called to his Apoſtleſhip.* 24 *Feſtus chargeth him to be mad, whereunto he anſwereth modeſtly.* 28 *Agrippa is almoſt perſwaded to be a Chriſtian.* 31 *The whole company pronounce him innocent.*

THEN Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thy ſelf. Then Paul ſtretched forth the hand, and anſwered for himſelf,

2 I think my ſelf happy, king Agrippa, becauſe I ſhall anſwer for my ſelf this day before thee, touching all the things whereof I am accuſed of the Jews:

3 Eſpecially, becauſe I know thee to be expert in all cuſtoms and queſtions which are among the Jews: wherefore I beſeech thee to hear me patiently.

4 My manner of life from my youth, which was at the firſt among mine own nation at Jeruſalem, know all the Jews,

5 Which knew me from the beginning, (if they would teſtify) that after the moſt ſtraiteſt ſect of our religion, I lived a Phariſee.

6 And now I ſtand and am judged for the hope of the promiſe made of God unto our fathers:

7 Unto which *promiſe* our twelve tribes inſtantly ſerving *God* day and night, hope to come: for which hopes ſake, king Agrippa, I am accuſed of the Jews.

8 Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?

9 I verily thought with my ſelf that I ought to do many things contrary to the name of Jeſus of Nazareth.

10 Which thing I alſo did in Jeruſalem: and many of the ſaints did I ſhut up in priſon, having received authority from the

chief prieſts; and when they were put to death, I gave my voice againſt *them.*

11 And I puniſhed them oft in every ſynagogue, and compelled *them* to blaſpheme; and being exceedingly mad againſt them, I perſecuted *them* even unto ſtrange cities.

12 Whereupon as I went to Damaſcus, with authority and commiſſion from the chief prieſts;

13 At midday, O king, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? *It is* hard for thee to kick againſt the pricks.

15 And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

16 But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I ſend thee,

18 To open their eyes, and to turn *them* from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:

20 But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and *then* to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance.

21 For theſe cauſes the Jews caught me in the temple, and went about to kill *me.*

22 Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come:

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Ver. 12, *&c.* —— *As I went to Damaſcus,* &c.] See chap. xx. 2. and xxii. 6.

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——*That they may receive forgiveneſs of ſins, and inheritance among them, which are ſanctified by faith that is in me.*] Where note, that this word *faith* may be, and is beſt joined and read together with the word *receive,* thus, "That they may receive by faith that is in me forgiveneſs "of ſins, which will entitle them to a part and portion "in the heavenly inheritance with thoſe my faithful chil-"dren, who are regenerated by my ſpirit," Eph. i. 2. Col. i. 12.

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——*Light.*] Of the Goſpel, which ſhould enlighten every man in the way of ſalvation; ſee the notes on Luke ii. 32.

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Ver. 27.——*I know that thou believeſt.*] Or, I am ſatisfied that the Goſpel, which I have preached in thine ears muſt needs convict thy conſcience of the truth thereof, namely, that the ſame Jeſus whom the Jews have crucified was the Meſſiah, whom Moſes and the Prophets were inſpired from heaven to promiſe, in the name of God, to the repenting world.

Ver. 29.——*Except theſe bonds.*] See chap. xxiv. 27.

Ver. 30.——*The king.*] Agrippa.

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CHAP. XXVII.

1 *Paul ſhipping toward Rome,* 10 *foretelleth of the danger of the voyage,* 11 *but is not believed.* 14 *They are toſſed to and fro with tempeſt,* 41 *and ſuffer ſhipwreck,* 22. 34, 44. *yet all come ſafe to land.*

AND when it was determined that we ſhould ſail into Italy, they delivered Paul and certain other priſoners, unto one named Julius, a centurion of Auguſtus band.

2 And entring into a ſhip of Adramyttium, we lanched, meaning to ſail by the coaſts of Aſia, one Ariſtarchus a Macedonian, of Theſſalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteouſly entreated Paul, and gave *him* liberty to go unto his friends to refreſh himſelf.

4 And when we had lanched from thence, we ſailed under Cyprus, becauſe the winds were contrary.

5 And we had ſailed over the ſea of Cilicia and Pamphylia, we came to Myra *a city* of Lycia.

6 And there the centurion found a ſhip of Alexandria ſailing into Italy; and he put us therein.

7 And when we had ſailed ſlowly many days, and ſcarce were come over-againſt Cnidus, the wind not ſuffering us, we ſailed under Crete, over-againſt Salmone:

8 And hardly paſſing it, came unto a place which is called, The fair havens, nigh whereunto was the city *of* Laſea.

9 Now when much time was ſpent, and when ſailing was now dangerous, becauſe the faſt was now already paſt, Paul admoniſhed *them,*

10 And ſaid unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ſhip, but alſo of our lives.

11 Nevertheleſs, the centurion believed the maſter and the owner of the ſhip, more than thoſe things which were ſpoken by Paul.

12 And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenice, *and there* to winter; which is an haven of Crete, and lieth toward the ſouth-weſt, and north-weſt.

13 And when the ſouth-wind blew ſoftly, ſuppoſing that they had obtained *their* purpoſe, looſing *thence,* they ſailed cloſe by Crete.

14 But not long after there aroſe againſt it a tempeſtuous wind, called Euroclydon.

15 And when the ſhip was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain iſland, which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they uſed helps, undergirding the ſhip; and fearing leſt they ſhould fall into the quickſands, ſtruck ſail, and ſo were driven.

18 And we being exceedingly toſſed with a tempeſt, the next *day* they lightned the ſhip;

19 And the third *day* we caſt out with our own hands the tackling of the ſhip.

20 And when neither ſun nor ſtars in many days appeared, and no ſmall tempeſt lay on *us,* all hope that we ſhould be ſaved was then taken away.

21 But after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have hearkned unto me, and not have looſed from Crete, and to have gained this harm and loſs.

22 And now I exhort you to be of good cheer: for there ſhall be no loſs of *any mans* life among you, but of the ſhip.

23 For there ſtood by me this night the angel of God, whoſe I am, and whom I ſerve,

24 Saying, Fear not, Paul; thou muſt be brought before Ceſar: and lo, God hath given thee all them that ſail with thee.

25 Wherefore, ſirs, be of good cheer: for I believe God, that it ſhall be even as it was told me.

26 Howbeit we muſt be caſt upon a certain iſland.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight, the ſhipmen deemed that they drew near to ſome country:

28 And ſounded, and found it twenty fathoms: and when they had gone a little further, they ſounded again, and found it fifteen fathoms.

chief prieſts; and when they were put to death, I gave my voice againſt *them*.

11 And I puniſhed them oft in every ſynagogue, and compelled *them* to blaſpheme; and being exceedingly mad againſt them, I perſecuted *them* even unto ſtrange cities.

12 Whereupon as I went to Damaſcus, with authority and commiſſion from the chief prieſts;

13 At midday, O king, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? *It is* hard for thee to kick againſt the pricks.

15 And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

16 But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I ſend thee,

18 To open their eyes, and to turn *them* from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:

20 But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and *then* to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance.

21 For theſe cauſes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come:

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28 And ſounded, and found it twenty fathoms: and when they had gone a little further, they ſounded again, and found it fifteen fathoms.

29 Then fearing leſt they ſhould have fallen upon rocks, they caſt four anchors out of the ſtern, and wiſhed for the day.

30 And as the ſhipmen were about to flee out of the ſhip, when they had let down the boat into the ſea, under colour as though they would have caſt anchors out of the foreſhip.

31 Paul ſaid to the centurion, and to the ſoldiers, Except theſe abide in the ſhip, ye cannot be ſaved.

32 Then the ſoldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul beſought them all to take meat, ſaying, This day is the fourteenth day that ye have tarried, and continued faſting, having taken nothing.

34 Wherefore I pray you to take *ſome* meat; for this is for your health: for there ſhall not an hair fall from the head of any of you.

35 And when he had thus ſpoken, he took bread, and gave thanks to God in preſence of them all, and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they alſo took *ſome* meat.

37 And we were in all in the ſhip, two hundred threeſcore and ſixteen ſouls.

38 And when they had eaten enough, they lightned the ſhip, and caſt out the wheat into the ſea.

39 And when it was day, they knew not the land: but they diſcovered a certain creek with a ſhore, into the which they were minded, if it were poſſible, to thruſt in the ſhip.

40 And when they had taken up the anchors, they committed *themſelves* unto the ſea, and looſed the rudder-bands, and hoiſted up the main-ſail to the wind, and made toward ſhore.

41 And falling into a place where two ſeas met, they ran the ſhip aground; and the forepart ſtuck faſt, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the ſoldiers counſel was to kill the priſoners, leſt any of them ſhould ſwim out, and eſcape.

43 But the centurion willing to ſave Paul, kept them from *their* purpoſe, and commanded that they which could ſwim, ſhould caſt *themſelves* firſt into the ſea, and get to land:

44 And the reſt, ſome on boards, and ſome on *broken pieces* of the ſhip: And ſo it came to paſs that they eſcaped all ſafe to land.

Ver. 1. —— *Band.*] See the note on ch. x. 1.

Ver. 2. —— *Adramyttium.*] This was a city and Sea-port on the Myſean Sea.

Ver. 7. —— *Cynidus.*] Standing upon a promontory in the utmoſt part of Aſia, extending itſelf into the Sea towards the weſt.

—— *Crete.*] Or Candy, an iſland.

—— *Salmone.*] This was a promontory, or cape, in the Eaſt of the iſland of Crete or Candy, called by authors the Salmonian or Samonian cape.

Ver. 8. —— *The fair havens.*] A place on the Sea-coaſt of Crete, ſo called to this day.

—— *Laſea.*] This city is not mentioned by any other author.

Ver. 9. —— *The faſt.*] Which was on the tenth day of the ſeventh month, according to that of Levit. xxiii. 27, 29.

Ver. 17. —— *Undergirding the ſhip.*] i. e. With ſtrong ropes or cables to prevent its parting aſunder.

Ver. 27. —— *In Adria.*] This was the name of the Sea lying between Italy and Slavonia, and extending itſelf as far as Venice.

Ver. 33. —— *To take meat.*] i. e. To ſit down contentedly, and refreſh themſelves together.

—— *Continued faſting.*] Not by abſtinence from all proviſion continually, but becauſe they had not for fourteen days together, had ſo much reſpite from labour and fear, as to eat one comfortable meal together.

Ver. 35. —— *He took bread.*] As an emblem of their love, unity and good fellowſhip. —— *And gave thanks to God*, for that comfortable refreſhment they were going to receive, and for his great mercy ſignified to them by delivering them out of ſuch an imminent danger.

CHAP. XXVIII.

1 Paul, after his ſhipwreck is kindly entertained of the Barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diſeaſes in the iſland. 11 They depart towards Rome. 17 He declareth to the Jews the cauſe of his coming. 24 After his preaching ſome were perſuaded, and ſome believed not. 30 Yet he preacheth there two years.

AND when they were eſcaped, then they knew that the iſland was called Melita.

2 And the barbarous people ſhewed us no little kindneſs: for they kindled a fire, and received us every one, becauſe of the preſent rain, and becauſe of the cold.

3 And when Paul had gathered a bundle of ſticks, and laid them on the fire, there came a viper out of the heat, and faſtned on his hand.

4 And when the barbarians ſaw the venomous beaſt hang on his hand, they ſaid among themſelves, No doubt this man is a murderer, whom though he hath eſcaped the ſea, yet vengeance ſuffereth not to live.

5 And he ſhook off the beaſt into the fire, and felt no harm.

6 Howbeit, they looked when he ſhould have ſwollen, or fallen down dead ſuddenly:

but after they had looked a great while, and ſaw no harm come to him, they changed their minds, and ſaid that he was a god.

7 In the ſame quarters were poſſeſſions of the chief man of the iſland, whoſe name was Publius, who received us, and lodged us three days courteouſly.

8 And it came to paſs that the father of Publius lay ſick of a fever, and of a bloody flux: to whom Paul entred in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others alſo which had diſeaſes in the iſland, came, and were healed:

10 Who alſo honoured us with many honours, and when we departed, they laded *us* with ſuch things as were neceſſary.

11 And after three months we departed in a ſhip of Alexandria, which had wintered in the iſle, whoſe ſign was Caſtor and Pollux.

12 And landing at Syracuſe, we tarried *there* three days.

13 And from thence we ſet a compaſs, and came to Rhegium: and after one day the ſouth-wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were deſired to tarry with them ſeven days: and ſo we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the three taverns: whom when Paul ſaw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the priſoners to the captain of the guard: but Paul was ſuffered to dwell by himſelf, with a ſoldier that kept him.

17 And it came to paſs, that after three days Paul called the chief of the Jews together. And when they were come together, he ſaid unto them, Men *and* brethren, though I have committed nothing againſt the people, or cuſtoms of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans.

18 Who when they had examined me, would have let *me* go, becauſe there was no cauſe of death in me.

19 But when the Jews ſpake againſt it, I was conſtrained to appeal unto Ceſar; not that I had ought to accuſe my nation of.

20 For this cauſe therefore have I called for you, to ſee *you*, and to ſpeak with *you*: becauſe that for the hope of Iſrael I am bound with this chain.

21 And they ſaid unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, ſhewed or ſpake any harm of thee.

22 But we deſire to hear of thee what thou thinkeſt: for as concerning this ſect, we know that every where it is ſpoken againſt.

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and teſtified the kingdom of God, perſwading them concerning Jeſus, both out of the law of Moſes, and *out of* the prophets, from morning till evening.

24 And ſome believed the things which were ſpoken, and ſome believed not.

25 And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the Holy Ghoſt by Eſaias the prophet unto our fathers,

26 Saying, Go unto this people, and ſay, Hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and not perceive.

27 For the heart of this people is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed; leſt they ſhould ſee with *their* eyes, and hear with *their* ears, and underſtand with *their* heart, and ſhould be converted, and I ſhould heal them.

28 Be it known therefore unto you, that the ſalvation of God is ſent unto the Gentiles, and *that* they will hear it.

29 And when he had ſaid theſe words, the Jews departed, and had great reaſoning among themſelves.

30 And Paul dwelt two whole years in his own hired houſe, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt, with all confidence, no man forbidding him.

Ver. 1. *Melita.*] The ſame as we now call Malta.

Ver. 2. ——— *The barbarous people.*] So called, not becauſe they were ſavage or cruel, but only by a phraſe of ſpeech common to the Greeks, who called all nations barbarous, that did not ſpeak their language, and follow their cuſtoms.

Ver. 6. ——— *Said that he was a God.*] Becauſe the venemous creature had no power over him, which they thought could not be perverted by any other than a Divine Power.

Ver. 7. *In the ſame quarters*] Or, part of the iſland.

Ver. 8. ——— *Laid his hands on him*] According as Chriſt had commanded his diſciples in Mark xvi. 18.

——— *Healed him.*] In a miraculous manner, praying and laying his hands on him in the name of Chriſt.

Ver. 10. ——— *Honoured us.*] Paul and Luke.

——— *Departed.*] On ſhipboard for Rome.

Ver. 11. ——— *Whoſe ſign was Caſtor and Pollux.*] That ſhip either had the images of theſe two Heathen gods, carved or painted in the ſtern, or in a flag as the manner is now-a-days with us, Caſtor and Pollux were known by the common name of Dioſcuri, i. e. Jupiter's children, and were eſteemed by the Pagans to be gods of the ſea.

Ver. 12. ——— *Syracuſe.*] At that time a famous city in Sicily; it is ſtill extant.

Ver. 13. ——— *Rhegium.*] The nigheſt haven in Italy from Sicily.

——— *Puteoli.*] A Sea-port in the kingdom of Naples.

Ver. 15. ——— *Apii Torum.*] A village in the way to Rome, on the Via Appia, built by one Apius a noble Roman, at his own expence.

Ver. 16. ——— *Paul was ſuffered to dwell by himſelf, with a ſoldier that kept him.*] The only thing we have to obſerve here, is, that the captain of the guard often had the cuſtody of the priſoners, as may be collected from my notes on the xxivth chapter. And it ſeems, that generally the priſoners, which were ſent to Rome from the provinces, were committed to the charge of that officer, and not to the præfect of the city; ſee Pliny, l. x. ep. 65.

The order of the years from Paul's converſion, ſhewing the time of his travels, and when his Epiſtles were written to the Churches.

The years of the nativity of Jeſus Chriſt.	The years of the converſion of St. Paul.		The years of Tiberius the Emperor.
35	1	Paul a perſecutor, Acts vii, viii, ix. was converted as he went to Damaſcus, Acts ix.	20
36 37 38	2 3 4	From Damaſcus he went into Arabia to preach the Goſpel; after he returned to Damaſcus where they would have taken him, but he eſcaped by the means of the faithful, which did let him down in a basket through the walls, Acts ix. Gal. i.	21 22
39	5	From thence he came to Jeruſalem to ſee Peter, Gal. i. Acts ix. 2 Cor xii.	23
40 41	6 7	The Jews would have put him to death, but he was led to Ceſarea, and from thence ſent into Syria, and to Tarſus of Cilicia, Acts ix. Gal. i.	of Caligula 2
42	8		3
43	9	After he was brought to Antioch by Barnabas, where the diſciples were firſt named Chriſtians.	4
44	10	The famine was propheſied by Agabus, under C. Cæſar, Acts xi.	of Claudius 2
45	11	James was ſlain by Herod, Acts xii.	3
46	12	Paul the governor of Cyprus was converted by Paul, Acts xiii.	4
47	13	Paul preached the Goſpel in Antioch of Piſidia, which is a part of Galatia, Acts xiv.	5
48	14	Thence he went to Iconium, where he remained for a time, Acts xiii. xiv.	6
49	15	He healed a lame man at Lyſtra, and there was ſtoned, Acts xiv.	7
50 51	16 17	When he had appointed the elders in the Church, he viſited all Piſidia and Pamphilia, and returned to Antioch.	8 9
52 53	18 19	At this time was the council of the Apoſtles holden at Jeruſalem, where Paul appeared, and he returned to Antioch, whither Peter alſo came, and Paul reſiſted him openly, Acts xv. Gal. ii.	10 11
54	20	Paul went into Syria and Cilicia with Sylvanus to confirm the Churches, and afterward to Derbe and Lyſtra, where he taketh Timotheus unto him; thence he goeth to Macedonia, and teacheth in a city called Philippi, Acts xv. xvi.	12
55	21	Paul preacheth at Athens, Acts xvii. and from thence writeth to the Theſſalonians.	13
56	22	He remaineth at Corinth eighteen months, Acts xviii. and from thence writeth to the Romans.	14 of Nero
57 58	23 24	He returneth to Epheſus, and from thence to Ceſarea; afterward to Jeruſalem, and ſo to Antioch; afterward he viſiteth the Churches of Galatia and Phrygia, Acts xviii.	2
59	25	He cometh to Epheſus, where he preacheth two years, and there leaveth Timotheus, Acts xix. 1 Tim. i.	3
60	26	He writeth from Epheſus the firſt to the Corinthians, 1 Cor. xvi.	4
61	27	After the tumult that was in Epheſus, he came to Troas, and from thence to Macedonia, and being at Philippi he wrote the ſecond to the Corinthians by Titus and Luke, 2 Cor. ii. and 13. Acts xx.	5
62 63	28 29	Thence he came into Achaia and to Corinth, as he had promiſed, 1 Cor. xvi. and 2 Cor. xii. and becauſe certain laid wait for him, he returned by Macedonia unto Troas toward Ariſtarchus and Timotheus, which were gone before him, Acts xx.	6
64 65	30 31	From Troas he came to Aſſos, to Mitylene called Lesbos, unto Samos, and from thence to Miletum, where he took leave of the Epheſians, Acts xx. Thence he came to Rhodes, to Patara, to Tyrus, to Ptolemais, to Ceſarea, and laſt of all to Jeruſalem, where he was taken, Acts xxi. and xxii.	7 8
		When he was priſoner, he was led to Ceſarea before the governor Felix, Acts xxiii. where he remained two years, Acts xxiv.	9
66	32	Afterward he was ſent priſoner to Rome, Acts xxvii.	10
67	33	And being in priſon there, he wrote to the Galatians, to the Epheſians, and to the Philippians.	11
68	34	Alſo to the Coloſſians, and to Philemon.	12
69	35	The ſecond to Timotheus.	13
70	36	Finally, he was beheaded at the commandment of Nero.	14

The caſe of the loſs of life is that of Stephen, whoſe death he ſays, he was conſenting to, and kept the *raiment of them that ſlew him.* Beſide this, in his ſpeech to Agrippa, he ſays, *and when they were put to death, I gave my voice againſt them.*

Here it ought to be obſerved, that it is not expreſſed by what authority they *were put to death.* Though the ſentences were pronounced and executed by the Roman magiſtrate, (as in the caſe of our Saviour) Saul might be one who *gave his voice* againſt thoſe who were ſo puniſhed; as the people at Jeruſalem did demand of Pilate, that Jeſus might be crucified. It is of ſome ſuch act as this, that Saul's *giving his voice againſt them* muſt be underſtood; *viz.* of witneſſing againſt them, promoting a popular clamour againſt them, or of approving, and conſenting to their condemnation and puniſhment. This is all that can be intended, becauſe whether they *were put to death*, by the authority of the Sanhedrim, or of a Roman Governor, it cannot be ſuppoſed, that Saul was one of the judges,

But I think, it may be very well queſtioned, whether in theſe words, Paul refers to any thing, beſide the death of Stephen. This is the only perſon whoſe death he has any where expreſly ſaid he was concerned in. There is not any one inſtance, beſide the death of Stephen, hinted by Luke; whereas, if there had been any, it is very improbable, that he ſhould have omitted them, ſince he has given ſo particular an account of that of Stephen. It is very common in leſs exact, nay, in almoſt all kinds of relations, to uſe the plural number, where one only is meant. Thus Matthew ſays, *that the thieves alſo which were crucified with him, caſt the ſame in his teeth,* Matt. xxvii. 44. Whereas, it appears from Luke, that only *one of the malefactors, which were hanged, railed on him, whilſt* he was rebuked by the other for it, Luke xxiii. 39, 40. Again, *Paul ſaid unto them* (the keepers of the priſon at Philippi) *they have beaten us openly uncondemned being Romans,* Acts xvi. And yet, moſt probably, Paul only was a Roman, and not Silas. And in no caſe could a plural number be put for a ſingular more properly than here, where the Apoſtle, in his great humility, aggravates his former blindneſs and madneſs. And the meaning of his words here is no more than, when any one was put to death, I was very forward in approving it.

Thus, I think, that all which does evidently appear to have been done by a proper authority of the chief prieſts and council of the Jews, are impriſonment, ſcourging in the ſynagogue, and in ſome publick place, and harraſſing in ſuch a manner, as to oblige men to leave Judea. Stephen is put to death, but it ſeems to have been in a tumultuous manner.

However it muſt be allowed, that this was a time of very heavy ſufferings for the followers of Jeſus. And one would be apt to ſuppoſe, that for a good part of this period, the Jews had no Roman Governor reſiding among them, or if they had, that he connived at ſome diſorders; or elſe, that their zeal rendred them ſo tumultuous, that he was not able to keep things in good order amongſt them.

There is one thing very obſervable, that for ſome time before the end of this period, the diſciples of Chriſt enjoyed peace in Judea. *Then had the Churches reſt throughout all Judea and Galilee and Samaria,* Acts ix. 31.

We go on now to the third period, which is the reign of Herod the king. The account we have of the tranſactions in this period, is contained in the twelfth chapter of the Acts of the Apoſtles; particularly from ver. 1. to the 7th, and ver. 18, 19. There being no difficulty in it, I need not tranſcribe it. Every order and act of Herod, here mentioned, his killing James with the ſword, impriſoning Peter with intent to bring him forth to the people, commanding the keepers to be put to death, is an undeniable proof of his ſoveraign authority at this time in Judea.

The fourth period reaches from the reign of this Herod, to the concluſion of the evangelical hiſtory.

The main thing which occurs here, is the treatment of Paul in Judea, ſo far as there is any appearance of a legal procedure. He being come to Jeruſalem, and having been perſuaded to purify himſelf with others that had a vow, he entred into the temple to ſignify the accompliſhment of the days of purification,——*and when the ſeven days were almoſt ended,* &c. Acts xxi. 4—26. But before he was lead in, with the chief captains leave, he made a ſpeech to the people in the Hebrew tongue: in which he relates at length, that he had received directions in a trance,——ſaying, depart, for I will ſend thee far hence unto the Gentiles. The Jews not being able to contain themſelves any longer, lift up their voices, and ſaid, *Away with ſuch a fellow from the earth: For it is not fit that he ſhould live,* Acts xxii. 22, 23. *The chief captain then commanded that he ſhould be brought into the caſtle, and bad that he ſhould be examined by ſcourging.* But Paul affirming that he was a Roman, the centurion appointed to attend the torture, went and gave the chief captain information of it; ſee ver. 25, *&c.* and xxiii. 1.—5.

The chief captain, after this, being informed of a conſpiracy againſt Paul, ſent him with a guard of two hundred ſoldiers to Felix at Ceſarea; who, when he had received him, together with a letter from Lyſias the chief captain; told Paul he would hear him when his accuſers alſo were come; ſee Acts xxiii 35. and xxiv. 1,—27. and xxv. 1,—9. Where you will find that,

The caſe is this: A man was like to have been killed in a popular tumult at Jeruſalem, a Roman officer there reſcues him, takes him into his own hands, and lodges him in a caſtle. Afterwards, that his priſoner might be ſafer, he removes him to Ceſarea, the reſidence of the governor, before whom there are divers hearings. There was therefore at this time a Roman governor in Judea, at firſt Felix, who was ſucceeded by Feſtus. But beſide them, here is alſo a Jewiſh council, which appears not void of authority.

This is the ſum of the ſtory. But here are divers particulars to be reviewed. The pretence for ſeizing this man at firſt is extremely complicated. That he taught men every where againſt the people, and the law, and this place; and had brought Greeks into the temple, and polluted this Holy Place. The whole charge, however, ſeems to have been of a religious nature. This appears from divers teſtimonies.

When Paul was brought before the council at Jeruſalem by Lyſias, Paul ſaid, *I am a Phariſee, the ſon of a Phariſee: Of the hope and reſurrection of the dead am I called in queſtion,* Acts xxii. 6. This is a preſumption, the debates then ran upon matters of religion. Lyſias, in the letter he ſent with Paul to Felix, ſays:——I brought him forth into their council, whom I perceived to be accuſed of queſtions of their law. Tertullus, whom Ananias took along with him to Ceſarea, tells Felix: *We have found this man a peſtilent fellow, and a mover of ſedition among all the Jews throughout the world, and a ringleader of the ſect of the Nazarenes, who alſo hath gone about to profane the temple,* chap. xxiv. 5, 6. Here are hard words, and ſome grievous charges thrown in to increaſe the account, and nothing true, but that Paul was a Nazarene, as Paul affirms, and ſeems to make out to Felix. And Paul's anſwer ſhews that Paul's notions; (ſee xxiv. 12,—24.) were the great ſubject of enquiry to ſee whether there was any thing dangerous or puniſhable in them.

Thus, before Feſtus at Ceſarea, the Jews which were come down from Jeruſalem, laid many and grievous complaints againſt Paul which they could not prove, Acts xxv. 7. They might mix other matters in their complaints, as men intent upon a point are wont to do, but Feſtus perceived no truth in their charges, but what concerned their ſuperſtition, or religion. Feſtus afterwards brings forth Paul to Agrippa: And Paul having rehearſed the manner of his life from firſt to laſt, before, and ſince his converſion; and having acquainted them in particular with his commiſſion from Chriſt to preach the Goſpel, after all was over, Agrippa ſaid unto Feſtus, *This man might have been ſet at liberty, if he had not appealed unto Cæſar,* Acts xxvi. 15, —30. Which words ſhew, Agrippa was convinced by what Paul ſaid, firſt, that theſe principles of his were his only crime, and ſecondly, that notwithſtanding the charges and pretences of the Jews, Feſtus had a right to ſet Paul at liberty.

From all which particulars it appears, that all the evidence againſt Paul was of facts that concerned the Jewiſh religion, or the ſecurity of their worſhip, and yet we find, that Felix and Feſtus were the judges of this priſoner, in this cauſe; all parties acknowledge it.

The Jews ſeem to have owned it by their conduct: for Ananias went down to Ceſarea with Tertullus, and accuſed Paul there before Felix. And when Feſtus came into the province, they went to Ceſarea again, and pleaded againſt Paul, Acts xxv. 6, 7.

Paul plainly acknowledges them to be ſo. *Then Paul, after that the governor had beckned to him, to ſpeak, anſwered for himſelf: Foraſmuch as I know that thou haſt been of many years a judge unto this nation, I do the more chearfully anſwer for my ſelf*, xxiv. 10. And that his cauſe belonged to the Roman juriſdiction he declared farther by his appeal at laſt to Ceſar.

Theſe governors evidently claim the right of judgment. When Paul was firſt delivered to Felix at Ceſarea, Felix ſaid to him, I will hear thee when thine accuſers alſo are come, xxiii. 35. And after he had heard the accuſers and Paul the priſoner in judgment, he deferred them, and ſaid, *When Lyſias the chief captain ſhall come down, I will know the uttermoſt of your matter*, xxiv. 22. When Feſtus went firſt to Jeruſalem, after he came into the province, *the high-prieſt and chief of the Jews deſired favour againſt him (Paul) that he would ſend for him to Jeruſalem. But Feſtus anſwered, that Paul ſhould be kept at Ceſarea, and that he himſelf would depart ſhortly thither. Let them therefore, ſaid he, which among you are able, go down with me, and accuſe this man, if there be any wickedneſs in him*, xxv. 2,—5. Paul having pleaded there before him, Feſtus willing to do the Jews a pleaſure, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me? ver. 9.

It ought to be conſidered likewiſe, that the Jews are all along ſtiled *accuſers*, only in their perſecutions againſt Paul, as I could ſhew by collating together the ſeveral paſſages; but as the reader may recollect divers of them, and it would be too tedious to recite them all, I ſhan't detain you any longer upon this circumſtance. But,

Though this affair thus ſtated, favours a ſuppoſition, that the Jews had not in this period of time the power of life and death; yet there are ſome difficulties that deſerve conſideration. As,

Firſt, That paſſage of Acts xxiv. 5,—7. where we read that Lyſias forced Paul out of the hands of the Jewiſh council, who were about *to judge him according to their law*. Which act of Lyſias may be interpreted *irregular*, and arbitrary in the governors, who ſupported Lyſias in that action.

To which I anſwer, That Lyſias bears ſuch an excellent character in every other part of this narration, that it is not eaſy to ſuppoſe, he had acted irregular in this action. He paid ſuch a regard to the diſpoſition of the Jewiſh people againſt Paul, as to bind him with two chains, as ſoon as he had got him into his poſſeſſion. Not being able to find the truth from the different accounts given him, he ordered Paul to be examined by ſcourging. As ſoon as he knew that he was a Roman, he deſiſted from that method of enquiry. That he might know the certainty, he ſummoned a council at Jeruſalem, brought Paul down to them, and was ſo humane as to unbind him while he pleaded for himſelf. As ſoon as he was informed of a clandeſtine conſpiracy againſt his priſoner, he prudently took meaſures to convey him under a ſtrong guard to Ceſarea, where he might be ſafe. And in his letter to Felix the governor, he gives a moſt juſt account of the whole affair, and of his own conduct in particular, ſaying: *This man was taken of the Jews, and ſhould have been killed by them: Then came I with an army and reſcued him.* Which particulars, together with many others, that may be remembred, are ſufficient to aſſure us, that Lyſias had a ſtrict regard to juſtice, and the form of a government then eſtabliſhed in Judea, and that in reſcuing Paul from a mob, he had acted nothing but the part of a faithful and vigilant commander.

Secondly, It may be urged that Paul would never have ſaid, *No man may deliver me unto them*, Acts xxv. 11. if he had been afraid that Feſtus would have given the cauſe out of his own hands, and permitted the Jewiſh council to try him for his life. But,

I anſwer, this cannot be the meaning of Paul, becauſe Feſtus's propoſal was, *Wilt thou go up to Jeruſalem, and there be judged of theſe things before me?* Beſides,

This is not the meaning of the original phraſe; *οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι*, which imports that *no man may condemn me to death to pleaſe the Jews*; Paul being afraid, that if he was carried up to Jeruſalem, Feſtus might be induced by the whole weight of the Jewiſh people there, to condemn him, though innocent; ſee Lardner vol. 1. p. 134, 135.

In a word, the accounts we have recorded in the 14th chap. of Acts at the 10th to 21ſt verſe, which have a particular regard to the religious ſtate of the Jews, ſerve to prove, that the Romans had a right to judge cauſes of a religious nature among them; ſee alſo ver. 23. and chap. xxii. 30.

Now, after this collection of authorities from the Sacred Writers, let us ſee how they are ſupported by the ancient writings of heathen and Jewiſh authors.

We have related, and you have read in the Acts of the Apoſtles, how Peter and John, and the other Apoſtles were ſummoned before the Jewiſh council, impriſoned, threatned, ſcourged, Stephen was ſtoned, and a very ſevere perſecution commenced, and was carried on for a conſiderable time againſt all the diſciples of Jeſus in that country, and at Damaſcus. This may be thought very extraordinary, if the Jews were, as certainly they were at this time, under the Roman government; and if they had not the power of life and death within themſelves.

Now I would in the firſt place obſerve, that though the ſtate of Judea, as I have repreſented it from Joſephus and Philo, in the introduction to the Acts, did not afford us any conſiderations, which might enable us to account for ſuch a behaviour of the Jews, as ſeems inconſiſtent with their ſubjection to the Romans; yet it may be fairly ſuppoſed from Luke's hiſtory, that the Jews were very riotous and turbulent at this time.

Here was now in this country a number of men, who affirmed, that Jeſus, who had wrought no temporal deliverance for the Jewiſh people, was the Chriſt; that he who had been lately condemned and crucified by them, was now riſen from the dead, and was now aſcended up to Heaven. They exhorted even the rulers of the Jews and all the people to repentance. They proved their aſſertions, and ſupported their exhortations by no other method, but by reaſonings from the Scripture, and by a healing power exerted on many miſerable objects. But however, the prieſts and all the rulers were grieved that they taught the people, and preached through Jeſus the reſurrection of the dead. And though theſe diſciples of Jeſus made no tumult, yet they were very firm in their tenets; and when commanded by the council not to ſpeak at all, nor preach in the name of Jeſus, they ſcrupled not to profeſs, that it was with them an undoubted maxim rather to obey God than them, and told them, that they could not but ſpeak the things which they had ſeen and heard, Acts iv. 20. and ſo they did. Whereupon we find, they were brought again before the council: And *the high-prieſt asked them, ſaying, Did not we ſtraitly command you, that you ſhould not teach in this name? And behold ye have filled Jeruſalem with your doctrine, and intend to bring this man's blood upon us*, chap. v. 28. May not any man be aſſured, that the high-prieſt who ſpoke theſe words, and the council in whoſe name he ſpoke, would exert all the authority they were poſſeſſed of againſt rhe diſciples of Jeſus? As rulers in ſynagogues beat them there, as members of the council iſſue out orders for apprehending all of that way, impriſon them, whip them in publick places; and, if this was all they could do themſelves, have them, after that, before the governor; and if he did not fully execute their rage, by artful inſinuations raiſe a ſpirit in their people, which the moſt vigilant adminiſtration could not hinder from breaking out ſome times into riots, and ſuch like diſorders; by which ſome of the followers of Jeſus might loſe their lives. No people in the world are always peaceable and orderly, as they ſhould be; and the Jews were as likely as any to aſſume a power that was not legal. We have proofs of it in Joſephus. "When Fadus came "procurator into Judea, he found the Jews of Peræa (on "the other ſide of Jordan) in a riot fighting with the Phi"ladelphians about the limits of the village Mias. And "indeed the people of Peræa had taken up arms without "the conſent of their chief men, and had killed a good "number of the Philadelphians. When Fadus heard of "it, he was very much provoked, that they had taken up "arms and not left the deciſion to him, if they thought "the Philadelphians had done them any wrong." Ant. 20. c. 1.

The Diſſertation upon the ſtate of the Jews continued from the reſurrection of our Bleſſed Saviour, to the death of the Apoſtles.

It does not appear by any account in the Sacred Hiſtory, that there was any Roman Officer, or Preſident in Judea, from the reſurrection of Chriſt to the reign of Herod, mentioned in the twelfth chapter of Acts; yet it does not follow, that there was no proper officer during that interval: But it is proper to make this remark, tho' the reaſon of this omiſſion does not appear. Nevertheleſs,

It is certain, that whether the Romans had, or had not a preſident, or other chief officer in Judea about this time, the Jews were permitted to hold their council, and to call offenders before them, tho' it does not appear, that they had any power to inflict corporal puniſhments, (except whipping) by their own ſole authority. For, when we read in the fourth of Acts, that Peter and John were apprehended by Jewiſh Officers, (ver. 1.) through vexation, that they taught the people, and preached through Jeſus the reſurrection from the dead, (ver. 2.) though they put them in hold until the next day, (ver. 3.) yet all their proceedings concluded with this ſingle reſolution, *That it ſpread no further among the people, let us ſtraitly threaten them, that they ſpeak henceforth to no man in this name —— and having threatned them, they let them go,* Acts iv. 15, 20.

In the following chapter it is recorded, that the high-prieſt and his faction, the Sadducees filled with indignation, laid hands on the Apoſtles, and put them in the common priſon, from whence they were delivered by an Angel in the night. The Apoſtles zealous in their duty, went to the *temple early in the morning and taught*; of which when the council, which aſſembled that ſame morning were informed, *they doubted of them, whereunto they would grow*; wherefore they ſent proper officers to recal them *without violence. And when they had brought them, they ſet them before the council; and the high-prieſt aſked them, ſaying, Did not we ſtraitly command you, that ye ſhould not teach in this name?* ver. 21—28. And when Peter and the reſt of the Apoſtles had made their defence, thoſe of the council *were cut to the heart, and took counſel to ſlay them.* Yet the Apoſtles, being ſkreened by the moderate advice of Gamaliel, eſcaped with a few ſtripes, and this command, *that they ſhould not ſpeak in the name of Jeſus,* ver. 29—40. Now,

Let us make a few remarks on the proceedings of the Jewiſh Council. It is here ſaid, that the Apoſtles were put into *the common priſon.* But in the fourth chapter we are told at verſe the third, That *they laid hands on them,* (Peter and John) *and put them in hold unto the next day.* And in the times immediately preceding this period, now under our conſideration, we are informed, that our Saviour was *bound* by the high-prieſt's authority, aſſoon as he was apprehended; ſee John xviii. 12. though Matthew does not ſpeak of it, till he relates his being carried away from the high-prieſt to Pilate, Matt. xxvii. 2. Mark xv. 1. However, be that as it will, I think, that a power of apprehending, implies alſo a power of keeping in cuſtody.

The next particular is, that the Apoſtles were *beaten.* We often meet in the New Teſtament with whipping in the ſynagogues; but it is probable, that this was a more publick beating. And poſſibly the ruler, and chief men of every ſynagogue, had a right of appointing a whipping there. The puniſhment recorded in this place, to have been inflicted on the Apoſtles, by order of the Sanhedrim, was, its likely, in ſome open place, whereby the ſufferers were expoſed. And therefore it is ſaid, *and they* [the Apoſtles] *departed from the preſence of the council, rejoicing that they were counted worthy to ſuffer* ſhame *for his name,* Acts v. 41.

We ought alſo to obſerve, that though Gamaliel adviſed the council to refrain from theſe men, and to *let them alone,* and it is ſaid that they agreed to this advice; yet the Apoſtles were not *let alone,* they were *beaten.* From which it may be fairly collected, that the great council of the Jews had power to inflict greater puniſhments, than that of *whipping* or *beating*; tho' at the ſame time, I can't be perſwaded that this ſaying, *They took counſel to ſlay him,* implies any ſuch power, that they could, by their own authority, put any man to death; becauſe the Jews are recorded to have had the ſame deſign againſt Jeſus; yet, it has appeared, I preſume, in my Diſſertation on the Jewiſh State, during the time of our Saviour's Miniſtry, at the end of Luke, that they could not themſelves, legally, or according to the conſtitution of things at that time, put him to death; ſee Matt. xxvi. 3, 4. Luke xxii. 2, 3. and Matt. xxvii. 1. Mark xv. 1. As therefore, the meaning of this phraſe in the Goſpels, when uſed concerning their proceedings againſt our Saviour, can mean no more, than their reſolving to proſecute him before the governor, as a criminal worthy of death, and conſulting together how they might manage the proſecution, and get him condemned to death; ſo it is not unlikely, but that the ſame phraſe ought to be underſtood in the ſame ſenſe here, for the Jewiſh freedom was rather more oppreſſed: And when Gamaliel adviſes them *to refrain from theſe men, and let them alone,* for ought that appears, he muſt be underſtood to diſſwade them from purſuing their reſentment ſo far as to proſecute them before the governor, as men worthy of death, and only threaten them again; and if they thought fit, order them to be beaten, as we find they did.

The next affair of this kind recorded in the Acts, is the proſecution and death of Stephen; ſee Acts vi. ver. 8—15. vii. 1—53. *And they* ſtoned *Stephen calling upon God, and ſaying, Lord Jeſus receive my ſpirit,* ver. 54—60. See alſo Acts xxii. 20. In which paſſages we find a man brought before the council, and, after witneſſes were heard, *ſtoned to death,* (an ordinary puniſhment among the Jews) without any mention of his being proſecuted before a Roman Magiſtrate. And in the concluſion it has very much the aſpect of a legal Jewiſh puniſhment, for the witneſſes ſeem to have ſtoned him, or to have caſt the firſt ſtone at him. Wherefore,

Let it be reminded, that the Sacred Hiſtorians are not accountable for the legality of the facts or proceedings which they relate; therefore, altho' this affair of Stephen's proſecution and puniſhment ſhould be allowed to have all the forms of a legal proceſs, ſentence and puniſhment, according to the Jewiſh law and cuſtoms; yet it does not follow, that it was rightful according to the conſtitution they were then under. It is as certain, that magiſtrates do ſometimes tranſgreſs the bounds of their authority, as well as people commit diſorders, as may be exemplified by the unwarrantable proceedings of the magiſtrates at Philippi, againſt Paul and Silas, whom they commanded to be beaten and impriſoned againſt law, as they were ſoon convinced; ſee Acts xv. And thus it is not impoſſible, but that the Jewiſh Council at Jeruſalem, in compliance with their own malice, and with the clamours of the people, might pronounce a ſentence, that exceeded the limits of their authority, and the people might execute it in their rage, before the Roman officer ſhould come in to the ſuccour of the oppreſſed, and to prevent their tyranny, and illegal proceedings.

This might be ſaid, ſuppoſing there were a form of a legal proceſs, which I preſume, no body can ſuppoſe from the hiſtory thereof. ——— It is true, that witneſſes were brought, and they laid their charge, but here is no ſentence pronounced by the council, neither does the high-prieſt collect the opinions; for, had that been done, the accurate hiſtorian Luke would never have paſſed them in ſilence. In the account of the proceedings againſt our Saviour, we have a particular recital of the high-prieſt's care to aſk the opinion of the council, and of the anſwer which they returned; ſee Matt. xxvi. 66. Mark xiv. 64. and this ſame Luke has given us the reſult of their debates, Luke xxii. 71. So, when the Apoſtles were at firſt apprehended, they, ſays Luke, were not only informed againſt, admitted to make their defence; but he, both in their firſt and ſecond apprehenſion, records the debates of the council, after the priſoners had been heard; who were ordered to go aſide till the debates paſſed into a final reſolution, when the priſoners were remanded again into the aſſembly to receive their ſentence, which was paſſed in a juridical and lawful way; ſee Acts iv. 15—18. and v. 34—40. And

In the preſent caſe, after the witneſſes which they had ſuborned, had delivered their accuſations; then *ſaid the high-prieſt, Are theſe things ſo?* that is, he gave Stephen leave to make his defence. So that it is incredible to ſuppoſe, that Luke would have omitted all the other circumſtances of a juſt trial, *i. e.* how he was ſent out, till the debates were reſolved, and called in to receive his ſentence. But Luke only ſays, That *they*, having heard what Stephen ſaid, *gnaſhed on him with their teeth*; and that *he then looking up to Heaven, and ſaying* ——— *I ſee the Heavens opened, and Jeſus ſtanding on the right hand of God, then they cried out with a loud voice* ——— *and ran upon him with one accord, and caſt him out of the city, and ſtoned him.* This has all the appearance of a tumultuous proceeding of the people, which the council probably had no inclination to check, but were highly pleaſed with; for of them I underſtand theſe words, *when they heard theſe things they were cut to the heart, and they gnaſhed on him with their teeth*, which words are the indication of nothing leſs than malice, and unbridled paſſion.

And if I miſtake not, Stephen is not convicted upon the evidence of the witneſſes, but upon his ſaying, *I ſee the Son of man ſtanding on the right hand of God, they ran upon him with one accord.*

His expreſſions they termed blaſphemous; and in that caſe, the Jewiſh people at this time, ſeem to have made no ſcruple at all of ſtoning a man immediately, without any trial. There are ſo many inſtances of this in the Goſpels, that it ſeems needleſs to alledge any in particular; ſee John v. 17, 18. viii. 58, 59. x. 30—39.

And, as for the appearance of a legal puniſhment in theſe particulars, *that they caſt him out of the city and ſtoned him; and the witneſſes laid down their clothes at a young man's feet whoſe name was Saul*; I think, they cannot prove, that this was not a tumultuous action: For, even the moſt unruly and diſorderly multitude, will oftentimes in their utmoſt extravagancies, aſſume ſome formalities of a legal procedure.

Notwithſtanding this, there are ſome learned men, who do think, this was not a ſudden act of the people, but that it was a puniſhment inflicted by the Jewiſh Council. They ſay, that it was not allowed for a private perſon to put any man to death, for any crime againſt their law, unleſs they did it whilſt the criminal was in the very act: So Selden, l. x. de jure Nat. & gent. c. 4. M. Wagenſelius in Carm. Lip. confut. p. 301.

But it may be queſtioned, whether the ſcheme of zelotiſm at this time, was exactly the ſame, which is repreſented in the writings, which theſe learned men quote. And though it were, it is not impoſſible, but when ſuch a principle was countenanced, as that of the right of private perſons to kill men in the *act*, they might ſometimes go beyond the bounds of that principle. And it is highly probable, that the chief men of the Jewiſh nation, when their authority was certainly under ſome reſtraints, might connive at the exorbitancies of this zeal. It is certain, we have in the Acts of the Apoſtles many inſtances of the Jews, in ſeveral places, laying in wait for Paul's life, not to catch him *in the act* of what they might call blaſphemy, or any other violation of their law; but to kill him for facts done by him ſome time before. It is not material to enquire, what this was owing to; whether it ought to be called *zelotiſm*, or any thing elſe. It is certain, theſe were common practices among them. One thing, which they ſeem, at this time, to have thought the proper object of this private zeal, is, what they called blaſphemy. Now, a criminal could not well be puniſhed for this in the very *act*. The words muſt firſt be out of a man's mouth, before he could be guilty. Here were words ſpoken by Stephen, which they termed blaſphemy: *Behold, I ſee the Heavens opened, and the Son of man ſtanding at the right hand of God.* Theſe words were ſpoken before the council, and it is likely, before a good many other perſons, who were preſent as witneſſes and proſecutors, therefore before ten or more perſons. And Stephen was put to death with all the expedition poſſible, that is, in the very *act* as near as could be. For it follows immediately, *Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord, and caſt him out of the city and ſtoned him*, Acts vii. 57, 58.

Nor is the putting Stephen to death by *ſtoning*, any proof that there had been a ſentence pronounced, or that there was any legal form obſerved in his death. For this was common in their tumultuous attempts. Jeſus having ſaid ſome things which gave them offence, *Then the Jews took up ſtones again to ſtone him*, John x. 31. He went on to argue with them; they *anſwered him, ſaying, for a good work we ſtone thee not, but for blaſphemy*, ver. 33. See John xi. 7, 8. The ſtoning which Paul ſuffered at Lyſtra, was merely tumultuous. ——— *And there came thither certain Jews from Antioch and Iconium, who perſwaded the people* (τοὺς ὀχλοὺς the multitude), *and having ſtoned Paul, drew him out of the city, ſuppoſing he had been dead*, Acts xiv. 19. Thus much for the caſe of Stephen.

4. "It follows, and Saul was conſenting to his death. And at that time there was a great perſecution againſt the Church which was at Jeruſalem, and they were all ſcattered abroad throughout the regions of Judea and Samaria, except the Apoſtles," Acts viii. 1. ——— "As for Saul, he made havock of the Church, entring into every houſe, and haling men and women, committed them to priſon," ver. 3. ——— "And Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high-prieſt, and deſired of him letters to Damaſcus, to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem," Acts ix. 1, 2. When Ananias, at Damaſcus, was directed in a viſion to go to Saul, "he anſwered, Lord, I have heard by many of this man, how much evil he has done to thy ſaints at Jeruſalem. And here he has authority from the chief prieſts to bind all that call on thy name," — ix. 13, 14.

It muſt, I think, be ſuppoſed that Saul could not have taken up any at Damaſcus, which was ſubject to Aretas, by the authority of the Council at Jeruſalem, unleſs the governor there gave him leave; and it is highly probable, the correſpondence between them was ſuch, as that he would not refuſe it; ſee Acts ix. 23, 24. 2 Cor. xi. 32. & Clerici Hiſtor. Eccleſ. Ann. xxxi. Num. 1.

And Paul ſays of himſelf, in his ſpeech to the people of Jeruſalem; "and I perſecuted this way unto the death, binding and delivering into priſons both men and women, as alſo the high-prieſt doth bear me witneſs, and all the eſtate of the elders: From whom alſo I received letters unto the brethren, and went to Damaſcus, to bring them which were there, bound unto Jeruſalem for to be puniſhed. ——— And I ſaid, Lord, they know that I impriſoned, and beat in every ſynagogue them that believed on thee; and when the blood of thy martyr Stephen was ſhed," &c. Acts xxii. 4, 5—19, 20.

In his ſpeech to king Agrippa, Paul ſays; ——— *Which things I alſo did in Jeruſalem, and many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts, and when they were put to death, I gave my voice againſt them. And I puniſhed them oft in every ſynagogue, and compelled them to blaſpheme; and being exceedingly mad againſt them, I perſecuted them even unto ſtrange cities. Whereupon as I went to Damaſcus with authority and commiſſion from the chief prieſts, at mid-day, O king, I ſaw in the way a light from Heaven*, &c. Acts xxvi. 9—13.

Here is a great variety of particulars, *impriſoning, beating in the ſynagogue, perſecuting into ſtrange cities, and putting to death.*

As for the perſecuting into ſtrange cities, it is not at all ſurprizing, that the Jews ſhould have ſufficient authority and power in their own country, (though they had a Roman Governor amongſt them) to impoſe hardſhips upon the followers of Chriſt that would make them leave Judea; ſince, as has appeared from inſtances in the Acts of the Apoſtles already alledged, they were able to drive them from one place, and city to another, in Greece, and in ſeveral parts of Aſia.

The puniſhments inflicted in the ſynagogues, muſt be ſuppoſed inflicted by a mere Jewiſh authority, ſince they had the free exerciſe of their religion.

The Apoſtle ſays alſo expreſly, that many of the ſaints did he impriſon by the authority from the chief prieſts. When he ſays, he perſecuted this way unto the death; I think, he expreſſes his aim and deſign; and that in the oppoſition he had made againſt the followers of Jeſus, he propoſed to bring upon them not the leſſer puniſhments only of fines, whipping or impriſonment, but death it ſelf.

c. 1. There is another inſtance of the like kind afterwards. The Samaritans had offered an injury to ſome Jews, as they were paſſing through their country to Jeruſalem. The Jews made reprizals. “ Hereupon the chief “ men of the Samaritans go to Ummidius Quadratus, pre- “ ſident of Syria, then at Tyrus; and accuſe the Jews of “ plundering and burning their towns. Nor were they ſo “ much concerned, they ſaid, for the injury done to them, “ as for the contempt ſhewed to the Romans, to whom “ they ought rather to have appealed as judges, if they “ had been injured; and not make incurſions of their own “ heads, as they had done, as if they were under no ſub- “ jection to the Romans. They therefore came to him “ for juſtice,” ibid. c. 5.

The riot of the Jews beyond Jordan, ſeems to have happened in the interval between the death of Herod Agrippa, and the arrival of Fadus in the province. The incurſions into Samaria were made while Cumanus was actually in Judea. Indeed Joſephus endeavours to acquit the chief men of Judea as to both theſe facts, But the common people ſeldom take arms, and make incurſions, without ſome encouragement from their ſuperiors. And if the chief men at Jeruſalem were perfectly innocent as to this laſt affair, Quadratus the preſident of Syria muſt have been horribly impoſed upon, though he came into the country on purpoſe to examine the caſe upon the ſpot. For he beheaded ſome Jews, and crucified others, and ſent the high-prieſt, the captain of the temple, and divers other chief men at Jeruſalem to Rome, to anſwer for themſelves. Vid. de B. J. l. 2. c. 12, & Ant. ubi ſupra.

If then ſome of the Jewiſh proceedings, mentioned in the Acts, ſeem not very ſuitable to the ſtate of a Roman province, it may be fairly taken for granted, they were illegal or tumultuous.

But ſecondly, I am apt to think the ſtate of the Jews at this time, if reflected on, will help us to account for theſe proceedings. If our Saviour was crucified at the paſſover, A. D. 33. then this was the eighth paſſover of Pilate's adminiſtration: For he came into the province before the paſſover of the year 26. But if our Saviour was crucified in the 29th year of the Chriſtian Æra, which is the ſooneſt that is ſuppoſed by any, yet that would be the fourth paſſover after Pilate's arrival in that country. Now it was very common for the preſidents, if they had not behaved well, to ſtand in fear of the people of their province; and they dreaded extremely the ſending complaints to the emperor. And in order to ward off theſe, they uſually thought it proper to do ſome *popular* things.

Philo has given us a remarkable inſtance in Flaccus, prefect of Egypt, about this very time. The five firſt years of his adminiſtration, which were the five laſt years of Tiberius's reign, Flaccus was a moſt excellent governor. But in the 6th year of his preſidentſhip, which was the firſt of Caligula's reign, he became quite another man. It is not neceſſary to produce here all the reaſons of this alteration. But in the life-time of Tiberius, Flaccus had been no friend of Caligula. When therefore Caligula came to be emperor, and had put to death the young Tiberius, and Macro, in whom Flaccus had ſome intereſt, he was thrown into a terrible fright: His concern was viſible, and all the Egyptians knew very well the cauſe of it: Hereupon they got him entirely into their own hands, “ and of a governor, Flaccus became a ſubject, and they of ſubjects became preſidents, inventors of uſeleſs decrees, directors of all affairs, taking him in as a mere mute image in a play, for no other reaſon, but becauſe he had the name of governor. Theſe men therefore, the Dionyſii, the Lampones, the Iſidores, all theſe conſpire together to form a moſt wicked deſign againſt the Jews: and coming to Flaccus, they tell him, Sir, You have loſt the young Tiberius, and your next hope after him, your friend Macro: You have no expectations of favour from the emperor, but rather otherwiſe. We muſt neceſſarily contrive for you ſome powerful advocate with Caius (Caligula). This advocate, Sir, is the city of Alexandria, which has been ever honoured by the imperial family, and eſpecially by our preſent ſovereign: If ſhe may but obtain ſome favour of you, ſhe will undertake your cauſe. You can oblige her by nothing ſo much as by delivering up the Jews into her hands. Then, he who ought to have been provoked at ſo impudent a propoſal, and to have reprimanded the authors of it as incendiaries, and diſturbers of the public peace, tamely complied with what they deſired.” Philo in Flacc.

After this, Flaccus began to ſhew a ſtrange neglect of the Jews, and in all cauſes the Jews were caſt, till at length he became their open enemy. The Egyptians taking encouragement from this behaviour came by degrees to the rifling of the Jews houſes, and murdered great numbers of them. “ And the preſident of the country, who, if he had pleaſed, could in one hour have quieted this mad multitude, pretended not to ſee, or hear any thing.” Id. de Legat. ad Cai. The Egyptians, receiving no rebukes for what they had done already, proceeded to demoliſh the Jewiſh oratories at Alexandria.

Thus matters went in Egypt. The people there had no right, according to the conſtitution of the country, to treat the Jews as they did; nor did the prefect formally convey the power of life and death to them. But for his own convenience he overlooked their diſorderly proceedings.

The caſe of Pilate in Judea ſeems very much to have reſembled that of Flaccus in Egypt. That is, they were both apprehenſive of the emperor's diſpleaſure, though perhaps the grounds of theſe apprehenſions were different. Pilate had been tyrannical in the very beginning of his adminiſtration, and had thereby rendered himſelf diſagreeable to the Jews. For this reaſon he ſtood in fear of them. This appears in the proſecution of Jeſus before him. The Jews cried out, *If thou let this man go, thou art not Ceſar's friend*, John xix. 12. Pilate ſeems to have underſtood the meaning of this ſpeech. If he had not gratified them in this point, they might have drawn up a long liſt of male-adminiſtrations for the emperor's view.

His condemnation of Jeſus at the importunity of the Jews, contrary to his own judgment and inclination, declared to them more than once, was a point gained: And his government muſt have been ever after much weakened by ſo mean a condeſcenſion. And that Pilate's influence in the province continued to decline, is manifeſt, in that, the people of it prevailed at laſt to have him removed, in a very ignominious manner, by Vitellius, preſident of Syria. It is therefore highly probable, that to ſcreen other acts of injuſtice, and to gratify the chief men at Jeruſalem, he might ſign decrees of condemnation againſt ſome of the diſciples of Jeſus, or at leaſt connive at, or not reſtrain ſome irregular proceedings of the Jewiſh magiſtrates, and the riots of the people. Nor can it be concluded, that Pilate did not act in this manner, becauſe he had not the favour of the people of his province. For Flaccus did himſelf no real ſervice by all his compliances with the Egyptians, but was at laſt accuſed by the men, whoſe tool he had been; ſee Philo ut ſupra.

After this manner, then, affairs might be carried on in Judea during the remainder of Pilate's adminiſtration, after the reſurrection of our Saviour, till about the beginning of the year 36.

And after the removal of Pilate, the Jews would, very probably, take an unuſual licence; they not having then any procurator among them, but being more immediately under the government or Preſident of Syria, whoſe chief reſidence was at Antioch.

Beſides, Vitellius ſeem to have been at a yet greater diſtance from them, the greateſt part of the year that followed the removal of Pilate. This, if I miſtake not, was the ſeaſon of Vitellius's expedition to Parthia. It is true, that Suetonius (Calig. c. 14.), and Dio (lib. 59.) place the congreſs of Vitellius and Artabanus, in the firſt year of Caligula. But Joſephus (Antiq. 18. 5.) places it in the laſt of Tiberius's reign; and gives ſo diſtinct an account of this matter, that he cannot but be relied on. He ſays, that Vitellius, having, whilſt in Syria, ordered Pilate away for Rome, went up to Jeruſalem to the Paſſover, which appears to me very evidently to be the Paſſover of the year 36. Having put Caiaphas out of the prieſthood, and done divers other things to the great ſatisfaction of the Jews, he returned to Antioch. Joſephus then ſays, that Vitellius having received orders from Tiberius to make an alliance with Artabanus, went to the Euphrates, where Vitellius and Artabanus had a congreſs, and a league was made, that Artabanus ſent his ſon hoſtage to Tiberius; that after the league was made, Herod the tetrarch of Galilee, who was there, entertained the Preſident of Syria, and the king of Parthia; and ſent an expreſs to Rome with an account of the concluſion of this treaty, as did alſo Vitellius. Herod's meſſenger came firſt to Rome, and Tiberius wrote back to Vitellius, that his expreſs brought him no news, for he had heard all before. Vitellius thinking Herod had done him a great injury herein, retained a ſecret grudge againſt him, till he had an opportunity of being revenged in the reign of Caligula. At the next Paſſover, A. D. 37. Vitellius was again at Jeruſalem. So that this expedition to the Euphrates was made in the year 36. Joſephus appears perfectly maſter of this whole affair; the concern of Herod the tetrarch are interwoven with it. Joſephus was nearer the event than Suetonius or Dio. Beſides, Tacitus concurs with him. For he ſays, (In Ann. l. 6. c. 32.) that A. U. 788. which is the year of our Lord 35, when C. Ceſtius Gallus, and M. Servilius Nonianus were conſuls, Tiberius gave Vitellius the command of all things in the eaſt. He then relates Vitellius's expedition, and what he performed in it, and concludes his account thus: "And then he returned with the army into Syria. I have here put together the actions of two ſummers" (ib. c. 37.). I think it therefore very plain, that according to Tacitus, this commiſſion, given to Vitellius in the year 53, was finiſhed in 36.

This then was a fine opportunity for a people, fond of power, to exert ſome acts of authority they could not have done, whilſt a governor was among them, or near them. The behaviour of Ananus, and his council, in the interval between the death of Porcius Feſtus, and the arrival of his ſucceſſor Albinus, is a proof of it. Nor were there any on whom they were ſo likely to ſhew their power, as the followers of Jeſus.

Moreover, ſuch was the temper of this Vitellius, that it may be fairly ſuppoſed, the Jews enjoyed ſome peculiar indulgences under his adminiſtration.

There are divers things recorded of him in Joſephus, which may ſatisfy us there was a moſt loving correſpondence between him and the chief men of the Jewiſh nation. At the requeſt of the Jews and Samaritans he removed Pilate. The Paſſover following he went up to Jeruſalem, and was magnificently received by the Jews. It was through his hands, that the Jews obtained from Tiberius the right of having in their own keeping the high-prieſt's Sacred Veſtment, which he wore on their great ſolemnities (ſee Antiq. 18. 5.); a privilege they had not enjoyed before, ſince the beginning of Herod's reign. This favour they received at the Paſſover in the year 36.

In the beginning of the next year, when Vitellius was going to march his forces through Judea, which was the ſhorteſt way, to attack Aretas, at the requeſt of the Jews, he ordered his troops to take another rout, that he might not offend them with his idolatrous enſigns; and when he had given theſe orders he went up himſelf to Jeruſalem to worſhip God, Joſ. ibid. Which things are an argument that the Jewiſh people had a great influence upon him.

And from the Roman hiſtorians it appears, that Vitellius was a man of a moſt obſequious diſpoſition. For he, who had ſacrificed to God at Jeruſalem, when he was out of his province, and returned to Rome, paid Divine Honours to the emperor. And indeed was one of the firſt, that began that idolatrous worſhip, which Caligula was ſo fond of the latter part of his reign. Vitellius was ſo exquiſite in this, and other kinds of flattery, that at length his name became proverbial to denote an eminent flatterer; ſee Sueton. A. Vitell. c. 2.

And it muſt be allowed, that Vitellus had a great influence on the affairs of Judea, all the time he was preſident of Syria, after the removal of Pilate, becauſe all the great concerns of the Jews mentioned by Joſephus, are tranſacted by him.

Vitellius was recalled from Syria, in the third year of Caligula's reign, and was ſucceeded by Petronius; with orders to ſet up the Emperor's Statue in the temple at Jeruſalem. It is not improbable, but the Jews of Judea might be affected at the condition of their countrymen at Alexandria; ſee above; where, by this time, they were almoſt ruined: But this order from Caligula was a thunder-ſtroke.

Joſephus ſays, "That Caligula ordered Petronius to go with an army to Jeruſalem, to ſet up his Statues in the temple there, enjoining him, if the Jews oppoſed it, to put to death all that made any reſiſtance, and to make all the reſt of the nation ſlaves. Petronius therefore marched from Antioch into Judea with three legions, and a large body of Auxiliaries raiſed in Syria.——All were hereupon filled with conſternation, the army being come as far as Ptolemais; ſee Joſ. de Bell. l. ii. c. 10. The Jews then gathering together, went to the plain near Ptolemais, and entreated Petronius in the firſt place for their laws, and in the next place for themſelves." Petronius was moved by their entreaties, and leaving his army and the Statues at Ptolemais, went into Galilee; and at Tiberias calls together the chief men of the Jewiſh people, and exhorts them to ſubmit to the Emperor's orders. When they could not engage ſo to do, he asked them; "Will ye then fight againſt Cæſar. The Jews anſwered him, that they offered up ſacrifices twice every day for Cæſar and the Roman people. But that if he would ſet up the images, he ought firſt of all to ſacrifice the whole Jewiſh nation; and that they were ready to ſubmit themſelves with their wives and children to the ſlaughter." Ibid. Antiq. l. 18. c. 7.

Philo ſays, That the tidings of theſe orders having reached Jeruſalem, the Jews "abandoning their cities, villages, and the open country, all went to Petronius in Phenicia, both men and women, the old, the young, and the middle aged;—that they threw themſelves down upon the ground before Petronius, with weeping and lamentation;——that being ordered by him to riſe up, they approached him covered with duſt, with their hands behind them, as men condemned to die; and that then the Senate beſpoke Petronius in this manner: We come to you, Sir, as you ſee, unarmed. We have brought with us our wives and children, and families, and throw our ſelves down before you, as at the feet of Caius, having left none at home, that you may ſave all, or deſtroy all." Philo de Legat. ad Cai.

Petronius deferred his journey to Jeruſalem, that the Jews might not, out of concern for ſuch a violation of their religion, neglect their gathering in their corn, it being then ripe, as Philo ſays; ibid. or loſe the ſeedstime, as Joſephus ſays; Ant. lib. 18. c. 9. He was the more moved by this conſideration, becauſe it was expected that Caligula would be at Alexandria the next ſummer: And he judged it not proper to do any thing that might hinder a ſufficient plenty for the company that would follow the Emperor from Italy, and the concourſe of the princes of Aſia, and other great men in thoſe parts. And in his letter to Caligula, he made uſe of this, as the excuſe for not immediately executing his orders. Philo ut ſupra. Theſe two writers differ ſomewhat as to the time, when the Jews waited on Petronius. Poſſibly they might be reconciled together even as to this. However, they agree in repreſenting the concern of the Jews, as very great and general. And it is very likely, that the perſecution of the Chriſtians ceaſed now, and that the Jews were fully employed in warding off this terrible blow from the temple, which was their glory and confidence.

Some learned men have aſcribed this reſt of the churches to the converſion of Paul, who had been a very zealous Perſecutor. But this is, in my opinion, to do Paul a great deal of wrong, on one hand, and too much honour on the other. It appears to me a great injuſtice to aſcribe to him all the ſufferings of the Chriſtians which enſued upon the death of Stephen; when, after his converſion, we find the Jews of Judea, Damaſcus, and every other place were filled with malice and ſpite againſt Chriſtianity, and againſt Paul, and every one elſe of that way. On the other hand, it is doing him at the ſame time too much honour. Paul was then but a *young man*; ſee Acts vii. 58. and though a forward and active inſtrument, yet he could be no more than an inſtrument in that perſecution. It cannot be ſuppoſed, that whilſt he was with the high prieſts and Phariſees, they were directed and animated by him, and that when he had left them, their ſpirits were ſo ſunk, that they could no longer purſue their old meaſures. His own dangers at Damaſcus and Jeruſalem are a proof of the contrary.

Moreover, according to the ſeries of Luke's hiſtory, though the *great perſecution*, Acts viii. 1. xi. 19. he ſpeaks of, might be abated ſooner; yet it could not be quite over till ſeveral years after Paul's converſion. Luke firſt mentions Paul's return from Damaſcus to Jeruſalem, (which was not till three years after his converſion; Gal. i. 18.) and the treatment he met with there from the Grecians; "which when the Brethren knew, they brought him down to Ceſarea, and ſent him forth to Tarſus. Then had the Churches reſt throughout all Judea and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the Comfort of the Holy Ghoſt, were multiplied." Acts ix. 29—31. So that

Laſtly, according to this deſcription given by Luke of the *reſt*, which the Churches enjoyed, it appears to have been very extenſive and complete. And ſo conſiderable event muſt have been owing to ſome other conſiderable circumſtance with which the whole people of that country was affected; and this I apprehend, were the ſufferings of the Jews in Alexandria, and the imminent danger of ruin, which that whole people in Judea, and other places were in, in the days of the Roman Emperor Caligula. This perſecution of the Jews, I conceive, gave that peace or reſt to the Chriſtians, which Luke ſpeaks of, and which certainly happened about the ſame time of theſe ſufferings of the Jews.

I have now finiſhed that whole account of the ſtate of the Jews in Judea, according to the Sacred and other writers, ſo far as I promiſed. And

I ſhall now add a ſhort and more particular account of the ſtate of the Jews out of Judea. Becauſe it may be obſerved, that the Sacred Penmen of the New Teſtament make frequent mention, that at the time of their preaching the Goſpel, after the aſcenſion of our Saviour, there were great numbers of Jews in ſeveral parts of the world beſides thoſe, who lived conſtantly in Judea; ſee Acts ii. 4—11. where it is written among other particulars, that *there were dwelling at Jeruſalem, Jews, devout men, out of every nation under Heaven, ——— Jews and proſelytes.* Where, by dwelling at Jeruſalem, we are only to underſtand *reſiding there for a time* only; on account of the feaſt, or ſome other particular occaſion; ſee Grotius on the place.

In the hiſtory of Paul's travels, we find him preaching in Jewiſh ſynagogues in many places. When Paul and Barnabas came to Antioch in Piſidia, they went into the ſynagogue on the ſabbath-day. And we read of the ſame practice at Iconium, Theſſalonica, Athens, Corinth and Epheſus; ſee xiii. 14. xiv. 1. xvii. 1, 2, 17. xviii. 4. and xix. 8.

Beſides, it is evident from the hiſtories of Philo and Joſephus, as well as from ſeveral Heathen authors, that the Jews were ſcattered abroad, and dwelt in almoſt all parts of the world, even before the deſtruction of their city and ſtate by Titus. For,

Philo witneſſeth, that "there were no leſs than a million of Jews in Alexandria, and the other parts of Egypt, when Caligula mounted the throne of the Roman Empire. To which he adds, that as the Jews are exceeding numerous, they have extended themſelves into the beſt and moſt flouriſhing countries of Europe and Aſia, into the iſlands as well as the continents, &c." in Flacc. Which is more diſtinctly and particularly enumerated in Agrippa's letter to the Emperor Caligula, to diſſwade him from erecting his ſtatue at Jeruſalem; ſee it at large in Philo's Works, de legat. ad Cai. And

When the war was ready to break out in Judea, Agrippa the younger, in a ſpeech he delivered at Jeruſalem, makes uſe of this, as an argument to perſwade the Jews in Judea, to deſiſt from ſo deſperate a remedy, and to live peaceably, for the ſake of their countrymen, diſperſed all over the Roman Empire, who, if they ſhould be worſted, muſt inevitably be cruſhed in the ruin of their laws, liberty and nation; ſee Joſeph. de B. J. l. ii. c. 16.

A Diſſertation on the Feaſts or Feſtivals of the Jewiſh Nation.

God out of his great wiſdom appointed ſeveral feſtivals among the Jews for many and wiſe reaſons; as, *Firſt*, to perpetuate the memory of thoſe great events and wonders, which he had wrought in favour of his choſen people, *e. g.* The ſabbath put them in mind of the world's creation; the paſſover recalled the great wonders and power, by which the Almighty brought the children of Iſrael out of the Egyptian ſlavery, and out of the houſe of bondage; the pentecoſt celebrates the promulgation of the law on mount Sinai, fifty days after the departure of the Iſraelites out of Egypt, &c. *Secondly*, Theſe feſtivals were appointed with a view to bind them the firmer to their religion, by the appearance of many ceremonies, and the awful majeſty of Divine Service. *Thirdly*, To procure them certain pleaſures, and allowable times of reſt. For, their feſtivals were attended with rejoycings, feaſts of charity, and innocent diverſions. *Fourthly*, To give them inſtructions; for, in their religious aſſemblies, the Law of God was conſtantly read and explained. *Fifthly*, to renew the acquaintance, correſpondence, and friendſhip of their tribes and families with one another, by coming from the ſeveral towns in the country, and meeting in the Holy City three times a year, at the feaſt of paſſover, the feaſt of weeks, and the feaſt of tabernacles.

It is true, that the Hebrews had many more feſtivals than theſe three, as the *feaſt of trumpets*, celebrated on the firſt day to proclaim the beginning of the new year, which was in the month *Tizri*, or September, (ſee Levit. xxiii. 24, 25.) *The new moons*, which was the ſounding of the trumpet on the firſt day of every month, which was a kind of conſequence of the feaſt of trumpets; ſee Numb. xxviii. 11. x. 10. and 1 Sam. xx. 5, 18. *The feaſt of expiation*, or *chippur*, or *pardon*, kept on the tenth day of *Tizri*, which was the firſt day of the civil year, inſtituted for the expiation of all the ſins, irreverences and pollutions of all the Iſraelites from the high-prieſt to the loweſt of the people, committed by them throughout the whole preceding year; ſee Levit. xxii. 27, 28. Numb. xxix. 7. *The feaſts of lots*, or *purium*, inſtituted upon the occaſion of the Jews deliverance, when the wicked Haman had contrived their deſtruction in the reign of Ahaſuerus, king of Perſia; ſee Eſther ix. 29, 30. A feaſt in memory of *the death of Holofernes*; ſee Judith, ult. ver. 31. The feaſt of the *dedication of the temple*, or rather of the reſtoration of the temple, after its pollution by Antiochus Epiphanes; this feaſt was kept in the winter, (ſee John x. 22. and 1 Macc. iv. 52, &c.) and is called by Joſephus, the *feaſt of lights*; Antiq. l. xii. c. 11. The *feaſt of branches*, kept on the 21ſt of September, in memory of taking the city Jericho. The *feaſt of collections* in the ſame month, upon which occaſion they met to contribute for the expence of the ſacrifices. We alſo read of a feſtival for the death of Nicanor, 1 Macc. vii. 48, 49. 2 Macc. xv. 37. The feaſt for the diſcovery of the Sacred Fire in the time of Nehemiah, 2 Macc. i. 18, &c. and the feaſt Xylophoria, when great quantities of wood was carried to the temple; ſee Joſeph. de Bello, l. ii. c. 17. But,

Theſe three, are what I am chiefly concerned to be more particular in. Wherefore, I obſerve, that

The feaſt of the paſſover was, as I have ſaid before, inſtituted in memory of the Iſraelites departure out of Egypt, and of the favour which God ſhewed his people in ſparing their firſt-born, at the time that he killed all the firſt-born of the Egyptians; and the laws relating to it, are to the following purpoſe.

I. It ſhall be of perpetual obligation, both to the Iſraelites, and to all circumciſed proſelytes, Exod. xii. 14, 24 & alibi.

II. No circumciſed perſon, whether of the ſeed of Abraham, or admitted into the commonwealth by circumciſion, unleſs hindred by ſickneſs, journeying, or ſome *legal* impurity, ſhall omit the annual celebration thereof, under the penalty of being cut off from his people; ſee Numb. ix. 13, 14. and the Univerſal Hiſtory, &c. Vol. i. p. 500. d.

III. No ſervant, or ſtranger, ſhall eat of it, unleſs he become circumciſed, Exod. xii. 43, &c.

IV. The feaſt ſhall begin on the eve of the fourteenth day of the month *Abif*, or, as the original expreſſes it, between the two evenings, (ib. ver. 6.) at which time the Paſchal Lamb ſhall be killed, and the feſtival be continued until the 21ſt day of the ſame month at evening.

V. The firſt and laſt day ſhall be kept Holy and free from all ſervile work, even as the ſabbath-day is kept Holy, except only that on the paſſover feſtival, it is lawful to the Jews to dreſs victuals, but not ſo on the ſabbath-day; compare Exod. xii. 16. with xxxv. 3. Yet thoſe days ſhall be ſolemnized by an Holy Convocation, ib. ver. 16.

VI. No leaven of any kind ſhall be uſed, or even kept in the houſe, during thoſe ſeven days, whoſoever uſeth any leaven on thoſe days, ſhall be cut off from Iſrael, ib. ver. 15, 19. All leaven therefore, ſhall be removed out of the houſe before the Paſchal Lamb is killed, ib. ver. 34, 35. & alibi.

VII. On the firſt day of the Paſſover ſhall be offered a burnt ſacrifice of two young bullocks, one ram, and ſeven lambs of the firſt year, with ſome other offerings of leſs value, Numb. xxviii. 19, *&c.* And on the ſecond day of the feaſt ſhall be offered, beſides the uſual ſacrifices, a ſheaf of the firſt-fruit of that years harveſt; no new corn ſhall be eaten in any way, before the firſt ſheaf has been preſented unto the Lord, Levit. xxiii. 10, *&c.*

Theſe are the principal ordinances or laws concerning the Paſſover; it may be, that you may find ſome of leſs moment interſperſed in the Penteteuch, which are not neceſſary to be inſiſted upon in this place. Where,

Let it be noted, that this feſtival is called in the original *Peſach*, from the Hebrew verb *paſſach*, which ſignifies to paſs by, or to leap over, as God himſelf explains the Etymon thereof, in Exod. xii. 27. where he commanded the Iſraelites to tell their children, that this was the ſacrifice of the Lord's Paſſover, (*Aſher-paſſach*) who paſſed by, or leaped over the houſes of the children of Iſrael. And,

As it is deſcribed to begin (*Ben-habarvaim*), i. e. between the two evenings of the 14th day of the month, called by Moſes *Abif*, which properly ſignifies the ſtalk that bears the ear of corn; becauſe the wheat began to ripen about that time of the year in thoſe countries, which was afterwards called *Niſan*, and anſwers to our March and April; it cannot be improper to add the following remarks.

The expreſſion between the *two evenings* is variouſly taken. Some reckon the firſt evening to be between noon and ſun-ſet; others between two and ſix o'clock in the evening; but the moſt rational and received opinion is, that the firſt evening is that which immediately follows ſun-ſet, and that the ſecond begins when that planet is ſo far ſunk below the horizon, that the ſtars do viſibly appear above it; ſee my notes on Matt. xxvi. and xxvii.

The computation of this new year, began at the firſt new moon that happened neareſt, or upon the vernal equinox; with this rule, that the preceding full moon, how near ſoever to it, belonged to the laſt month of the former year. But as they had no aſtronomical tables to regulate thoſe conjunctions, but were forced to guide themſelves by the firſt appearance of the new moon, they could not prevent great irregularities happening in their months and years, notwithſtanding all their diligence in ſending out people, to obſerve its riſing from high places at ſun-ſet; becauſe ſometimes it is not to be ſeen till the ſecond or third night, nor even then, if it happens to be a cloudy evening. However, as to the new moons, and thoſe feſtivals that depended on them, and indeed, all other computations of time, they were committed to the care of the prieſts and judges, and the people were obliged to abide by their calculations, whether they happened to be right or wrong.

We find no precept in the law about keeping of the five intermediate days, except by eating of unleavened bread, and abſtaining from very laborious works; but the Rabbies have ſupplied that ſilence by their own inventions. ——— They allow that ſpace of five days to be ſpent in mirth, and all lawful recreations; ——— they enjoin all, eſpecially the women, to wear the gayeſt apparel; to eat fleſh, fiſh, and fowl, and to drink wine. Yet no one may marry in this time, leſt the joy that attends the wedding, ſhould make them forget the reaſon of the feſtival. Some allow labours of neceſſity to be done in the intermediate five days, whilſt others give it as their opinion, that it is unlawful to take up a ſtraw to pick their teeth. Yet they all agree, that women may dreſs and waſh themſelves, and even their clothes upon ſome occaſions.

As to the ſheaf of the firſt-fruit of that years harveſt, it was to be of barley, becauſe that is the firſt corn that is ripe about this time in that country. It was reaped on the evening of the 15th day of *Abif* or *Niſan*, and was to be offered up in the name of the whole nation, as we learn from the Sacred Text; to which the Jewiſh commentators add, that aſſoon as the evening of the firſt day of the paſſover was come, at which time the ſecond day began, and in which ſome kind of work might be done, the *Beth-ain*, or *great council* aſſembled, and deputed three men to go and gather the ſheave with a kind of ſolemn form, at which great crowds from the neighbouring cities, flocked to Jeruſalem, within whoſe territories it was to be gathered. Theſe deputies asked three times whether the ſun was ſet, and were as often anſwered by the by-ſtanders in the affirmative. —— Then they repeat thrice over their requeſt, that they might be permitted to reap the ſheave, and it was no ſooner granted than they entered into three different fields, each with a ſickle in his hand, and gathered each a diſtinct parcel, which they put into three different boxes, and brought them to the temple, where they were threſhed, winnowed and parched; and an Homer thereof, which contains about three pints, was preſented full to the prieſt, who pouring a quantity of oil and incenſe thereon, heaved it to the Lord, towards the four corners of the earth, and then throwing part of it on the ſacred fire of the altar, kept the remainder to his own uſe. After which ceremony it was lawful for every man to begin his harveſt; ſee Maimon. and Abenezr. in Deut. xxvi. *&c.*

The next feaſt to be deſcribed is that called *the feaſt of weeks*, or *Pentecoſt*, which was inſtituted in memory of the law being delivered to Moſes upon mount Sinai, fifty days after the *Exod*, or journeying of the Iſraelites out of Egypt: for, it may be remembred that the children of Iſrael came out of Egypt on the 15th of the firſt month *Abif* or *Niſan*; Exod. xii. 3, 6, 41, 51. and arrived at Sinai on the third day of the third month, two days after which the law, or ten commandments, was given in preſence of all the people; Exod. xix. 1—13, *&c.*

By this inſtitution the people were obliged to appear before the Lord, to offer the firſt fruits of their harveſt, as an acknowledgment of God's abſolute right and dominion over them and their land, and of their dependance on him.

Seven weeks, or fifty days, were to be reckoned from the ſixteenth day of the month *Niſan*, which was the ſecond of the Paſſover, and the fiftieth day was to be the firſt day of this feſtival. It is therefore called in the original Hebrew *Chag Shebugboth*, or *the feaſt of weeks*, from the ſeven weeks, which were reckoned from that of the Paſſover; as from the number of *fifty days*, the Greeks gave this feſtival the name of Pentecoſt.

Neither the ſacred text, nor Joſephus, nor any ancient Hebrew writer tells us whether or no this feaſt laſted ſeven days, like thoſe of the Paſſover, and of the taberancles. This we know, the modern Jews keep it but two days with the ſame reſpect, and reſt as the ſabbath day, except that on theſe two days they may dreſs their meat. As for the other ceremonies on theſe two days, they being foreign to my purpoſe, I refer the curious reader to ſee them in Leo of Modena's Ceremon. Jud. part iii. c. 4. ſee alſo Levit. xxxiii. 15—19. Exod. xxiv. 22. Numb. xxviii. 27, & alibi.

The ſacrifices ordained upon this day were to be, beſides the two loaves, ſeven lambs of the firſt year, one young bullock and two rams, to be for a burnt-offering, together with their uſual meat and drink-offering, and two lambs for a peace-offering.

There is ſome difference between the ſacrifices that are ordered on this feſtival in Leviticus and Numbers; as may be obſerved by comparing the xxiii. 18, 19 of Levit. with Numb xxviii. 27. And tho' Joſephus joins them together, I believe the ſagacious reader will find upon the compariſon that the difference doth rather ariſe from ſome error of the tranſcriber, than from any original difference in the ſacred text.

Buxtorf tells us, that the Jews of his time were ſo afraid leſt they ſhould be miſtaken in their calculation of this feſtival, and that of the Paſſover, that they kept it two days inſtead of one. He inſtances in one place in Judith viii. 6. in which the Greek ſeems to confirm his aſſertion, and by that means removes the difficulty which has been ſtarted of our Saviour's eating the Paſſover one day before the reſt of the Jews.

The feaſt of tabernacles was ordained in remembrance of the forty years abode of the Iſraelites in the wilderneſs, for which reaſon it is called in the original *Chag Haſſukoth*, i. e. the *feaſt of the tents* or *booths*, whence the Greeks gave it the name of *Skenopegia*. And it is alſo thought to have been inſtituted as a feaſt of thankſgiving for the concluſion of their harveſt and vintage, which did generally end about that time, in the beginning of October.

Moreover, this feaſt was called the feaſt of tabernacles, not only becauſe they lived in tents, or booths, during all the time of their journeying in the wilderneſs, but becauſe it was to be celebrated in ſuch kind of booths, made of the branches of ſeveral ſorts of trees, ſuch as willows, palms, olives, *&c* and erected in the moſt decent and convenient manner, in which they were obliged to dwell, ſo as to eat and drink and lye in them, unleſs lawfully hindred, during the whole ſpace of the feſtival, which laſted ſeven days, commencing on the eve of the 15th day of the ſeventh month *Tizri*, or September, and ſo continuing ſeven days ſucceſsfully; the firſt and laſt whereof were kept with the greateſt ſtrictneſs, by repairing to the temple, or tabernacle, with palms and other branches in their hands; by marching round the altar, and ſinging praiſes to God; by ſacrifices peculiar to the ſolemnity over and above the uſual ones, and by a ceſſation from all ſervile work, except neceſſary cookery; ſee Exod. xxiii. 16. and Numb. xxix. 13.

The Jews add moreover, that every Iſraelite that neglected to carry theſe branches, any morning of the feſtival, and to go round about the altar of burnt-offering, was not to eat during all that day. The 118th Pſalm is likewiſe ſuppoſed to have been ſung on, if not compoſed for that ſolemn occaſion; becauſe there are not only many expreſſions in it that have an affinity to it, but alſo from the very analogy of the whole compoſure, with the ceremonies of that feaſt: Such as the praiſing more particularly for the coming of the Meſſiah; for the proſperity of the next year; the fetching of water from the pool of Siloah, *&c.* But whether theſe, and ſeveral other particulars, which were obſerved in it, were uſed during the ſtanding of the firſt temple, or were afterwards introduced by the authority of Eſdras, and of others of their Sanhedrim or great council in proceſs of time, is not eaſy to determine; and therefore don't require that I ſhould dwell longer upon them.

The Jews alſo except out of the number of thoſe who were obliged to dwell in tents, the ſick and their nurſes, and thoſe who could not bear either the dampneſs of the earth, or the flagrancy of the boughs; adding, that as theſe booths were not to be covered with any thing but branches, and even thoſe not to be laid ſo thick, but that they might ſee the ſtars through them; they were allowed to retire into their houſes, if it ſhould happen to rain through them; ſee Munſter in Levit. xxiii.

Moſes giving the reaſon why God inſtituted this feſtival, ſays, That it was to inſtruct their poſterity how God had made the Iſraelites to dwell in booths at their coming out of Egypt; Levit. xxiii. 42. And when they departed from Rameſes and encamped at Succoth; Exod. xii. 37. which was ſo called from the booths which they reared up there, the place abounding with proper materials for them.

Walton, our countryman and author of the Polyglott Bible, adds another reaſon to that of Moſes, *viz.* That it was on the tenth day of the month Tirzi, or Tizri, in which Moſes came down a ſecond time from the mount, and brought the Jews the joyful tydings, that God was appeaſed for the ſin of the golden calf, and that he had ordered the tabernacle of the congregation to be reared up which that idolatrous defection had obſtructed for a time, in token that he did now no longer diſdain to be among them, ſeeing he vouchſafed to dwell with them in the tabernacle: And as he obſerves that this happened ſix months after the departure of the Iſraelites out of Egypt, it doth account for that feaſt being inſtituted in that month, rather than in the firſt, in which the people began to live in booths, or tents.

The ſacrifices peculiar to this feaſt were, on the firſt day, thirteen bullocks, two rams, fourteen lambs of a year old; all without blemiſh; ſee this fully deſcribed in Levit. xxiii.

Critical and Explanatory ANNOTATIONS,

ON THE

Epiſtle of *PAUL* the *APOSTLE*,

TO THE

ROMANS.

The PREFACE to St. *PAUL*'s Epiſtles.

Being now by God's bleſſing upon our labour and ſtudy, arrived to that part of the Canonical Books of the New Teſtament, called the Epiſtles of Paul, I ſhall introduce them with an account of their author; and ſome general remarks upon each Epiſtle.

Paul was of the tribe of Benjamin, a native of Tarſus in Cilicia, and a Phariſee by profeſſion; at firſt a perſecutor of the Church, and afterwards a diſciple of Jeſus Chriſt, and his Apoſtle to the Gentiles. It is thought, that he was born about two years before our Saviour, ſuppoſing that he lived ſixty-eight years, according to the account we read in the ſixth tome of Chryſoſtom's Works, Hom. 30.

The Ebionites, as Epiphanius records, related ſeveral particulars of the education, family, and converſion of Paul, which do not deſerve a place with us, as ſavouring too much of fiction; ſee Epiph. her. 30. c. 16. And in regard of his tribe, and fury in perſecuting the Chriſtians, Auſtin often applies Jacob's Prophecy to him; *Benjamin ſhall ravin as a wolf, in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil*, Gen. xlix. 27.

He was circumciſed on the eighth day, according to the law of Moſes, and named Saul; he had one ſiſter called *Junia*, and a nephew, Andronicus; beſides theſe kinſmen, Herodion, Jaſon, Lucius, and Soſipater, whom he ſalutes in the cloſe of his Epiſtle to the Romans. His father was a Phariſee, and a Roman citizen, wherefore Paul boaſted of his being free-born. Which freedom his father obtained, with the other inhabitants of Tarſus, from Auguſtus, on account of their firm adherence to his intereſts.

The inhabitants of this city being very thirſty after learning and ſciences, they travelled for their better inſtruction into other countries, that nothing might eſcape their ſtudies; ſee Strabo, l. 14. Hence it was, that Jeruſalem was always ſo full of them, that it was neceſſary to build them a ſynagogue proper for the people of that city, which was known by the name of the ſynagogue of the Cilicians. And amongſt others we read, that Saul was ſent thither by his parents in his youth, to be brought up at the feet of Gamaliel, in the moſt exact knowledge of the law of Moſes, Acts xxii. 3. to whoſe excellent inſtructions he ſo diligently conformed himſelf, that without boaſting, he affirmed of himſelf, that touching the righteouſneſs of the law he was blameleſs, and durſt appeal to his enemies to alledge any thing to the contrary, even in his youth; being very zealous for the whole obſervation of the law of Moſes, Acts xxvi. 4, 5. Beſides this, his liberal education, he was alſo educated to a trade or ſecular occupation, according to the cuſtom of the Jews, who taught, That it was a parent's duty to circumciſe, redeem and marry his ſon, and inſtruct him in the law, and in ſome honeſt trade; and he that did not teach his ſon a trade, made him a thief; ſee Talmud. tract. Kidduſh, c. 1. And this was done either to keep them from idleneſs, or to ſecure to them a maintenance in time of adverſity. So Saul's trade, was that of a tent-maker, for the uſe of ſoldiers and ſailors, which, in thoſe days were made of skins ſewed together.

Saul having had ſo good an education in the Jewiſh learning, and being naturally of a very hot temper, became a great zealot for the law of Moſes, and tradition of the elders, which his maſters had taught him was zeal towards God. This made him impatient of all oppoſition to the doctrines and tenets he had imbibed, and a vehement blaſphemer and perſecuter of the Chriſtians, who were commonly reputed the enemies and deſtroyers of the Moſaic Oeconomy. The firſt engagement he had with them in the defence of his preſent ſentiments, was among his countrymen of the Cilician ſynagogue, in the diſputation they had with Stephen about the Meſſias, that holy Deacon was too hard for them in the diſpute; but they were too powerful for him in the civil intereſts; for, being enraged at him for his convincing arguments, they convened him before the high-prieſt, and by falſe accuſations had him condemned to death; ſee Acts vi. 9. How far Paul was concerned in this cruel action it doth not appear, only thus much is evident, from his own confeſſion, that he was an abettor in his martyrdom; for, he ſtood by, conſented to his death, and kept the raiment of them which ſlew him; ſee Acts xxii. 20. So he ſtoned him, as it were by proxy, and by the hands of others. This happened in the 33d year of the common Æra, ſometime after our Saviour's death.

After the death of Stephen, the Jews, finding their intereſt with the Roman governor, who had connived at that outrage, (ſee the Diſſertation on the ſtate of the Jews, *&c.)* proceeded to more violent methods, endeavouring to extirpate the Chriſtian Church at Jeruſalem; ſo ſoon began the Chriſtians to find their maſters words fulfilled, which he had ſpoken to the Jews; *Behold, I ſend you Prophets, and wiſe-men, and ſcribes, and ſome of them ye ſhall kill and crucify, and ſome of them ye ſhall ſcourge in your ſynagogues, and perſecute them from city to city; yea, and whoſoever killeth you, will think that he doth God ſervice*; ſee Matt. xxiii. 34. John xvi. 2. In this perſecution, Paul was one of thoſe, that ſhewed moſt violence in diſtreſſing the believers. He entred into their houſes, and drew out by force both men and women; loaded them with chains, and ſent them to priſon. He even entred into the ſynagogues, and cauſed the diſciples of Jeſus to be beaten there with rods, compelling them to blaſpheme the name of the Lord, (Gal. i. 13. Acts xxvi. 11. compared with Acts ix. 1, 2, 3, *&c.)* not only in Jeruſalem, but even as far as Damaſcus, *ibid.* Into ſuch exceſſes, and extravagant acts, was God pleaſed to ſuffer this veſſel of election, whom he had choſen to eternal life from his mother's womb, (Gal. i. 15. 1 Tim. i. 16.) to run, and ſo long to continue in them, that he might in him teach us, not to condemn them as reprobates, whom we ſee great ſinners, and ſhew us an example of his patience in his long-ſuffering of our infirmities, that none may doubt of their acceptance to pardon, after the commiſſion of enormous crimes, ſince ſo great a perſecuter of the Church, and murderer of Stephen, found mercy, and became an Apoſtle of Jeſus Chriſt. For, in his way to Damaſcus, Jeſus ſpake to him in ſuch terms, as of a perſecuter, to bring him to a thorough knowledge of his error, repentance of his wickedneſs, and firm converſion to his faith; ſee Acts ix. 1, *&c.* So that, at his arrival at Damaſcus, inſtead of a perſecuter, he was baptized by Ananias, as the Lord commanded, and became a diſciple and preacher of the Goſpel, preaching in the ſynagogues, and proving that Jeſus was the Meſſiah.

Paul ſtayed but a few days at Damaſcus after his converſion; for, being commiſſioned to go to the Gentiles, he retreated into the neighbouring part of Arabia, which was in ſubjection to one Aretar, king of the Arabians; whence having being fully inſpired by the Holy Ghoſt with all the myſteries of Chriſtianity, he returned to Damaſcus, and became a more zealous and able preacher of the Goſpel in that city; inſomuch that the Jews, not able to withſtand his reaſonings, thought proper to make friends with the governor thereof, under king Aretas, to put him to death. Yet though the governor had promiſed to favour their deſign, and the Jews laid great wait to apprehend him, the Chriſtians found means to convey him away privately through a window in a basket, over the wall of the city, which at once fruſtated the vigilance of the city garriſon, and the deſigns of his enemies; ſee Acts ix. 23, &c. 2 Cor. xi. 32. Thus Paul eſcaped, ſhewing us, that it is not unlawful to make an eſcape from perſecuters, and ſave our lives, where the glory of God doth not call immediately to the contrary, and the good of the Church may require our preſervation.

The Apoſtle, freed from this danger, went up to Jeruſalem to ſee Peter and the Church in that city. But when the diſciples refuſed to admit him into their company, Barnabus, either more bold, or having had ſome better information of Paul's ſincerity than the other Apoſtles, aſſociated with him, and introduced him to Peter and James, which gave him an opportunity to relate unto them the manner of his converſion, and all that had followed in conſequence thereof. Then he began to preach both to the Jews and Gentiles, in ſuch ſtrenth of argument, that, not being able to withſtand him in reaſoning, they reſolved to take away his life. For this reaſon the brethren brought him to Ceſarea of Paleſtine, from whence he ſailed into his own country, Tarſus in Cilicia. Whence,

About the year 43, Paul was brought by Barnabas to Antioch, where they both preached to the faithful one whole year; when they choſe theſe two Apoſtles to go with their offerings to the brethren at Jeruſalem, who now were in great diſtreſs by reaſon of a famine, which prevailed in Judea, Acts xi. 27, &c. They arrived there in the year of Chriſt 44. And having acquitted themſelves of their commiſſion, they returned again to Antioch, and brought with them John ſirnamed Mark, a kinsman of Barnabas. It was ſoon after this, that Paul was wrapped up into the third heaven or paradiſe, that by the ſight of ineffable myſteries, he ſhould be made equal with the very chiefeſt Apoſtles in knowledge and revelation, and might be encouraged to preach the Goſpel boldly among thoſe barbarous nations, whither he was to go, in hopes of the future enjoyment of that glory he had then ſo clear a proſpect of; ſee 2 Cor. xii. 2--4. and 5--9. where we read, that leſt he ſhould be exalted by the abundance of revelations, and be unfit to compaſſionate the weak and tempted, God put into his fleſh ſome ſinful and unruly luſts, through the miniſtry of Satan's agents, which he terms, *a thorn in the fleſh*, by which he was ſo humbled and grieved, that he beſought God thrice to remove it from him: But the Divine Wiſdom thought it fit to continue it in ſuch ſtrength all his life, that had he not given him a great ſufficiency of grace, and excited him to conſtant mortification, he had certainly become a caſt-away; ſee 1 Cor. ix. 27. Thus is God pleaſed to exerciſe the greateſt of his Saints with temptations, that the tempted may neither deſpair of his favour, nor his choiceſt ſervants preſume too much of their own ſtrength.

It was in this ſituation that Paul was prepared to embark with Barnabas for Seleucia, a city in Syria, on the ſea-coaſt, from whence they ſailed to Cyprus, an iſle in the Mediterranean-Sea, where they began to preach in the ſynagogues of the Jews, firſt at the city Salamais, and then wandering up and down the iſland, they at length came to Paphos, a large city, ſituate on the farther ſide of the iſle, and the ſeat of the proconſul of the iſle, whoſe name at that time was Sergius Paulus, who, though a very wiſe and prudent man, had been ſeduced by the magical arts of one Barjeſus, a Jewiſh ſorcerer. But hearing of the fame of the Apoſtles, whoſe miracles and doctrine publiſhed their reputation, ſent for them to preach to him; who, when they were come, not only convicted the ſorcerer of his prejudicial practices, but confirmed their doctrine by the miraculous ſtriking him blind; which effectually reconciled the proconſul to the Chriſtian faith. Nor had it leſs effect upon the ſorcerer himſelf, if we may credit the authority of theſe ancient writers, Origen and Chryſoſtome; ſee Acts xiii. 4---16.

Many are of opinion that *Saul* now only began to bear the name of *Paul*, which Luke always gives him afterwards, in memory of this remarkable converſion of Sergius Paulus, which God had wrought by his means. But Aſterius believes he changed his name immediately, upon his own converſion, in the city of Damaſcus. Again, Chryſoſtom ſuppoſes this mutation of names to be made at the time of his ordination, and when he received his miſſion at Antioch. Others ſay, that he took the name of Paul, which is a Latin name, only when he began to preach to the Gentiles, and eſpecially to the Romans. And finally many, that he, after the manner of many other Jews, who travelled, always had two names, Saul in Hebrew, and Paul in Greek or Latin. But, I think, the firſt opinion is the moſt probable, becauſe he is never called by the name of Paul, before the converſion of Sergius Paulus, which happened in the city of Paphos, in the 45th year of Chriſt.

Satan being thus conquered by the ſword of the Goſpel in Cyprus, Paul ſoon after departed with his companions to Perga in Pamphilia, a country of the leſſer Aſia; where they were no ſooner arrived but John Mark, weary of this travelling unſettled life, bid them adieu, and departed for Jeruſalem. Neither did Paul make any ſtay at Perga, but haſtened to Antioch in Piſidia, the capital city of thoſe countries, that he might the more effectually diſperſe the knowledge of the Goſpel into the neighbouring regions. And his preaching was attended with ſo good effect in this city, that at the firſt hearing the Gentiles, unacquainted with ſuch ſort of doctrines, deſired him to explain himſelf more clearly on the next ſabbath-day; and the Jews, who waited for redemption in Iſrael, believed and aſſociated with Paul and Barnabas for further inſtruction. But when the next ſabbath-day was come, the unbelieving Jews enraged to ſee the whole city of the Gentiles, met to hear the word which Paul preached in the name of Jeſus Chriſt, ſtrove to prevent the apparent ſucceſs of his preaching, by maliciouſly aſperſing the reputation both of the doctrine, and preachers, contradicting it as falſe, and blaſpheming them as teachers of lies; and they prevailed ſo far with the chief men and women of the city, that the Apoſtles were forced to fly for their ſafety, and abandon the city, and the neighbouring parts; ſee Acts xiv. 1, *&c.* Yet, tho' they withdrew as far as Iconium, aſſoon as the unbelieving Jews heard that they made many proſelytes there alſo, they purſued them till the Apoſtles were obliged to retire to Lyſtra and Derbe, cities of Lycaonia, leaſt they ſhould be ſtoned by the deceived Gentiles, Acts xiv. 8--28.

At Lyſtra, Paul cured a lame man, by commanding him in the name of Jeſus, to ſtand upon his feet, and when the people ſaw this miracle they cried out, that the gods were deſcended among them in the ſhape of men, and, calling Barnabas, Jupiter, and Paul, Mercury would have paid them Divine honours, had not the Apoſtles prevented their idolatry. Yet for all that, they had much ado to reſtrain the men of Lyſtra from offering ſacrifices to them, as gods, they ſoon changed their opinion, and by the perſwaſions of certain Jews, who came from Antioch and Iconium, ran into the other extreme, for they took Paul, and having ſtoned him, drew him out of the city, ſuppoſing him to have been dead. Thus did God bring that ſhower of ſtones, which Paul poured out upon Stephen, upon his own head, tho' not with ſuch fatal blows; for as the diſciples were accompanying his corpſe, he aroſe, and returned into the city with them: But becauſe he would not provoke his perſecutors, he departed the next day, with Barnabas to Derbe, where they taught the people and converted many, no danger being able to fright them from their work. From hence they returned to Lyſtra, and Iconium, and Antioch in Piſidia, Acts xiv. 25, 26. So paſſing through Piſidia, they came to Pamphilia, and having preached the word of God at Perga, they went down to Attalia, where they ſet ſail for Antioch in Syria. This was only one years progreſs from the time they had left this city, and being arrived ſafe they aſſembled the Church, and told them what great things God had done by their means, and how he had opened to the Gentiles a door of ſalvation; and Paul continued with them a long time, which our moſt learned Chronologers fix at the ſpace of five years; becauſe his hiſtorian Luke gives us no account of his actions from the 45th year of Chriſt, to the time of the Council at Jeruſalem, which was held in the fiftieth year of Chriſt.

It is very probable that Paul, during this interval, travelled over that large extent of land, which he ſpeaks of in Romans xv. 19. *From Jeruſalem round about as far as Illyricum, preaching the Goſpel, tho' he often reſorted to Antioch, as the place* of his ſettled abode. Tho' he does not acquaint us with the particulars of theſe journies, nor with the ſucceſs of his preaching; yet in general he ſays, that he had ſuffered more labours than any other, and had endured more priſons. He was often very near death itſelf, ſometimes upon the water, ſometimes among thieves. He ran great dangers, ſometimes from the Jews, and ſometimes amongſt falſe brethren and perverſe Chriſtians; he was expoſed to great hazards, as well in the cities, as in the deſerts. He ſuffered hunger, thirſt, nakedneſs, cold, faſtings, watching, and the fatigues inſeparable from long journies, which were undertaken without any proſpect of human ſuccour; ſee Rom. xv. 19. x. 10. and 2 Cor. xi. 23, 27. He made it a point of conſcience to preach the Goſpel *gratis*, working with his own hands, that he might not be chargeable to any one, 1 Cor. ix. 1.

Neither do we find the countries included within this compaſs of his five years miniſtry about Antioch in Syria, particularized in Scripture; but it is generally believed, that all Judea, Phenice, Syria, Arabia, Cappadoica, Thrace, Greece and Macedonia, are contained in it; ſee Hierom's Epiſt. 148. and Chryſoſt. in Rom. hom. 29.

It was during this interval of time, or courſe of his preaching, that our Apoſtle received five times of the Jews thirty-nine ſtripes with a whip, 2 Cor. xi. 24, 25. was twice beaten of the Romans with rods; was thrice ſhipwrecked; did paſs a night and a day in the deep; *ibid.* Where let it be obſerved, that tho' ſome interpret this of his having been actually a night and a day at the bottom of the ſea, as Hillary, Bede, and Sulpitius Severus; others ſuppoſe, that it is meant of the Apoſtles being hid for a night and a day at the bottom of a well, after the danger he was in at Lyſtra, where he had been ſtoned; and again others explain it by ſaying, that at Cyzicus, he was caſt into a priſon called *Bythos*, or *the deep*, which is the term made uſe of by Paul; yet, I think, with the greateſt part of the fathers, and ſeveral moſt eminent moderns, that we learn no more from this account, than that Paul, after a ſhipwreck, was a day and a night in the open ſea in a boat, or on a plank, ſtruggling with the waves; for the Greek word *Buthos*, or *Bythos*, when it is put by it ſelf, is commonly taken for the bottom of the ſea, or for *the open ſea*.

It was about the cloſe of this five years miniſtry, that the controverſy begun at Antioch about the neceſſity of circumciſion for ſalvation in the Chriſtian covenant, which ſome believers, who had been Phariſees, coming from Judea affirmed, which Paul and Barnabas denied; yet the queſtion proved of that conſequence, that it was thought proper to delegate Paul and Barnabas to Jeruſalem, to receive the Apoſtles opinion and direction thereon, by which they were to be determined, who having heard the whole affair from the mouth of Paul and Barnabas, decreed that the Gentiles who were converted to Chriſtianity, ſhould not be obliged to ſubmit to the yoke of the law; but only to avoid idolatry, fornication, and the eating of things ſtrangled and blood; ſee Acts xv. 1--31.

In this voyage to Jeruſalem, Paul took opportunity to confer privately with the Apoſtles, and moſt eminent pillars of that Church, in the preſence of Barnabas and Titus, about ſome difficult points of the Chriſtian Doctrine, and Apoſtolical Office, and to give them an account of his teaching; whereby he exhibited ſo good a reaſon of his faith and practice, that without adding to or taking from it, they approve it pure and blameleſs in every particular; ſee Gal. ii. 2--9. Then the Apoſtles admitted Paul into their fellowſhip, and as the Apoſtleſhip of the circumciſion was given to Peter, ſo they agreed that Paul ſhould be acknowledged the Apoſtle of the Gentiles; and that he ſhould go unto the uncircumiſion, and they unto the circumciſion; only providing, that Paul ought to have a particular care of the poor, *i. e.* of the poor Chriſtians of Judea, who had ſold all their goods to uphold the Church, and therefore ought to be relieved by the Gentiles; to which Paul readily conſented, and then departed from them to his charge; ſee Heb. x. 34. And both he, and Barnabas, who were accompanied by Jude, ſirnamed Barſabas and Silas, by Apoſtolical appointment, were kindly received by the Chriſtians at Antioch, being comforted to hear themſelves diſcharged from the obſervance of the Jewiſh ceremonial law. All which came to paſs in the 51ſt year of the Vulgar Æra.

While Paul remained at Antioch, Peter upon ſome occaſion came down thither alſo, and, for ſometime after his coming, converſed familiarly with the Gentile converts, both eating and communicating with them; but, it happening that ſome of the Jewiſh converts, who were very zealous for the law of Moſes, came down from Judea, Peter withdrew himſelf from the ſociety of the Gentiles, and ſo, as if God had never taught him to no man, *common or unclean*, ſeemed to juſtify the jewdizing opinion of avoiding the Gentiles by his example; which drew away Barnabas and the Jewiſh diſciples, and ſo diſannulled the decree paſſed by the Church at Jeruſalem, which ſo incenſed Paul, that he withſtood him to the face what effect this reproof had upon Peter is not recorded by Paul, but it was, doubtleſs effectual for a reformation upon ſo good a man; ſee Acts xv.

Sometime after Paul and Barnabas differed ſomewhat about John Mark, who aſſociated with Barnabas, but Paul took Silas, and croſſing over Syria and Cilicia, came to Derbe, and afterwards to Lyſtra, confirming and ſtrengthning all the Churches in the truth they had embraced; ſee Acts xv. 30--41.

At Lyſtra, Paul met with Timothy, a young Chriſtian born of Chriſtian parents, and very eminent for his wiſdom and piety, which ingratiated him very much in the favour of Paul, who knowing him by the Spirit, to be a perſon well qualified for the ſervice of the Goſpel, determined to take him for his companion. And as Timothy was a Gentile born, Paul, tho' he had much oppoſed the *neceſſity* of legal rites, and would not ſuffer Titus to be circumciſed, when it was required as abſolutely neceſſary to ſalvation, thought it in this caſe, the prudenteſt courſe to become a Jew, that he might gain the Jews; and therefore circumciſed him, that his preaching might be more acceptable in thoſe places, where the Chriſtians were moſt of them jewdizing. Yet, in all theſe Churches, he left them a copy of the decrees made by the Apoſtles and elders at Jeruſalem, to confirm them in the right uſe of their Chriſtian Liberty.

When they had gone over the provinces of Lycaonia, Phrygia and Galatia, the Holy Ghoſt would not allow them to preach the Goſpel in the province of Aſia properly ſo called, containing Ionia, Æolia and Lydia. Therefore they went on to Myſia, and coming to Troas, Paul had there a viſion in the night, which directed him to paſs into Macedonia, and he immediately ſet out on his journey, not doubting but that God had called him into that country; ſee Acts xvi. 1, &c. And

Sailing from Troas they arrived at Neapolis, a city of Macedonia, very near the frontiers of Thrace; from whence they came to Philippi, which was the firſt Roman colony on that ſide of Macedonia. In this city Paul, according to his cuſtom preached in a proſeucha, or oratory of the Jews, which ſtood by a river ſide, at ſome diſtance from the city, and was much frequented by the devouter women of their religion, who met there to pray, and to hear the law. Among theſe women was one Lydia, a dealer in purple, who was converted, baptized, and invited Paul and his company to lodge in her houſe, ſo long as they abode in this city they kept on their daily courſe of worſhipping God in the ſame oratory; and as they were going one day to the ſame place of devotion, they were followed by a maid, that had a prophetick ſpirit, or was poſſeſſed with a devil, which, after ſhe had acknowledged his authority and commiſſion, Paul commanded *in the name of Jeſus* to come out of her; upon which the devil immediately left her, which miracle brought on ſuch a proſecution againſt Paul and Silas, that they were whipped with rods on their backs and ſhoulders, and caſt into priſon by order of the magiſtracy. Concerning which, what paſſed in the priſon, and how they obtained their liberty; ſee Acts xvi. 1, &c. For the magiſtrates hearing that they were Roman citizens came to the priſon to excuſe their unjuſtifiable proceedings; brought them out of priſon, and deſired them to depart out of their city. So Paul and Silas going firſt to the houſe of the devout Lydia to viſit and comfort the brethren, departed from Philippi, to go to Theſſalonica, the capital city of Macedonia; but he was ſoon obliged to retire thence to Berea, whoſe inhabitants heard him gladly. Which converſion of the Bereans being reported at Theſſalonica, the Jews of that city came thither and animated the mob againſt them; ſo that Paul was obliged to withdraw, leaving Silas and Timothy at Berea, to finiſh the work he had ſo happily begun; ſee Acts xvii. 1, *&c.*

Paul leaving Berea under the conduct of certain guides, it was reported that he intended to take ſea and get out of Greece, that his perſecutors might not follow him; but, as Paul had ordered, the guides brought him to Athens, and leaving him there returned with his orders, *That Silas and Timotheus ſhould come to him with all ſpeed*; ſee Acts xvii. 15,--34. Now

Athens was anciently the moſt famous academy of all Greece, and yielded moſt learned and illuſtrious philoſophers; and at this time it had not ſo far degenerated, but that it was accounted a place well ſtored with learned and pious men. The inhabitants of it were very religious and devout; for the wiſe men, ſays Chryſoſtome, are always the moſt pious; they had a great number of deities, ſuch as they in the want of revelation accounted true gods: And they had an altar *to the unknown god*, leaſt any deity ſhould want due honour from them. Divers reaſons are given of this inſcription; and ſome affirm, that it was the name which the pagans generally gave to the god of the Jews. Others affirm, that it included all the gods of Aſia, Europe and Africa, beſides the unknown god. And while Paul remained at Athens he could not but take notice of their idolatry; for according to Petronius, *it was eaſier to find gods than men of Athens*, and it grieved him much to ſee ſo much zeal and devotion miſplaced, which, if he could but ſettle upon its proper object, he thought would be an eminent piece of ſervice to God. Wherefore he laboured earneſtly for their converſion, to bring them to a thorough repentance *of their errors, which God had aforetime winked at; and to worſhip God according to the laws and rules of the man, Chriſt Jeſus, whom God had made judge and ruler of the world, by raiſing him from the dead.* Some of the auditors laughed at, and derided this doctrine, but others, amongſt whom was Dionyſius a judge of the Areopagus, Damaris, *&c.* believed, and were diſcipled unto Chriſt.

While Paul continued at Athens, Timothy, according to his command, came to him, and brought him the news, that the Theſſalonian converts had been under perſecution for the name of Chriſt ever ſince his departure, 1 Theſſ. ii. 14, 17, 18. and 1 Theſſ. iii. 1, 2. This obliged the Apoſtle to ſend him into Macedonia, to comfort them, and keep them ſtedfaſt in the faith. And ſoon after he himſelf departed for Corinth; ſee Acts xviii. 1, *&c.* where he made ſeveral converts, and baptized Stephanus and his houſe, with Criſpus and Gaius; ſee 1 Cor. i. 14, *&c.* xvi. 15. and received by the mouth of Silas and Timothy, the agreeable news of the reſt and peace enjoyed by the Theſſalonians; ſee Acts xviii. 5. 1 Theſſ. iii. 6, 9. which ſo much rejoiced the Apoſtle, that it was like a comforting cordial to him in his afflictions. This made him take up ſome freſh reſolutions of going to ſee them in perſon, (1 Theſſ. iii. 7.) but in the mean-time he thought fit to ſend them a letter, which, ſays Calmet, is the firſt of all the Epiſtles that he wrote: The contents of which, and of the ſecond to the Theſſalonians you will find hereafter in their proper places.

Paul, who before was almoſt over-awed by the obſtinacy of the Jews, and as it were, diſcouraged from preaching the Goſpel, received freſh courage by the preſence of Silas and Timothy; ſo that he went on with the work of his miniſtry with new ardor, ſhewing and proving that Jeſus Chriſt was the true Meſſiah. But being blaſphemouſly and opprobriouſly oppoſed by the Jews, he ſhook his clothes at them, and ſaid, your blood be upon your own head; as for me I am innocent of it. From henceforth I ſhall go to the Gentiles. See Acts xviii. 5. So he quitted the houſe of Aquila a Jew, and went to lodge with one called Titus Juſtus, who had been a Gentile originally, but was converted to the faith of Chriſt, where he continued eight months. This man's houſe adjoined to the ſynagogue, and was therefore the more convenient for Paul's deſign, that the Jews might ſee his ſucceſs among the Gentiles, and through emulation be provoked to believe in Chriſt. Nor did his pious deſign want ſome effect; for Criſpus, the chief ruler of the ſynagogue, believed on the Lord with all his houſe, and was baptized with the lover of regeneration by the hands of Paul himſelf. But his preaching prevail much more among the Gentiles than it had been among the Jews; for we read that many of the Corinthians hearing, believed in Chriſt and were baptized, 2 Cor. i. 19. In which miniſtry he was aſſiſted by Silas and Timothy; and as this is the laſt place in

Scripture

where Silas is mentioned, it is thought that he died here, though Ado, in his martyrology ſays, but upon what authority, I know not, that he died in Macedonia.

This continual progreſs of Paul's ſucceſsful labours increaſed the number of his enemies, and conſequently enlarged his perſecutions. They were now arrived to that enmity and rage, that nothing leſs than his blood could ſatiate their malice; ſo they conſulted all ways how they might deſtroy him; by which, as he tells us, he was reduced to very great ſtraits and wants of bodily neceſſaries, and lived in continual fears and terror of mind; ſee 1 Cor. ii. 3. and 2 Cor. xi. 9. But leſt theſe afflicting circumſtances ſhould deter him from the work he had undertaken, Jeſus appeared to him by night in a viſion, and ſpake to him in theſe comfortable words: *Fear not, ſpeak and hold not thy peace, let not thy enemies deter thee from delivering my meſſage, for I am with thee to protect and defend thee; ſo that no man ſhall ſet on thee to hurt thee; for, I have much people in this city*, Acts xviii. 9,--11. This aſſurance inſpired Paul with freſh courage, inſomuch that he continued preaching there and in the neighbourhood thereof a full year and ſix months, and eſtabliſhing ſeveral ordinances among his converts concerning Church order and decency, as, That women ſhould come to places of publick worſhip, with their heads covered with a veil; that men ſhould wear ſhort hair, and women, long; with ſeveral others of like nature. See 1 Cor. xi. 2, 5, 14.

While Paul remained ſtill at Corinth, Novatus the brother of Seneca, called in the Scripture, Gallio, becauſe he was adopted by Gallio, a Roman, was by the intereſt of his brother, made proconſul of Achaia; and he was no ſooner arrived at that city to take poſſeſſion of his government, but the Jews roſe againſt Paul and carried him before his tribunal, accuſing him of attempting to introduce a new kind of worſhip among them. To which when Paul was begining to make his defence, Gallio replied, that if the Jews had laid any thing of wrong, or injuſtice to his charge, he would have given them the hearing, but that he was determined not to intermeddle with diſputes, that were foreign to his office; and ſo diſmiſſed the cauſe. And his ſervants beat Soſthenes, the head of Paul's accuſers, becauſe of his factious troubleſomeneſs. So that Paul's enemies in vain attempted to injure him; for God had warranted his defence when he promiſed, *that no man ſhould be able to hurt him.*

This tumult was ſo far from dejecting the Apoſtle, that he remained yet a long time at Corinth; ſee Acts xviii. 18,--23. for, it was not till the end of eighteen months that he took his leave of the Church, and embarked at Cenchrea, where, before he went on board, he cut off his hair, becauſe he had completed his vow of Nazariteſhip, in which he had engaged himſelf. From hence he ſailed into Syria, and arrived at Epheſus in his way to Jeruſalem, where he purpoſed to keep the paſſover.

From Epheſus he departed for Cæſarea of Paleſtine, and thence to Jeruſalem; where having performed his devotions, he came to Antioch, and ſtaid ſome time. And then paſſing from thence, he made a tour throughout all the Churches in Galatia and Phrygia ſucceſſively. And

Having paſſed over the upper coaſts, *i. e.* the parts of Aſia fartheſt diſtant from the ſea, as far as Capadocia, he returned again to Epheſus, where he took up his abode for three years, in the company of Gaius of Derbe, Ariſtarchus a Theſſalonian, Timothy and Eraſtus, Corinthians, and Titus; ſee Acts xix. 1,--7. and 29. xx. 4, 31. 1 Cor. vii. 13, 14. where we may obſerve, that Paul began his miniſtry with baptizing twelve perſons in the name of Jeſus, who had before been baptized only with the baptiſm of John. By which practiſe it ſeems, that the baptiſm of John being only a bare profeſſion of repentance; and a ceremonial abſolution from ſin upon it, was not thought ſufficient to initiate them into the Chriſtian Church, nor fit them for the Holy Spirit; wherefore they were re-baptized in the name of the Father, Son, and Holy Ghoſt; and having received the impoſition of hands, did alſo receive the gift of tongues, then common in the Church, and an uſual effect of the ſpirits purging the heart by faith, and a ſign of the pardon of their ſins ratified in heaven. He afterwards entred into the ſynagogue and preached to the Jews for three months, endeavouring to convince them that Jeſus was the Meſſiah. But at length finding moſt of them obſtinate and hardned in their infidelity, and ſo far from believing that they reviled and abuſed his doctrine, he withdrew himſelf from their aſſemblies, and met in a private ſchool of one Tyrannus, who was a Chriſtian convert. Here we read that he preached two whole years, and converted ſo many, who were come on the account of trade, &c. to Epheſus, from all parts of the world, that partly by proper miſſioners, and partly by accidental converſation, all that dwelt in Aſia heard the word of the Lord Jeſus, both Jews and Greeks.

In which time he conſtantly went by day and night to private houſes, to confirm thoſe that believed, and to convince the unbelievers, always working with his own hands, that he might not be burthenſome to any, Acts xx. 19, 20, 33, 34. He wrought many miracles during this time; for the very linnen that had but touched his body, being afterwards applied to the ſick, they were preſently cured of their diſeaſes, or delivered from the poſſeſſion of evil ſpirits, Acts xix. 11, 12. He alſo ſuffered much there, as well from the Jews, as from the Gentiles; for he himſelf informs us, That *after the manner of men he fought with beaſts at Epheſus,* 1 Cor. xv. 31, 32. being expoſed to wild beaſts in the Amphitheatre, by which he muſt have been devoured, had not God ſtopped their mouths, and delivered him out of all danger; ſee Chryſoſt. hom. 40. in 1 Cor. xv. and Theodoret, ibid.

There were at Epheſus ſeven brethren, who were Jews, and the ſons of one Sceva, the head of one of the twenty-four courſes of the prieſts; ſee Chryſoſt. in Acts, hom. 1. They went about from town to town, as ſeveral other Jews did, to caſt out Devils, and to cure diſeaſes by their exorciſms for money. Before Chriſt appeared in his miniſterial office, the Jewiſh exorciſts uſed the name of the God of Abraham, Iſaac and Jacob, for ſuch exorciſms. But they obſerving the miracles which Jeſus wrought in his own name, and the wonderful works performed after his death, by his name, tho' they were too obſtinate to believe in Chriſt, would often make uſe of his Holy Name, as moſt effectual to caſt out Devils; ſee Matt. xii. 27. and Luke ix. 49, 50. But Chriſt would not always ſuffer his name to be made uſe of in an abuſive way, to ſatisfy the vanity, or promote the worldly intereſt of theſe Jews; and therefore made uſe of the Devil himſelf, to puniſh the prophanation of his moſt Sacred Name, by tearing the exorciſts to pieces; ſee Acts xix. 13--20. Which accident, being reported throughout the city, both Jews and Gentiles were much frighted, inſomuch, that from that day, they never ſpake of the name of Jeſus, but with reſpect; and many were converted to the faith of Chriſt, ſo that the Goſpel ſpread it ſelf mightily, and prevailed.-----This was that great door and effectual, which Paul ſays was opened to him at Epheſus; yet it was not without much oppoſition, and great perſecution from the Jews, who lay daily in wait for him; he hazarded his life for others, and died daily, that others might live through his doctrine for ever; ſee 1 Cor. xvi. 9. and xv. 31.

While Paul abode at Epheſus, he wrote his Epiſtle to the Galatians, about the fifty-ſixth year of Chriſt, whom he had converted, and whom falſe teachers had ſeduced and diſturbed, perſwading them that to attain ſalvation, they ought to be circumciſed, and ſubmit themſelves to the obſervation of the whole ritual law of Moſes; ſee the Introduction to that Epiſtle. And,

Juſt before his departure from this city, being informed of the domeſtick troubles, diviſions and abuſes, which were riſen and reigned among the Corinthians, he wrote them the firſt Epiſtle to the Corinthians, of which in its proper place, about a year after that was written to the Galatians. But,

Before Paul had departed from Epheſus, the way of the Lord was diſturbed by a ſedition, raiſed by Demetrius a Silver-ſmith, whoſe chief trade was the making of little models of the temple of Diana at Epheſus, one of the wonders of the world, which the ſtrangers and pilgrims, that came for curioſity or devotion, brought up. This man perceiving that his trade muſt neceſſarily fail, if Paul, and his companions, ſhould continue to convert ſo many to the faith of Chriſt, which condemned his ſuperſtitition, raiſed a mob, and would have perchance, if they could have found Paul, murdered him; wherefore Paul taking leave of his diſciples, departed to go to Macedonia; ſee Acts xx. 1, 2, 3, &c. An. Chr. 57. And the Apoſtle, tho' he eſcaped their fury, ſpeaks of this deliverance, as of a great miracle, *We had the ſentence of death in our ſelves,* ſays he, *that we ſhould not truſt in our ſelves, but in God, who raiſeth the dead, who delivered us from ſo great a death,* 2 Cor. i. 9, 10.

He travelled as far as Troas before he took ſhip, expecting to meat with Titus there, but miſſing him, he embarked, and purſued his voyage into Macedonia (2 Cor. ii. 12, 49.) where he made a very ſhort ſtay; and his whole voyage was attended by ſo many troubles and dangers, that the Apoſtle tells the Corinthians, without were fightings, within were fears; ſee 2 Cor. vii. 5, 6. But God, who is the comforter of all thoſe that are afflicted for his name ſake, comforted Paul by the opportune intervention of Titus, who brought him the joyful news of the good effects his letter had at Corinth; and that the alms of the Corinthians for the faithful in Paleſtine were already collected with liberality and cheerfulneſs; which engaged him to write a ſecond letter or Epiſtle to the Corinthians, (An. Dni 57. See the Introduction to that Epiſtle.) which he ſent by the hands of Titus, to whom he added a brother, whom the Churches had aſſociated with him to collect the alms of the faithful, whoſe name was Silas, or, as others think, Barnabas, or Luke: And ſoon after paſſing through Macedonia, and ſtaying three months in Achaia, he went in perſon to Corinth, where, having received their alms, as he was upon the point of returning into Macedonia, he writ his Epiſtle to the Romans (An. Dni 58.) in which he chiefly applies himſelf to explain the doctrine of grace and predeſtination. See the Introduction to that Epiſtle.

At laſt he left Greece, and came into Macedonia (An. Dni 58.) intending to be at Jeruſalem on the feaſt of pentecoſt. He ſtaid ſome time at Philippi, where he kept the paſſover; and from thence he ſailed to Troas, where he ſtaid a week, Acts xx. 6, 7. and raiſed to life one Eutychus, who happened to fall three ſtories high, while Paul was preaching on the firſt day of the week, called the Lord's-Day.---"This fall, ſays Chryſoſtome, ſhews what puniſhment they deſerve who hear the word of God with negligence, ſuffering their minds to wander, or their ſenſes to be locked up with ſleep." Hom. 43. And God inveſted his Apoſtle with ſo great a power, as that of raiſing the dead to life again, to magnify his own power by Paul's miniſtry.

Paul had no ſooner left off preaching, but, having ſhipped off his company at Troas, he departed alone on foot to Aſſos, where by appointment he met with Luke, and his other company, with whom he embarked and arrived at the city Mitylene, in the iſle of Lesbos, where he ſtaid but one day; for, the next day they ſailed thence and came over-againſt Chios, and the day following arrived at Samos, another iſland in the Ægean ſea, and landed at Trogyllium, a promontory of Ionia, near Samos: And the next day he went to Miletus, a famous city upon the coaſts of Aſia in the province of Caria. It was to this city that he ſent for the elders of the Church of Epheſus to give them a particular charge over that flock, of which he had made them overſeers, and eſpecially becauſe he had beſtowed ſo much pains upon them, and might now, perchance, never enjoy ſuch another opportunity to be preſent with them. And therefore after he had exhorted them to all goodneſs, he concludes his diſcourſe with a ſolemn recommendation of them to God's ſpecial grace and perfection, &c. which being ended, he kneeled down and prayed with them all; and they all wept ſore, and fell on his neck, and kiſſed him, ſorrowing at his words, becauſe he had ſaid, that *he ſhould ſee them no more.* And thus they accompanied him to the ſhip. See Acts xx. 13,--38.

From Miletus Paul ſailed to Rhodes, and thence to Patara, where finding a ſhip that was bound for Phænicia, they went on board, and arrived ſafe at Tyre, where they made a ſtay for ſeven days; after which, in the proſecution of their journey, they arrived at Ptolemais, and thence to Cæſarea, the reſidence of Philip the Evangeliſt, and one of the ſeven deacons. While Paul was here, the Prophet Agabus arrived alſo from Judæa, and taking Paul's girdle, he bound his own hands and feet with it, ſaying: Thus ſhall the Jews at Jeruſalem bind the man that owns this girdle, and ſhall deliver him up to the Gentiles (ſee Acts xxi. 1, 2, &c.) which came to paſs ſoon after. For,

Paul was no ſooner arrived at Jeruſalem, and given an account to the Church at Jeruſalem aſſembled in council, of what God had done among the Gentiles by his miniſtry; but James their biſhop, informed him, that the converted Jews were ſtrangely prejudiced againſt him for teaching the Jews, who lived among the Gentiles, and out of Paleſtine, that they ought to renounce the law of Moſes, and no longer circumciſe their children. And though Paul followed James's advice, by conforming to ſome of the Jewiſh ceremonies, the people ſeized him and had pulled him to pieces, or ſtoned him, had not the

Roman officer Lyſias reſcued him out of their hands, and carried him into the caſtle for further examination, to find out what they laid to his charge, and what he was really guilty of.

Now Paul being ſecured in the caſtle was permitted to make his defence, which you'll find in Acts xxii. 1, *&c.* But when he had done, the Roman captain, ignorant of the affair, intended to ſcourge him, that he might thereby oblige him to confeſs his fault, which he apprehended could be no ſmall one, which had ſo enraged the multitude; till Paul pleaded the privilege of a Roman citizen, by which he was releaſed from chains and intended puniſhment; ſee Acts xxii. 23,—29.

Lyſias being very deſirous to know the certainty of the Apoſtles crime, reſolved to examine him before the Jewiſh Sanhedrim, which he ordered to aſſemble for that purpoſe; ſee Acts xxii. 30. which was ſwayed with ſo much prejudice, partiality and injuſtice, that Paul was forced to make uſe of a little of the ſerpent's policy for his own preſervation, tho' he was as innocent as a dove; and therefore, when he found that no arguments from reaſon, nor revelation, were able to deliver him out of their hands, he endeavoured to ſet the Phariſees and Sadducees, of whom the council conſiſted, by the ears together. And his ſtratagem had ſo good an effect, that the Phariſees took his part againſt the Sadducees, which contention being obſerved by the Roman captain to riſe into a tumult, he ſecured Paul, and carried him ſafe back to the caſtle, where Jeſus, in the following night appeared to him, and told him, that he would carry him ſafe through all dangers he might meet with from the Jews, and bring him to Rome, to teſtify of his name and truth there, which he made good in the manner you may read in xxiii, xxviii. 16. of Acts. Thus,

Paul having eſcaped the malice and treachery of the Jews in Judea, and many perils by ſea, and done many wonderful works to the glory of God in his voyage, was ſet aſhore at Puteoli, a port of Campania in Italy, near Naples, where the Alexandrian ſhips uſually anchored to unlade. Where Paul being permitted to ſtay ſeven days, with ſome Chriſtians he met with there, he proceeded in his journey to Rome, and was met in the way by many Chriſtians, who lived at Rome, and had been told of his coming.

Being arrived in the city, he was committed amongſt the other priſoners, by Julius the centurion, to one Afranius Barrus, captain of the Emperor's guards, who was naturally a good-tempered man, and more eſpecially obliging to Paul, whom he permitted to live with a ſingle guard at his own hired houſe, and to receive what company he pleaſed. This continued for two years, during which time Paul received all that came unto him, whether out of curioſity or kindneſs, and preached the kingdom of God, (ſee Acts xxviii. 30, 31.) teaching thoſe things which concern the Lord Jeſus Chriſt with all confidence, and without any oppoſition or diſcouragement; (ſee Phil. i. 12, 13. iv. 18.) inſomuch, that his impriſonment ſerved very much for the propagation of the Goſpel, and made the Apoſtle famous at the Emperor's court, where he had converted ſeveral to Chriſtianity; and the brethren waxing confident by his bonds, grew bolder to preach the word without fear, tho' it appeared that ſome did it with a deſign to ſtir up Nero's fury, that he might perſecute Paul the more ſeverely.

Some are of opinion that while Paul was at Rome, he was converſant with that pious Moraliſt and excellent Philoſopher, Seneca, and that they wrote ſeveral letters to each other; but, if that be true, we muſt reject thoſe that now are publiſhed in their names, as ſpurious, for very good reaſons, which all the learned world are convinced of.

While the Apoſtle was under this confinement, the Chriſtians at Philippi ſent him a ſupply of money by the hands of their Biſhop Epaphroditus; who, by his conſtant attendance and care to him, in aſſiſting his perſon, brought himſelf into ſuch a bad way, that he fell into a dangerous diſtemper, which endangered his life, and kept him a long time at Rome; and at his return, carried Paul's Epiſtle to his Church at Philippi, which contained his thanks of their work of charity, *&c.* See the introduction to the ſaid Epiſtle. But, One of the moſt eminent fruits of Paul's impriſonment was the converſion of Oneſimus, who of a ſlave, renegado, and thief, became a faithful ſervant of Jeſus Chriſt, and was thought worthy by Paul, of the names *of his dear and faithful brother, his ſon, his bowels, himſelf*; ſee Philem. v. 10, 12, 17. He was a native of Coloſſe, a city of Phrygia, and a ſervant of Philemon, an inhabitant there, who had embraced the faith, and was an intimate friend of Paul's; ſee Col. iv. 9. This affair gave occaſion to the Epiſtle of Paul to Philemon, of which in its proper place. So

Philemon having received this Epiſtle, and finding that Oneſimus was helpful to Paul, ſent him back again to the Apoſtle, and he ſerved him faithfully in the miniſtry of the Goſpel.

Oneſimus being returned to Rome, the Apoſtle writes an Epiſtle to the Coloſſians, and ſends it him, at the requeſt of Epaphras, their teacher, but then in bonds for the ſake of Chriſt at Rome; ſee Philem. v. 23. To Oneſimus was added, Tychicus; ſee Col. iv. 7, 8, 9. with orders, that the ſame Epiſtle ſhould be read to the Church at Laodicea. Where let it be noted, that the Epiſtle handed about by the name of Paul's Epiſtle to the Laodiceans, is ſpurious, and a manifeſt forgery.

Paul was yet at Rome, or at leaſt in Italy, when he wrote his Epiſtle to the Hebrews, or thoſe Jews who had embraced the Chriſtian Faith in Judea, to confirm them under the perſecution, which they ſuffered from the unbelieving part of their nation; which is the ground of ſome peoples opinion, that this is the Epiſtle which Peter mentions in 2 Pet. iii. 15. partly becauſe it was written to the Jews, and partly becauſe it was written after ſeveral of his other Epiſtles; ſee the Introduction to this Epiſtle.

It is not known by what means Paul was delivered from his confinement, and diſcharge from his accuſation, that the Jews had brought againſt him: And ſuch an enquiry would be needleſs, becauſe neither he, himſelf, nor any ancient author ſpeaks any thing of it. There is indeed great probability, that they durſt not proſecute him, before the Emperor, for want of ſufficient proof of the crimes they had alledged againſt him in Judea. This is certain, that he was ſet at liberty in the ſixty-third year of Chriſt, being, as Euſebius, and ſome others write, brought before the imperial tribunal to anſwer for himſelf, which he did ſo effectually, that he vindicated his own innocency, of which proceeding he wrote Timothy this word, That *at his firſt anſwer no man ſtood with him; yet he was delivered out of the mouth of the lion*, i. e. Nero and his Judges; 2 Tim. iv. 16, 17.

Whither the Apoſtle travelled after this his deliverance, is not certain; but it is probable, that he ſpent his time in making new, or perfecting his old converſions; ſee Euſeb. l. ii. c. 22. He undertook new voyages, and travelled into ſeveral nations to preach the Goſpel. He again ſuffered many torments, impriſonments, and many dangers of death; ſee Chryſoſt. p. 480. Several fathers have thought that he went into Spain, but we have no other grounds for that opinion, but his deſign, when he wrote his Epiſtle to the Romans, Rom. xvi. which we have reaſon to believe, was prevented by intervening circumſtances; and it is certain, that in all his Epiſtles written from Rome, he never ſpeaks of going into Spain, but into the Eaſt only, when Timothy ſhall come to him, Heb. xiii. 23. Therefore we are ready to credit what Theodoret ſays of this matter, That Paul now went and preached in the Iſle of Crete, (ſee Tit. iii. 13.) where, after he had laid the foundations of a Church, he left Titus to finiſh what was wanting, and to place elders in every city; and it is alſo probable, that at his firſt departure from thence, he left Apollos, and Zeno the lawyer, behind him there; ſee Titus iii. 13.

He went alſo into Judea, as he had promiſed in his Epiſtle to that nation, and doubtleſs he was in Aſia; ſee 2 Tim. iv. 13---20. And he was as certainly at Coloſſe, as may be gathered from Philemon, v. 22. He continued ſometime at Epheſus in this tour, and at his departure from thence, he left Timothy with a charge to take care of all Aſia; ſee 1 Tim. iii. 14. xiv. 13. and xiii. 15. From Epheſus he departed for Macedonia, where he performed his promiſe to the Philippians, of ſeeing them. And it is thought, that he wrote his firſt Epiſtle to Timothy from Macedonia; for it is plain, that it was written in the latter part of his life. He promiſes to come to him ſoon;

Roman officer Lyſias reſcued him out of their hands, and carried him into the caſtle for further examination, to find out what they laid to his charge, and what he was really guilty of.

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While the Apoſtle was under this confinement, the Chriſtians at Philippi ſent him a ſupply of money by the hands of their Biſhop Epaphroditus; who, by his conſtant attendance and care to him, in aſſiſting his perſon, brought himſelf into ſuch a bad way, that he fell into a dangerous diſtemper, which endangered his life, and kept him a long time at Rome; and at his return, carried Paul's Epiſtle to his Church at Philippi, which contained his thanks of their work of charity, *&c.* See the introduction to the ſaid Epiſtle. But, One of the moſt eminent fruits of Paul's impriſonment was the converſion of Oneſimus, who of a ſlave, renegado, and thief, became a faithful ſervant of Jeſus Chriſt, and was thought worthy by Paul, of the names *of his dear and faithful brother*, *his ſon*, *his bowels*, *himſelf*; ſee Philem. v. 10, 12, 17. He was a native of Coloſſe, a city of Phrygia, and a ſervant of Philemon, an inhabitant there, who had embraced the faith, and was an intimate friend of Paul's; ſee Col. iv. 9. This affair gave occaſion to the Epiſtle of Paul to Philemon, of which in its proper place. So

Philemon having received this Epiſtle, and finding that Oneſimus was helpful to Paul, ſent him back again to the Apoſtle, and he ſerved him faithfully in the miniſtry of the Goſpel.

Oneſimus being returned to Rome, the Apoſtle writes an Epiſtle to the Coloſſians, and ſends it him, at the requeſt of Epaphras, their teacher, but then in bonds for the ſake of Chriſt at Rome; ſee Philem. v. 23. To Oneſimus was added, Tychicus; ſee Col. iv. 7, 8, 9. with orders, that the ſame Epiſtle ſhould be read to the Church at Laodicea. Where let it be noted, that the Epiſtle handed about by the name of Paul's Epiſtle to the Laodiceans, is ſpurious, and a manifeſt forgery.

Paul was yet at Rome, or at leaſt in Italy, when he wrote his Epiſtle to the Hebrews, or thoſe Jews who had embraced the Chriſtian Faith in Judea, to confirm them under the perſecution, which they ſuffered from the unbelieving part of their nation; which is the ground of ſome peoples opinion, that this is the Epiſtle which Peter mentions in 2 Pet. iii. 15. partly becauſe it was written to the Jews, and partly becauſe it was written after ſeveral of his other Epiſtles; ſee the Introduction to this Epiſtle.

It is not known by what means Paul was delivered from his confinement, and diſcharge from his accuſation, that the Jews had brought againſt him: And ſuch an enquiry would be needleſs, becauſe neither he, himſelf, nor any ancient author ſpeaks any thing of it. There is indeed great probability, that they durſt not proſecute him, before the Emperor, for want of ſufficient proof of the crimes they had alledged againſt him in Judea. This is certain, that he was ſet at liberty in the ſixty-third year of Chriſt, being, as Euſebius, and ſome others write, brought before the imperial tribunal to anſwer for himſelf, which he did ſo effectually, that he vindicated his own innocency, of which proceeding he wrote Timothy this word, That *at his firſt anſwer no man ſtood with him*; *yet he was delivered out of the mouth of the lion*, i. e. Nero and his Judges; 2 Tim. iv. 16, 17.

Whither the Apoſtle travelled after this his deliverance, is not certain; but it is probable, that he ſpent his time in making new, or perfecting his old converſions; ſee Euſeb. l. ii. c. 22. He undertook new voyages, and travelled into ſeveral nations to preach the Goſpel. He again ſuffered many torments, impriſonments, and many dangers of death; ſee Chryſoſt. p. 480. Several fathers have thought that he went into Spain, but we have no other grounds for that opinion, but his deſign, when he wrote his Epiſtle to the Romans, Rom. xvi. which we have reaſon to believe, was prevented by intervening circumſtances; and it is certain, that in all his Epiſtles written from Rome, he never ſpeaks of going into Spain, but into the Eaſt only, when Timothy ſhall come to him, Heb. xiii. 23. Therefore we are ready to credit what Theodoret ſays of this matter, That Paul now went and preached in the Iſle of Crete, (ſee Tit. iii. 13.) where, after he had laid the foundations of a Church, he left Titus to finiſh what was wanting, and to place elders in every city; and it is alſo probable, that at his firſt departure from thence, he left Apollos, and Zeno the lawyer, behind him there; ſee Titus iii. 13.

He went alſo into Judea, as he had promiſed in his Epiſtle to that nation, and doubtleſs he was in Aſia; ſee 2 Tim. iv. 13---20. And he was as certainly at Coloſſe, as may be gathered from Philemon, v. 22. He continued ſometime at Epheſus in this tour, and at his departure from thence, he left Timothy with a charge to take care of all Aſia; ſee 1 Tim. iii. 14. xiv. 13. and xiii. 15. From Epheſus he departed for Macedonia, where he performed his promiſe to the Philippians, of ſeeing them. And it is thought, that he wrote his firſt Epiſtle to Timothy from Macedonia; for it is plain, that it was written in the latter part of his life. He promiſes to come to him ſoon;

but leſt he ſhould be prevented, he gives him inſtructions how to behave himſelf in his office by letter; ſee the Introduction to this Epiſtle hereafter.

Paul being now minded to remove out of Macedonia, and to paſs the winter at Nicopolis, a city in Thrace, wrote a letter to Titus to meet him there, and ſent Artemas and Tychicus to ſupply his place by governing the Church in his abſence. See the Introduction to this Epiſtle.

The year following he returned into Aſia, as he had promiſed Timothy. He went to Troas, and lodged there with Carpus, one of his diſciples, where he left ſome books and parchment rolls, I ſuppoſe, the Scriptures wrote on parchment, and rolled up in the manner as the law had been kept in the temple. He left Timothy at Epheſus, who wept ſore at his departure. (See 2 Tim. i. 4. and iv. 13.) From thence he went to Miletum, which was but a ſhort way diſtant, where Trophimus was left behind ſick. And it was, probably, at this time that he ſuffered at Antioch in Piſidia, Iconium and Lyſtra, thoſe other perſecutions which he mentions in general in his Second Epiſtle to Timothy, iii. 11. and thanks God for his deliverance from them.

According to the accounts we read in the ancient fathers, God about this time revealed to Paul that his death was approaching; ſee Auſtin, de pec. l. 1. c. 16. And Athanaſius ſays, that God particularly revealed to him, that he ſhould ſuffer martyrdom at Rome, and that thereupon our Apoſtle, inſtead of endeavouring to avoid it, made what haſte he could to Rome, where, as Dionyſius, Biſhop of Corinth aſſures us, he met with Peter, and joining with him, they both uſed their utmoſt endeavours to inſtruct the Jews in their ſynagogues, and convert the Pagans in all the publick places and aſſemblies: Labouring always to inſtil into the minds of all men the true and pure knowledge of God; the rules of virtue and Chriſtian morality; and to perſwade men from dancing, drunkenneſs, and other ſenſual pleaſures, the concomitants of incontinence, and the prevailing vices both of the Roman Emperor and his ſubjects; ſee Athanaſ. Sug. Euſeb. l. 2. c. 25. Alt. h. 8. Bib. Pat. Auct. 1.

The Emperor Nero, who was an enemy to all virtue, and a promoter of all vice, was very angry when he was informed of this reformation, which Peter and Paul wrought among the inhabitants of Rome. He therefore firſt brands their pious doctrines with the ignominious name of peſtilent innovations, and then made that a plea to ſeize upon thoſe Apoſtles, and to caſt them into priſon. To which we may add the reaſon which Chryſoſtome gives as the immediate cauſe of their falling into Nero's diſpleaſure. It was reported, ſays he, that Paul going to ſee a cup-bearer, and a concubine of Nero's, to convert them to the faith, he brought them to a real ſenſe of their own vileneſs, to a true and ſincere repentance, and to embrace the faith of the Lord Jeſus, which ſo provoked Nero, who was very fond of her, that he cauſed Paul to be immediately apprehended and clapt into priſon; Chryſoſt. in Act. hom. 46.

Alexander the copper-ſmith, who had been excommunicated by the Apoſtle a little bebefore, now wrecked his malice upon the Apoſtles, and did them no ſmall miſchief, which Paul wiſhed the Lord would reward him for; ſee 2 Tim. i. 15, 16, 18.

Phygellus and Hermogenes, diſciples, who had followed him from Aſia, forſook him on this occaſion, fearing to run any hazard with him. But Oneſiphorus, another diſciple of Aſia, who had been very ſerviceable to him at Epheſus, coming to Rome, ſought him out, and miniſtred to him in priſon, not being aſhamed of his chains.

It was in this his laſt confinement, and before he was brought before Nero's tribunal, that he wrote his ſecond Epiſtle to Timothy, who was at that time in ſome part of Aſia, but not at Epheſus. It is apparent from his own words, that it was written not long before his death or martyrdom; wherefore ſays Chryſoſtome, *This Epiſtle was, as it were, his laſt will and teſtament*, Hom. 9. See the Introduction to the ſaid Epiſtle. In this Epiſtle he deſires Timothy to come to him, becauſe he had none of his old companions and diſciples with him but Luke. Demas had forſaken him, and was gone to Theſſalonica to ſettle his worldly occaſions; Creſcens was gone to Galatia; Titus to Dalmatia; and he had ſent Tychicus to Epheſus with that Epiſtle, which bears the name of the Epheſians only; concerning which, you will find a more particular account in its Introduction.

Paul having thus ſerved God in the Goſpel of his Son, according to the calling, by which he was called to be an Apoſtle of Jeſus Chriſt, came at laſt through many travels, perſecutions and dangers, to death it ſelf, his deſired end in a good old age. Long had he deſired to be diſſolved, and to be with Chriſt, as being a more preferable portion; but he waited God's wiſe appointment, which he embraced as a welcome gueſt on the twenty-ninth of June, in the year of Chriſt 66. juſt at the ſame hour it had been foretold to him. His head was ſtruck off, to the glory of God, at a place called *Aquæ Salviæ*, in the preſence of Nero, who beheld his execution with pleaſure, ſuppoſing that he had overturned the Church by deſtroying its chief architect, but this was his miſtake; for the Church was not founded upon Paul or Peter, or any of the Apoſtles, but upon the rock Chriſt Jeſus, tho' the blood of thoſe, who die for the faith, are the ſtrongeſt ſement and props of it; ſee Greg. l. 12. ep. 9. Euſeb. l. 2. c. 25.

He was interred in the *via oſtienſis*, or out of the city-gate that leads to the city Oſtia, where ſince has been built a magnificent Church to his name, deſcribed at large by Prudentius, (de m. 12.)

Thus died, as the Popiſh writer Du Pin confeſſeth, *that holy*, *learned*, *and incomparable Apoſtle*, Paul, *at the head city of the world*, *who himſelf was the head of the Apoſtles*, *and chief miniſter of the Church*; ſee Du Pin in his life at the end. Which is a plain confeſſion, that Peter was neither head of the Apoſtles, nor chief miniſter of the Church. What then becomes of their beloved doctrine of ſupremacy, which the Papiſts derive from the headſhip of Peter? Who was not the head according to this conceſſion.

He committed thoſe Churches which he had planted to the care of his diſciples, Luke, Timothy, Titus, Clemens, Dionyſius, Mark, Thecla, Creſcens, Eraſtus, Andronicus, Amphas, Urban, Tertius, *&c.* whoſe zeal and knowledge he had long experienced; and they treading in their maſter's footſteps, eſtabliſhed thoſe Churches, of which Paul had made them overſeers, and by their miniſtry made the Goſpel to be known and practiſed in far and many nations.

Thus I have given you a particular hiſtory of Paul's miniſtry, and now according to promiſe, I proceed to give you ſome remarks upon his works.

The Apoſtle Paul left behind him all the following Epiſtles, which bear his name, and contain many excellent inſtructions for the faithful, in what regards both our faith and manners. They have been received as ſuch by the Churches of Chriſt without contradiction, and ſome pious and well-inſtructed fathers have declared, that every word of them ſounded like a clap of thunder to a drouſy ſoul. And

Beſides theſe, Clemens of Alexandria quotes ſeveral other diſcourſes under the name of Paul's Epiſtles, ſuch as an Epiſtle to the Laodiceans; a third Epiſtle to the Theſſalonians, and the like to the Corinthians; a ſecond to the Epheſians; Letters to Seneca; alſo he mentions a book of the Acts of this Apoſtle, a Revelation and a Goſpel, pretended to be all written by Paul himſelf: To theſe we may add his voyage with Thecla, and his ſermons, which have long ago been proved to be the forgeries of evil and deſigning men. Yet, I dare venture to aſſert, that he, in a great meaſure, aſſiſted the Evangeliſt Luke in the penning of his Goſpel, if he was not the author of it all, as Tertullian was of opinion; ſee Tertull. Max. l. 4. c. 5. But this is not our province at preſent to diſpute, neither doth it add more or leſs credit to that Goſpel, which of them was the author. Therefore,

Let us ſee what thoſe remarks are which will be advantageous to the reader, to obſerve before he enters upon the Epiſtles.

Remark I. In the firſt place it muſt be remembred, that as theſe Epiſtles were not written at one time, nor to one people, there were particular occaſions of writing ſome of them, from the condition and ſtate of the reſpective Churches to which they were directed, and by reaſon of ſome diſputes in thoſe times, and of ſome particular caſes in which the new Chriſtians deſired to be reſolved; ſee 1 Cor. i. 11. vii. 1. and viii. 1. And therefore, the firſt means to attain a thorough underſtanding of theſe, or any of theſe Epiſtles, is to obſerve, what appears to be the occaſion or chief deſign of them. And the neglect of this obſervation, has been the cauſe of many and great errors, and the ſeed of dangerous ſchiſm and damnable hereſy. For, to pick out a verſe or two, and to criticiſe on a word or phraſe, and ground a doctrine thereon, without conſidering the main ſcope of the Apoſtle's argument or diſcourſe, and what was the occaſion of his writing it, is juſt as if a man ſhould interpret ancient ſtatutes or records, by two or three words or expreſſions in them, without due regard to the true occaſion or reaſon of their being made, and without any manner of knowledge and inſight into the hiſtory of the age in which they were written, which it muſt be confeſſed, would cauſe many and great miſtakes.

Remark II. As theſe Epiſtles from the occaſion of their writing are diſcovered to have been of immediate uſe to the *particular* Churches to which they were directed; ſo it muſt be obſerved from their contents, that the Holy Ghoſt, who is the Spirit of Truth, and was ſent into the world to aſſiſt and be with the Church of God to the end of the world, did providentially deſign and dictate the doctrines contained in each of them, in ſuch terms as to be of *general* uſe for the *whole* Church at all places and at all times. For here we find many of the fundamental *doctrines* of Chriſtianity, and the *myſteries* of our Holy Religion more particularly explained, and enlarged on; ſuch as the reſurrection from the dead, the deſign and uſe of the Bleſſed Sacrament of the Lord's Supper, the meaning of many dark propheſies concerning Chriſt in the Old Teſtament, the atonement for our ſins by the ſacrifice of the blood of the Son of God, and ſuch like. So that they, together with the Goſpels, in which theſe particulars could not be ſo fully and particularly explained, make up the complete rule of the Chriſtian Faith, the Apoſtles being inſtructed by the Holy Ghoſt to write theſe Epiſtles. Beſides,

Theſe Epiſtles are a magazine of Chriſtian *duties*. For in them we have the virtues of love, charity, juſtice, mercifulneſs, pity, patience, contentedneſs, temperance, devotion, and the publick worſhip of God; as alſo the relative duties between rulers and ſubjects; parents and children; husbands and wives; maſters and ſervants; more fully treated of, and explained. Which has cauſed ſome to ſay, that *the Chriſtian life and Spirit of Chriſtianity*, is more largely deſcribed in them, to conſiſt in nicely avoiding all ſin and impurity; in living in diſregard of the world, and exerciſing the duties of an Heavenly converſation, having a ſtedfaſt faith in Chriſt's merits, and being ſupported under all difficulties and ſorrows, with the joyful hope of eternal life. In all which, we find new and great occaſions of adoring the wiſdom and goodneſs of God, whoſe providential care of his Church, did thus infuſe the ſpirit of knowledge into the hearts and minds of the Holy Apoſtles, to enlighten their underſtandings in ſuch a manner, that from particular occaſions the Church of Chriſt, ſhould by them be always guided in the way of truth, even unto the end of the world.

Remark III. The reader muſt not expect to find in theſe Epiſtles, a collection of injunctions for the ordering and well-governing of the Church. For as the Churches to which they were written, were already founded and eſtabliſhed, before the Apoſtle writ to them, we cannot expect to meet with any directions as to the ritual or ceremonial part of Chriſtianity in theſe Epiſtles, excepting where the diſpute concerning ſuch things have given occaſion to the Apoſtle to mention ſome particulars. The Apoſtles always ordered the diſcipline and government of the Church, and all the circumſtances of religious worſhip in their own perſons; ſee 1 Cor. xi. 2, 34. Tit. i. 5.

Remark IV. The occaſion of ſome of theſe Epiſtles was the ſpreading about of thoſe dangerous opinions, or thoſe deſtructive principles and practices, of worſhipping Angels, under a notion that they were the creators of the world; of eating things offered to the Heathen idols; of ſacrificing to idols and renouncing the faith of Chriſt to avoid perſecution for his name's ſake; of teaching that good works were a bondage, not agreeing to our Chriſtian liberty and privileges; and of maintaining the lawfulneſs of ſinful pleaſure; ſee Irenæus, l. 1. c. 20. & Not. Grabe, *ibid.* *Confer* Cave's St. Paul, ſect. 9. and Whitby on Coloſſ. ii. 23. And,

As theſe hereticks in the Apoſtles time began to plead openly for ſin and debauchery, ſo others, on the contrary, run into the extreme of ſome Jews and Heathen devotees, who had formed themſelves into ſocieties, much reſembling the communities of nuns, friars, monks, *&c.* denying the lawfulneſs of marriage; teaching the neceſſity of abſtaining from fleſh, *&c.* and pretending that ſalvation could not be acquired otherwiſe, than by ſome ſupererogatory deeds, or more than ordinary ſeverities and mortifications of the body, and abſtinence from things lawful to be uſed with thankſgiving. And foraſmuch as theſe hereticks contended, that their practices were neceſſary to ſalvation thro' Chriſt, the Apoſtles in many of their diſcourſes had an eye to theſe principles and practices. For Coloſſians ii. 18. is written againſt Angel-worſhip, the 1 Cor. viii. and 2 Cor. vi. 16, &c. againſt idols and their offerings, Heb. x. 23. exhorts the diſciples to hold faſt the faith, and not to draw back for fear, Rom. xiii. 12, &c. Philip. iii. 17, &c. Eph. v. 3---6. 2 Pet. ii. condemn the debauches and vices of thoſe hereticks, as does Col. ii. 20, 21. their pretenſions to extraordinary mortification and abſtinence.

Remark V. Let it be obſerved, that Paul in many of his Epiſtles lays it down as a fundamental principle, that our reconciliation with God proceeds altogether from his *free grace* and favour, in offering a new covenant unto mankind in Chriſt Jeſus; which principle led him into a diſpute with the Heathen, unbelieving Jews, and Jewdaizing Chriſtians. And therefore, as we read in the firſt part of the Epiſtle to the Romans, and Eph. ii. 1---10. he aſſerts againſt the two former of his antagoniſts, That they are not *the works* either of the Gentile or the Jew, whether according to the law of nature, or the law of Moſes, which can juſtify, or exempt from the puniſhment due for ſins paſt, and make one acceptable to God. And therefore, that there is a neceſſity for all men, Jews or Gentiles, who would be ſaved, to believe Chriſt to be the Son of God, and the true Meſſiah, and to conform our hearts to keep all the words of that law he has delivered to us from the Father; becauſe thoſe are the terms of his covenant with man for his redemption, and without which no man can be ſaved; *for this is life eternal to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.*

Remark VI. It has been ſaid in the laſt remark, that Paul in his Epiſtles diſputed againſt a third ſort of adverſaries to the truth of Chriſtianity, theſe were called *Jewdaizing* Chriſtians, becauſe they would join the ceremonial ordinances of the law of Moſes, together with Faith in Chriſt, as equally neceſſary terms of our ſalvation; (ſee our notes on Acts xxi.) From which opinion it began to be debated between the Gentile and Jewiſh converts, "whether only the belief and practice of the Chriſtian religion, as taught by Chriſt and his Apoſtles were ſufficient, or all that was neceſſary to ſalvation; or elſe whether circumciſion, and other obſervances of the law of Moſes, were abſolutely neceſſary to ſalvation?"--- This diſpute raiſed no ſmall ſtir in the Church, at Antioch and Jeruſalem eſpecially; the Apoſtles aſſembled on that occaſion, and our Apoſtle of the Gentiles did there openly, and ſufficiently maintain the cauſe of Chriſtian liberty, and the nullity of the ritual law of Moſes. But it is a hard matter to ſatisfy all parties, when ſome thro' weakneſs, cannot be taught; and others frequently thro' pride, will maintain their own darling opinions againſt the conviction of reaſon. So that by one or other of theſe ways, tho' the Apoſtles decided the diſpute in favour of our Chriſtian liberty, and wrote to the Churches of Antioch, &c. to lay aſide the obſervances of circumciſion and other Moſaical inſtitutes, we find, that the Jewdaizing Chriſtians ſo reſiſted and propagated their doctrine, that it coſt our Apoſtle much pains, and took up a great part of his Epiſtles, eſpecially thoſe to the Romans and Galatians, to ſet this point in a clear light, or to ſhew, that the Chriſtian doctrine teacheth, "that the belief and practice of the Chriſtian religion is perfectly ſufficient to ſalvation, without circumciſion and the other obſervances of the law of Moſes. Not but that the Apoſtles themſelves, complied ſometimes with the Jews in the uſe of ſome Levitical ceremonies, the better to gain upon them: (ſee Acts xvi. 3. and xx. 20, &c. 1 Cor. ix. 20.) But they could not allow, that, after the manifeſtation of Chriſt, the ceremonial law, which was the *ſhadow*, ſhou'd be impoſed as neceſſary; for that would have imported, that the Meſſiah, who is the ſubſtance, was not yet come. Moreover, the Apoſtle argues from matter of fact, (ſee Gal. iii. 2.) in that they had *received the Spirit*, or the miraculous power or gifts of the Spirit, *not by the works of the law*, but *by the hearing of faith*, i. e. the hearing and embracing the doctrine of faith in Chriſt, to which the law was to give place; ſee Juſtin Martyr's Trypho. From hence, and to criticiſe on a word or phraſe, and ground a doctrine thereon, without conſidering the main ſcope of the Apoſtle's argument or diſcourſe, and what was the occaſion of his writing it, is juſt as if a man ſhould interpret ancient ſtatutes or records, by two or three words or expreſſions in them, without due regard to the true occaſion or reaſon of their being made, and without any manner of knowledge and inſight into the hiſtory of the age in which they were written, which it muſt be confeſſed, would cauſe many and great miſtakes.

Remark II. As theſe Epiſtles from the occaſion of their writing are diſcovered to have been of immediate uſe to the *particular* Churches to which they were directed; ſo it muſt be obſerved from their contents, that the Holy Ghoſt, who is the Spirit of Truth, and was ſent into the world to aſſiſt and be with the Church of God to the end of the world, did providentially deſign and dictate the doctrines contained in each of them, in ſuch terms as to be of *general* uſe for the *whole* Church at all places and at all times. For here we find many of the fundamental *doctrines* of Chriſtianity, and the *myſteries* of our Holy Religion more particularly explained, and enlarged on; ſuch as the reſurrection from the dead, the deſign and uſe of the Bleſſed Sacrament of the Lord's Supper, the meaning of many dark propheſies concerning Chriſt in the Old Teſtament, the atonement for our ſins by the ſacrifice of the blood of the Son of God, and ſuch like. So that they, together with the Goſpels, in which theſe particulars could not be ſo fully and particularly explained, make up the complete rule of the Chriſtian Faith, the Apoſtles being inſtructed by the Holy Ghoſt to write theſe Epiſtles. Beſides,

Theſe Epiſtles are a magazine of Chriſtian *duties*. For in them we have the virtues of love, charity, juſtice, mercifulneſs, pity, patience, contentedneſs, temperance, devotion, and the publick worſhip of God; as alſo the relative duties between rulers and ſubjects; parents and children; husbands and wives; maſters and ſervants; more fully treated of, and explained. Which has cauſed ſome to ſay, that *the Chriſtian life and Spirit of Chriſtianity*, is more largely deſcribed in them, to conſiſt in nicely avoiding all ſin and impurity; in living in diſregard of the world, and exerciſing the duties of an Heavenly converſation, having a ſtedfaſt faith in Chriſt's merits, and being ſupported under all difficulties and ſorrows, with the joyful hope of eternal life. In all which, we find new and great occaſions of adoring the wiſdom and goodneſs of God, whoſe providential care of his Church, did thus infuſe the ſpirit of knowledge into the hearts and minds of the Holy Apoſtles, to enlighten their underſtandings in ſuch a manner, that from particular occaſions the Church of Chriſt, ſhould by them be always guided in the way of truth, even unto the end of the world.

Remark III. The reader muſt not expect to find in theſe Epiſtles, a collection of injunctions for the ordering and well-governing of the Church. For as the Churches to which they were written, were already founded and eſtabliſhed, before the Apoſtle writ to them, we cannot expect to meet with any directions as to the ritual or ceremonial part of Chriſtianity in theſe Epiſtles, excepting where the diſpute concerning ſuch things have given occaſion to the Apoſtle to mention ſome particulars. The Apoſtles always ordered the diſcipline and government of the Church, and all the circumſtances of religious worſhip in their own perſons; ſee 1 Cor. xi. 2, 34. Tit. i. 5.

Remark IV. The occaſion of ſome of theſe Epiſtles was the ſpreading about of thoſe dangerous opinions, or thoſe deſtructive principles and practices, of worſhipping Angels, under a notion that they were the creators of the world; of eating things offered to the Heathen idols; of ſacrificing to idols and renouncing the faith of Chriſt to avoid perſecution for his name's ſake; of teaching that good works were a bondage, not agreeing to our Chriſtian liberty and privileges; and of maintaining the lawfulneſs of ſinful pleaſure; ſee Irenæus, l. 1. c. 20. & Not. Grabe, *ibid.* *Confer* Cave's St. Paul, ſect. 9. and Whitby on Coloſſ. ii. 23. And,

As theſe hereticks in the Apoſtles time began to plead openly for ſin and debauchery, ſo others, on the contrary, run into the extreme of ſome Jews and Heathen devotees, who had formed themſelves into ſocieties, much reſembling the communities of nuns, friars, monks, *&c.* denying the lawfulneſs of marriage; teaching the neceſſity of abſtaining from fleſh, *&c.* and pretending that ſalvation could not be acquired otherwiſe, than by ſome ſupererogatory deeds, or more than ordinary ſeverities and mortifications of the body, and abſtinence from things lawful to be uſed with thankſgiving. And foraſmuch as theſe hereticks contended, that their practices were neceſſary to ſalvation thro' Chriſt, the Apoſtles in many of their diſcourſes had an eye to theſe principles and practices. For Coloſſians ii. 18. is written againſt Angel-worſhip, the 1 Cor. viii. and 2 Cor. vi. 16, &c. againſt idols and their offerings, Heb. x. 23. exhorts the diſciples to hold faſt the faith, and not to draw back for fear, Rom. xiii. 12, &c. Philip. iii. 17, &c. Eph. v. 3---6. 2 Pet. ii. condemn the debauches and vices of thoſe hereticks, as does Col. ii. 20, 21. their pretenſions to extraordinary mortification and abſtinence.

Remark V. Let it be obſerved, that Paul in many of his Epiſtles lays it down as a fundamental principle, that our reconciliation with God proceeds altogether from his *free grace* and favour, in offering a new covenant unto mankind in Chriſt Jeſus; which principle led him into a diſpute with the Heathen, unbelieving Jews, and Jewdaizing Chriſtians. And therefore, as we read in the firſt part of the Epiſtle to the Romans, and Eph. ii. 1---10. he aſſerts againſt the two former of his antagoniſts, That they are not *the works* either of the Gentile or the Jew, whether according to the law of nature, or the law of Moſes, which can juſtify, or exempt from the puniſhment due for ſins paſt, and make one acceptable to God. And therefore, that there is a neceſſity for all men, Jews or Gentiles, who would be ſaved, to believe Chriſt to be the Son of God, and the true Meſſiah, and to conform our hearts to keep all the words of that law he has delivered to us from the Father; becauſe thoſe are the terms of his covenant with man for his redemption, and without which no man can be ſaved; *for this is life eternal to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.*

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It ſhould be always carefully obſerved, that *thoſe* works, which Paul excludes from juſtification, are by him ſtiled either ſimply *works*, or elſe *works of the law*; but never *good works*, of which he ſays on the contrary, *we are created in Chriſt Jeſus unto* good works, which God hath *before ordained that we ſhould walk in them*, Eph. ii. 9, 10. And

When the Apoſtle ſaith, that *faith* juſtifieth, he does not mean a bare believing the truth of Chriſtianity without an holy life; but thus: That we ought not to pretend to juſtification by vertue of any covenant of works, and the merit of them, nor depend on the law of Moſes, after the manner of the Jews; but if we believe in Chriſt, and take him for our Lord, by living according to the Goſpel, this will juſtify us, or make us accepted with God for eternal ſalvation; for as the Apoſtle tells the Galatians, *In Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but faith, which worketh by love*, Gal. v. 6. which love is demonſtrated by keeping the commandments of God, 1 John i. So that

From the premiſes it will be eaſy to reconcile that ſeeming contradiction of Paul, who ſays, that we are *juſtified by faith without the deeds of the law*; and of James, who declares that our *faith without works is* dead, James ii. 14. becauſe Paul in this place diſputes againſt heathens, unbelieving Jews, and Jewdaizing Chriſtians; and therefore, as hath been ſhewn, means that we muſt believe in Chriſt, and acknowledge him to be our Lord by living as he hath taught us, without the pretence of the merit of works, and eſpecially the works of the Jewiſh ceremonial law. And James in his place diſputes againſt another ſort of hereticks, ſuch, who in his time denied the neceſſity of *good works*, as if a bare belief in Chriſt would have ſaved them: And conſequently James means thoſe *works* enjoined by Chriſt and his Apoſtles in the Goſpel, as the condition of the Chriſtian covenant on our part, without which our faith is dead, and prevails nothing. In which light both the propoſitions are true, *faith without works juſtifieth us*; and *faith without works will not juſtify us*. See theſe explained more at large in their proper texts. But,

As concerning *works*; this term is variouſly uſed in the Scriptures. *Faith without works* juſtifieth us, ſays Paul; that is, Chriſtianity without pretence of merit, and without circumciſion and the other *Moſaical* ordinances: And *faith without works* will not juſtify us, ſays James, that is, not without the works of an holy life and religious converſation, according to the Goſpel of Chriſt, which Paul earneſtly preſſes upon the Roman converts, Rom. xii. Moreover, it is to be obſerved, that even the works under the Goſpel mentioned in James ii. 24. do not juſtify us, by procuring pardon of ſins, and making us accepted with God, as being any ways *meritorious in themſelves*; but as being the *terms* of the new covenant in Chriſt Jeſus, and the condition upon which we are made partakers of the merits of Chriſt.

Remark VII. Another occaſion of many paſſages in the Epiſtles, ſuch as the compariſon of the Church of God to an *olive tree* with *branches broken off*, and others *grafted* into the old ſtock, Rom. xi. 17, &c. was a diſpute in thoſe times about the Gentiles having an intereſt in the Meſſiah, and being admitted members of the Church of God; ſee Rom. ix. 10, 11. Gal. iii. Eph. iii. 6, 9, 11.

Remark VIII. As we have remarked before in the notes on the Goſpels, that in thoſe books the expreſſion of *Chriſt's coming*, &c. ſignifies his coming to judgment on the Jews; ſo now I put you in mind, that the like phraſes in the Epiſtles are often to be underſtood to have relation to the deſtruction of the Jewiſh nation and people, whereby the firſt Chriſtians, being generally perſecuted by the unbelieving Jews, might be exhorted to meekneſs and patience for the preſent, in expectation that God in a ſhort time would avenge them of their enemies, and diſable their perſecutors from doing them any more miſchief; ſee Philip. iv. 5. Heb. x. 25, 37; ſee alſo James v. 8, 9. and 1 Pet. iv. 7. But when you read theſe texts, *The day of the Lord*, and *the day of the Lord Jeſus Chriſt* in the Epiſtles (ſee 1 Cor. i. 8. 2 Cor. i. 14. Phil. i. 6. 1 Theſſ. v. 2.) they generally direct us to underſtand thereby the *laſt day of judgment.*

Remark IX. When you meet with the word propheſy in the Epiſtles, it moſt commonly ſignifies to declare the will of God, and expound the myſteries of the Scriptures by the immediate aſſiſtance of the Holy Ghoſt, 1 Cor. xiv. 3. and ſometimes to praiſe God with inſpired hymns or Pſalms. See Luke i. 67.

Remark X. It is nicely to be obſerved, that Paul often alludes to the cuſtoms of his nation, and of others alſo to whom he wrote his Epiſtles. So when we read, that we are *buried* with Chriſt by baptiſm, wherein alſo we are *riſen* with him, Col. ii. 12. Note, that the Apoſtle alludes to the cuſtom of the Jews, and thoſe Chriſtians that inhabited hot countries, who generally plunged or dipped the perſon to be baptized under water, and then raiſed him out of it again. In like manner when he writes to the Epheſians, *to put off concerning the former converſation the old man,---and to put on the new man*, Eph. iv. 22. the Apoſtle alludes to the cuſtom of thoſe who were baptized, that as they put off their garments to receive baptiſm, they ſhould at the ſame time renounce and quit the old habits of ſin, and when after baptiſm they put on their garments again, they ſhould reſolve to enter and continue in a new courſe of holineſs. And,

As the Iſthmian races were much in vogue at Corinth, at the time Paul wrote to the Corinthians, therefore he illuſtrates our Chriſtian converſation and means to obtain Heaven by comparing it to the running of a race, and winning a prize; ſee 1 Cor. ix. 24, *&c.* I need ſay nothing of that alluſion which he calls an allegory; for he has explained himſelf very fully upon that head in 1 Cor. v. 7, 8. and x. 1,---5. and more particularly in Gal. iv. 24.

Remark XI. As at the time in which the Goſpel was preached at firſt, it was a token of mutual love and charity among the people to kiſs each other; ſee Luke vii. 45. So the Apoſtles enjoined the like practice among their diſciples, to be obſerved at the end of their public worſhip; ſee Rom. xvi. 16. 1 Cor. xvi. 20. 1 Pet. v. 14. and this practice continued ſome time in the Chriſtian Church, the clergy ſaluted their biſhop, the men each other of their ſex, and the women theirs; whereby the whole aſſembly teſtified their good will, and that they were in charity with each other; ſee Juſt. Martyr. Apol. i. ſect. 85. edit. Grabe, compared with conſtitution. Apoſt. l. 8. c. 11. and Grotius in Rom. xvi. 16.

Remark XII. The phraſe in *the latter times*, and *in the laſt days*, in the Epiſtles, plainly refers to the time of the Goſpel, chiefly to Chriſt's firſt appearance, or the beginning of Chriſtianity; for, firſt, the ſame phraſe in the Old Teſtament, is underſtood by the ancient Jews, to import the days of the Meſſiah's coming, and to be of the ſame ſignification with the word *afterward*, even as Joel ſaid, *It ſhall come to paſs* afterward, *that I will pour out my ſpirit upon all fleſh*, &c. for ſo Peter expreſly interprets this text, ſaying, *This is that which was ſpoken by the Prophet Joel, and it ſhall come to paſs* in the laſt days, *ſaith God, I will pour out my ſpirit upon all fleſh*, &c. Acts ii. 16, 17. which both aſſures us, that the *afterwards* in Joel, is the ſame with the time called *the laſt days* in the Acts; and alſo infallibly directs us to the time when Chriſt's kingdom or the Chriſtian Church was erected by the Meſſiah *i. e.* in *the laſt days.* Accordingly Paul having mentioned ſome things, which *the Spirit ſpeaketh expreſly*, or plainly, were to come to paſs *in the latter times*, bids Timothy *put the brethren*, then living, *in remembrance* of them, which therefore muſt be at the time when he wrote; ſee 1 Tim. iv. 1, 6. See alſo Heb. i. 1, 2. James v. 3. Yet,

It muſt not be forgot, that, although this expreſſion, *the laſt days*, imports the time of the Meſſiah, we are ſometimes thereby to underſtand, with reſpect to the diſpenſation of Moſes, all the time from the firſt manifeſtation of Chriſt to the laſt day of univerſal judgment. And thus all thoſe prophecies, which promiſe ſuch abundance of peace and happineſs, in the days of the Meſſiah, and are not yet viſibly accompliſhed, are true, and may be expected; becauſe it will be ſufficient, if they are made good in any part of the days of the Meſſiah, though God's wiſdom ſhall not think proper to ſatisfy our deſires till towards the end thereof.

Remark XIII. I ſhall now conclude theſe remarks with this, That whereas many of the Epiſtles are directed to the firſt Chriſtians by the appellation of *ſaints* (ſee Lightfoot in 1 Cor. vii. 10.) it is to be obſerved, that the Apoſtle does not by any ſuch term intend that we ſhould underſtand, that all thoſe who were ſo called, were *inwardly* ſanctified and holy: But he only called his diſciples and brethren by that name, in oppoſition to the unconverted Jews and Heathens, and is well explained by that interpretation of Peter, *Thoſe who have obtained like precious faith with us*, 2 Pet. i. 1. or, all profeſſed Chriſtians. And

The term *holy*, or *ſaints*, in this ſenſe ſeems to be borrowed from their former converſation among the Jews, who had been an *holy people*, ſeparated by God from the reſt of the world, and ſo ſtiled themſelves *holy* and *pure* in oppoſition to the Gentiles, whom they called *impure*.

Thus we have done with the *general* remarks on the Epiſtles, and what more might be expected here ſhall more properly be remarked in the particular Introduction to each Epiſtle in its proper place.

THE

THE INTRODUCTION TO THE Epiſtle of *PAUL* the *APOSTLE*, TO THE ROMANS.

This Epiſtle to the Romans has obtained the firſt place in the order of Paul's Epiſtles, not becauſe it was written before any of the others, nor becauſe the Church of Rome was in thoſe days eſteemed the Mother Church, or the biſhop thereof the ſupreme and head over all the Chriſtian Church, but either becauſe the city of Rome was then the Emporium Mundi, the reſort of all the nations of the known world, and the ſeat of their emperor; or, as I rather ſuppoſe, becauſe of the excellency of the ſubject on which it was wrote, or of the magnificence and ſublimity of thoſe myſteries, which are treated of and explained therein. For this is accounted both the moſt exalted and moſt difficult of all Paul's Epiſtles. Inſomuch that Hierom gives it as his opinion, that it would require many volumes to explain it alone. See Hier. Epiſt. 151. c. 8. And ſome have thought, that the difficulties contained in this Epiſtle, gave Peter an occaſion to ſay, that in ſome of his brother Paul's Epiſtles *are ſome things hard to be underſtood, which they that are unſtable and unlearned, wreſt---into their own deſtruction*, 2 Pet iii. 15, 16. But it muſt alſo be obſerved, that others, with as good reaſon think, that Peter then ſpoke of Paul's Epiſtle to the Hebrews. But be that as it will, I don't ſee any great matter to enter into a debate thereon, from whence can ariſe any matter proper to ediſy or inſtruct my reader. Therefore I proceed to

The occaſion of this Epiſtle. Where I muſt inform you, that there were certain domeſtick diſputes at Rome, which prevailed ſo ſtrongly among the believers, that they made a ſchiſm between the converted Jews and the Gentiles, who had embraced the faith of Chriſt. The Jews were opinionated concerning what they called their birth-right, and the promiſes made to their fathers: Upon which they claimed to themſelves a certain priority, preſidence or preference, before, or above the converted Gentiles in the Chriſtian Church, whom they look'd upon no otherwiſe than foreigners and interlopers, who, out of pure favour, had been admitted into the ſociety of the faithful, and to a participation of the prerogatives of Chriſtianity. Thus ſtood the caſe of the Gentiles with the Jews, converted to the faith of Chriſt. So that the Gentiles on the other hand, exaſperated by theſe reproaches from the Jews, ſtood up for the merit of their own ſages, and philoſophers, the prudence of their legiſlators; the purity of their morality, and their exactneſs in following the dictates and rules of the law of nature: And at the ſame time upbraided the Jews for their infidelity towards God, and breach of his laws. They aggravated their faults and thoſe of their fathers, which had excluded the greateſt part of them from the inheritance of the ſaints, and from the gift of faith; whereas the Gentiles, being found leſs blameable than they in the eye of God, had deſerved to be called to the faith, when they were excluded. And this brings me to ſhew you the deſign of this Epiſtle.

The Apoſtle, willing to put an end to theſe contentions, applies himſelf to reſtrain the preſumption of the two antagoniſts, by ſetting forth the extravagancy of both parties, and ſhewing them the excellency of the Chriſtian Belief, and the neceſſity which mankind lies under of embracing the Goſpel; which is *the power of God to ſalvation, both to the Jews and Gentiles.*

He takes this method, in the four firſt chapters, having premiſed ſome expreſſions of his affection towards them, and forms of common ſalutation, he ſhews, that the Gentiles were in a loſt condition as to themſelves, or any power in themſelves, to deliver themſelves out of it; for that, whereas the works of God, which are ſeen, declare him to be the true God, who is the maker of all things, they abuſed the *light of nature* in worſhipping and ſerving the *creature more than the Creator*, and gave themſelves up to the luſt of all impiety; which brought them all under ſin, and kept them *ſhort of the glory of God.* As to the Jews, he ſays, that though they were puffed up with, and depended on circumciſion (the ſeal of God's covenant with them) and other obſervances of the *law of Moſes*; they had broken and tranſgreſſed that law, and ſo could not on the account thereof be righteous or accepted with God; but were alſo inexcuſable in judging and condemning the Gentiles for tranſgreſſing the law of nature, when they themſelves were tranſgreſſors both againſt the natural, and their own Moſaical law. And beſides, continues he, it is not circumciſion, or other ritual obſervances of the law of Moſes, nor the merit of any good works whatever, but the free grace and mercy of God, in entering into a covenant with us in Chriſt Jeſus, which *juſtifies*, or renders a man ſafe in reſpect of Divine Juſtice, and makes him accepted with God. Then the Apoſtle allows in the ſingle inſtance of Abraham, the father of the faithful, that though the Jews had ſome advantage, in being *intruſted with the oracles* of God, or his revealed will, which was not vouchſafed to other nations, yet the Gentiles were capable of juſtification, as well as the Jews, by faith, or according to the terms of the Goſpel. For, all the faithful of what nation ſoever they be, are juſtified in that manner as he, their Spiritual Father, was; but Abraham was juſtified or received into favour with God, not by vertue of any covenant of works made with him, like thoſe in the time of Moſes, or for any merit in performing them; but God out of his free grace, made Abraham promiſes of bleſſings, and that before he was circumciſed; being juſtified or accepted with God, becauſe he truſted upon thoſe promiſes. So, in like manner, we are *juſtified freely by his grace, through the redemption that is in Chriſt Jeſus:* God having, of his own free goodneſs, offered a new covenant in Chriſt, and if we embrace the Chriſtian Religion, and duly receive the promiſes and precepts of the Goſpel, ſo as to believe and do them, we ſhall have faith in Chriſt, and ſhall be juſtified and made acceptable to God.

Then the Apoſtle anſwers the Jewiſh objection, concerning *Abraham's ſeed* after the fleſh, and proves that all faithful Chriſtians, tho' they were not Jews by extraction, are notwithſtanding the *ſpiritual children* of Abraham, by the confeſſion of a true faith, according to God's eternal purpoſe, and partakers of the promiſes made unto Abraham and his ſeed for ever. Thus concludes the fourth chapter.

At the fifth chapter the Apoſtle proceeds to ſhew the benefit of our juſtification in Chriſt, how it brings us peace of conſcience, and reconciles all mankind to the juſtice of God the Father; gives us a joyful hope of glory; and inſpires us with the ſweet influence of the Holy Spirit, working a true ſenſe of the love of God in our hearts: So that as the firſt man Adam was the fountain of ſin and death, the wages thereof, in reſpect to all men; ſo the ſecond Adam, the Lord from Heaven, Chriſt our Saviour, is the fountain of pardon and life for all, both Jews and Gentiles. But then as the Apoſtle obſerves in the next chapter, ſince we are all thus accepted, not for *works*, but through grace and favour, it is not to be underſtood, that, under pretence of giving opportunity for the more favours, we may ſin the more; for, our very admittance into his grace by baptiſm, ſuppoſes a being dead to all habits of ſin, as Chriſt died for ſin; and leading a new life of virtue, as Chriſt roſe from the dead.

In the ſeventh chapter the Apoſtle purſues the former ſubject, and ſhews, that all perſons, and particularly the Jews, are now in Chriſt, as free from the law, in the manner it was given by Moſes, as much as a wife is freed from ſubjection to an huſband, who is dead; foraſmuch as the law, *the oldneſs of the letter*, could not enable man to ſubdue ſin, and *bring forth* acceptable *fruit unto God*, in ſuch manner as when we are guided by *the newneſs of the Spirit*, which is the Grace and Spirit of Chriſt under the Goſpel; not, ſays he, that the law in itſelf is to be accounted the cauſe of ſin, but a man's own luſts make him ſin, and deſirous of what the law ſhews to be evil. So,

They who, being through faith the members of Chriſt's Church, live according to the Goſpel, and ſubdue their luſts through the Spirit and Grace of Chriſt, are made the *children of God*, and *heirs* of glory, to which ſafety and comfort it was not poſſible for us to arrive by the ſole power of the law. And therefore, all good Chriſtians ought to bear their afflictions patiently, which ſhall *work together for* their *good*, and ſhould comfortably hope in God, foraſmuch as it is the *purpoſe*, or decree of God, to ſave all thoſe, who, being *called* by the preaching of the Goſpel, ſhould embrace it, and live according thereto, as our Apoſtle expreſſes himſelf to Timothy, ſaying, *Who hath ſaved us, and called us with an holy calling, according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began*, 2 Tim. i. 9. and conſequently, God having *foreknown*, (or approved of them as ſuch, Pſ. i. 6.) hath *predeſtinated*, or fore-apppointed them *to be confirmed*, or made like unto *his Son* here, in patience and holineſs; and hereafter in bliſs and glory, from which nothing can *ſeparate* them, ſo they truly *love God*, and expreſs that love, by *keeping his commandments*, ſee ch. viii.

As for the unbelieving Jews, who ſtubbornly reſiſted the free grace of Chriſt, and reſted in their falſe opinion to be juſtified by the works of the law, the Apoſtle expreſſes himſelf with a great deal of tenderneſs for them, ch. ix. 4, 5. Yet he declares, that God had in a great meaſure rejected them for their ſtubborneſs, and was turned to the Gentiles; who, tho' not the natural, are yet the ſpiritual ſeed of Abraham, and accounted the children of the promiſe, according to his own free grace and mercy; for, ſays he, tho' Iſhmael was the elder brother, yet the promiſe made to his father Abraham and his ſon, belonged to Iſaac and his poſterity; and again, though Eſau was Iſaac's firſt-born, yet the ſeed of Jacob, who was the younger, inherited the promiſe. So God is not obliged, by reaſon of their privilege of having Abraham to their father, to bind himſelf to the Jews only; but may, if he pleaſes, caſt them off for their unbelief and hardneſs of heart, and receive the Gentiles into covenant with himſelf, when and after what manner he pleaſes.

Neither can it be accounted ſtrange, that God ſhould ſo reject the Jews for the hardneſs of their hearts; becauſe we read, that he had dealt ſo with Pharaoh, king of Egypt, to which dignity God had *raiſed him up*, and notwithſtanding the plague of boils, prolonged his life, that at laſt the power and glory of God might be the more eminently ſhewn in the *Red-ſea*, where he was deſtroyed for the hardneſs of his heart. So the Jews had often been pardoned, notwithſtanding their idolatries; but now ſince they hardned themſelves againſt Chriſt the Meſſiah, God had caſt them off, and would ſhew mercy to the Gentiles, according to the Prophecies of Hoſea, and Iſaiah; for, God may diſpenſe his favours as he pleaſes, like as a potter makes, at his pleaſure, one part of the clay ſerve for a veſſel of a nobler uſe, and another part, for a meaner. But,

In the concluſion the Apoſtle declares, (x. 11.) that the whole body of the Jews were not ſo caſt off, but that he prayed for their converſion; and that thoſe who ſhould quit their dependance on the law, and *confeſs with their mouth the Lord Jeſus*, and *believe in him*, might be ſaved; of which there was already a remnant, and he hoped there would be in time a greater converſion of them. And that therefore, the Gentiles inſtead of inſulting over the Jews, ſhould remember, that the Jews were the natural branches of the Church of God, but that they themſelves, were only branches grafted on their ſtock. Finally, the Apoſtle ſhews, that God is ready to have mercy on all who believe in Chriſt, *both Jews and Gentiles*; ſee ch. x, xi.

At the twelfth chapter the Apoſtle begins to inſtruct them in the duties of an holy life, and earneſtly preſſes the obſervance of true Chriſtian piety and behaviour. He exhorts them firſt of all to employ their ſeveral gifts and faculties to the good of the whole Church; to brotherly love; lowly-mindedneſs; peace and gentleneſs towards all men, friends or foes; and to leave vengeance to God. He commands them to be ſubject unto kings and governors; to avoid impurities and debaucheries of all ſorts; not to quarrel with their fellow Chriſtians about trifling ceremonies; but rather to inſtruct them with all meekneſs and love, after the example of Chriſt; that ſo both Jew and Gentile being ſcrupulous of ſcandalizing or judging each other raſhly, they might *be filled with all joy and peace* in believing in Chriſt, who came to ſave both. But,

As he was particularly commiſſioned to be the Apoſtle of the Gentiles, he expreſſes a greater deſire to ſee them; and having ſent commendations to ſeveral of the Church, by name, and repeated his requeſt, that they would *mark and avoid* all that ſhould cauſe diviſions among them, he concludes with his bleſſing on them *all*.

This Epiſtle was written, according to Calmet, in the 58th year of the Vulgar Æra in the city of Corinth, juſt before Paul's departure thence, to carry ſome collections made there for the ſaints at Jeruſalem. He ſent it by the hands of Phebe, a Deaconeſs of the Church of Cenchrea, in the neighbourhood of Corinth. It was written in Greek, by Tertius Paul's Emmanuenſis, and it has always been received among the canonical books of Scripture in the Chriſtian Church.

This Epiſtle, among the others written by Paul, ſuffered much from the Marcionites, who endeavoured to ſuppreſs the whole two laſt chapters. There is indeed ſome likelihood, that the Apoſtle intended to finiſh this Epiſtle at the end of the fifteenth chapter; but finding leiſure, he added the two laſt chapters. Again, at the end of the fifteenth chapter we read this concluſion; *now the God of peace be with you all. Amen.* Which ſeems to ſhew that the Epiſtle was then finiſhed; and as we find the ſame concluſion thrice in the ſixteenth chapter, (ver. 20, 24, 27.) there is all the reaſon imaginable to think it was compoſed at ſeveral intervals of time.

The method I ſhall obſerve, ſhall be firſt to give you an analytical account, and then the notes on each chapter.

CHAP. I.

1 *Paul commendeth his calling to the Romans,* 9 *and his deſire to come to them.* 16 *What his Goſpel is, and the righteouſneſs which it ſheweth.* 18 *God is angry with all manner of ſin.* 21 *What were the ſins of the Gentiles.*

PAUL a ſervant of Jeſus Chriſt, called *to be* an apoſtle, ſeparated unto the goſpel of God,

2 (Which he had promiſed afore by his prophets in the holy ſcriptures)

3 Concerning his Son Jeſus Chriſt our Lord, which was made of the ſeed of David according to the fleſh;

4 And declared *to be* the Son of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead:

5 By whom we have received grace and apoſtleſhip for obedience to the faith among all nations for his name:

6 Among whom are ye alſo the called of Jeſus Chriſt.

7 To all that be in Rome, beloved of God, called *to be* ſaints: Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

8 Firſt, I thank my God through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world.

9 For God is my witneſs, whom I ſerve with my ſpirit in the goſpel of his Son, that without ceaſing I make mention of you always in my prayers;

10 Making requeſt (if by any means now at length I might have a proſperous journey by the will of God) to come unto you.

11 For I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end you may be eſtabliſhed;

12 That is, that I may be comforted together with you, by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purpoſed to come unto you (but was let hitherto) that I might have ſome fruit among you alſo, even as among other Gentiles.

14 I am debter both to the Greeks, and to the barbarians, both to the wiſe, and to the unwiſe.

15 So, as much as in me is, I am ready to preach the goſpel to you that are at Rome alſo.

16 For I am not aſhamed of the goſpel of Chriſt: for it is the power of God unto ſalvation, to every one that believeth, to the Jew firſt, and alſo to the Greek.

17 For therein is the righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.

18 For the wrath of God is revealed from heaven againſt all ungodlineſs, and unrighteouſneſs of men, who hold the truth in unrighteouſneſs.

19 Becauſe that which may be known of God, is manifeſt in them; for God hath ſhewed *it* unto them.

20 For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, *even* his eternal power and Godhead; ſo that they are without excuſe:

21 Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkned.

22 Profeſſing themſelves to be wiſe, they became fools:

23 And changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and fourfooted beaſts, and creeping things.

24 Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their own bodies between themſelves:

25 Who changed the truth of God into a lye, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen.

26 For this cauſe God gave them up unto vile affections: For even their women did change the natural uſe into that which is againſt nature:

27 And likewiſe alſo the men, leaving the natural uſe of the women, burned in their luſt one toward another; men with men working that which is unſeemly, and receiving in themſelves that recompenſe of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient:

29 Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs; full of envy, murder, debate, deceit, malignity; whiſperers,

30 Backbiters, haters of God, deſpiteful, proud, boaſters, inventers of evil things, diſobedient to parents,

31 Without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God (that they which commit ſuch things are worthy of death) not only do the ſame, but have pleaſure in them that do them.

This chapter begins with a Preface to the whole Epiſtle, wherein the author is deſcribed by his name, calling, and employment, *to preach the Goſpel*, ver. 1. which is remarked for its antiquity, ver. 2. and its ſubject-matter, who is Jeſus Chriſt, deſcribed both by his human and Divine Natures, ver. 3, 4. and by his favour to Paul in beſtowing on him the Apoſtleſhip, to bring all nations, ver. 5. but more particularly the Romans, ver. 6. to the obedience of faith; as it more plainly appears from the ſeventh verſe, where we meet with a ſalutation.

At the eighth verſe he enters into the matter of the Epiſtle, inſinuating his great affection to them; as appears by his gratulation or thankſgiving for their eminent faith, ver. 8. By his ſupplication or prayer for them, ver. 9, 10. and by his deſire to ſee them *to impart unto them ſome ſpiritual gift*, &c. which ſhews the end or reaſon of his deſire, ver. 11. and is further explained in the twelfth verſe.

He declares that he had often deſired to come to them, not for any curioſity or private gain, but as he was in duty bound by his office, ver. 14. to endeavour *to have ſome fruit*, or to preach the Goſpel effectually *among them*, had he not been hindred, ver. 13. which being premiſed by way of clearing himſelf of a ſeeming neglect, he aſſures them that he is *ready* to preach the Goſpel to them, ver. 15. becauſe it is the *means of ſalvation*, ver. 16. *revealing unto them the righteouſneſs of God*, ver. 17. which brings him, as it were, inſenſibly into the body of the Epiſtle.

He begins with the *doctrinal* part, and therein diſputes and diſcourſes accurately about the true cauſe of our juſtification before God, which is *faith*. (ſee the Introduction.) He proves this, 1ſt, more *conciſely* by a teſtimony of Scripture, ver. 17. and then more *copiouſly*, in a *negative* method, from hence to the end of the 3d ch. and *poſitively*, in ch. iv.

Firſt, *negatively*, he declares, *that none can be juſtified by works of the law*, which he proves with reference both to the *Gentiles* and *Jews*, beginning with the *Gentiles*; who, he proves, cannot be juſtified by works, becauſe they are tranſgreſſors; as appears by the judgments inflicted on them by God for their ſins, particularly for *detaining the truth in unrighteouſneſs*, ver. 18. For which end he proceeds to prove: I. *That they had ſome knowledge of the truth*; by the light of nature, and thoſe common apprehenſions of good and evil which God planted in them, ver. 19. and by the creatures, which manifeſt to us thoſe things, which are neceſſary for us to know concerning God, ver. 19, 20. II. *That they ſtifled their knowledge*, by not improving it to the glory of God, and becoming guilty of ſins of *omiſſion*, by neglecting to glorify God, and to return him thanks; of ſins of *commiſſion*, ſuch as *vanity*, amplified by the effect, which is *darkneſs*; ver. 21. *folly*; ver. 22. and *idolatry*, aggravated by the conſideration of the thing changed, and that into which it was changed; ver. 23. and amplified by the judgment which God had ſent upon them for theſe ſins, ver. 24. Then he repeats their ſin of idolatry, ver. 25. and continues with an amplification of their puniſhment, That as they grew more and more corrupt in the worſhip of God, ſo by God's juſt judgment, they grew more filthy in their converſation; as, ſays he, it appears both in your women, ver. 26. and men; ver. 27. To which is added, a further aggravation of their puniſhment, wherein the ſin, the puniſhment, and the conſequents, are generally propounded; ver. 28. and particularly ſpecified, by enumerating divers foul ſins; ver. 29—31. And then concludes the chapter with an aggravation of the Gentiles ſin, ver. 32.

Ver. 1. *Paul.*] See his life at the beginning of the Preface to his Epiſtles.

——— *The ſervant of Jeſus Chriſt.*] The Apoſtle calls himſelf the ſervant of Jeſus Chriſt; either on account of our redemption through Chriſt, who therefore is ſtiled throughout the whole New Teſtament, *our Lord*; or more particularly, becauſe he ſerved the Lord Jeſus in the miniſtry of his Holy Word; agreeable to that of the ſaid Apoſtle to the Philippians, —— *That as a ſon with the father, he hath ſerved with me in the Goſpel*, Philip. ii. 22. when he ſpeaks of Timothy.

——— *Called to be an Apoſtle.*] Thereby ſignifying, that he had not uſurped the office and name of an Apoſtle; but that Chriſt had made him his Apoſtle, by an extraordinary and an immediate vocation, as you may read more particularly in Acts ix. xi. xiii. See alſo, Gal. i. 11, 12.

If we only conſider the etymon of the word Apoſtle, it ſignifies no more than a legate or meſſenger, or any one that is ſent with a commiſſion to execute ſome affair, as John xiii. 16. *A ſervant is not greater than his Lord, neither*, as it follows, ȣ̓δὲ ἀπόϛολος μείζων τȣ͂ πέμψαντος αὐτόν, he that is *ſent*, greater than he that ſent him. But if we add to this, the uſe which the Sacred Scriptures puts this word to, we ſhall find it confined to the Apoſtles, or thoſe twelve diſciples of Jeſus Chriſt, whom he ſent to preach the Goſpel to all nations, and to whom he gave full power to eſtabliſh and govern his Church.

——— *Separated unto the Goſpel of God.*] i. e. Particularly choſen to preach the Goſpel, or choſen by the Holy Ghoſt; who ſaid to the Church at Antioch, *Separate me Barnabas and Saul for the work, whereunto I have called them*, Acts xiii. 2. But Ambroſe underſtands by this *ſeparated*, as if God had *predeſtinated* Paul to this miniſtry before the foundation of the world; *de incarnationis Dom. ſacramento*, c. 6; ſee this confirmed by Hierom, in Epiſt. 15. ad Marcellam.

——— *The Goſpel.*] In the original εὐαγγέλιον, i. e. Good news, or joyful tidings. And ſometimes *Evangelium*, which is a Latin derivative from the Original Greek, is taken to ſignify the reward, which is given to the perſon, who brings the good and joyful tidings, as we read in the Vulgate, *cui oportebat me dare Evangelia*, and the LXX at 2 Reg. iv. to which we tranſlate, *Who thought that I would have given him a reward for his tidings*, 2 Sam. iv. 10. But,

In the ſtile of the New Teſtament it is confined to ſignify by way of eminence, that moſt joyful news, that can never be ſufficiently eſteemed, even the good and joyful tidings of the redemption and ſalvation of mankind through Chriſt; in which, at the ſame time, is comprehended the publication of the whole law of Chriſtianity; as we may gather from that expreſſion of our Lord, who, ſending his Apoſtles forth to preach the Goſpel to all creatures, added, *Teaching them to obſerve all things, whatſoever I have commanded you*, Matt. xxviii. 20. Therefore, we are to underſtand by *the Goſpel of God*, that good news of man's redemption and ſalvation, which God ſent through Chriſt unto all men, provided they would keep his commandments.

——— *Of God.*] i. e. The Father, as the following context clearly indicates.

Ver. 2. *Which he*, &c.] God the Father, to whom alone all the promiſes in the Old Teſtament are aſcribed.

——— *The Holy Scriptures.*] The Word of God, or the books of the Old Teſtament, here only meant, as the word *afore* declares. *Scripture* is derived from *Scriptura*, a writing; but cuſtom has appropriated this term, κατ' ἐξοχὴν, to the Divine Writings, or, Revealed Will of God.

Ver. 4. *And declared.*] τȣ͂ ὁρισθέντος, which ſome have rendred predeſtinated, or fore-determined, ſo it is read in the Vulgate, *predeſtinatus*; but it is not true what Bellarmin declares, that ὁρίζειν, never ſignifies in Scripture to *declare*; for, amongſt the Greeks, Chryſoſtome, Oecumenius, Theodoret and Theophylact, give it this ſignification. On the contrary, we do not find one example to corroborate this aſſertion, in the whole Scripture, where it can be proved, that ὁρίζειν, ſignifies *to predeſtinate*; for, wherever we read in any tranſlation, the word *predeſtinate*, the Original Greek is not ὁρίζειν, but προορίζειν. So that the ſenſe of this place is this, "the ſame that was made of the ſeed of David according to the fleſh, was alſo declared, and by moſt demonſtrative arguments proved to be the Son of God." For, ὁριζεὶς, is moſt properly rendred *demonſtrated*, or *defined* by ſome ſolemn declaration, ſentence or definitive judgment; as David uſed it, "I will declare the decree, the Lord hath ſaid unto me, Thou art my Son," Pſ. ii. 7. See Eſtius, on Rom. i. 4.

——— *With power.*] i. e. By the power of working miracles.

——— *According to the Spirit of holineſs.*] i. e. Which the Holy Spirit of God, being ſent forth from the Father and Son upon the faithful, on the day of Pentecoſt, *&c.* impowered them to work; ſee Heb. ix. 14.

——— *By the reſurrection from the dead.*] Becauſe, as he had foretold, he by his own power raiſed himſelf up from the dead. If he had not raiſed himſelf up from the dead by his own power, as God, what would have become of his prediction. Deſtroy ye this temple of my body, and in three days I will raiſe it up; John ii. 9. Therefore, as Peter obſerves; 1 Pet. iii. 18. "being put to death in the fleſh," or, in his *human nature*, "he was quickned in the ſpirit," or, by the power of his Godhead, or Divine Nature quickning himſelf: For, had he been only raiſed by the power of God, and not by his own power, how could his reſurrection have been a declaration that he was the Son of God? When there would have appeared nothing more Divine in Chriſt's reſurrection, than in that of other men. For, we are all to be raiſed by the power of God, as well as he. The difference therefore, is this: Chriſt roſe by a ſelf-quickning principle; others are raiſed by a quickning principle derived from Chriſt, who is on that account, called *the reſurrection and the life*, John xi. 25. or, the principle of quickning life, by which the dead Saints are raiſed.

Ver. 5. *By whom.*] Jeſus Chriſt; ſee the notes on ver. 1.

—*We*, &c.] ἐλάϐομεν, i. e. *We have received.* Here the Apoſtle either includes the reſt of the Apoſtles with himſelf, who were all called by the Lord Jeſus to the grace and authority of the Apoſtleſhip, as well as himſelf, that he might not ſeem arrogant, and to claim any ſuperiority or ſingularity among the Apoſtles of Chriſt; or it may be looked upon as no more than a courteous form of ſpeech.

——— *For obedience to the faith among all nations.*] Where faith is uſed metonymically for the doctrine of faith, even as we underſtand it in Acts vi. 7. "And a great company of the prieſts were obedient to the faith," or as it is called in the former part of the ſame verſe, *the Word of God.* So that the ſenſe of the Apoſtle in this place, that the nations wherever the doctrine of the Goſpel is preached, may believe it to be true. He calls this obedience, becauſe, altho' faith is in the intellect, yet it cannot bring forth fruit without obedience, and an humble ſubmiſſion of the will. Wherefore, the ſame Apoſtle ſpeaking of the function of his Apoſtleſhip, ſays, that he *brings into captivity every thought to the obedience of Chriſt*, 2 Cor. x. 5.

——— *Among all nations.*] ἐν πᾶσι τοῖς ἔθνεσιν. In all nations, which the Syriac Paraphraſt, with a great ſhew of truth joins with *Apoſtleſhip*, as if it ſhould have been rendred, we have received through God's grace the Apoſtleſhip in all nations; which interpretation is judiciouſly founded on the commiſſion which Paul received from Chriſt, which did not limit him to one people or nation, but ſent him to preach the Goſpel to all nations.

——— *For his name.*] This clauſe refers to the Apoſtleſhip which Paul had received; and is to be underſtood to ſignify, "I have received this commiſſion to be executed in the name, and in the ſtead of Chriſt himſelf, whoſe Apoſtle I am," according to that, we are ambaſſadors for Chriſt, as tho' God did beſeech you by us: We *pray you in Chriſt's ſtead*, 2 Cor. v. 20.

Ver. 6. *Among whom.*] The Gentile nations.

——— *Ye.*] The Romans, who lived at Rome; ſee ver. 7.

——— *The called of Jeſus Chriſt.*] Made partakers of the free grace of God, who hath called all men to a ſtate of ſalvation through Jeſus Chriſt. Where it ſhould be obſerved, that there is a wide difference between *the called* here, and the *called* in Matthew, who ſays, *many are called but few are choſen*, Matt. xx. 16. for Matthew only ſpeaks of that common and external calling, which is neglected by many more than follow its good inſtruction, but the Apoſtle in this, and many other places of his Epiſtles, uſes it to ſignify that *calling*, which by God's Divine Purpoſe, and fore-appointment, works ſo effectually upon the ſouls of men, as to bring them to the confeſſion of a true faith, to lead a Godly and Chriſtian life, and in the end to everlaſting ſalvation.

Ver. 7.—— *Beloved of God.*] See the meaning of this expreſſion in the note on ch. xi. 28. —— *Beloved for the Father's ſake.*

——— *Called to be Saints.*] How called; ſee the notes on ver. 6. in what ſenſe we are to underſtand them to be Saints; ſee the General Preface to the Epiſtles, amongſt the remarks; ſee alſo, 1 Cor. i. 2. 1 Theſſ. iv. 7.

——— *Grace to you, and peace*, &c.] The Apoſtle having concluded his General Preface in a ſolemn manner, begins his Epiſtle with a ſincere prayer for the welfare and happineſs of thoſe he writes too; ſee the like form of ſalutation uſed by Peter and Jude, with the addition of the word πληθυνθείη, he multiplied, which is to be underſtood in this of Paul to the Romans.

——— *Grace.*] Gr. χάρις, Sometimes is found to ſignify no more than *favour*, as it is in Luke, *Thou haſt found favour with God*, Luke i. 30. which in the original is, εὗρες χάριν παρα τῷ θεῷ, tho' the word χάρις, which is here tranſlated *grace*, is there rendred *favour*, and that very properly; tho' for the moſt part in the ſtile of the New Teſtament, it imports the free gift of God, as faith, hope, charity, forgiveneſs of ſins, perſeverance in good works, *&c.* which bringeth men unto eternal life.

——— *Peace.*] Such peace as Chriſt ſaid he gave to his diſciples; *Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you*, John xiv. 27. which did not conſiſt in temporal enjoyments, but in ſuch things as might conduce to our eternal peace, even a ſolid and undiſturbed tranquility and quiet in God's goodneſs, and full reſignation to his Divine Pleaſure.

——*From God our Father, and the Lord Jeſus Chriſt.*] i. e. As well from Chriſt the author and giver thereof, as from the Father: Eſtius in loc. As for what is objected by the Arians from this text againſt the equality of the Son to the Father, I have already been very copious in my notes on John i. to which I refer my readers.

Ver. 8. *Firſt, I thank my God through Jeſus Chriſt*, &c.] It is worthy our obſervation, that Paul in almoſt all his Epiſtles ſubjoins immediately to his ſalutation, his thanks for thoſe bleſſings, which God beſtowed on them to whom he writes. From whence we alſo learn after his example, to thank God both for thoſe good things we receive, and for thoſe which others enjoy.

——*Throughout the whole world.*] Which is ſaid hyperbolically, for the many and diſtant parts of the known world. So that the ſenſe of this verſe is, I thank God for your faith, the report whereof has ſpread over the whole world. And

Learn from hence, that faith is the gift of God through Jeſus Chriſt, as Proſper collecteth very judiciouſly from this very text, Coll. c. 36, *&c.* lib. i. de Vocat. Gent. c. 23.

Ver. 9. *For God is my witneſs.*] See chap. ix. 1. 1 Theſſ. xi. 5. and James v.

—*Whom I ſerve.*] With Divine Worſhip, as the verb λατρεύω determines, if we do but compare it with the precept, *ſoli deo ſervies*, and that of Acts xxvii. 23. ᾧ ϗ λατρεύω.

—*With my ſpirit.*] In the inward man, ſpiritually by faith, hope, and charity; and not with that external and ritual, pompous ſervice of the Jews; but with ſincerity, readineſs, and chearfulneſs of mind.

—*In the Goſpel of his Son.*] In the work of the Goſpel, which I publiſh, preach, and propagate without fear.

—*Without ceaſing, I*, &c.] See 2 Tim. i. 3.

Ver. 10. *Making requeſt*, &c.] *i. e.* Among other things, praying to God to ſatisfy my earneſt deſire, by granting me a ſafe and ſpeedy journey to you as ſoon as poſſible.

Ver. 11. *For, I long to ſee you.*] Or, to be preſent with you.

——*That I may impart unto you ſome ſpiritual gift.*] Where note, that χάρισμα, which is rendred ſpiritual *gift*, is uſed when a perſon ſpeaks of thoſe gifts, which are beſtowed for the profit of the perſons to whom they are given, as may be gathered from the 12th chapter of this Epiſtle, and 1 Cor. xii. And here the Apoſtle ſhews you the cauſe of that his earneſt deſire, "That he has no other view than to add ſome new ſpiritual gift or grace by his miniſtry." By which at laſt they might be confirmed in thoſe they had already received, or as it follows in the text, *To the end you may be eſtabliſhed.*

Ver. 12. *That is, that I may be comforted together with you*, &c.] The ſenſe is this, "This is my deſire, that I may have comfort and joy together with you from that mutual communication or agreement, which I may obſerve between your faith and mine; ſo that we may thereby be exhorted to good works."

Ver. 13. —— *(But was let hitherto.)*] Some explain this text by Acts xvi. 7. But I rather think that it may better be underſtood, if we read what he ſays afterwards in chap. xv. 22. where having told the Romans, that he had preached the Goſpel to many nations, he had for that cauſe been very *much hindred* from coming to them.

——*That I might have ſome fruit among you.*] That by preaching the Goſpel I might bring you to repentance and the confeſſion of a true faith, which ſhall bring you to eternal life: Of which fruit our Lord has ſpoken before; ſaying to his Apoſtles, *I have choſen you, and ordained you, that you ſhould go and bring forth fruit, and that your fruit ſhould remain*, John xv. 16.

Ver 14. *I am a debter.*] i. e. He had not as yet executed his whole commiſſion, or fulfilled his Apoſtleſhip to all nations, for that there were many, both Greeks and Barbarians, *&c.* to whom he had not had time and opportunity to preach the Goſpel.

——*Greeks.*] As this word is uſed in contradiſtinction to Barbarians, we are to underſtand, that the Apoſtle includes therein the Latins or Romans alſo: Becauſe theſe two nations called other people Barbarians on account of the impoliteneſs of their ſpeech, which was neither ſo pleaſant to the ear, nor ſo univerſal as the Greek and Latin tongues.

——*Barbarians.*] All people that were of a language different from the Greek and Latin. See the preceding note.

—— *Both to the wiſe, and to the unwiſe.*] Some will have this clauſe to be an explication of the former, *both to the Greeks and Barbarians*; but I can't agree thereto: Becauſe we don't find theſe terms of *Greeks* and *wiſe*: Or of *Barbarians* and *unwiſe*, ſynonymous either in any other part of Scripture, or in profane authors. But by the *wiſe*, it is plain from other texts, we are to underſtand the philoſophers, who were at that time moſt eſteemed for their knowledge and learning in all the nations. And by the *unwiſe*, we include the reſt of the people, who were not adorned with human learning. And then the ſenſe will be this; "I am bound as much as in me lies, to preach unto all nations the Goſpel of Jeſus Chriſt, which contains ſuch glad tidings of good things to come, which neither the politeneſs of the Greeks and Romans, nor the wiſdom of their heathen philoſophers were able to attain."

Ver. 15. *So, as much as in me is, I am ready to preach the Goſpel*, &c.] That is, to preach the Goſpel, or of the ſubject which I preach, which is Chriſt crucified. As if he had ſaid, Though it may be accounted a ſhameful and fooliſh thing to preach the crucifixion of Chriſt as joyful tidings, and the greateſt good to mankind; yet I will not be aſhamed thereof; becauſe as it follows,

———*It is the power of God unto ſalvation, to every one that believeth*, &c.] Whence we ſhould collect, That the *ſalvation* of man, though it is not conſummate till the joyful day of his appearance in the glory of the Holy Angels; yet it is begun in this life at the time we are juſtified, as we muſt underſtand both this, and what the Apoſtle ſays to the Epheſians, *By grace ye are ſaved through faith*; ii. 8. and to Titus, *Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us*, &c. Titus iii. 5. So that

The ſenſe of the text runs thus, "The Goſpel, or the preaching of the Goſpel, or the doctrine of the Goſpel is, by the Divine Influence of the Holy Spirit, able to ſave our ſouls, by infuſing into them righteouſneſs and eternal life: For God has made the Goſpel a means of ſaving thoſe to whom it is preached. Therefore the ſame Apoſtle tells the Corinthians, that it *pleaſed God by the fooliſhneſs of preaching, to ſave them that believe*, 1 Cor. i. 21. *For the preaching of the croſs is to them that periſh, fooliſhneſs; but unto us which are ſaved, it is the power of God*, ibid. ver. 18. See alſo 1 Cor. xv. 2.

—*To every one that believeth.*] With ſuch a faith in Chriſt as ſhall be ready at all times to prove itſelf by good works, or to every one who ſhall practice the doctrine, as well as believe the truth of the Goſpel of Chriſt, otherwiſe this would not be agreeable to the other texts of Scripture, where John ſays, *Whoſoever believeth in him ſhall not periſh, but ſhall have everlaſting life*, John iii. 16. and *he that believeth on me—out of his belly ſhall flow rivers of living water*, John viii. 38. Of which more fully in our Diſſertation on juſtification.

— *To the Jew firſt.*] i. e. In order of time, as Chryſoſtome explains it; or principally, becauſe the promiſe of ſalvation through the Meſſiah, was promiſed to the Jews, and not to the Gentiles.

——*Greek.*] When the Greek is put in oppoſition on contradiſtinction to the Jew, it always ſignifies (not as above, in ver. 14. but) a Gentile, one that was not circumciſed, nor bound by the law of Moſes.

Ver 17.—*Therein is the righteouſneſs of God.*] We can only find the righteouſneſs of God in his will, which is revealed to us through the Goſpel of Chriſt. Now *the righteouſneſs of God* is to be conſidered either, as that method of the Divine Will, by which God juſtifies man; for ſo the Apoſtle ſpeaks to the Philippians, *not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith*, Phil. iii. 9. See Auguſt. de Spiritu, & Litt. c. 9. and 11. Or, that righteouſneſs by which we are accounted juſt before God, as we read of Noah, Zacharias, and Elizabeth, who are recorded to have been found juſt, or righteous before God, that is, complying with their part of the covenant with God.

——— *From faith to faith.*] This is the only place where this expreſſion is uſed in Scripture: And many interpreters have given it as many interpretations, as their fancies could invent, amongſt which, I approve moſt of that which underſtands a promoting faith, and an increaſing faith; that our faith may increaſe and grow ſtronger by the faith which the preaching of the Goſpel ſhall promote. So that

The ſenſe of the context ſhould be this; "true righteouſneſs by which every one is juſtified before God, is now revealed and openly preached to all men by the miniſtry of the Goſpel, even that righteouſneſs which neither could be obtained by the law, as the Jews preſume, nor by the light of nature, as the Greeks imagine, but by faith; and therefore, it muſt be continually nouriſhed, preſerved, augmented, and perfected by faith;" as the Apoſtle more particularly ſhews by his moſt excellent application of that ſaying of the Prophet Habakkuk, ch. ii. 4. *The juſt ſhall live by faith*, i. e. ſuch a faith as is deſcribed above, co-operating with good works.

Ver. 18. *The wrath of God is revealed from Heaven*, &c.] Here note, that the Apoſtle having laid his general propoſition, in which is contained the whole argument of the Epiſtle; namely, "that righteouſneſs is to be ſought for by faith," he now aſſumes another propoſition, from which he proceeds to confirm the former in this manner, by proving that all men are wicked, unrighteous, and ſinners; and therefore ſubject to, or incurring the wrath of God. Now,

The wrath of God may be ſaid properly to be revealed to man by the Goſpel, becauſe in it are declared thoſe puniſhments, which the wicked and the ſinners undergo from the hand of Divine Juſtice. For the wrath of God doth not only conſiſt in the act of being angry, but in threatning his diſpleaſure; for as Hierom notes upon theſe words, "he that is angry does not always execute his wrath, but only threatens," Hier. in Habac. iii.

——— *From Heaven.*] The ſenſe of this clauſe I underſtand to be, that it is revealed through Jeſus Chriſt in his Goſpel, that God will come and take vengeance on the wicked, having made Chriſt the Judge of all the earth, ſee 2 Theſſ. i. 8.

Ungodlineſs, and unrighteouſneſs.] Theſe two immoralities ſeem to differ in this reſpect: By *ungodlineſs*, we are to underſtand whatever crime is committed againſt the worſhip and name of God: And by *unrighteouſneſs* we comprehend all other ſins.

——— *Who hold the truth in unrighteouſneſs.*] Or, who having attained to a true knowledge of God, either ſuppreſs that knowledge, or as it were captivate it within themſelves by the pravity of their own will, which will not ſuffer them to communicate it to others, nor ſhew it forth in their works of piety; but on the contrary, more wilfully continue to pay Divine Honours to the creatures, which they know are only due to the great Creator of all the world.

The Apoſtle in theſe words alludes to the Heathen philoſophers, amongſt whom Pythagoras, Socrates, Plato, Ariſtotle, Hermes Triſmegiſtus, Seneca, *&c.* are ſaid to have attained to the knowledge of a one Supreme Being, by their comparing and reaſoning from things created to the neceſſity of a firſt Being, or Creator. Yet there was not one of them ſo honeſt, either to adore that one God, who had given them that ſuperior knowledge, as he ought, or had ſo much courage to preach that worſhip, which from the nature of things compared to the Godhead, was evidently due to him; ſee Euſebius, in præpar. evangel. l. xi. c. 9. and Plato in Timeo, where he abſolutely confeſſes, that he was afraid to preach the worſhip of the true God to the people; for, ſays he, *Parentem & opificiem univerſorum neque invenire facile, neque inventum in vulgus promulgare tutum eſt*, i. e. it is a hard matter to find out the exiſtence of the Great Parent and Creator of all things, and it is as dangerous to teach the exiſtence of ſuch a Being, when he is found out; ſee alſo what Auſtin ſays of the like fear in Seneca, lib. vi. de Civit. Dei. c. 10. and again of all the Philoſophers, in lib. de vera Relig. c. 5.

Ver. 19. *Becauſe that which may be known of God, is manifeſt in* (or *to) them.*] As it he had ſaid, Becauſe, whatever can be known concerning God, by natural light or human reaſon, was clearly and evidently known by them; for though ſome of them had not arrived to the ſuperior knowledge which was in other ſome, yet it is certain, that many of them knew that a one eternal God, who created and governed the whole world, *&c.* From hence it plainly appears, that it is poſſible to demonſtrate this article of faith, the belief of one God, the Creator of all things: And therefore it follows, *for God hath ſhewed it unto them* by the light of nature.

Ver. 20. *For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead.*] The critical note upon this text is founded upon the original κτίσις, which we tranſlate *the creation*, though that word is almoſt always rendred the creature, or thing created. I grant, that it is of an ambiguous interpretation, and that Auſtin in his city of God, reads this text as we do, *a conſtitutione mundi*; but we are rather to follow the uſe, the Apoſtle makes of this word in other parts of this Epiſtle, *&c.* which in the eighth chapter alone he uſes five times, and is as often rendred by us *the creature*: (ſee ch. viii. 19, 20, 21, 22, 39.) And therefore, as there is no viſible reaſon in the context to alter the conſtruction in this place, we ought to read it thus, "The inviſible things of him from the creature, *&c.*" And then the ſenſe will be more conſpicuous, for we are to underſtand this Scripture to be the Apoſtle's reaſon, why he accuſes the Gentile philoſophers of ungodlineſs and unrighteouſneſs, in this manner, *The inviſible things*, or the attributes or properties of God, which cannot be ſeen by corporeal eyes, are underſtood by a right knowledge and application of all the parts of the creation, or of the uſe and beauty of every viſible creature in the world; becauſe they are made known to us in thoſe things, which are made for the ſervice of God and his creatures, or by thoſe works of God, which are ſubject to our ſenſes, even as the cauſe is known by its effect; and the ability and ſkill of the artificer, by the excellence of his work: As do all the works of God in a moſt eminent manner, declare his wiſdom, power, glory, *&c.* See Pſal. xix. and Wiſd. xiii. See the next note.

——— *So that they are without excuſe.*] Or, ſo that *they may be* without excuſe in the Day of Judgment; ſpeaking of the philoſophers who ſhall then be condemned, for not making a good uſe of that talent of ſuperior knowledge, which God had bleſſed them with for the good of themſelves, and their fellow-creatures. And, becauſe, that they through fear did not make their knowledge of God publick, and thereby may be ſaid to have denied God before men; ſo God will deny them, or ſay, that he does not know them in his day, when they ſhall appear before the judgment-ſeat of Chriſt, to give an account of their ſtewardſhip, how they have ſerved God, and what uſe they have made of that knowledge they were endued with; for God will require more of them, to whom more was given. Thus,

We have given ſome critical and explanatory remarks on this excellent portion of Scripture, in which lies the conviction of the whole Heathen world, and of all thoſe that are fond to be called Atheiſts, or at leaſt live, as if there were no God in the world. Therefore, I ſhall illuſtrate what has been ſaid with the following obſervations, by way of Diſſertation.

"The frame and conſtitution of the world, its aſtoniſhing magnificence, the various phænomena and kinds of beings; the uniformity obſerved in the production of things; the uſes and ends for which they ſerve, *&c.* do all ſhew, that there is ſome Almighty Deſigner, an Infinite Wiſdom and Power at the top of all theſe things."—This, I underſtand, was the meaning of the Apoſtle, when he in the words above accuſed the philoſophers of ungodlineſs, for not publiſhing their knowledge of that God, without whom, they knew, ſuch a frame or conſtitution of the world, ſuch a magnificent ſtructure, *&c.* could not be. And that theſe philoſophers were juſtly blameable is evident. For,

Was it needful at this time to prove to any one the *grandneſs* of this fabrick of the world; we need only to bid him conſider the *ſun* ſurrounded with the glory of its inſupportable rays; to demonſtrate its vaſt diſtance, magnitude, and heat; to repreſent to him the chorus of planets, moving periodically by uniform laws, in their ſeveral orbs about that body of fire, affording a regular variety of aſpects; ſome of them guarded by ſecundary planets, and, as it were, emulating the ſtate of the ſun; to remind of thoſe ſurprizing viſits the comets make to theſe lower regions, the large trains or uncommon ſplendor, which attends them; the diſtance they come from, and the curioſity and horror they excite, not only among us, but in the days of our forefathers, in which time Claudian wrote, *Nunquam cælo ſpectatum impune cometen.* To direct his eye and contemplation, through thoſe azure fields and vaſt regions above his head, up to the *fixt ſtars*, that radiant, numberleſs hoſt of Heaven; and to make him underſtand how unlikely a thing it is, that they ſhould be placed there only to adorn and beſpangle a canopy over our heads, without any further uſe; to convince him, that they rather, are ſo many *other ſuns*, with their ſeveral regions, and ſets of planets about them, *&c.* I ſay, one needs but do this, and explain to him ſuch things as the philoſophers have clearly delivered, and he muſt confeſs, as Pliny did of old, that if the world be not *infinite*, it is *infinite ſimilis*, and therefore, a moſt magnificent ſtructure, and the work of an infinite architect. But,

If with the philoſophers, we could take a view of all the particulars contained within that aſtoniſhing compaſs, which we have thus haſtily run over, how would wonders multiply upon us? Every ſcene and part of the world is, as it were made up of other worlds. If we conſider the earth alone, the habitation of us mortals, what ſcope is here for admiration! What variety of mountains, hills, valleys, plains, rivers, ſeas, trees and plants! The many tribes of different *animals* with which it is ſtocked! The multifarious inventions and works of one of theſe, that is, of us *men*, &c. And yet when all theſe are ſurveyed, as nicely, as may be, by the help of our unaſſiſted ſenſes, or philoſophical inſtruments, as many *new wonders*, ſays Plato, may perhaps be diſcovered, as thoſe already obſerved. So that, as before our ſenſes, and our very conception fainted in thoſe *vaſt journies*, we are obliged to take in conſidering the expanſe of the univerſe, ſo here again they fail us in all our reſearches into the principles and conſtituent parts thereof. Both the *beginnings* and *endings* of things; the *leaſt* as well as the *greateſt*, all conſpire to baffle us; and which way ever we proſecute our inquiries, we ſtill fall in with freſh ſubjects of amazement, and freſh reaſons to believe, that there are infinitely ſtill *more* and *more* behind, that will for ever eſcape our eagereſt purſuits and deepeſt penetration.

This mighty building is not only thus grand, and the appearances thereof ſtupendous, but the *manner* in which things are affected is commonly unintelligible, and their cauſes *too profound* for us. We indeed can arrive to the knowledge of many things in nature, and we ſeem to know ſome of their *cauſes*; but, alas! How few are theſe, compared to the whole ſum? And what are the cauſes we aſſign? They are ſeldom any other, than what we expreſs in general terms whilſt the *bottoms* of things lie undiſcovered; or, collected from *experience*; or, ſuch as ſeem diſproportionate, and *too little*; and are ſo inſufficient and unſatisfactory, that one cannot but be inclined to think, that ſomething *immaterial* and *inviſible* muſt be immediately concerned. In ſhort, we know many times that ſuch a thing will have ſuch an effect, or, that perhaps ſuch an effect is produced by ſuch a cauſe, but we cannot arrive to the manner how it is done, nor have any better than a groſs idea of the truth of the hypotheſis. —— It is impoſſible for us to come at the true principles of things, or to ſee into the œconomy of the fineſt part of, and operations of the *firſt* ſprings. The cauſes that appear to us, are no more than the *effects* of other cauſes; the *veſſels*, of which the bodies of plants and animals conſiſt, are made up of *other*, *ſmaller* veſſels: And the ſubtleſt parts of matter, which we have any notion of (as animal ſpirits or particles of light) have *their parts*, and may, for ought we know, be *compound* bodies. And as to the *ſubſtances* of all theſe things, and their *internal conſtitution*, they are hid from our eyes. So our philoſophy dwells in the ſurface of nature. However,

In the next place, we ourſelves muſt witneſs, that there are *ſtated methods*, or ſo many ſet forms of proceeding, which things punctually and religiouſly obſerve. For, the ſame *cauſes*, circumſtanced in the ſame manner, have always the ſame ſucceſs: All the *ſpecies* of *animals*, among us, are made according to one general idea; the ſame may be ſaid of *plants*, and *minerals*; as long as we find no *new* ones brought forth or ariſen any where, and we ſee the *old* preſerved and continued by the *ancient ways*.

In fine, I think it plainly appears in the parts and model of the world, that there is a *contrivance*, and a reſpect to certain reaſons and ends. It will always pleaſe good men and true ſcholars to obſerve, the poſition of the ſun in the middle of our ſyſtem, for the more convenient diſpenſing of his benign influences to the planets about him; and how the plain of the earth's *Æquator* interſects that of her *Orbit*, and makes a proper angle with it, in order to diverſify the *year*, and create a uſeful variety of *ſeaſons*. Who can obſerve the *vapours* to aſcend, eſpecially from the ſea, meet above in clouds, and fall again after condenſation, and not underſtand this to be a kind of *diſtillation*, in order to clear the water of its groſſer ſalts, and then by rains and dews to ſupply the fountains and rivers with freſh and wholeſome liquor; to nouriſh the vegetables below by fruitful ſhowers, that deſcend in drops as from a watering-pot upon a garden, &c. Who can view the *ſtructure* of a plant or animal, the indefinite number of their fibres and fine veſſels; the *formation* of larger veſſels, and the ſeveral members out of them, and the apt diſpoſition of all theſe; the proviſion that is made for the reception and diſtribution of *nutriment* to them all; the *effect* this nutriment has in extending the veſſels, bringing the vegetable or animal to its full growth and expanſion, continuing the *motion* of the ſeveral fluids, repairing the *decays* of the body, and preſerving *life*: Who can take notice of the ſeveral faculties of animals, their methods of ſaving and providing for themſelves, or the ways in which they are provided for; the *uſes* of plants to animals, and of ſome animals to others, particularly to mankind; the care taken that the ſeveral ſpecies ſhould be propagated out of their proper ſeeds (without confuſion), the ſtrong inclinations implanted in animals for that purpoſe, their love of their young, and the like. I ſay, who can do this, and not ſee a deſign, in ſuch regular pieces, ſo nicely wrought and ſo preſerved? How juſt therefore, is this argument of the Apoſtle againſt the ungodlineſs of the ancient philoſophers? But to proceed: If there was but *one* animal, and in that caſe it could not be doubted but that his *eyes* were made that he might *ſee* with them; his *ears*, that he might *hear* with them, &c. if it can much leſs be doubted, when the ſame things are repeated in the individuals of all the tribes of animals; if the like obſervations may be made with reſpect to vegetables, and other things; and if all theſe *kinds* of things, and therefore, much more their *particulars*, upon and in the earth, waters, air, are inconceivably *numerous* (as moſt evidently they are) one cannot but be convinced from thence, which is ſo very obvious to every underſtanding, and plainly runs through the *nobler* parts of the viſible world, that other things, even thoſe that ſeem to be *leſs noble*, have alſo their proper *ends*, tho' not ſo well underſtood by our imperfect ſenſes. And,

Now ſince we cannot ſuppoſe the *parts* of matter to have contrived this wonderful form of a world among themſelves, and then by agreement to have taken their reſpective poſts, and purſued conſtant *ends* by certain methods and meaſures *concerted*, (becauſe theſe are acts, of which they are not capable,) there muſt be ſome other Being, whoſe wiſdom and power are equal to ſuch a mighty work, as the ſtructure and preſervation of the world appears to be. There muſt be ſome Almighty *mind*, who models and adorns it; lays the cauſes of things ſo deep, preſcribes them ſuch uniform and ſteady laws, deſtines and adapts them to certain purpoſes; and makes each part to fit and anſwer to another, even by the confeſſion of the Heathen, who can't dare to ſay, that this can be the work of chance.

That ſuch a beautiful ſcheme, ſuch a juſt and geometrical arrangement of things compoſed of innumerable parts, and placed as the offices and uſes and wants of the ſeveral Beings require, through ſuch an immenſe extent, ſhould be the effect of chance only, is a conceit ſo prodigiouſly abſurd, that certainly no one can eſpouſe it heartily, who underſtands the meaning of the word. —— *Chance* ſeems to be only a term by which we expreſs our *ignorance* of the cauſe of any thing. —— For when we ſay any thing comes *by chance*, we do not mean, that it had no other cauſe; but only, that we do *not know* the true cauſe, which produced it, or interpoſed in ſuch a manner, as to make that fall out, which was not expected. Nor can I think, that any body has ſuch an idea of *chance*, as to make it an *agent*, or, a really exiſting and acting cauſe of any thing, and conſequently much leſs, of all things. Whatever events or effects there are, they muſt proceed from ſome agent or cauſe, which is either *free* or *not free*, (i. e. neceſſary). If it be free, it wills what it produces; and therefore, that which is produced, is produced with *deſign*, not by chance. If it acts neceſſarily, the event muſt neceſſarily be, and therefore, it is not by accident: For, that which is by accident or chance *only*, might not have been; or, it is an accident only, that it is come to paſs. Therefore, there can be *no ſuch cauſe* as chance. I could argue againſt the notion of chance being a cauſe, from the indefinite diviſibility of matter; but what has been ſaid ſufficeth to ſhew, that the world is not, and cannot be the *child of chance*. And therefore, the Apoſtle aſſerted truly, that

The things that are made, declare his Power and Godhead; ask the atheiſt if he can ſee the great variety of nature in all the parts of the creation, and then put it to his choice, whether he does think every thing does always continue without change? Whether they have jumpt into this form by chance? Whether they made one another? Or, in fine, whether each one has made it ſelf? Then remind him of thoſe philoſophical truths; how, "nothing cannot produce nothing;" "matter cannot move," "nothing cannot give more than is in its power to give." "The effect cannot precede its cauſe;" neither, "can the *thing made*, ſay to its maker, I made thee before I was made:" Yet theſe are the abſurdities they muſt maintain, or elude, who pretend there is no God; and if he ſhould profeſs that all things exiſt *by chance*; demand, how it happens there is ſuch *order* and *uniformity* in all, and every part of the creation? For, if *chance* had produced a world, we muſt have ſometimes ſeen trees grow with their roots upwards, and bear fruit in the earth: Men's noſes and ears, their eyes and mouths would promiſcuouſly adorn their hands and legs, as well as their heads and faces. So that by reducing atheiſts to thoſe, and many ſuch like abſurdities, we convict him of neceſſity, that every thing muſt have a *Maker*, and that this *Maker* was himſelf *never* made, and has *no* beginning; but is the *Supreme Cauſe* of all things and perſons, which we ſignificantly call GOD.

Let us hear what the Scripture ſaith. *In the beginning God created the Heaven and the earth*; that *the Heavens declare the glory of God, and the firmament ſheweth his handy work*; becauſe *he hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the Heaven by his underſtanding. He commanded and they were created. He hath eſtabliſhed them for ever and ever. He covereth the Heavens with clouds. He prepareth rain for the earth. He crowneth the year with his goodneſs.* ——— Where it is to be obſerved, that all creatures as well *ſpiritual*, as *corporeal*; all from *human* race to the loweſt *inſect*; from the *cedar* of *Libanus* to the *moſs* on the wall; from the vaſt globes of the *ſun* and *planets* to the ſmalleſt particles of *duſt* and *water*, do declare their abſolute dependance upon the firſt Author and Fountain of all Being, the ſelf-exiſtent *God, who by his excellent wiſdom made the Heavens and the earth, and gives rains and fruitful ſeaſons for the ſervice of man.* Therefore, I ſhall delay no further upon this viſible argument, but only adviſe ſuch as live, as if there was no *God* to remember the words of holy Job; — xii. 7, 8, 9, 10. *Ask*, ſays he, *the beaſts and they will teach thee, the fowls of the Heaven and they will ſhew thee, ſpeak to the earth and it will tell thee; the fiſhes of the ſea and they ſhall declare unto thee; Who is ignorant of all theſe, but the hand of the Lord has made them all? In whoſe hand is the ſoul of every living thing, and the breath of all mankind*, &c. *With whom alone is immortality, and whoſe works declare his eternal power and Godhead; for continues the ſon of Sirach, By the greatneſs and beauty of the creatures, their Creator is proportionably ſeen*; Wiſd. xiii. 5.

Surely this is a convincing evidence of *God's eternal power and Godhead*, upon the leaſt conſideration of the ſoul that is within us, let the man be never ſuch a worker of iniquity, his conſcience muſt yield to arguments, that might be drawn from thoſe topicks; and acknowledge, that *doubtleſs there is a God that judgeth the earth.* For,

If we will but look into the ſtructure of our own nature, every man muſt be ſenſible, that he is agitated by a *ſoul* or *ſpirit* of an immaterial ſubſtance, eſſentially diſtinct from the *body*. Ask then, as Job has adviſed, whence did it proceed? Who gave it exiſtence? Has it been from eternity? And upon a ſhort enquiry it will be found, that *matter* cannot think of itſelf, nor *ſenſe* and *perception* produce any kind of *matter* or *motion*; and that nothing can give *more* than is in its power to give. And thence it is natural to conclude, that our ſoul is created by an *immaterial, eternal, intelligent* Being, becauſe it is of an *immaterial, intelligent* ſubſtance, to continue *for all eternity.*

Again: If we view the texture of the body; who but ſuch a *Great God*, as we worſhip, can be ſuppoſed, (as is hinted before) to have created the *eye*, to ſee; the *tongue*, to taſte, and *ſpeak*; the *hand*, to hold and lift; the *noſe*, to ſmell; the *lungs*, to preſerve reſpiration; the *ſtomach*, to digeſt; the *lacteous veſſels*, to receive the chyle, and the *heart*, to diſtribute the blood into all the parts of the body? Heark to the language of an Heathen; Hermes Triſm. ad fil. Tatium. "If thou wouldſt ſearch after the inviſible Creator of the world by his works, reflect upon the forming man in the womb, and, after a diligent ſcrutiny, thou ſhalt underſtand, that it is the inviſible God that makes the *eyes* round; the *ears* and *noſtrils* hollow; his mouth open; that ſtretcheth out the *ſinews*, hardneth the *bones*, ſkinneth the *fleſh*, and divideth the *fingers*:" In one of which are ſo many bones, griſtles, ligaments, membranes, muſcles, tendons, nerves, arteries, veins, a cuticle, a nail, marrow, fat, blood, and other nutricious juices; and yet ſo ſolid, determinate in ſize, figure, texture, and ſituation; that, tho' each of them are pre-compoſed of myriads of little fibres, and filaments, imperceptible to a naked eye; one *finger* will puzzle the moſt fallacious atheiſt, to aſſign any other author of ſuch an extraordinary production, but him, whom we worſhip, the Almighty God: And, if ſo, what could be anſwered to the like ſpeculation, over the whole and every part of the body, whoſe fitneſs, ſymmetry, uſe and ſubſerviency to infinite functions, do manifeſtly vindicate them to be the effect of contrivance, ſkill, and the workmanſhip of a *moſt intelligent, beneficent*, and *Almighty Being*.

To what has been ſaid, I could add many more arguments for the Being of a God from other topicks; but, as this was the method obſerved by the Apoſtle, I am ſo much perſwaded of the ſtrength of the premiſes, that whoever oppoſes them to an atheiſt, will never be confounded.

We learn from what has been ſaid, the neceſſity of our belief in *one God*; for man is certified from a due conſideration of the premiſes, that he is not only our eternal and omnipotent Creator, but is alſo led to a deep ſenſe of his own mortality, and to make within his own breaſt a proper application of that admirable ejaculation of the devout Pſalmiſt; *Lord, what is man that thou haſt ſuch reſpect unto him, or the ſon of man that thou ſo regardeſt him.* Who merely of thy great goodneſs is of nothing made a rational creature, to partake of thy eternal glory; who ſuffereſt the fallen angels to be reſerved under chains of darkneſs, to be eternally puniſhed, when thou ſhalt come to make inquiſition for ſin, but haſt *created man a little lower than angels to crown him with glory and worſhip*: And though he falls, has ſhewed him a way to eſcape thy wrath.

Theſe great and eternal bleſſings, which we daily experience, will ſtill prove the neceſſity of our belief in the premiſes; ſhould I enter into the particular gratitude and obedience of the inferior parts of the creation to their Maker, there would be no end of my account. The book is open, and we may read in the whole volume of nature, that every thing obeys the voice of the Lord. He commanded, and the ſtars fought againſt the wicked Siſera; fire and brimſtone deſtroyed Sodom and Gomorrha; the ravens fed Elias; the whale vomitted up Jonah; and if we read further, it will be found, that hail, ſnow, and vapour, ſtormy wind, and tempeſt, do fulfill his will. From thence we ought to learn, that the ſame obedience is ſuppoſed to be more eminently in us, as we are endued with the moſt knowledge; for to whom much is given, of the ſame much is required. So, if we ſuffer the inanimate world to outſtrip our obedience to the common Lord and Creator of us all, they will certainly condemn us when the Lord ſhall cry, *Hear O Heavens, and give ear O earth, for the Lord hath ſpoken*, Iſa. i. 2. *It hath repented me that I have made man on the earth*, Gen. vi. 6. *And it grieveth me at my heart that I have brought up children to rebel againſt me*, Iſa. i. 2. So that

By this, we are taught and profeſs, that we are ſervants and vaſſals of God. And then our neceſſity is ſtill greater to enforce our belief. For if God be our abſolute Lord, we muſt have an awful reverence of his Majeſty, and be entirely paſſive to his will; becauſe he has a right to impoſe upon us, whatſoever he ſhall know we are able to perform, with an obligation on us to comply with his commands. And,

If we conſider our ſtation in this world, ſuch a belief, as we now profeſs, is highly neceſſary to ſupport us in our troubles, loſſes, croſſes, and all manner of oppreſſions or afflictions; for hereby we are taught never to murmur, repine or object againſt the actions, or determinations of God, whoſe will is our law, who cannot abuſe his power, nor do any thing unwiſely or unjuſt.

In fine, this explicit belief is neceſſary to inform us, that all the mercies we receive are the free gifts and graces of an Almighty God. For, no man can juſtly prize the bleſſings of Heaven, but he that confeſſeth he is not worthy of them; nor be juſtly thankful, who does not firſt acknowledge, that the beſtower thereof is no ways indebted to him. So that,

The duty this Scripture ſuggeſts is, "that we ſhall give Divine Worſhip *to God alone*; we ſhall *worſhip* and *ſerve* him, becauſe he only is God." "We ſhall *fear* him only, becauſe he only hath infinite power; "we ſhall *truſt* only in him, becauſe he only is our rock and ſalvation;" and we ſhall *pray* to him alone; becauſe, *he alone knoweth the hearts of the children of men.* Becauſe, it is in his power to make us happy or miſerable, even as we ſerve or diſobey him in our faith and actions.

Ver. 21.——*When they knew God.*] Had arrived by their philoſophical diſquiſitions to the knowledge of a Supreme Being, the Creator and Preſerver of all things.

——*They glorified him not as God.*] i. e. They did not give him thoſe Divine Honours due to him, as their Maker and Preſerver, by praiſing his Holy Name.

————*Neither were thankful.*] By referring thoſe bleſſings which are received in the knowledge and praiſe of God to him alone. And that the philoſophers were unthankful, is demonſtrative from their writings. For which of the philoſophers, who can be proved from their writings and fragments to have been convinced of the exiſtence of a Supreme Being, ever wrote any thing in praiſe of that living God? They abound with hymns and ſongs of praiſe in honour of the ſtocks, ſtones, and heroes, whom they and their people worſhipped, but we can't find one pſalm or hymn compoſed by them in honour of the true God.

——*Became vain in their imaginations.*] Becauſe they did not purſue the end of that knowledge, which conſiſts in piety, righteouſneſs, and the true worſhip of God. For that is properly called *vain*, which does not purſue its proper end.

———*Their fooliſh heart was darkned.*] Or, was involved in many errors being ungodly and unthankful.

Note, that heart in Scripture is of various interpretation. The Hebrews look upon the heart as the ſource of wit, underſtanding love, courage, grief and pleaſure. And therefore, as the writers of the Divine Books, were originally of this nation and language, hence are derived infinite many ways of ſpeaking in the Scriptures: As to find his heart; poſſeſs his heart; incline his heart; and to bind his heart towards the Lord. A good heart; an evil heart; a liberal heart; a heart which does an act of kindneſs freely, voluntarily and with generoſity, *&c.* To harden ones heart; to lift up ones heart to God; to beſeech him to change our ſtony hearts into hearts of fleſh. To love with all ones heart; to have but one heart and one ſoul with any one. To turn the hearts of the children to the fathers, and the hearts of the father to the children; to cauſe them to be perfectly reconciled, and that they ſhould be of the ſame mind.

By the heart is alſo meant the middle of any thing; as Tyre is ſaid to be *in the heart of the ſea*; Ezek. xxvii. 4. *i. e.* the midſt of the ſea. *In the heart of the earth*; Matt. xii. 40. And Moſes ſpeaking to the Iſraelites, ſays, " And *the mountains burnt with fire unto the heart*, or midſt *of Heaven*, i. e. it roſe as high as the clouds.

To want heart, ſometimes denotes to want underſtanding and prudence, as in Hoſea vii. 11. Ephraim alſo is like a ſilly dove *without heart*. O fools and ſlow of heart, is a phraſe to deſcribe ſenſeleſs men, without underſtanding and inſight; ſee Luke xxiv. 25. Again, we read in Matt. xiii. 15. This peoples *heart* is waxed groſs, *i. e.* ſtupified ſo as to be deſtitute of underſtanding, *&c.*

The heart dilates with joy, contracts with ſadneſs, breaks with ſorrow, grows fat and hardens in proſperity, and ſometimes reſiſts truth, giving out vain imaginations inſtead thereof, as the Apoſtle here declares, and Ezekiel had ſaid before, ch. xiii. 2.

Ver. 22. *Profeſſing themſelves to be wiſe, they became fools.*] i. e. Whereas they boaſted and preſumed of their wiſdom and knowledge above other men, in the ſecret things of nature, on which account men are generally accounted wiſe, they erred very much from the truth, which conſiſts in true piety towards God, and fell into extreme folly and ignorance, by changing the glory of the incorruptible God into an image, made like to corruptible man, *&c.* as it follows in the next verſe.

Ver. 23. *Changed the glory of the incorruptible God into an image made like to*, &c.] This is an alluſion to that of the Pſalmiſt, They changed their glory into the ſimilitude of an ox that eateth graſs; Pſalm cvi. 20. And as the Prophet alſo had declared of the Jews, My people have changed their glory for that which doth not profit, *i. e.* an *idol*; Jer. ii. 11. compared with ver. 27, 28. ibid. In both which places, by *the glory*, the Hebrew root directs us to underſtand God Almighty; ſee alſo Ezekiel viii. 10.

Ver. 24.———*Gave them up to uncleanneſs*, &c.] From this text, Auſtin and ſome other divines have noted, that ſome ſins are of that evil nature, as not only to precipitate a man into the danger of hell-fire, but are preparatory puniſhments for the wicked, in whom they are found in this world; lib. 5. contr. Julian. c. 3. et lib. de Nat. & Gratia c. 22. et alibi. And hence it is eaſy to anſwer thoſe who make uſe of this Scripture to ſupport their monſtrous doctrine of God's being the author of ſin; by obſerving that God does not force man to ſin, but only leaves him expoſed thereto either by forſaking him, not protecting him, or not aſſiſting him to eſcape therefrom; or it may be ſaid without any crime in the Deity, that he lays occaſions and means of falling in the ways of thoſe, whom he has diſtinguiſhed by their natural perfections, when they refuſe to obey his commands, or follow that light he has given them; as in the caſe before us. In fine, God gives man up to ſin in ſome ſort, by permitting him willingly to fall into thoſe occaſions of falling. Thus in the caſe of the Jews, who ſlew our Saviour Chriſt; God willingly permitted them, or they could not have done it; ſee Auſtin quæſt. 79. in Exod. And does not that petition in the Lord's Prayer, *Lead us not into temptation*, teach us the ſame thing, That God has a right without any breach of his Divine Attributes, of Goodneſs, Juſtice, *&c.* to try man by temptations, tho' ſuch a one has never deſerved ſo many and great trials by his former ſins; but God does not force him to continue in them, or to conſummate the wickedneſs contained therein; on the contrary, he always grants together with the temptation his means to eſcape, provided we lay hold of them: So that God lays before us life and death, and leaves man to make what choice he will, and if he won't endeavour to follow what is good, then God deprives him of his help, and thus he is properly given up to uncleanneſs, or ſin, through the luſts of their own hearts.

—*To diſhonour their own bodies between themſelves.*] By ſins of uncleanneſs; ſee 1 Cor. vi. 18. and 1 Theſſ. iv. 4.

Ver. 25. *Who changed the truth of God into a lye.*] Or, who having known the truth of God's eternity, omnipotence, and Deity, choſe to worſhip a dumb idol, and to pay the Divine Honour due to the living God alone, to thoſe ſenſeleſs ſtocks and ſtones. Where note, that it is common in Scripture, to uſe a *lye* for an *idol*; ſee alſo what is ſaid in the notes on ver. 23.

———*And ſerved the creature more than the Creator.*] By which words it ſhould ſeem, that they did worſhip the true God, though in an inferior degree to their idols, but this is a fault in the tranſlation: For here is no compariſon made of their worſhip, as if they adored both, and the creature more than the Creator; becauſe it ſhould have been rendred from the original thus, and ſerved the creature *rather* than the Creator.

Ver. 26.——*Vile affections.*] See verſe 24. Note alſo, that ſome commentators obſerve, that the vices hereafter mentioned, in this, and the next verſe, reſpects not ſo much the private vices of the Heathens, as the obſcenities which were publickly tolerated in the feaſts of their gods, Bacchus and Cybales. Though, if we may credit Tertullian, Gregory Nazianzen, amongſt the Chriſtians, and Athanæus an Heathen author, the graveſt and moſt pious of their philoſophers were addicted to lewdneſs, and carnal pleaſures.

——— *Receiving in themſelves that recompenſe of their error which was meet.*] This confirms my opinion, that ſome ſins are of that nature, as to be accounted the puniſhment of former ſins; ſee the notes on ver. 24.

Ver. 28. *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.*] Or, and whereas they deſpiſed that bleſſing of God, which brought them to a true knowledge of his Deity; and rather ſhewed their ingratitude by a greater ſlight of his Divinity; ſo God in puniſhment of ſo great ingratitude, delivered them to a reprobate mind, *i. e.* left them to themſelves, in which ſtate they behaved ſo wickedly, that they became a reproach among men; ſee the following verſes, where you have deſcribed the manner how they defiled themſelves, and became hated of all men.

Ver. 32. *Who knowing the judgment of God*, &c.] The philoſophers, who knew the righteouſneſs of God, ſuffered themſelves to be led away from doing good by their own luſts, not conſidering that God's juſtice would purſue them with death who did ſuch things, and all thoſe that connived and conſented to the like ſins in others, though they ſhould not be guilty of any ſuch tranſgreſſions in themſelves.

CHAP. II.

1 They that ſin, though they condemn it in others, cannot excuſe themſelves, 6 and much leſs eſcape the judgment of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot eſcape, 17 nor yet the Jews, 25 whom their circumciſion ſhall not profit, if they keep not the law.

THerefore thou art inexcuſable, O man, whoſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that judgeſt, doſt the ſame things.

2 But we are ſure that the judgment of God is according to truth, againſt them which commit ſuch things.

3 And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doſt the ſame, that thou ſhalt eſcape the judgment of God?

4 Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance?

5 But after thy hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them, who by patient continuance in well-doing, ſeek for glory, and honour, and immortality; eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs; indignation, and wrath;

9 Tribulation and anguiſh upon every ſoul of man that doth evil, of the Jew firſt, and alſo of the Gentile.

10 But glory, honour, and peace to every man that worketh good, to the Jew firſt, and alſo to the Gentile.

11 For there is no reſpect of perſons with God.

12 For as many as have ſinned without law, ſhall alſo periſh without law: and as many as have ſinned in the law, ſhall be judged by the law,

13 (For not the hearers of the law *are* juſt before God, but the doers of the law ſhall be juſtified.

14 For when the Gentiles which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves:

15 Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and *their* thoughts the mean while accuſing, or elſe excuſing one another)

16 In this day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my goſpel.

17 Behold, thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God;

18 And knoweſt *his* will, and approveſt the things that are more excellent, being inſtructed out of the law,

19 And art confident that thou thy ſelf art a guide of the blind, a light of them which are in darkneſs,

20 An inſtructer of the fooliſh, a teacher of babes, which haſt the form of knowledge and of the truth in the law.

21 Thou therefore which teacheſt another, teacheſt thou not thy ſelf? thou that preacheſt a man ſhould not ſteal, doſt thou ſteal?

22 Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt idols, doſt thou commit ſacriledge?

23 Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God?

24 For the name of God is blaſphemed among the Gentiles through you, as it is written.

25 For circumciſion verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumciſion is made uncircumciſion.

26 Therefore, if the uncircumciſion keep the righteouſneſs of the law, ſhall not his uncircumciſion be counted for circumciſion?

27 And ſhall not uncircumciſion which is by nature, if it fulfil the law, judge thee who by the letter and circumciſion doſt tranſgreſs the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumciſion, which is outward in the fleſh:

29 But he *is* a Jew, which is one inwardly; and circumciſion *is that* of the heart, in the ſpirit, *and* not in the letter, whoſe praiſe *is* not of men but of God.

In this chapter Paul proceeds in his negative proof of juſtification by faith, *viz.* that none can be juſtified by the works of the law, becauſe they are tranſgreſſors of it: This he proves concerning the heathen in reference to the light of nature, which they did notoriouſly ſin againſt, as he has made out in the 1ſt chapter. But becauſe ſome of them were more civil and unblameable, and did declaim againſt ſuch vicious courſes; therefore in this chapter he further proves, 1 Againſt theſe alſo, and likewiſe againſt the Jews (for both are here aimed at, as appears by ver. 9. and 10.) who condemned the Gentiles for their idolatry and other ſins, which they themſelves were ſuppoſed to be free from; that they are all liable to death and condemnation; and therefore can't excuſe and acquit themſelves from all ſin, nor conſequently pretend to juſtification by works. Here then we have.

A proof of their inexcuſableneſs, or that they can't acquit themſelves from all ſin; becauſe when they condemn others for thoſe ſins or ſuch like, whereof they themſelves are guilty, they condemn themſelves interpretatively, ver. 1. as the judgment of God paſſed upon ſuch offenders bare witneſs, which is always according to truth, ver. 2. Then

The Apoſtle enquires into the thoughts of a ſecure ſinner concerning his impurity, ver. 3. inſinuates the danger of the bad uſe, which ſinners make of God's goodneſs calling them to repentance, ver. 4. and then declares that the iſſue of ſuch a bad courſe muſt be the heavier vengeance; all which he amplifies by the cauſe; *hardneſs* by the time; *day of wrath.* Which he deſcribes by the *reward* that ſhall be allotted *then* to every one; and by the *rule*, according to which God will proceed.

1 Generally propounded in ver. 6. and, 2. Particularly ſpecified, concerning the righteous, both in regard to the qualification of the perſon, and the reward of his work, ver. 7. and concerning the wicked; where both their ſin and puniſhment are ſpecified, ver. 8, 9. Then he ſubjoins a repetition of the reward of the righteous, ver. 10.

He ſhews that God's impartiality is the ground or reaſon hereof, ver. 11. and man's diſobedience, who by acting contrary to knowledge, falls into tranſgreſſions, which brings him juſtly into condemnation, ver. 12. and herein he anſwers a two-fold tacit objection againſt what he had delivered, *ibid.* as

1 *Obj.* of the Jews, we are hearers of the law, and therefore ought not to be judged by it.

Anſw. To this the Apoſtle anſwers by both a negative and poſitive deſcription of thoſe perſons, who ſhall be juſtified and acquitted at the day of judgment, that none may groundleſsly flatter themſelves in this caſe, ver. 13.

2 *Obj.* of the Gentiles. We had not the law; and therefore ought not to be condemned for the tranſgreſſion of it.

Anſwer. To this the Apoſtle anſwers, that they have the law of nature (though not the written law) for their rule; as appears by their deeds, ver. 14. and by the teſtimony of their own conſciences, *accuſing* in breaches, and *excuſing* in obſervances of this law, ver. 15. Then

He cloſes with an account of the time when this ſentence or puniſhment ſhall take place, ver. 16.

II. He proves more particularly and cloſely concerning the Jews, That notwithſtanding all their pretences and privileges, they were tranſgreſſors of the law, and ſo could not be juſtified by works any more than the Gentiles. Where we find,

1 A conceſſion or enumeration of their privileges both outward, ver. 17. and inward, ver. 18,—20.

2 A correction, or vehement chiding in many cutting, convincing queſtions, to bring them to a thorough conviction of their own unworthineſs, ver. 21,—23. proved from a teſtimony of ſcripture, ver. 24.

3 He ſhews that the benefit which follows thoſe who keep the law excels circumciſion and all other external privileges; wherein he grants the benefit of circumciſion in conjunction with obedience, and ſhews the unprofitableneſs thereof without obedience, ver. 25. and then proceeds to ſhew the benefit of obedience without circumciſion, in point of acceptation with God, ver. 26. as an evidence to convince tranſgreſſing Jews, ver. 27. And ſo concludes with a diſtinction of a two-fold Jew, and two-fold circumciſion, fully clearing the point in hand, by ſhewing what kind of circumciſion and Jews are acceptable to God, ver. 28, 29.

Ver. 1. *Therefore thou art inexcuſable, O man, whoſoever thou art that judgeſt.*] The Apoſtle in the foregoing chapter expoſed the vices of the Gentiles, but now he paſſes by way of innuendo concealing their name, to upbraid the Jews for blaming the Gentiles, or for excluding them from the way of ſalvation, for thoſe crimes and vices, which they themſelves were not free from. It was the Apoſtle's intention to convince both Jew and Gentile that they were both born in ſin the children of wrath; and that they were both ſubject to the like infirmities of nature, and had both abuſed that bleſſing and knowledge, which God had vouchſafed to them in different ways of manifeſtation. So that this agrees with the preceding context in this manner: Although the Gentiles were guilty of ſo many and great ſins; yet, thou, O Jew! who deſpiſes and condemns them by your law, art inexcuſable; for thou canſt not plead that thy ſins are the effect of ignorance.

——*Doſt the ſame things.*] In thought, word, or deed, and perhaps would be worſe than the heathen, was it not for fear of that puniſhment, which the law pronounces againſt the tranſgreſſors thereof, ver. 2. *But we*] Jews,

——*Are ſure that the judgment of God is according to truth againſt them which commit ſuch things.*] Becauſe they had the oracles of God committed to their charge, wherein their whole duty, and the perfections of God were revealed unto them.

Ver. 3 —*Judgeſt.*] i. e. condemneſt.

Ver. 4. —— *Not knowing that the goodneſs of God,* &c.] Manifeſted to the Jewiſh nation in his law, doctrine, prophets, and by promiſing, and now ſending the Meſſiah to ſave them and all the world, who ſhould repent at his preaching.

Ver. 5.—*The day of wrath.*] The laſt and great day of judgment, when every man ſhall be judged according to his works, called the day of wrath, becauſe then it will be too late to think on repentance; God's mercy will be no more to be obtained, for he then cometh to execute juſtice upon every man, and vengeance upon thoſe that have refuſed his mercy in this life.

Ver. 6. *Who will render to every man according to his deeds.*] See Job xxxiv. 11. Pſal. lxii. 12. Jer. xvii. 10. and xxxii. 19. Matt. xvi. 27. Rev. xxii. 12.

——*According to his deeds.*] In the manner deſcribed in the next verſes following.

Ver. 9.——*Of the Jew firſt, and alſo of the Gentile.*] i. e. Of both Jew and Gentile; or of all mankind: Yet firſt, and eſpecially of the Jews, becauſe as God had granted to them greater prerogatives and bleſſings, than to other people, he would alſo puniſh them the more for their diſobedience.

Ver. 11. *There is no reſpect of perſons with God.*] See Deut. x. 17. 2 Chron. xix. 7. Job xxxiv. 19. Acts x. 34. Gal. ii. 6. Eph. vi. 9. Col. iii. 25. 1 Pet. i. 17.

Ver. 14.——*Which have not the law.*] Of Moſes, or the revealed will of God.

—*Do by nature.*] Or rather by the light of nature.

Ver. 16.——*According to my Goſpel.*] i. e. That doctrine which I am commiſſioned by Chriſt to preach to the Gentiles.

Ver. 17. *Behold thou art called a Jew.*] Now the Apoſtle ſpeaks openly by way of reprehenſion, to the Jews. If, ſays he, thou art proud of the name of a Jew, and thinkeſt that thou art thereby preferred to thy fellow creatures. Where note, That at that time it was as honourable a name to be called a Jew, as we account it now to be called Chriſtians. Yet

The name of Jews is no ancienter than the Babyloniſh captivity. For, the Iſraelites who returned from the captivity of Babylon took their name from the tribe of Judah, becauſe it was not only the moſt powerful, but almoſt the only one which made any figure, and appeared with any ſplendor. So that from that time, when we read the name of Jews in the Scripture, or Joſephus, &c. we are to underſtand the whole nation of the children of Abraham.

——*Thou reſteſt in the law.*] Acknowledging the great bleſſing of God therein to thy nation; thou often reads and hears it read.

——*And makeſt thy boaſt of God.*] Becauſe he had choſen thee from among all nations, to worſhip him according to his law revealed to Moſes.

Ver. 18. *And knoweſt his will.*] And art taught in his law what to do, and what to avoid and forbear.

Ver. 19. *And art confident that thou thy ſelf art a guide of the blind, a light of them which are in darkneſs.*] i. e. Thou aſſumes to thy ſelf ſuch a knowledge of the law, as to offer thy ſelf to be a guide to thoſe that err from, and are ignorant of the truth, as if thou wert able to guide them into the light of ſound doctrine; ſee 2 Cor. iii. 4, &c.

Ver. 20. *The form of knowledge,* &c.] Or the rule or means of attaining knowledge.

Ver. 21.] *Thou therefore,* &c.] See Pſal. l. 16.

Ver. 24.——*Through you.*] By your fault.

——*As it is written.*] In Ezek. xxxvi. 20, 23. ſee alſo 2 Sam. xii. 14. Iſa. lii. 5.

Ver. 28. *Outwardly.*] Made one in name by circumciſion, and obſerving the ceremonial part of Moſes law.

Ver. 29.——*Inwardly.*] Who in his heart obeys the commands of God purely for the love of God. And does not comply with outward ceremonies, only to be ſeen of and to pleaſe men; but with the law of God for the ſalvation of their ſouls.

CHAP. III.

1 The Jews prerogative: 3 Which they have not loſt: 9 Howbeit the law convinceth them alſo of ſin: 20 Therefore no fleſh is juſtified by the law, 28 but all, without difference, by faith only: 31 And yet the law is not aboliſhed.

WHAT advantage then hath the Jew? or what profit *is there* of circumciſion?

2 Much every way: chiefly, becauſe that unto them were committed the oracles of God.

3 For what if ſome did not believe? ſhall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a lyar; as it is written, That thou mightſt be juſtified in thy ſayings, and mightſt overcome when thou art judged.

5 But if our unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay? *Is* God unrighteous who taketh vengeance? (I ſpeak as a man)

6 God forbid: for then how ſhall God judge the world?

7 For if the truth of God hath more abounded through my lye unto his glory; why yet am I alſo judged as a ſinner?

8 And not *rather* (as we be ſlandrouſly reported, and as ſome affirm that we ſay) Let us do evil, that good may come? whoſe damnation is juſt.

9 What then? are we better *than they*? No, in no wiſe: for we have before proved both Jews and Gentiles, that they are all under ſin;

10 As it is written, There is none righteous, no not one:

11 There is none that underſtandeth, there is none that ſeeketh after God.

12 They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.

13 Their throat *is* an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps *is* under their lips:

14 Whoſe mouth is full of curſing and bitterneſs.

15 Their feet *are* ſwift to ſhed blood.

16 Deſtruction and miſery *are* in their ways:

17 And the way of peace have they not known.

18 There is no fear of God before their eyes.

19 Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law *is* the knowledge of ſin.

21 But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets;

22 Even the righteouſneſs of God *which is* by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference:

23 For all have ſinned, and come ſhort of the glory of God;

24 Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt:

25 Whom God hath ſet forth *to be* a propitiation, through faith in his blood, to declare his righteouſneſs, for the remiſſion of ſins that are paſt, through the forbearance of God;

26 To declare, *I ſay*, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus.

27 Where *is* boaſting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude, that a man is juſtified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not alſo of the Gentiles? Yes, of the Gentiles alſo:

30 Seeing *it is* one God, which ſhall juſtify the circumciſion by faith, and uncircumciſion through faith.

31 Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law.

The Apoſtle having ſhewn in the latter part of the former chapter, that the external privileges of the Jews were not available for juſtification; now in this chapter,

I. He ſhews what they could do; and what benefit they had by them, for which purpoſe he puts a two-fold queſtion; ver. 1. And then gives firſt a general anſwer thereto, and after that replies more particularly; inſtancing in one of the chief privileges they enjoyed by being Jews, *viz.* the Scriptures and means of ſalvation; ver. 2. This he proves to be a great privilege, though not effectual for the ſalvation of all; becauſe, though ſome by their unbelief rendred the promiſes uneffectual to themſelves: Yet to others they ſhould become effectual, and ſo God's faithfulneſs remain unſhaken; ver. 3. This he illuſtrates by its oppoſite man's faithfulneſs, and proves it by the teſtimony of David; ver. 4.

II. He anſwers ſome objections againſt what he had delivered. As in ver. 5. which he amplifies by his anſwer, wherein you will find a caution, ver. 5. a deteſtation, and a confutation, ver. 6. Then he propounds another cavil; ver. 7, 8.——and anſwers it by a denunciation of judgment againſt thoſe that maintain it, ver.—8. After this follows a third allegation of the Jews, founded upon the Apoſtle's conceſſion; (ver. 2.) if we have the advantage of the Gentiles, then ſure we are in a better condition as to juſtification by works. This is propounded, and anſwered, That though the Jews have the advantage of the Gentiles in ſome reſpect; yet not in this, becauſe both Jews and Gentiles were guilty of ſin; ver. 9. Which he continues to prove by diverſe teſtimonies of their own Prophets concerning their univerſal corruption. Theſe are recited in ver. 10—18. and applied to the Jews, together with the end of theſe and ſuch like ſpeeches; ver. 19. Then

III. He, by way of inference from the premiſes, lays down his principal point, or poſition concerning the way of juſtification.

1. Negatively; that it is not by the deeds of the law; which he confirms by a new reaſon, taken from the contrary uſe and effect of the law, to diſcover ſin, and not to juſtify; ver. 20.

2. Poſitively; the righteouſneſs of God by faith which he deſcribes (1) by the negative means; *not the law.* (2) By the concurrent teſtimony of the law and premiſes; ver. 21. (3) By the poſitive means, *faith in Chriſt.* (4) By the ſubjects; *all believers.* (5) By the equity and equality of God's way of juſtifying man, *without difference*; ver. 22. (6) By a reaſon, ſhewing the neceſſity of faith to juſtification, taken from the equal ſtate of guiltineſs in all; ver. 23. (7) By the impulſive cauſe, which is *none* on our part, but the free grace of God, which inwardly operates in our ſouls through our redemption in Chriſt; ver. 24. according to God's appointment; ver. 25. Where alſo, we have the means whereby we partake of this redemption or propitiation, *viz.* faith in his blood: And the end of this appointment, amplified by an emphatical repetition of this end, ſet down, (1) more generally; with the time to which it relates: (2) diſtributively; with reference to himſelf and believers; ver. 26.

To this he adds by way of amplification, an inference or concluſion, againſt all boaſting in a man's ſelf; which he manages by ſhort queſtions and anſwers, the more effectually to ſubdue that ſelf-confidence that is in us all; ver. 27.

IV. He lays down this principal concluſion more plainly and fully concerning juſtification; which is (1ſt) propounded affirmatively by faith, a nd then excluſively, without the works of the law; ver. 28. (2) Confirmed by two reaſons taken from God's equal reſpect to Jews and Gentiles; ver. 29. The ſameneſs of the method he uſes in juſtifying both; ver. 30. to the end.

Ver. 2.——*The oracles of God.*] The revelation of his Divine Will.

Ver. 3.——*If ſome did not believe.*] See Heb. iv. 2.

——*Shall their unbelief make the faith of God of none effect?*] Or, is it poſſible that their ſin of infidelity or unbelief can evacuate the promiſes which God had made, ſo as that he ſhall not keep his covenant.

——*The faith of God.*] Here *faith* is taken for the truth or certainty of God's promiſes, that they ſhall be all accompliſhed in their due time.

Ver. 4. *God forbid.*] That it ſhould be in the power of man's corruptible nature to evacuate the veracity of God. And this phraſe is ſpoken by way of reproof, or in diſdain of ſuch an opinion, which is ſo improbable and abſurd: As if the Apoſtle had ſaid, It is impoſſible that God ſhould lye, or break his covenant with his creatures. Therefore it follows, that

——*Leſt God be true.*] In all his ſayings and promiſes; for he is truth itſelf.

——*But every man a lyar.*] Who ſhall pretend to oppoſe or call the veracity of God in queſtion.

——*As it is written.*] In Pſ. li. 4. which imports that the ſins of men can't change, or alter the promiſes of God. On the contrary, his verity and righteouſneſs is more apparent, and remarkable by our iniquities, as the Pſalmiſt has well obſerved in Pſ. lxxxix.

Ver. 5.——*Commend.*] i. e. Diſtinguiſh, or ſet the righteouſneſs of God in a better and clearer light among men; or confirms his righteouſneſs and faith towards men; *what ſhall we ſay*, to this queſtion that follows:

——*Is God unrighteous who taketh vengeance?*] By his juſtice on thoſe that have ſinned and rebelled againſt him.

——*(I ſpeak as a man)*] Unaſſiſted by the ſpirit of God, and according to the light of nature only, and as one that has learned by experience.

Ver. 6. *God forbid.*] That any one ſhould have ſuch abſurd and unworthy thoughts of God.

——*For then how ſhall God judge the world?*] It would be the greateſt abſurdity imaginable, that a people, who believe that God ſhall make inquiſition for ſin, and judge the world in righteouſneſs, (ſee Gen. xviii. 25) ſhould at the ſame breath ſay, or ſuppoſe that this God is unjuſt in his ſentence.

Ver. 7.——*Through my life.*] i. e. My ſin or iniquity: For, no man ſins, but he endeavours to cover it under ſome ſpecious pretence of truth, if he can.

——*Why, yet am I alſo judged as a ſinner?*] The ſenſe of the whole verſe runs thus: "If the faith and veracity of God is become more illuſtrious by ſin or unrighteouſneſs; why am I then judged, condemned, and puniſhed as a liar and ſinner." Or, why is any man puniſhed for what encreaſes the glory of God? Surely if the caſe was ſo between God and man, it would be more ſuitable for man to add ſin to ſin, to attain the glory of God, as the Apoſtle argues in the next verſe.

Ver. 8.——*Let us do evil that good may come.*] By this, which the Apoſtle calls a ſlanderous report invented againſt the diſciples of Chriſt, he inſinuates a rule, that we muſt never do evil for the ſake of any good; we muſt not commit any pious frauds; nor endeavour to propagate the cauſe of God with a lye.

——*Whoſe damnation is juſt.*] We may either underſtand the damnation of thoſe, who ſpread that ſlanderous report; or thoſe who do evil for what they call a good end.

Here note, That according to Theodoret's method, or diviſion, this verſe concludes the firſt part of this Epiſtle. For, ſays he, when the Apoſtle had blamed the Jews and Gentiles for their ſins, and proved them both to be ſubject to the juſt puniſhment of God; he then offers them the medicine of faith, and informs them of the Divine Goodneſs revealed to them in the Goſpel of Chriſt.

Ver. 9.——*Are we better than they? No, in no wiſe.*] This, at firſt ſight, may ſeem to claſh with that preheminence, which the Apoſtle allow'd the Jews over the Gentiles in the beginning of this chapter, ver. 1, 2. But then it muſt be forgot, that in the former conceſſion of the Jews advantage, the Apoſtle only ſpoke of the external advantages, which God had granted to the Jews; ſee ver. 2. And here he ſpeaks in regard to the inward advantage, or true righteouſneſs, from which alone the true and ſolid excellence of one above another is to be ſought, which he denies was more eminent in the Jew, than in the Gentile, becauſe they were both under ſin, as is proved before in the firſt and ſecond chapters; and is long ago teſtified by the Pſalmiſt, as it is written in Pſ. xiv. 1, 2, 3. and liii. 1.

Ver. 13. *Their throat is an open ſepulchre.*] See Pſalm v. 9. Not that the Apoſtle would from hence teach us, that all and every man ſingly was ſo wicked to work all the iniquity and commit all the ſins he enumerates in this place; but only that all men do ſin more or leſs, and that all theſe ſins are to be found more or leſs in all men.

Ver. 14. *Whoſe mouth*, &c.] See Pſ. x. 7.

Ver. 15. *Their feet*, &c.] See Prov. i. 16. and Iſa. lix. 7, 8.

Ver. 18. *There is no fear of God*, &c.] See Pſal. xxxvi. 1.

Ver. 19.—— *May become guilty before God*] Or, ſubject to the judgment of God; ſee the Diſſertation on reaſon and paſſion in their original and preſent ſtate in the ſeventh chapter, at the 23d verſe, where all this context will be more fully explained.

Ver. 22. ——— *For there is no difference.*] Between the Jew and Gentile in the ſight of God, in reſpect of juſtification; for no man can be juſtified at any time, or under any diſpenſation, otherwiſe than thro' faith in Chriſt.

Ver. 23. *All have ſinned.*] Both Jew and Gentile, and therefore, have need of a common Saviour. For, where the diſeaſe is common, there alſo is need of a common remedy. Which remedy is deſcribed in the following verſes.

——— *Come ſhort of the glory of God*] Have nothing whereof they may boaſt themſelves before God, as above their fellow-creature; ſee ver. 27.

Ver. 28. *Therefore we conclude that a man is juſtified by faith, without the deeds of the law.*] Theſe words have been quoted frequently, as contradicting the doctrine of the Apoſtle James, who ſaith, *that by works a man is juſtified, and not by faith only*, as the Solifidians would teach from this text of the Apoſtle Paul. Therefore,

I think it will be very proper in this place to explode that error, and wreſt this text from their bad interpretation, by ſhewing, that tho' Paul and James differ in words and expreſſions, do yet really teach both the ſame doctrine; becauſe Paul, in excluding *works* from having any thing to do in our juſtification, does not mean to exclude ſuch *works* as James declares to be neceſſary; neither doth James, in aſſerting the neceſſity of *good works*, together with faith, and as the effects of it, mean to attribute more to them than Paul doth. So as the apparent difference between theſe two texts lies only in their uſing in different ſenſes, the words *juſtify*, *faith* and *works*, every one of which words is capable of, and is very often in Scripture uſed in different ſenſes, I ſhall proceed to remove the difficulty in this manner:

I. As to the word *juſtify*, not to trouble you with the etymology of it, which is but an uncertain way of knowing the common acceptation of a word; nor yet with the ſenſe which Heathen writers have uſed the word in, from whence we cannot with certainty collect in what ſenſe the Sacred Writers do uſe it; it may be ſufficient to obſerve, that the moſt obvious and uſual ſignification thereof in Holy Scripture, is, to receive to mercy, to abſolve and acquit from former tranſgreſſions. When God juſtifies a man, it is by forgiving him his treſpaſſes, and accepting, eſteeming and rewarding him as a righteous perſon, altho' he is not really and ſtrictly ſuch. And thus Paul himſelf ſeems to expound the word, at the 25th verſe. "Being juſtified freely by his grace, through the redemption that is in Chriſt Jeſus, whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God" In which text, being juſtified, and having our ſins remitted, ſeemed to be uſed as terms of the ſame ſignification. And the Pſalmiſt, meaning to deſcribe the bleſſedneſs of a juſtified perſon, thus expreſſes it; *Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered*, Pſal. xxxii. 1, 2. *Bleſſed is the man to whom the Lord will not impute ſin*, Rom. iv. 5, 6, 7, 8. And indeed this is all the juſtification that ſinful men (and ſuch all men are) are capable of: For being in truth ſinners, they cannot by a juſt God, be acquitted as innocent. They can, therefore, be juſtified no other way, but by having their ſins forgiven them, and by being received to mercy; for if God ſhould *enter into ſtrict judgment with us, no man living could be juſtified in his ſight*, as the Pſalmiſt ſays, Pſal. cxliii. 2.

To juſtify therefore, in the common Scriptural notion of it is, to abſolve from guilt, to diſcharge from puniſhment; and accordingly it is frequently in Scripture oppoſed to condemnation. *It is God that juſtifieth*, ſays the Apoſtle, *who is he that condemneth?* Rom. viii. 33, 34. And in another place, *Being juſtified by his blood, we ſhall be ſaved from wrath, through him*, Rom. v. 9.

Now taking the word in this ſenſe, there is a *two-fold juſtification.*

Firſt, When we take upon us the profeſſion of the Chriſtian Religion in baptiſm; for then our paſt ſins are forgiven us, then we are received into a covenant of grace and pardon.

But this is not a full juſtification; for our ſins are not then clearly pardoned and forgiven, becauſe they may, after this be ſtill *imputed* to us; and ſo they will be, in caſe we afterwards do either in profeſſion or in works deny that faith, which we then take upon us. Our *ſecond* therefore, and our compleat and final juſtification is not till the great Day of Judgment, when God will for ever acquit from the guilt, and free from the puniſhment of all their paſt ſins, all thoſe who continued faithful to that covenant, which they entred into with God at their baptiſm.

Suppoſing, therefore, at preſent, that Paul and James do by *faith* and *works* both mean the ſame things: Yet if they do not both ſpeak of the ſame juſtification; if Paul, when he ſpeaks of *juſtification by faith*, means the *firſt juſtification*, which is diſpenſed to us in baptiſm; and James, when he affirms, that *we are juſtified by works, and not by faith only*, means the ſecond and final juſtification at the laſt day; there is plainly no manner of contrariety between them. For it may be true, that in order to our being admitted into the covenant of juſtification and pardon, nothing more may be required, but only that we firmly believe and embrace the Chriſtian Religion; and accordingly we may obſerve, that, as a previous diſpoſition to baptiſm, nothing elſe ſeems to be required; but only that we ſhould believe the Goſpel, and in profeſſion renounce our former ſins, according to that of Philip to the eunuch, Acts viii. 37. *If thou believeſt with all thine heart, thou mayſt be baptized*; and yet it may be true too, that our being put into a juſtified ſtate by baptiſm, will in the event be no advantage to us, but rather only increaſe our condemnation, unleſs afterwards we continue true and faithful to that profeſſion which we then take upon us, and are careful to perform our part of that covenant which we then enter into with God. Now, I ſay, this laſt ſeems to be what James affirms, and the firſt of all that Paul teaches, at leaſt in many of thoſe places, where he ſays, *we are juſtified by faith.*

For that by the juſtification which James ſpeaks of, when he ſays, *We are juſtified by works, and not by faith only*, he means our *final juſtification* at the Great Day, upon which *that* ſalvation will immediately be beſtowed upon us, which at our baptiſm was only promiſed and aſſured to us upon certain conditions, is evident, by his uſing juſtification and ſalvation, in this diſpute, as terms equivalent. For, thus James expreſſeth himſelf in the 14th verſe, where he firſt begins to handle this ſubject; *What doth it profit, my brethren, if a man ſay he hath faith and have not works? Can faith ſave him?* It is plain, that he means the ſame thing there by being ſaved, that does in the other verſes of this chapter, by being juſtified; and conſequently that by juſtification, in this diſcourſe of his concerning *faith* and *works*; he means that *final* juſtification, upon which ſalvation is immediately conſequent.

And on the other ſide, that Paul in very many at leaſt, if not in all thoſe places wherein he attributes juſtification to faith *only* without works, means therefore only our firſt juſtification, that is, our being admitted into the covenant of grace, and being put into a juſtified ſtate by baptiſm, will, I ſuppoſe, be no leſs evident, if theſe two things be conſidered.

1. That in many places he ſpeaks of juſtification as a thing paſt, which he could not do, if he had meant the ſame thing by juſtification that James does. For thus, writing to the Corinthians, he ſays, 1 Cor. vi. 11. *Ye are*, or ye have been *juſtified in the name of the Lord Jeſus:* And Rom. vi. 1. ſpeaking of himſelf and other Chriſtians that were then living, and conſequently not *finally juſtified* in James's uſe of the Word, he ſays, that *being juſtified by faith they had peace with God.* And upon this he grounds their hope that they ſhould alſo, if they continued in faith, be *finally juſtified* by God at the laſt day, ver. 9. *For if while we were ſinners Chriſt died for us, much more then, being now juſtified by his blood, we ſhall be ſaved from wrath through him.*

2. It may be alſo further obſerved, That in many places he expreſly joins juſtification with baptiſm, as an effect or concomitant of it; as in Tit. iii. 5, 7. *Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt,* ——— *that being juſtified by his grace, we ſhould be made heirs according to the hope of*

eternal life, and in 1 Cor. vi. 11. *Such were ſome of you; but ye are waſhed, but ye are ſanctified, but ye are juſtified, they were juſtified*, it ſeems, at the ſame time that they were waſhed, that is, at their baptiſm, when they openly and ſolemnly renounced thoſe wicked works which they had formerly lived in, and took upon them the profeſſion of the Chriſtian Faith.

Now therefore, if this be granted, which ſeems to be very probable, that Paul generally means this by *juſtification*, (*viz.* only our being admitted into a ſtate of grace and favour with God, at our baptiſm, in which ſtate, if we continue by perſevering in faith and obedience, we ſhall at laſt be juſtified and acquitted finally in the great judgment;) it will be eaſy to underſtand all thoſe places wherein he attributes this to *faith only*, in a ſenſe very agreeable to the doctrine which James here teaches; it will be eaſy then to underſtand what Paul means, Rom. iv. 5. where he ſays, that God *juſtifies the ungodly*; then, I ſay, that paſſage which hath been thought the ſtrongeſt, will appear to be no objection at all againſt James's doctrine; the meaning thereof being only this, That the grace of God in Chriſt Jeſus is ſo large, as that he does not refuſe even the vileſt and greateſt ſinners, but readily accepts them to favour, upon their belief of the Goſpel, and cloſing with the terms of it. And there will be then no difficulty at all in underſtanding how Abraham was *juſtified by faith only*, according to Paul, and how he was *juſtified by works*, that is, not by *faith only*, as James expreſly affirms he was, at the 21ſt verſe of the 2d chapter. For the caſe was thus: Upon his giving a full and hearty aſſent to the truth of the Divine Promiſes, he was immediately received into God's favour and acceptance, even before the ſincerity of his faith has been actually tried by his obedience: *Abraham believed God, and it was counted to him for righteouſneſs*, Rom. iv. 3. ſo that he was then in a juſtified ſtate: And yet, if after this he had declined to leave his country and his father's houſe, or even to ſacrifice his ſon at God's command, he would by this diſobedience have fallen from that ſtate of Divine favour, and not have been finally juſtified by God; but then all his former (as well as his latter ſins, which had been once remitted to him, with a temporary and conditional remiſſion, upon his firſt entring into the covenant of grace, by *faith*, (by virtue of which remiſſion, he was, while he continued in the covenant, a juſtified perſon) would nevertheleſs have been imputed to him, and he condemned for them, if he had afterwards ſwerved from his obedience.

In ſhort therefore, the juſtification which Paul generally ſpeaks of, is, that whereby we are made heirs of ſalvation, as he himſelf explains it, in the afore-cited text, Tit. iii. 7. *That being juſtified by grace we ſhould be made heirs, according to the hope of eternal life*: But the juſtification which James ſpeaks of, is, that by which we are actually admitted into the poſſeſſion of this inheritance. And therefore, though in order to the firſt juſtification nothing more be neceſſary but only that we cloſe with, and accept of thoſe terms of reconciliation, which God offers to us: Yet, in order to the ſecond juſtification, it is moreover neceſſary, that we ſhould make good that covenant which we before entred into; or elſe, though we are already juſtified in Paul's ſenſe, that is, are now already by our embracing and believing and profeſſing the Goſpel, in ſuch a capacity and likelihood of obtaining eternal life, as an heir is of enjoying his father's eſtate; we ſhall never be juſtified in James's ſenſe, that is, we ſhall never actually poſſeſs and enjoy the eſtate; but notwithſtanding our preſent heirſhip, ſhall at laſt be caſt off, and diſinherited for our diſobedience. And this obſervation concerning the different ſenſes, wherein theſe two Apoſtles do ſometimes uſe the word *juſtify*, may, I ſuppoſe, be alone ſufficient to reconcile them in moſt, if not in all thoſe paſſages wherein they ſeem to differ. But,

II. The word *faith* or *belief*, which they do both uſe in treating of this ſubject, is likewiſe a word capable of, and frequently in Scripture uſed in different ſenſes; and, I believe, it may eaſily be made appear, that in thoſe places wherein Paul attributes ſo much to faith, wherein he is thought to declare, that that is the only condition of our final juſtification, and admittance into the promiſed inheritance, he means quite another thing by faith than James does, when he ſays, that that alone is not ſufficient, even all that James means by faith and works too. I will not trouble you now with all the ſignifications, in which the word *faith* or *belief* is uſed in Holy Scripture; but ſhall take notice only of two, which I ſuppoſe moſt applicable to the caſe in hand.

1. The firſt ſenſe of it which I ſhall take notice of, is, that which indeed is the moſt obvious and proper meaning of the word; that is, when by faith is meant, *An aſſent of the mind to the truth of ſome revealed propoſition.* And in this ſenſe James uſes the word: By that faith which being without works, he ſays, is not ſufficient to juſtify or ſave us, he plainly means nothing more than only a belief of thoſe truths, which are revealed in the Goſpel. And the caſe that he puts, is this, That a man believes there is a God, and that thoſe things which he has revealed are true, and that all his promiſes and threatnings ſhall be made good, but nevertheleſs takes no care to live well; and in this caſe he ſays, that ſuch a faith as this, is an empty dead faith, and that it will be of no real advantage to us, any more than it is to the Devil's, who believe all theſe truths as firmly as we can do, but without any benefit to themſelves, becauſe the promiſes being not made to them, they are not thereby incited to the doing of good. But the promiſes are made to us, and therefore it can hardly be conceived, it is ſcarcely to be ſuppoſed, that any man that firmly believes all the truths of the Goſpel, and conſiders his own intereſt therein, ſhould nevertheleſs allow himſelf in a wicked life. Faith is naturally ſuch an active, lively, and working principle, that it can hardly fail to ſhew it ſelf by its effects.

2. And for this reaſon, ſecondly, the word *faith*, which moſt properly ſignifies nothing but the cauſe or principle, is oftentimes in Scripture put to ſignify both the cauſe and the effect too, that is, both a belief of the Goſpel-truths, and alſo a life led anſwerably to ſuch a belief.

And in this large and comprehenſive ſenſe, it is clearly evident, Paul does uſe the word in divers places, and eſpecially in thoſe Epiſtles where he treats of juſtification by faith, as may appear from his oftentimes uſing other words and phraſes inſtead of the ſingle word *faith*. For what he ſometimes calls faith, he at other times in thoſe ſame Epiſtles, calls *the law of faith, and the obedience of faith*, (Rom. iii. 27. i. 5. xvi. 26. And in Rom. x. 16. he moſt clearly explains his own meaning to be, to include and comprehend obedience in the word faith, whenever he attributes ſo much to faith: *But they have not all obeyed the Goſpel, for Eſaias ſaith, Lord, who hath believed our report?* In which words the ſame thing is plainly meant by *obeying the Goſpel*, and believing the report of the preachers of it; from whence it clearly appears, That the faith or belief which he ſo much magnifies in that Epiſtle, is not an idle, ineffectual belief, but ſuch a faith as makes men to be obedient.

Foraſmuch, therefore, as the faith which Paul ſpeaks of, when he ſays we are *juſtified by faith*, includes in it all that James means by faith and works too; it is plain, That though we ſuppoſe that they do both uſe the word *juſtify* always in the ſame ſenſe, there is not, however, any contrariety in their doctrines, although one ſays that *we are juſtified by faith*, and the other, that *we are juſtified by works, and not by faith only*. But,

III. There is alſo an ambiguity in the word *works*: And it is not improbable, (nay, I ſuppoſe I ſhall make it very plain) that theſe two *Apoſtles*, Paul and James in their ſeveral diſcourſes upon the ſubject of *juſtification*, do likewiſe uſe this word in very different ſenſes; and that Paul, when he excludes *works*, does not mean the ſame by works that James does, when he affirms that we are juſtified by works, and not by faith only. And if James by works, when he affirms them to be neceſſary together with faith, means thoſe works of piety, juſtice and charity, and other moral duties which are required in the Goſpel; as to any one that reads the former part of his 2d chapter, it will be evident that he does; and on the other ſide, if Paul, when he excludes works, means by works only, either thoſe materially good works, which men might do without the grace of the Goſpel, or the merit of good works, or elſe thoſe ritual obſervances which were required by the ceremonial law of Moſes: Then, though their words and expreſſions be different, yet their ſenſe may be the very ſame. Now

Concerning the place in James, I think there can be no diſpute; he plainly takes both faith and works in the moſt proper and uſual acceptation of the words: By *faith*, when he affirms that faith alone is not ſufficient, he plainly means a meer belief of the truths of the Goſpel; and by *works*, when he affirms that they are neceſſary together with faith, he plainly means ſuch a ſort of life and converſation, as the belief of the Goſpel-truths is naturally apt to produce, *a converſation becoming the Goſpel of Chriſt:* And both theſe he affirms to be neceſſary, in order to our final juſtification at the laſt day, And on the other ſide, Paul, if at any time he ſpeaks of the ſame juſtification that James does, means, by *faith*, when he ſays we are juſtified by that only, all that James means by faith and works too (as hath been ſhewn already) and by works, when he ſays we are juſtified by works, he means only, either the merit of good works, or ſuch works as might be done by unregenerate men without the grace of the Goſpel, or elſe the ritual obſervances of the Moſaical law. And that he uſes the words in theſe ſenſes, and does not mean to exclude from being a condition of our final juſtification that hearty obedience to the precepts of the Goſpel, which a firm belief of the truths of it is naturally apt to produce, will further appear if theſe two things be conſidered:

1 The occaſion and deſign of thoſe diſcourſes of St. Paul, wherein faith is ſo much magnified, and works are ſet ſo light by: And,

2 The ſeveral cautions that are here and there intermixed in thoſe diſcourſes, as it were on purpoſe to prevent our miſtaking his meaning, and thinking that we may be ſaved by faith alone, without a good life.

1 We may conſider the occaſion and deſign of thoſe diſcourſes of Paul, wherein faith is ſo much magnified, and works are ſet ſo light by; and which conſequently do ſeem moſt to contradict the doctrine taught by James. And,

I premiſe this firſt of all; that none of Paul's Epiſtles ſeem to have been written, as if they were intended to comprehend the whole Chriſtian Religion; they rather ſuppoſe Chriſtianity already planted in thoſe places, to which his Epiſtles are directed. (ſee the introduction). It was not conſequently his intention, in every Epiſtle that he wrote, to teach all the *principles of the doctrine of Chriſt, and to lay again the foundation of repentance from dead works, and of faith towards God*, Heb. vi. 1. for all this had been done before; thoſe ſame Apoſtles, by whoſe miniſtry they had been converted and baptized, having alſo then, (according to the commiſſion given them by Chriſt) *taught them to obſerve all things whatſoever our Lord had commanded.* As ſuch therefore the Apoſtle conſidered the perſons to whom he wrote, *viz.* as true diſciples of Chriſt, as perſons that had before been taught to obey as believe the Goſpel; and ſo had no fear upon him, that by his uſing the word *faith* or *works* in an uncommon ſenſe (and yet in ſuch a ſenſe, as the controverſy he was handling led him to uſe them in) they to whom he wrote, would ever be in danger of embracing an opinion ſo contrary to the firſt principles of the Chriſtian Religion, as it plainly was, to think that they might be ſaved only by believing, without obeying the Goſpel. The main deſign then I ſay, of moſt of Paul's Epiſtles, I mean of the controverſial parts of them) ſeems to be to furniſh the Chriſtians to whom he wrote, with anſwers to thoſe objections, which the enemies to Chriſtianity, among whom they lived, did make againſt it. And moſt of the Churches to which theſe Epiſtles were directed, were made up chiefly of Gentile *converts*, with whom nevertheleſs, there were ſome Jewiſh *converts* alſo intermixed; but the far greateſt part of the inhabitants of thoſe places were profeſſed Jews or Gentiles, who, though both zealous, each for their own way, and againſt each other, yet readily joined their forces together as againſt a common enemy, to hinder the growth and ſpreading of Chriſtianity. So that Paul had three ſorts of adverſaries to to deal with, *viz.* the Gentiles, the Jews, and the Jewdaizing Chriſtians, as I have obſerved in the introduction. The Gentiles, who had been long bred up under the inſtitution of their philoſophers, and by their good and wholſome precepts of morality, were in a good readineſs and diſpoſition to embrace the Goſpel; which, in general, commanded little more than they were taught before their own philoſophers, only requiring a ſtricter and more perfect obſervance of thoſe rules, and adding new motives and encouragements to it, from the plain revelation of a future ſtate of rewards and puniſhments, of which, before the coming of Chriſt, men had but an obſcure notion, and very ſlender aſſurance. The main objection therefore which theſe had to make againſt Paul, was, that he took (as they thought) a great deal of pains to little purpoſe, in going about to eſtabliſh a new belief, and a new profeſſion of religion among them, ſeeing that, as to practice, they had been taught all the ſame things in ſubſtance by their own philoſophers: So that conſequently they thought, he might have ſpared his labour.—They were of the mind of our *modern Deiſts*, " That *natural* religion was ſo good and perfect that it needed no revelation to improve it. Againſt theſe therefore the Apoſtle proves the neceſſity of the Chriſtian diſpenſation; and of faith in Chriſt: Becauſe, though men had been taught well before; they had never practiſed, as they had been taught; that by reaſon of the weakneſs of human nature, they had never lived up to that, which they knew was their duty: That therefore no man was, or could be juſtified in God's ſight, by the law of nature, or the firſt covenant made with mankind, which required ſtrict and unſinning obedience; that conſequently it was neceſſary to believe in Chriſt, and to enter into that more gracious covenant, which he by his blood had made between God and us, whereby he had encouraged good works with better promiſes, and offered to afford us divine ſtrength and ſuccour to aſſiſt our endeavours; by which covenant of grace in Chriſt (though we were ſtill obliged to the ſame duties, which the law of nature had laid upon us) we might be juſtified, which we could not be by the other; becauſe that required ſtrict and unſinning obedience, whereas this made allowance for the weakneſs of human nature, and left room for repentance; if at any time through careleſneſs or ſurprize we ſhould fall ſhort of our duty.—And to ſhew the advantage of this covenant made by Chriſt, and the impoſſibility of being juſtified any other way, than by having our ſins remitted to us through faith in his blood, ſeems to have been chiefly deſigned by the Apoſtle in this former part of his Epiſtle to the Romans. Now

The firſt covenant made with mankind being indeed a covenant of works without grace; therefore in oppoſition to, and to diſtinguiſh *this* from *that*, he, with good reaſons, calls *this*, ſometimes grace, ſometimes the law of faith, ſometimes the preaching of faith, and ſometimes barely faith; which he ſays is the only way, by which it is poſſible for us to be juſtified; becauſe our nature is ſo corrupt, and degenerate, that we cannot perform perfect and unſinning obedience. But,

2 The Jews were alſo as conceited of themſelves as the Gentiles, and as unwilling to accept of the covenant made by Chriſt; becauſe they truſted to be ſaved by the obſervation of the law of Moſes. And therefore the Apoſtle likewiſe, againſt theſe, endeavours to ſhew, that they were ſinners as well as the Gentiles, and ſtood in as much need of a Saviour as they; as is evident from the firſt four or five chapters of this Epiſtle to the Romans, in ſome paſſages of which (eſpecially in the firſt and ſecond chapters) he ſeems to have a particular reſpect to the Gentiles; and in other places to the Jews more eſpecially, and in ſome to them both as I have and ſhall remark in the notes upon each chapter; though the ſum of the argument is what I ſhall now ſet down in the following terms: — " Since all, both Jews and Gentiles had ſinned, and come ſhort of the glory of God, it was therefore neceſſary that a redeemer ſhould come, to make atonement for their paſt ſins, and to eſtabliſh a new covenant between God and man; which he calls *faith*, or the law of faith to diſtinguiſh it from the law of Moſes, which was truly a law of works; and by this covenant of grace or faith in Chriſt, which was open and free for all to enter into, both Jews and Gentiles, he ſays, might be juſtified, which they could not either of them be by the law of works, nor the Jews any more than the Gentiles by the ceremonial law of Moſes; *that* being never deſigned by God as a condition of juſtification, as having only temporal rewards and puniſhments annexed to it. Seeing therefore, the Jews as well as the Gentiles had broken the firſt law given to mankind, which required unſinning obedience, he ſays, there was no means of juſtification left now for either of them, but by faith in Chriſt, or by coming into that new covenant which Chriſt had eſtabliſhed by his death, and offered to us in the Goſpel. But,

3. Beſides theſe two, the Apoſtle had alſo a third ſort of adverſaries to deal with, which coſt him as much trouble as either of the former; theſe were ſuch, who being born and bred Jews, had been converted to Chriſtianity by the preaching of the Apoſtles, yet retained ſuch a liking and great veneration for Moſes and his law, that they thought themſelves ſtill bound to obſerve it as much as ever: And not only ſo, but they would fain have forced the ſame upon the Gentiles too, telling them that, notwithſtanding Chriſt, they were bound to be circumciſed as the Jews had been, and to keep the law of Moſes, if they expected to be ſaved, for without it there could be no ſalvation. Therefore

Againſt theſe the Apoſtle proves at large, eſpecially in his Epiſtle to the Galatians, that the law given by Moſes was never deſigned to oblige the Gentiles, nor even the Jews any longer than till the coming of Chriſt; that *that* law was the Jews themſelves, only a *Schoolmaſter* to bring them unto Chriſt, *i. e.* to prepare and diſpoſe them to receive his more pure and heavenly doctrine; that therefore now, after the revelation and preaching of the Goſpel, that law was of no further uſe; for *after that faith is come*, ſays he, or, after the Goſpel is preached, *we are no longer under a ſchoolmaſter*; Gal. iii. 25. That the ceremonial law was made up only of types and ſhadows, whereof Chriſt was the ſubſtance, being now come, they were to ceaſe; that the ceremonial law was given only to exerciſe the Jewiſh nation for ſome time, and was then to give way to a better law, the law of faith, or Evangelical Obedience; that Abraham himſelf was juſtified by the ſame means, and method which is now propounded in the Goſpel, *viz.* by a lively faith in the promiſes of God working in him a ready obedience to whatſoever God required of him; and that he was thus juſtified before he was circumciſed, and therefore ſo might they be too, without circumciſion and ſuch other ritual obſervances.

In the managing of which diſpute with the *Judaizing* Chriſtians, the Apoſtle calls the Chriſtian religion, as oppoſed to the Jewiſh, by the word *Faith*, to diſtinguiſh it from the obſervation of the law of Moſes, which was called *works*, or the *works of the law*, and uſing the word in this ſenſe, he ſays, *We are juſtified by faith*, and *by faith only*, i. e. by the faith and obedience of the Goſpel; and that there is no need at all of *works*, i. e. of ſuch works as were enjoined by the ceremonial law of Moſes, upon which they laid ſo great ſtreſs; for thus he often explains himſelf, expreſly calling theſe works, which he rejects, the works of the law, thereby plainly diſtinguiſhing them from the works of Evangelical Obedience, and clearly intimating, that it was not his intention to exclude *theſe*, though he did *thoſe*.

Thus the Apoſtle managed the controverſy he was engaged in with theſe three adverſaries: And that his main deſign was to oppoſe one or other of them in all thoſe places wherein thoſe paſſages are found, which ſo much magnify faith, and vilify works (which are eſpecially the Epiſtle to the Galatians, and this to the Romans) will, I ſuppoſe, readily appear to any one that ſhall attentively read them over; and, I think, it will be impoſſible to make out the context, or to ſhew how thoſe places do at all tend to the carrying on theſe deſigns, if we take the words, *faith* and *works*, in any other ſenſe than I have before ſaid Paul does uſe them in. But,

Secondly, That the Apoſtle Paul did not intend to exclude ſuch good works, as James requires (*viz.* obedience to the precepts of the Goſpel) from being neceſſary to our final juſtification at the great day, will yet further and more plainly appear, if in reading over thoſe Epiſtles, we do but obſerve the ſeveral cautions that are here and there intermixed, as it were on purpoſe to prevent our putting ſuch an interpretation upon his words. And 1ſt, In this very Epiſtle to the Romans he tells us plainly, that *God will render to every man according to his works*, &c. ch. ii. 6. Which paſſages, *according to his works*, and again, *to every man that worketh good*, would ſtand very impertinently in a diſcourſe wherein it is pretended by ſome, that he was proving the ſufficiency of *faith alone* for juſtification, if thereby he had meant *ſuch a faith* as might be without *good works*. Again, in the 13th verſe of the ſame chapter, he expreſly contradicts the Solifidian doctrine: *Not the hearers of the law*, ſays he, *ſhall be juſtified before God, but the doers of the law ſhall be juſtified.* Where it ſeems that Paul's juſtification by *faith only*, was not a *juſtification* without works; the faith that he there ſpeaks of, muſt needs therefore be ſuch a faith as includes works in it; *The doers of the law ſhall be juſtified.* And ſo again, ch. iii. 21. after he had ſaid that both circumciſion and uncircumciſion muſt be juſtified by faith; and that they could not be juſtify'd any other way; that they might not take faith in ſuch a narrow ſenſe as to exclude good works, he adds, *Do we then make void the law through faith? God forbid; Yea, we eſtabliſh the law.* And to the ſame purpoſe again, ch. vi. 1. *What ſhall we ſay then? ſhall we continue in ſin that grace may abound? God forbid. How ſhall we that are dead to ſin live any longer therein?* And again, ver. 15. *What then? ſhall we ſin, becauſe we are not under the law, but under grace? God forbid.* And laſtly (to name no more) in the 8th chapter of this Epiſtle, ver. 1. when he was come to the concluſion of this controverſy, having ſhewn at large the inſufficiency of all other ways, and the abſolute neceſſity of accepting the Goſpel Truths, in order to juſtification, he goes on to ſhew the bleſſedneſs of thoſe who believ'd in Chriſt, in theſe words; *There is therefore now no condemnation to them which are in Chriſt Jeſus:* But then, leſt they ſhould miſtake him, and think, that a bare belief in Chriſt, or the profeſſion of his religion only, was enough to entitle them to this bleſſedneſs, he adds, *who walk not after the fleſh, but after the Spirit.* The like care he has alſo taken in his Epiſtle to the Galatians, where he handles this controverſy again, with a ſpecial reſpect to the Jewiſh law; where we may obſerve, that to prevent all miſunderſtanding of what he had delivered touching the ſufficiency of faith without works, he takes frequent occaſion to declare his meaning to be, only to exclude the works of the law, not the obedience of the Goſpel. Particularly in the two laſt chapters he is very large in explaining what kind of liberty he had been before pleading for; *Stand faſt therefore*, ſays he, *in the liberty wherewith Chriſt has made us free, and be not entangled again with the yoke of bondage*, Gal. v. 1. And what bondage he meant, appears in the next verſe. *Behold, I Paul ſay unto you, that if you be circumciſed, Chriſt ſhall profit you nothing*; that is, if you ſtill truſt to be ſav'd by your Jewiſh obſervances, you diſclaim and renounce the covenant which Chriſt hath made for you, and ſo can expect no benefit from it; *Whoſoever of you*, ſays he, *are juſtify'd*, that is, hope to be juſtify'd, *by the law ye are fallen from grace. For we, through the Spirit, wait for the hope of righteouſneſs by faith*; *We*, that is, *we Chriſtians*, no leſs than you Jews, *do wait for the hope of righteouſneſs*, that is, for a reward of our righteouſneſs: But then it is not ſuch a righteouſneſs as yours, a righteouſneſs conſiſting in the obſervation of rites and ceremonies, but through the Spirit, that is, by a ſpiritual righteouſneſs; and 'tis by faith, that is, 'tis ſuch a righteouſneſs as is wrought in us by faith, that is, by our belief of the Goſpel of Chriſt. For, ſays he, ver. 6. *In Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but faith*; *not any faith, but faith which worketh by love*, or faith which is made perfect by love, which words he repeats again in ch. vi. 15. only inſtead of faith putting in another word, not ſo ambiguous; *In Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion but a new creature.* And the ſame Apoſtle in another parallel place, in another of his Epiſtles, puts it out of all doubt what he means in the firſt of theſe places, by *faith*, when he expreſſes the ſame by obedience; *circumciſion is nothing, and uncircumciſion but the keeping the Commandments of God*, 1 Cor. vii. 19. And

Now by all that hath been ſaid, I ſuppoſe, it ſufficiently appears, that by *faith*, Paul means ſomething more than only a bare belief of the Goſpel-Truths, when he makes it the ſole condition of juſtification; and that by works, he does not mean works of Evangelical Obedience, when he excludes them from being neceſſary in order to it: So that Paul does not, any more than James exclude ſuch good works as are the natural effects of a true, lively, and Chriſtian *Faith*, from being neceſſary together with *faith*, in order to our full and final juſtification at the laſt day. And

From all that hath been ſaid, I think it appears, that Paul and James agree very well together; which was the point that I propos'd to make good, James indeed ſays, that *faith alone*, or a bare belief of the Goſpel, will not do *without works* anſwerable to our belief; *Ye ſee how that by works a man is juſtify'd and not by faith only:* Paul here, on the other ſide ſays, that we are *juſtify'd by faith:* But though this manner of expreſſion be different from, and in the letter, ſeemingly contradictory to James's meaning, is plainly the ſame. He affirms, indeed, that we are *juſtify'd by faith:* But then as I have ſhewn, he means the ſame thing by *faith*, that James does by *faith* and *works* too; he means ſuch a faith as a Abraham's was, (for that in his example as well as James's;) he means ſuch a faith as however it is try'd, approves itſelf by a ready obedience, as Abraham's did: And the works which he rejects as uſeleſs and unneceſſary, or as not ſufficient, are not ſuch as Abraham's were, the fruits of a lively faith; but either mere ritual obſervances, or elſe ſuch works, as though materially good, are not done out of a good and virtuous principle. In a word, he oppoſes faith, his juſtifying and ſaving faith, not to Evangelical Obedience; but either to unſinning obedience, by which none can be juſtify'd, becauſe all are ſinners; or, to an opinion of merit, which there can never be any ground for; or, laſtly, to the rites and ceremonies of Moſes's law, which law, he ſhews, was not then obliging, and ſo could not be the condition of juſtification.

The uſe we ſhall make of what hath been ſaid upon this ſubject, is this; we ſhould be hereby incited to the diligent performance of that whole condition that (according to the doctrine taught by both theſe Apoſtles) is requir'd of us in order to ſalvation; which is not only to believe in Chriſt, and to make profeſſion of the Chriſtian Faith, but likewiſe to live as becomes the Goſpel of Chriſt, and to bring forth plenteouſly all the fruits of righteouſneſs. And this likewiſe Peter teaches in his Second Epiſtle, i. 5, *&c.* with whoſe words I ſhall conclude; *Beſides this, giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance, and to temperance patience, and to patience godlineſs; and to godlineſs brotherly kindneſs; and to brotherly kindneſs charity. For if theſe things be in you and abound, they make you that you ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt, But he that lacketh theſe things, is blind, and cannot ſee afar off, and hath forgotten that he was purged from his old ſins. Wherefore, the rather, brethren, give diligence to make your calling and election ſure: for if ye do theſe things ye ſhall never fall:* For ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.

CHAP. IV.

1 *Abraham's faith was imputed to him for righteouſneſs,* 10 *before he was circumciſed.* 13 *By faith only he and his ſeed received the promiſe.* 16 *Abraham is the father of all that believe.* 24 *Our faith alſo ſhall be imputed to us for righteouſneſs.*

WHAT ſhall we ſay then, that Abraham our father, as pertaining to the fleſh hath found?

2 For if Abraham were juſtified by works, he hath *whereof* to glory, but not before God.

3 For what ſaith the ſcripture? Abraham believed God, and it was counted unto him for righteouſneſs.

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.

6 Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works,

7 *Saying*, Bleſſed *are* they whoſe iniquities are forgiven, and whoſe ſins are covered.

8 Bleſſed *is* the man to whom the Lord will not impute ſin.

9 *Cometh* this bleſſedneſs then upon the circumciſion *only*, or upon the uncircumciſion alſo? For we ſay that faith was reckoned to Abraham for righteouſneſs.

10 How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion.

11 And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which *he had yet* being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed: that righteouſneſs might be imputed unto them alſo:

12 And the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which *he had* being *yet* uncircumciſed.

13 For the promiſe that he ſhould be the heir of the world, *was* not to Abraham, or to his ſeed through the law, but through the righteouſneſs of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promiſe made of none effect.

15 Becauſe the law worketh wrath: for where no law is, *there is* no tranſgreſſion.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promiſe might be ſure to all the ſeed, not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations) before him whom he believed, *even* God who quickneth the dead, and calleth thoſe things which be not, as though they were:

18 Who againſt hope believed in hope, that he might become the father of many nations; according to that which was ſpoken, So ſhall thy ſeed be.

19 And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of Sara's womb.

20 He ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving glory to God:

21 And being fully perſwaded, that what he had promiſed, he was able alſo to perform.

22 And therefore it was imputed to him for righteouſneſs.

23 Now it was not written for his ſake alone, that it was imputed to him;

24 But for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead,

25 Who was delivered for our offences, and was raiſed again for our juſtification.

This chapter conſiſts of three parts, a *confirmation*, a *commendation*, and an *application*.

I. The *confirmation* is a proof of that general poſition, That we *juſtified by faith without the works of the law*.

By the inſtance of Abraham; concerning whom he ſhews, (1ſt,) *Negatively*, that he was not juſtified by any fleſhly or ceremonial privilege, and this is implied in that queſtion in the firſt verſe, and is proved by an argument taken from the abſurdity that would follow thereupon, if it were ſo, *viz.* glorying, ver. 2. (2.) *Poſitively*, That he was juſtified by faith; as appears by the expreſs teſtimony of Scripture, propounded in the third verſe, and opened and applied to the point in hand, in ver. 4, 5.

2dly, He proves his poſition by the teſtimony of David, as in ver. 6—8.

3dly, By a *conſideration* of the perſons to whom this bleſſing belongs, laid down in a rhetorical dialogiſm; wherein we find a *doubt*, whether juſtification belongs to the Jews only, or to the Gentiles alſo. And a *ſolution* of the doubt, declaring that, if they have faith, it belongs to the Gentiles alſo; as appears by the inſtance of Abraham, ver. 9. Then there follows another *doubt*, whether Abraham was juſtified before or after circumciſion. And it is reſolved, *before circumciſion*, ver. 10. For that he was circumciſed, not that thereby he might be juſtified; but that circumciſion might be an aſſurance of his juſtification, that he might be the pattern of the juſtification of believers among the Gentiles, when their calling ſhould begin; becauſe he was juſtified before he was circumciſed, ver. 11. and alſo to be a pattern of the juſtification of the Jews; becauſe he was circumciſed afterwards, if they ſhould be endued with ſuch a faith as he was endued with, ver. 12.

4thly, From the *means* of conveyance of the inheritance to Abraham, which is propounded both negatively and poſitively, in ver. 13. and confirmed (as to the former part, that it could not be by the law) by a double inconvenience that would follow from the manner of obtaining the inheritance; as the voidance of faith, and of the promiſe, ver. 14. which laſt inconvenience he proves to be ſo far from being a bleſſing, that it binds over to wrath, and is an occaſion of falling, in caſe that the promiſe of bleſſedneſs, as the Jews pretend, belongs only to the obſervers of the law.

5thly, From the end and ſcope, which the Lord propoſes into himſelf in our juſtification and ſalvation, which is the glory of his grace, and our comfort in the certainty of the promiſed bleſſedneſs, amplified by the ſubjects to whom his certainty belongs, expreſſed generally, by all the ſeed; and diſtributively, by both Jews and Gentiles, becauſe Abraham is the father of them both, ver. 16. which univerſal paternity of Abraham, he illuſtrates by comparing it with God's paternity; amplified by a deſcription of God, pertinent to the point in hand, ver. 17. and alſo by a commendation of Abraham's faith.

II. The *commendation* reſpects Abraham's faith, and directs us what courſe we muſt take to ſtrengthen that faith in us, which is required of us for our juſtification. And the Apoſtle executes this commendation by ſhewing his *courage*, in believing againſt hope; his *prudence*, in believing according to what was ſpoken, ver. 18. and his ſtrength of faith, amplified by, (1.) Removing from him certain effects of weak faith: As looking at the impediments, ver. 19. and ſtaggering at the ſtrangeneſs of the promiſe. (2.) By aſſerting the ſtrength of his faith in ſeveral expreſſions, ver. 20, 21. —— (3.) By ſhewing, that the power of God is the ground of his faith, ver. — 21. And (4.) By declaring that righteouſneſs was the fruit of his faith, ver. 22.

III. The *application* is of Abraham's faith for our example; wherein we are informed of the uſe and comfort ariſing to us from the record of Abraham's juſtification, ver. 23, 24. —— The condition required of us, that we may ſhare with Abraham in the bleſſing of juſtification, ver. — 24. and the reaſon brought to aſſure us of the like favour, taken from the two pillars, the meritorious cauſe, which is *Chriſt's death*; and the evidence of the worth and value of it, which is the *reſurrection from the dead*, on which our juſtification reſts and depends, ver. 25.

Ver. 1. —— *As pertaining to the fleſh.*] i. e. Circumciſion, which was wrought on the fleſh, by cutting the foreskin of every male child. So this Scripture has been interpreted by ſome, ſuppoſing that by *the fleſh*, the Apoſtle means *circumciſion*; but Chryſoſtome, and many more Greek expoſitors, I think, more reaſonably expound this text by others of like import, as *of the ſeed of David according to the fleſh*, Rom. i. 3. *My brethren and my kinſmen according to the fleſh*, ix. 3. And again, *of whom as concerning the fleſh Chriſt came*, ib. ver. 5. *Behold, Iſrael after the fleſh*, 1 Cor. x. 18. Which, ſay they, directs us to underſtand this Scripture, that Abraham was the father of the Jews, according to, or after the fleſh, and then the ſenſe of the whole verſe will run thus, What ſhall we ſay then, that our father Abraham, whoſe ſeed we are, obtained by the gift of circumciſion, or was profited by being circumciſed?

Ver. 2. —— *Juſtified by works.*] The outward ceremony of the law of Moſes, ſuch as circumciſion, &c. See the notes on ch. iii. 28.

—— *Not before God.*] This Scripture is well expounded by iii. 20.

Ver. 3. *For what ſaith the Scripture?*] Gen. xv. 6.

Ver. 4. *Now to him that worketh, is the reward not reckoned of grace, but of debt.*] i. e. God hath covenanted with mankind upon certain conditions, that he will give him eternal life. Now, ſays the Apoſtle, if man complies with his part of the covenant, the reward which he receives of eternal life on this account, being the condition in the covenant, it is not to be reckoned a free gift, but a reward which is due to him on account of his faithful compliance, with his part of the covenant, in which God's grace was offered to him upon ſuch conſiderations. Yet this is far from the Popiſh doctrine of *merit of good works*; as I ſhall make it appear in the following Diſſertation.

A Diſſertation concerning the merit of good works, as taught by the Church of Rome.

The doctrine of merit of good works, is ſo far from being *Apoſtolical*, that it may be properly ſaid to be only the invention of the *preſent* Church of Rome.

The Council of Trent anathematizes thoſe, who deny that a man *juſtified by good works*, does truly *merit* eternal life, Seſſ. 6. can. 32. and Vega, who wrote his book of juſtification, during the time that he was at the council, maintains (in queſt. 5.) That the *council*, by *truly meriting*, did underſtand meriting, *de condigno*. Where

Obſerve, that the ſchoolmen have invented this diſtinction about juſtification, *de congruo & de condigno*, meaning by *de congruo*, a good work, which is worthy of Divine Reward, not out of any obligation from juſtice, but out of a principle of fitneſs, (or *congruity*), and from the free bounty of God. But the merit *de condigno*, ſay they, is a good work, to which a reward is due from a principle of juſtice, as well becauſe of the worth or dignity of the work, as becauſe of the worth of the perſon that has done it. And,

That this is the doctrine of the Church of Rome, may be further proved from Bellarmine, de juſtif. lib. v. c. 17. Gregory de Valentia, tom. 2. diſp. 8. q. 6. punct. 1. §. 1. and Cardinal Quiroga's Index expurgatorius, &c. And,

To be ſure, this is one of the proudeſt errors that it ever could poſſibly be guilty of. By it they renounce that grand principle of Chriſtianity, which looks upon that reward, which God does vouchſafe to good works, as the effect, not of *commatative* juſtice, which gives ſo much for ſo much, but as the effect of the faithfulneſs of God, to ſuch as ſhould obey his commandments, though their obedience had nothing in itſelf able to merit ſuch a reward, according to that of our Apoſtle, *The ſufferings of this preſent time are not worthy to be compared with the glory that ſhall be revealed in us*, Rom. viii. 18.

Moreover, we are very ſure, that if the Church of Rome, in this article of her belief, be quite of another opinion than Paul, and the whole ſtream of antiquity was of, for the eleven firſt ages of the Church, which has ſufficiently been proved; ſo neither does it agree with the moſt eminent doctors of the Latin Church, which have been ſince the eleventh age. To prove this, is the deſign of this diſcourſe, that there may be no refuge left for this error in this matter.

I begin with that exhortation which Anſelme Archbiſhop of Canterbury, required ſhould be given to a certain monk when he was a dying, after this manner: *Do you believe that you cannot be ſaved, but by the death of Jeſus Chriſt?* A. *I do believe ſo. Do you heartily thank him for it?* A. *I do. Be you therefore ever thanking him for it as long as you live, and put your whole truſt and confidence in that death alone; and let that be your only ſafe-guard. And if the Lord will enter into judgment with thee, ſay thus, O Lord, unleſs I hold the death of our Lord Jeſus Chriſt betweeen me and thee and thy judgment, I am not able to plead with thee. If he tells you, that you have merited damnation, ſay unto him, I hold the death of our Lord Jeſus Chriſt between me and my ill deſerts; and inſtead of thoſe merits which I ought to have, but alas! have not, I offer to thee the merit of his moſt meritorious paſſion. Let him ſay moreover, I hold the death of Jeſus Chriſt between me and thine anger; after which let him add, Into thy hands*, &c. and he ſhall die with aſſurance, and he ſhall never ſee death; ſee his works page 291.

After this manner did Anſelme, who died in the year 1109. require that a monk, that is, ſuch a one, as according to their opinion, has merits enough, both for himſelf and others, ſhould make his confeſſion upon his death-bed. Concerning which action of his, one may obſerve, *firſt*, That this Anſelme was canonized, and his name is to be found upon the 21ſt of April in the Roman Martyrology, which ſhews that he was no teacher of hereſy (as they call hereſy). *Secondly*, That this exhortation which he required ſhould be given to perſons that were dying, was look'd upon as ſo excellent a one all Europe over, that there is ſcarce any book, belonging to the Church-affairs, wherein it is not to be found. *Thirdly*, That the Church of Rome itſelf did own it, as Cardinal Hoſius does witneſs, Confeſſ. Fidei Petric. cap. 73. *Fourthly*, That it was never charged with containing any pernicious doctrine, till the Popes, and the inquiſitors of the faith, and the Council of Trent, cauſed thoſe articles to be blotted out, as contrary to the belief of their Church. *Fifthly*, That notwithſtanding this condemnation of it by the Index Expurgatorius, it is ſtill retained in France, and may be ſeen in that edition of the book intituled Ordo Baptizandi, which was publiſhed in the year 1614, where the ſame queſtions and anſwers are now to be ſeen, which were formerly condemned by Cardinal Quiroga.

One had need to tranſcribe the greateſt part of Bernard's works, to produce all thoſe places, wherein that father has ſhewn himſelf to be of the ſame opinion with Anſelme. Thus he ſpeaks in his ſixty-firſt ſermon upon the Canticles. *In the mercy of the Lord is my merit; I am rich in merits, ſeeing he is rich in compaſſion. As the mercies of the Lord are numberleſs, ſo are my merits. If my conſcience does accuſe me of a great many ſins, where ſins do abound, there does grace much more abound;——ſhall I ſing of my own righteouſneſſes? O Lord, I will make mention of thy righteouſneſs only, which is mine alſo becauſe thou haſt made it ſo.*

He ſpeaks ſtill more particularly at the end of his book of Grace and of Free-will. *How*, ſays he, *does the Apoſtle call that crown, which he ſays is laid up for him*, a crown of righteouſneſs? *Is it not becauſe one may juſtly claim, as a due debt, whatſoever is never ſo freely promiſed? He ſays, in effect, I know whom* I have believed; and I am perſwaded, that he is able to keep that which I have committed unto him. *And becauſe he believed him, who had promiſed him, he does with confidence demand that which had been promiſed. The promiſe is of mercy, but it ought to be performed in juſtice. The crown then which Paul does wait for, is a* crown of righteouſneſs, *not of his own righteouſneſs, but of God's. For it is but juſt, that he ſhould pay what he owes, and he owes whatſoever he has promiſed. So then, it is the juſtice of God only on which the Apoſtle does rely.——If any one therefore would give our merits their due name, they are certain ſeeds of hope, motives to charity, marks of a ſecret predeſtination, preſages of future happineſs, the way to a kingdom, but by no means the cauſe which does entitle us to it.* It is impoſſible to blaſt this proud doctrine of merits of condignity more effectually than Bernard does in theſe words: The ſame ſenſe is repeated in ſome others of his works; as in his firſt ſermon of the Annunciation, and in the fifteenth ſermon on Quis habitat, and eſpecially in his hundred and ninetieth Epiſtle againſt the hereſies of Petrus Abælardus, who was one of the firſt, after the Pelagians, who did oppoſe this doctrine of the Goſpel.

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21 And being fully perſwaded, that what he had promiſed, he was able alſo to perform.

22 And therefore it was imputed to him for righteouſneſs.

23 Now it was not written for his ſake alone, that it was imputed to him ;

24 But for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead,

25 Who was delivered for our offences, and was raiſed again for our juſtification.

This chapter conſiſts of three parts, a *confirmation*, a *commendation*, and an *application*.

I. The *confirmation* is a proof of that general poſition, That we *juſtified by faith without the works of the law.*

By the inſtance of Abraham ; concerning whom he ſhews, (1ſt,) *Negatively*, that he was not juſtified by any fleſhly or ceremonial privilege, and this is implied in that queſtion in the firſt verſe, and is proved by an argument taken from the abſurdity that would follow thereupon, if it were ſo, *viz.* glorying, ver. 2. (2.) *Poſitively*, That he was juſtified by faith ; as appears by the expreſs teſtimony of Scripture, propounded in the third verſe, and opened and applied to the point in hand, in ver. 4, 5.

2dly, He proves his poſition by the teſtimony of David, as in ver. 6—8.

3dly, By a *conſideration* of the perſons to whom this bleſſing belongs, laid down in a rhetorical dialogiſm ; wherein we find a *doubt*, whether juſtification belongs to the Jews only, or to the Gentiles alſo. And a *ſolution* of the doubt, declaring that, if they have faith, it belongs to the Gentiles alſo ; as appears by the inſtance of Abraham, ver. 9. Then there follows another *doubt*, whether Abraham was juſtified before or after circumciſion. And it is reſolved, *before circumciſion*, ver. 10. For that he was circumciſed, not that thereby he might be juſtified ; but that circumciſion might be an aſſurance of his juſtification, that he might be the pattern of the juſtification of believers among the Gentiles, when their calling ſhould begin ; becauſe he was juſtified before he was circumciſed, ver. 11. and alſo to be a pattern of the juſtification of the Jews ; becauſe he was circumciſed afterwards, if they ſhould be endued with ſuch a faith as he was endued with, ver. 12.

4thly, From the *means* of conveyance of the inheritance to Abraham, which is propounded both negatively and poſitively, in ver. 13. and confirmed (as to the former part, that it could not be by the law) by a double inconvenience that would follow from the manner of obtaining the inheritance ; as the voidance of faith, and of the promiſe, ver. 14. which laſt inconvenience he proves to be ſo far from being a bleſſing, that it binds over to wrath, and is an occaſion of falling, in caſe that the promiſe of bleſſedneſs, as the Jews pretend, belongs only to the obſervers of the law.

5thly, From the end and ſcope, which the Lord propoſes into himſelf in our juſtification and ſalvation, which is the glory of his grace, and our comfort in the certainty of the promiſed bleſſedneſs, amplified by the ſubjects to whom his certainty belongs, expreſſed generally, by all the ſeed ; and diſtributively, by both Jews and Gentiles, becauſe Abraham is the father of them both, ver. 16. which univerſal paternity of Abraham, he illuſtrates by comparing it with God's paternity ; amplified by a deſcription of God, pertinent to the point in hand, ver. 17. and alſo by a commendation of Abraham's faith.

II. The *commendation* reſpects Abraham's faith, and directs us what courſe we muſt take to ſtrengthen that faith in us, which is required of us for our juſtification. And the Apoſtle executes this commendation by ſhewing his *courage*, in believing againſt hope ; his *prudence*, in believing according to what was ſpoken, ver. 18. and his ſtrength of faith, amplified by, (1.) Removing from him certain effects of weak faith : As looking at the impediments, ver. 19. and ſtaggering at the ſtrangeneſs of the promiſe. (2.) By aſſerting the ſtrength of his faith in ſeveral expreſſions, ver. 20, 21. —— (3.) By ſhewing, that the power of God is the ground of his faith, ver. — 21. And (4.) By declaring that righteouſneſs was the fruit of his faith, ver. 22.

III. The *application* is of Abraham's faith for our example ; wherein we are informed of the uſe and comfort ariſing to us from the record of Abraham's juſtification, ver. 23, 24. —— The condition required of us, that we may ſhare with Abraham in the bleſſing of juſtification, ver. — 24. and the reaſon brought to aſſure us of the like favour, taken from the two pillars, the meritorious cauſe, which is *Chriſt's death* ; and the evidence of the worth and value of it, which is the *reſurrection from the dead*, on which our juſtification reſts and depends, ver. 25.

Ver. 1. —— *As pertaining to the fleſh.*] i. e. Circumciſion, which was wrought on the fleſh, by cutting the foreskin of every male child. So this Scripture has been interpreted by ſome, ſuppoſing that by *the fleſh*, the Apoſtle means *circumciſion* ; but Chryſoſtome, and many more Greek expoſitors, I think, more reaſonably expound this text by others of like import, as *of the ſeed of David according to the fleſh*, Rom. i. 3. *My brethren and my kinſmen according to the fleſh*, ix. 3. And again, *of whom as concerning the fleſh Chriſt came*, ib. ver. 5. *Behold, Iſrael after the fleſh*, 1 Cor. x. 18. Which, ſay they, directs us to underſtand this Scripture, that Abraham was the father of the Jews, according to, or after the fleſh, and then the ſenſe of the whole verſe will run thus, What ſhall we ſay then, that our father Abraham, whoſe ſeed we are, obtained by the gift of circumciſion, or was profited by being circumciſed ?

Ver. 2. —— *Juſtified by works.*] The outward ceremony of the law of Moſes, ſuch as circumciſion, *&c.* See the notes on ch. iii. 28.

—— *Not before God.*] This Scripture is well expounded by iii. 20.

Ver. 3. *For what ſaith the Scripture ?*] Gen. xv. 6.

Ver. 4. *Now to him that worketh, is the reward not reckoned of grace, but of debt.*] i. e. God hath covenanted with mankind upon certain conditions, that he will give him eternal life. Now, ſays the Apoſtle, if man complies with his part of the covenant, the reward which he receives of eternal life on this account, being the condition in the covenant, it is not to be reckoned a free gift, but a reward which is due to him on account of his faithful compliance, with his part of the covenant, in which God's grace was offered to him upon ſuch conſiderations. Yet this is far from the Popiſh doctrine of *merit of good works* ; as I ſhall make it appear in the following Diſſertation.

A Diſſertation concerning the merit of good works, as taught by the Church of Rome.

The doctrine of merit of good works, is ſo far from being *Apoſtolical*, that it may be properly ſaid to be only the invention of the *preſent* Church of Rome.

The Council of Trent anathematizes thoſe, who deny that a man *juſtified by good works*, does truly *merit* eternal life, Seſſ. 6. can. 32. and Vega, who wrote his book of juſtification, during the time that he was at the council, maintains (in queſt. 5.) That the *council*, by *truly meriting*, did underſtand meriting, *de condigno*. Where

Obſerve, that the ſchoolmen have invented this diſtinction about juſtification, *de congruo & de condigno*, meaning by *de congruo*, a good work, which is worthy of Divine Reward, not out of any obligation from juſtice, but out of a principle of fitneſs, (or *congruity*), and from the free bounty of God. But the merit *de condigno*, ſay they, is a good work, to which a reward is due from a principle of juſtice, as well becauſe of the worth or dignity of the work, as becauſe of the worth of the perſon that has done it. And,

That this is the doctrine of the Church of Rome, may be further proved from Bellarmine, de juſtif. lib. v. c. 17. Gregory de Valentia, tom. 2. diſp. 8. q. 6. punct. 1. §. 1. and Cardinal Quiroga's Index expurgatorius, *&c.* And,

To be ſure, this is one of the proudeſt errors that it ever could poſſibly be guilty of. By it they renounce that grand principle of Chriſtianity, which looks upon that reward, which God does vouchſafe to good works, as the effect, not of *commutative* juſtice, which gives ſo much for ſo much, but as the effect of the faithfulneſs of God, to ſuch as ſhould obey his commandments, though their obedience had nothing in itſelf able to merit ſuch a reward, according to that of our Apoſtle, *The ſufferings of this preſent time are not worthy to be compared with the glory that ſhall be revealed in us*, Rom. viii. 18.

Moreover, we are very ſure, that if the Church of Rome, in this article of her belief, be quite of another opinion than Paul, and the whole ſtream of antiquity was of, for the eleven firſt ages of the Church, which has ſufficiently been proved; ſo neither does it agree with the moſt eminent doctors of the Latin Church, which have been ſince the eleventh age. To prove this, is the deſign of this diſcourſe, that there may be no refuge left for this error in this matter.

I begin with that exhortation which Anſelme Archbiſhop of Canterbury, required ſhould be given to a certain monk when he was a dying, after this manner: *Do you believe that you cannot be ſaved, but by the death of Jeſus Chriſt?* A. *I do believe ſo. Do you heartily thank him for it?* A. *I do. Be you therefore ever thanking him for it as long as you live, and put your whole truſt and confidence in that death alone; and let that be your only ſafe-guard. And if the Lord will enter into judgment with thee, ſay thus, O Lord, unleſs I hold the death of our Lord Jeſus Chriſt betweeen me and thee and thy judgment, I am not able to plead with thee. If he tells you, that you have merited damnation, ſay unto him, I hold the death of our Lord Jeſus Chriſt between me and my ill deſerts; and inſtead of thoſe merits which I ought to have, but alas! have not, I offer to thee the merit of his moſt meritorious paſſion. Let him ſay moreover, I hold the death of Jeſus Chriſt between me and thine anger; after which let him add, Into thy hands*, &c. and he ſhall die with aſſurance, and he ſhall never ſee death; ſee his works page 291.

After this manner did Anſelme, who died in the year 1109. require that a monk, that is, ſuch a one, as according to their opinion, has merits enough, both for himſelf and others, ſhould make his confeſſion upon his death-bed. Concerning which action of his, one may obſerve, *firſt*, That this Anſelme was canonized, and his name is to be found upon the 21ſt of April in the Roman Martyrology, which ſhews that he was no teacher of hereſy (as they call hereſy). *Secondly*, That this exhortation which he required ſhould be given to perſons that were dying, was look'd upon as ſo excellent a one all Europe over, that there is ſcarce any book, belonging to the Church-affairs, wherein it is not to be found. *Thirdly*, That the Church of Rome it ſelf did own it, as Cardinal Hoſius does witneſs, Confeſſ. Fidei Petric. cap. 73. *Fourthly*, That it was never charged with containing any pernicious doctrine, till the Popes, and the inquiſitors of the faith, and the Council of Trent, cauſed thoſe articles to be blotted out, as contrary to the belief of their Church. *Fifthly*, That notwithſtanding this condemnation of it by the Index Expurgaterius, it is ſtill retained in France, and may be ſeen in that edition of the book intituled Ordo Baptizandi, which was publiſhed in the year 1614, where the ſame queſtions and anſwers are now to be ſeen, which were formerly condemned by Cardinal Quiroga.

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Urban the IVth lived about the middle of the XIIIth age. He is famous for inſtituting the *feaſt of the ſacrament*, upon the account of a pretended revelation to a certain religious woman of the country of Liege. There is a Commentary of his upon the Miſerere, where he ſhews, that he does follow the ſame doctrine concerning the *merit of good works*, which was univerſally received before his time. *Firſt*, He proteſts that he does appeal from juſtice to mercy, according to the exhortation of Anſelme. *Secondly*, He does confeſs, that there is nothing in him able to merit that glory which he does wait for, (*quia igitur ſolvendo non ſum, paſſionis condignæ ad futuram gloriam quam expecto*). *Thirdly*, He declares that mercy has no reſpect to our merits, but only to our miſery. *Fourthly*, He does make uſe of ſuch terms as theſe: *I do not beg for my own merit's ſake, or for thy juſtice or my own,——or for my works ſake, wherein I have miſerably gone aſtray, but for thy great mercy.* "Non peto ſecundum meritum meum, vel ſecundum juſtitiam tuam vel meam.——vel ſecundum opera mea, quibus miſer deviavi, ſed ſecundum magnam miſericordiam tuam."

Thomas Aquinas, who was contemporary with this pope, ſpeaks thus, 1, 2. Q. 114. A. 1. *No man can make any pretence of merit before God, unleſs by ſuppoſing a divine diſpoſition, by virtue of which man does obtain of God by his operation*, quaſi mercedem, *in manner of a ſalary as it were, that for which God has given him the power of working.* This is the doctrine of the Goſpel. But ſee here the leaven which Thomas adds to it, and which has ſo very much ſowred the whole maſs of the divinity of the Church of Rome. The ſame Thomas in the third article of the ſame queſtion, with ſome other divines in his time, does maintain, That becauſe of the operation, and the grace of the Holy Spirit wrought in the faithful, and from whence good works do proceed, their good works do merit *de condigno*, which is ſo very weak a foundation, that one might naturally draw from it a doctrine quite contrary to that which Thomas Aquinas has gathered from it. Upon which account alone Vaſquez thought himſelf obliged to refute it. The ſame leaven is to be found alſo in Bonaventure, in Gulielmus Antiſſiodorenſis, and in Gulielmus Pariſienſis. But all this could not hinder, but that the Holy Doctrine ſhould ſtill be preſerved in the choirs and ſchools of the Latin Church.

Ægidius de Roma is very famous for both his birth and dignities, but eſpecially for having undertaken the defence of Thomas. The ſum of which has been critically examined by an eminent divine of Oxford, in a book entituled, Thomæ Reprehenſorium, Auc. Miræ. c. 409. In the mean time he has made no difficulty of deſerting Thomas in the matter of merit. He does expreſly ſay, In 2. Diſt. 27. Q. 1. Art. 3. Firſt, That there muſt be ſome equality between the merit and its reward, and that it is this equality, which is the foundation of juſtice; then he concludes, that where there is not ſuch an equality, there can be no juſtice. Secondly, He maintains that the faithful are conſidered in reſpect of God, as ſervants are in reſpect of their maſters, children of their parents, and the wife of her husband. He could not have ſpoken more expreſly of juſtice or of merit. Thirdly, He ſhews how that out Saviour Jeſus Chriſt declared this truth, Luke xvii. 10. where he ſays, "When ye ſhall have done all thoſe things that are commanded you, ſay we are unprofitable ſervants, we have done that which was our duty to do." For a ſervant cannot do more than he ought, for whatſoever he does, is but his duty. "There is not therefore any thing ſimply juſt, nor ſimply a merit between a maſter and a ſervant, but there may be ſomething like it." This is the opinion of him whom they commonly call the Prince of Divines.

Raymondus de Rochefort Penitentiary of Gregory IX. and the third general of the order of the Jacobins compos'd at the ſame time a ſummary of the caſes of repentance, an abridgment of which may be found in that place, where the author does ſet down the confeſſion of dying perſons, in the ſame terms that Anſelme had preſcrib'd to them. There is no need of repeating them, I ſuppoſe it was made a little after Raymonds's work was publiſh'd, becauſe there are ſo many ancient Manuſcripts of it to be found in libraries.

Durandus Biſhop of Puy, and afterwards Biſhop of Meaux, does ſolemnly confute the doctrine of Thomas Aquinas, about the merit of good works, n. 2. Diſt. 27. q. 2. And he does it ſo notably both by Scripture and reaſon, that the divines of the Church of Rome are forc'd to look upon him as an antagoniſt of their Thomas Aquinas. Yet for all that, this Durandus taught divinity at Rome, and at Paris they had generally a great reverence and eſteem for him.

Moreover it is plain, that this was not his opinion in particular, but was the general belief of moſt people: Firſt, That very year in which Durandus died, *viz.* in the year 1333. Guilielmus de Montrotier publiſh'd a Treatiſe of his for a direction for Curates, in which theſe words do occur upon the Lord's Prayer; Ch. 2. du traitte 3. part 2. "But why do we rather ſay thy kingdom come, than ſay, Let us come into thy kingdom? I anſwer, that it is to ſhew us, that no man does obtain the glory of Paradiſe by his own merits, but purely by the grace of God, according to that of the Apoſtle, *not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us.* It is therefore we ſay *adveniat*, that is to ſay, Let thy grace come unto us, *and not*, Let us arrive at that; becauſe, as was ſaid, we cannot arrive at it by our own merits."

Secondly, Nicholas de Lyra has made notes upon the whole Bible, and has preſerved that little knowledge of the Holy Scriptures which did remain before the reformation. He wrote theſe words at rhe ſame time, upon the tenth chapter of John. "The glory of Heaven cannot properly be call'd wages, but a kind of free gift, in as much as that only which is paid as a recompence for ſome labour, is called wages. And the reaſon of this is, becauſe that an inheritance is diſtinguiſh'd from wages properly ſo called; juſt as a ſon, to whom the inheritance does belong, ought to be diſtinguiſh'd from a hireling, to whom wages is due. Thus the glory of Heaven is given to the faithful, as an inheritance is to children, and has not therefore the nature of wages."

Thirdly, Simon de Caſſia, who died in the year 1348. ſpeaks after the ſame manner, lib. 6. c. 21. upon thoſe words, "Call the labourers, and give them hire, Jeſus Chriſt, *ſaith he*, has made uſe of a ſoft word, when he ſaid not, *their hire*, becauſe no man does merit rewards for his good works, nor indeed the greateſt wages. Upon which account it is, that he does not add *their*, but *hire* only, *viz.* that which he has from all eternity prepar'd to beſtow upon thoſe that work righteouſneſs.

The famous Richard, Archbiſhop of Armagh, in his Treatiſe againſt the errors of the Armenians, ſpeaking of the word *merces*; does explain himſelf in theſe terms, lib. 12. c. 21. "Seeing ſome certain ſort of recompence ought to be given to any one, not upon the account of the *condignity* of his work, but upon the account of the promiſe, and ſo alſo of the juſtice of him who gives it, and who promiſed it only in general; let this ſort of recompence be given in any degree whatſoever, one may ſtill call it wages for work."

Bradwardin Chancellor of Oxford, A. 1350. and afterwards Archbiſhop of Canterbury, does attack the Pelagians with a vaſt volume, wherein he overthrows the doctrine of merit of *condignity* in ſeveral places, vigorouſly maintaining this propoſition, *That merits are not the cauſe of eternal reward*, as the doctrine of the Sacred Scriptures and of antiquity.

If any one does ſtill deſire a ſtronger proof than the teſtimony of theſe three perſons does afford, though becauſe writing in the ſame time, in places far diſtant from one another, and upon a popular ſubject, one might eaſily believe them for what they ſay; I may alledge the univerſity of Paris, where Guy a profeſſor and a Carmelite friar, having propounded this propoſition againſt a Jacobin, *Man does merit eternal life* de condigno, *that is to ſay, in ſuch a manner that unleſs it were given him, he would be injured, and God would wrong himſelf*, he was forced to recant it as falſe, heretical, and blaſphemous. This was done in the year 1353. by the order of the Chancellor of the Univerſity, and of ſeveral other doctors of the faculty at Paris.

After this recantation, we may ſee many eminent Divines following the opinion of Anſelme and Bernard. One Jacobus de Hauteville profeſſor at Paris, whoſe opinion Marſilius ab Ingen does take notice of. Marſilius ab Ingen does formally maintain that our works whether conſidered in themſelves, or as the fruit of the grace of God working with us, cannot merit *ex condigno*, which he proves all along by Scripture; and he does determine on the contrary, that whatſoever is called merit, does depend upon the acceptance of God through the merit of Jeſus Chriſt. Gerardus de Zutphen, who died four years before Marſilius, was plainly of the ſame opinion.

Towards the end of that age, Raymondus Jordanus Abbot of Celles in Berry was of this opinion. They publiſhed his books under the name of Idiota, but father Raynaud has made it appear that they were this Raymondus's. Thus he ſpeaks: lib. 2. Contempl. p. 445. T. 5. B. P. *Tribulation*, ſays he, *does not ſuit well with a paſt crime, which thou doſt pardon, nor with the preſent grace of conſolation which thou doſt give, nor with the future glory which thou doſt freely promiſe.* Theſe words did diſpleaſe the cenſors of the Bibliotheca Patrum, who therefore put a *caute legendum* at the margin. They were ſo much afraid, leſt they ſhould wholly attribute the praiſe of our ſalvation to the mercy of God.

The doctrine of Anſelme, was not forgotten in the XVth age, which furniſhes with us with a great many eminent witneſſes, who did oppoſe the merit of condignity.

Petrus de Alliaco Biſhop of Cambray, and afterwards a Cardinal, does maintain that merits are but improperly called the cauſe of recompence.

Gerſon Chancellor of the univerſity of Paris, a perſon admired all Europe over in the time of the council of Conſtance,

ſtance, does in his treatiſe of the Art of Dying, put theſe words in the mouth of a dying believer, O Lord, I implore thy pardon, not for any value of my own merits, but by the virtue and efficacy of thy moſt Holy Paſſion, by the which thou wert willing to redeem me, even me that was miſerable, and didſt vouchſafe to purchaſe paradiſe for me by the price of thy blood. The ſame Gerſon when he made his will, concluded it with this verſe,

Spes mea tu Jeſus es, gratia, non opera.

Johannes Waldenſis, whoſe works were examined at Rome, and approved of by Pope Martin the Vth, does at the ſame time expreſs himſelf in as preciſe a manner. When he ſaw a great party of Thomas Aquinas's opinion concerning merit of condignity, he expreſſes himſelf thus, " I take him for a moſt Holy Divine, for a moſt faithful catholick, and moſt agreeing with the Holy Scriptures, who does ſimply renounce any ſuch merit, and does avow with the moderation of the Apoſtle and the Scriptures, that no man does ſimply merit the kingdom of Heaven, but by the grace of God, or by the will of him who beſtows it." He proves his opinion by the Sacred Scripture, by the fathers, by the canon of the Maſs, which ſpeaking of the ſaints do import thus much, " Into whoſe company we pray thee to admit us, not regarding our merit, but granting us pardon." And in another place, he ſays, " To the end that we, who do not truſt in the quality of merits, may merit not thy judgment but thy mercy.

I confeſs that Waldenſis, as learned a man as he was, does take thoſe words of the Maſs, *non æſtimator meriti, ſed donator veniæ*, in a wrong ſenſe. It is certain by the expoſitions of the ages before Waldenſis, that the word *meritum* does not in this place ſignify good works, but ſins; the ſenſe is, " not regarding our ſins, but granting us pardon for them. Some of thoſe divines have notwithſtanding followed the error of Waldenſis; but if it be a fault, the great approbation which they have for the works of Waldenſis has authorized it. And it is very probable, that if ſo learned a man as Waldenſis could thus make uſe of this place of the Maſs, there were a great many divines in his time, who underſtood it in the ſame ſenſe as he did, more regarding the ſound of the terms, than their true ſignification. However it was, ſee what he adds, " God, ſaith he, according to this article, has no regard to our merit, either of congruity or of condignity, but to his own grace, will, and mercy. It is therefore very injurious to our Saviour, and him, who crowns us ſo freely, to diſpute ſo much about merits, without ſpeaking of his grace."

To theſe I could add many more learned, pious and eminent authors, who oppoſed this doctrine of the preſent Church of Rome concerning merits, as Paul Biſhop of Burgos; the famous Biel, profeſſor of divinity at the univerſity of Tubing; Pope Adrian the VI. Cardinal Cajetan, and Conrade Koelin, &c. But theſe ſuffice to ſhew both the Scripture Doctrine thereof, and the time when the Popiſh Doctrine was invented.

Ver. 6. *Even as David alſo deſcribeth the bleſſedneſs of the man*, &c.] In Pſal. xxxii. 1, 2.

Ver. 11. *And he received the ſign of circumciſion*, &c.] See Gen. xvii. 10.

Ver. 13. *For the promiſe.*] As it is written in the law of Moſes, Gen. xvii. 8.

Ver. 16.—*Abraham, who is the father of us all.*] According, or as pertaining to the fleſh. See ver. 1. and Iſaiah li. 2.

Ver. 1. *As it is written*, &c.] In Gen. xvii. 5.

——*Before him.*] Or, like unto him.

Ver. 18. *According to that which was ſpoken.*] In Gen. xv. 5.

Ver. 19.—*He conſidered not his own body*, &c.] As it is written in Gen. xvii. 17. and xviii. 11.

Ver. 24. *But for us alſo.*] i.e. For the ſake of our doctrine.

Ver. 25. *Who was delivered.*] To death by the father. See Gal. i. 4.

CHAP. V.

1 *Being juſtified by faith, we have peace with God,* 2 *and joy in our hope,* 8 *That ſith we were reconciled by his blood, when we were enemies,* 10 *We ſhall much more be ſaved being reconciled.* 12 *As ſin and death came by Adam,* 17 *ſo much more righteouſneſs and life by Jeſus Chriſt.* 20 *Where ſin abounded, grace did ſuper-abound.*

THerefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.

2 By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God.

3 And not only *ſo*, but we glory in tribulations alſo, knowing that tribulation worketh patience;

4 And patience, experience; and experience hope:

5 And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt which is given unto us.

6 For when we were yet without ſtrength, in due time Chriſt died for the ungodly.

7 For ſcarcely for a righteous man will one die: yet peradventure for a good man ſome would even dare to die.

8 But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us.

9 Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life.

11 And not only *ſo*, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement.

12 Wherefore, as by one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.

13 For until the law ſin was in the world: but ſin is not imputed when there is no law.

14 Nevertheleſs, death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adams tranſgreſſion, who is the figure of him that was to come:

15 But not as the offence, ſo alſo *is* the free gift. For if through the offence of one, many be dead; much more the grace of God, and the gift by grace, *which is* by many

one man, Jeſus Chriſt, hath abounded unto many.

16 And not as *it was* by one that ſinned, *ſo is* the gift; for the judgment *was* by one to condemnation; but the free gift *is* of many offences unto juſtification.

17 For if by one mans offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt.

18 Therefore as by the offence of one *judgment came* upon all men to condemnation: even ſo by the righteouſneſs of one *the free gift came* upon all men unto juſtification of life.

19 For as by one mans diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous.

20 Moreover, the law entred, that the offence might abound: But where ſin abounded, grace did much more abound:

21 That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.

The Apoſtle having fully proved the doctrine of juſtification by faith, in the former chapters; here in this chapter ſhews,

I. The many bleſſed fruits and effects thereof, as 1ſt. that it produces *peace* with God through Chriſt, ver. 1. and the Apoſtle amplifies this by ſhewing, that Chriſt is the author of our admittance into this ſtate of juſtification, ver. 12.—(2.) That it produces *joy* in hope of the glory of God, ver. 2. (3.) *Glory* in tribulations; which alſo he amplifies by ſhewing the benefit of tribulation, ſuch as patience, ver. 3. Experience and hope, ver. 4. amplified by the ground thereof, which is the ſenſe of God's love, ver. 5. which love of God he proves by his giving Chriſt to die for us, ver. 6. illuſtrates by a compariſon between the love of men to one another. Which is propounded at ver. 7. and applied at ver. 8. (4.) *Salvation*, ver. 9. proved by an argument from the greater to the leſs, ver. 10. (5.) *Joy in God*; amplified by the grounds, ver. 11.

II. He lays down a parallel between Chriſt and Adam, ſhewing that Chriſt is more able to ſave, than Adam was to deſtroy; wherein we have (1.) the *miſchief* that came by Adam; ſuch as *ſin* and *death*, which all are guilty of and ſubject unto: as he affirms at ver. 12. and proves in ver. 13, 14. (2.) The diſparity between the miſchief that comes by Adam; and the benefit, that comes by Chriſt, both in reſpect of the perſons; one, the offence of a mere man; the other, the obedience or righteouſneſs of him who is God as well as man, ver. 15. And in reſpect of the extent of the efficacy of their acts; for there one ſin did condemn, here, all the ſins of believers are pardoned, ver. 16. And alſo in reſpect of the different nature of their effects; the reign of *death* by one; the reign of life by the other, ver. 17. (3.) The ſimilitude (which he now fully proſecutes) between the efficacy of Adam's ſin, and Chriſt's righteouſneſs, laid down in proper terms; where their influence and efficacy is compared, in regard of the extenſiveneſs of their objects; all the natural ſeed of one; and all the ſpiritual ſeed of the other, ver. 18. the intenſiveneſs of their efficacy; one to make ſinners, the other to make righteous, ver. 19. amplified by ſhewing the reaſons why the law was given (ſince ſin was in the world before) namely, that the offence might abound, and that grace might ſuper-abound, ver. 20. From hence he paſſes to metaphorical terms, ſaying, that as the kingdom of original ſin is made the fruit of Adam's tranſgreſſion; ſo the kingdom of grace is made the conſequent of Chriſt's righteouſneſs, ver. 21.

Ver. 1. *Therefore being juſtified by faith.*] Or by the Goſpel of Chriſt; ſee the notes on chap. iii. 28. and chap. iv. 4.

Ver. 6—*In due time.*] Or according to the time, when he was promiſed and foretold by the Spirit of God, that he ſhould come; ſee this time in our notes on Luke xi.

Ver. 9.—*By his blood.*] Shed on the croſs for the redemption of all men, that he might reconcile them to the juſtice of God the father; ſee ver. 10.

Ver. 10. ——— *By his life.*] See John v. 57. and xiv. 19.

Ver. 12. ——— *For that all have ſinned.*] The original has it more properly, ἐφ' ᾧ πάντες ἥμαρτον. In whom all have ſinned, *i. e.* in Adam.

Ver. 13. —— *Until the law.*] Of Moſes.

——— *Sin is not imputed where there is no law.*] See ch. iv. 15. read alſo, ch. ii. 1 John iii. 4.

Ver. 15. ——— *Hath abounded unto many.*] See Matt xx. 28. and xxvi. 28.

Ver. 21. *That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.*] Sin *is the tranſgreſſion of the law*, this is the Scripture definition, and is commonly defined, *quicquid actum, dictum, vel concupitum contra legem Dei*, i. e. any thought, word, action, omiſſion or deſire, contrary to the law of God.

The Hebrews have ſeveral words for expreſſing ſin. They think, as for example, that *chataath* ſignifieth a *ſin* committed againſt any negative precept, and that *ſhegagah* ſtands for *ſins* of ignorance, forgetfulneſs, omiſſion, or inadvertency. But it is certain, that theſe words are often uſed one for another, and that the Scripture ſeldom obſerves theſe diſtinctions, it often calls very great ſins by the name of *ſhegaga*, & *e contra*.

The name of ſin is often given to the ſacrifice for *ſin*, Paul ſaith, that God was pleaſed that Jeſus Chriſt, who knew no ſin, ſhould be our victim of expiation; *for he hath made him to be* ſin *for us, who knew no* ſin, &c. 2 Cor. v. 21.

God was not the author of ſin, or of death; but ſin and death entered into the world by the malice of the Devil. Adam by his diſobedience, has made us all guilty in the eyes of God, his ſin hath merited death for us; he is the reaſon that we are all born children of iniquity, and that we are inclined to evil from his mother's womb. Jeſus Chriſt by his death hath reſtored life to us; by his obedience he has reconciled us to God the father; inſtead of children of wrath, as we were, he has merited for us the character of the children of God. 'Tis by our baptiſm we are admitted to the participation of theſe privileges (ſee our notes, on ch. iii. 28.) and by repentance, that we may recover them again, when we have had the misfortune to loſe them.

The Apoſtle here particularly regards *original ſin*, which was the ſin of Adam communicated to all his poſterity, and has infected and corrupted it; and therefore, all men are born children of wrath, Eph. ii. 3. for by the fault of one alone *ſin* came into the world, and death by ſin, Rom. v. 12. And therefore, ſays Job, *who can bring a clean thing out of an unclean? not one*, Job xiv. 4. See alſo, Pſ. li. 5. And this is the purport of the Apoſtles arguing in this chapter, to ſhew that man is born under the guilt of his firſt parents ſin.

Death in Scripture has three interpretations. There is a death of the body, of which ſort of death the Apoſtle ſpeaks in this Scripture, we are now expounding. There is alſo a death of the ſoul, which is that of eternal damnation, whereas the former is no more than a ſeparation of the ſoul and body at their departure from this life: Again, death is put to ſignify any great danger, or any eminent danger of death, that ſhall threaten us by a plague or any contagious diſeaſe, or by poiſon or any other great misfortune.

By *the gates of death* the grave is ſignified, and the ſtate of the dead after this life; by the veſſels or *inſtruments of death*, we underſtand dangerous and deadly weapons; by the *bonds* and *ſnares of death*, the ſnares which are laid to deſtroy an enemy; a *ſon of death* is a man who merits death, or is condemned to death; by the duſt of death is meant the ſtate to which the dead perſon is reduced in the grave. *Love is ſtrong as death*, ſays Solomon in Cant. viii. 6. or no one can reſiſt love or death.

Man having eaten of the forbidden fruit, incurred the penalty of death for himſelf and all his poſterity. The death of the ſoul was his immediate puniſhment, and he was made ſubject to the death of the body alſo, tho' this was not underſtood by him till a long time after.

It is unqueſtionable, that death was brought into the world by the envy and malice of the devil; ſee Wiſd. iii. 24. and Rom. v. 12. If Adam had continued in the obedience which he owed to his Creator, he might have avoided death, ſays Auſtin, and many other ancient fathers.

Jeſus Chriſt by his death hath ſubdued death, and hath merited for us a bleſſed immortality. By which I do not mean, that the ſoul was *before* mortal, and by him made immortal, nor that he has merited for us the favour of *not dying*; for he has not changed the nature of our ſoul, nor thought, fit to exempt us from the neceſſity of dying; but he hath given us the life of grace, and by his reſurrection hath merited an happy immortality for us; provided the merits of his blood and death are applied to us by faith, and the uſe of the ſacraments; and that we, through our own fault, do not fruſtrate his intentions to ſave all men. And herein you have the full extent of the doctrine which the Apoſtle delivers in the text we are now explaining; ſee the Diſſertation on reaſon and paſſion in the notes on the ſeventh chapter.

CHAP. VI.

1 *We may not live in ſin,* 2 *for we are dead unto it,* 3 *as appeareth by our baptiſm.* 12 *Let not ſin reign any more,* 18 *becauſe we have yielded our ſelves to the ſervice of righteouſneſs,* 23 *and for that death is the wages of ſin.*

WHAT ſhall we ſay then? Shall we continue in ſin, that grace may abound?

2 God forbid: how ſhall we that are dead to ſin, live any longer therein?

3 Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?

4 Therefore we are buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

5 For if we have been planted together in the likeneſs of his death: we ſhall be alſo in *the likeneſs* of *his* reſurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

7 For he that is dead, is freed from ſin.

8 Now if we be dead with Chriſt, we believe that we ſhall alſo live with him:

9 Knowing that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God.

11 Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin; but alive unto God through Jeſus Chriſt our Lord.

12 Let not ſin therefore reign in your mortal body, that ye ſhould obey it in the luſts thereof.

13 Neither yield ye your members *as* inſtruments of unrighteouſneſs unto ſin: but yield your ſelves unto God, as thoſe that are alive from the dead; and your members *as* inſtruments of righteouſneſs unto God.

14 For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

15 What then? ſhall we ſin, becauſe we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs?

17 But God be thanked, that ye were the ſervants of ſin; but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from ſin, ye became the ſervants of righteouſneſs.

19 I ſpeak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs.

20 For when ye were the ſervants of ſin, ye were free from righteouſneſs.

21 What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things *is* death.

22 But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

23 For the wages of ſin *is* death: but the gift of God *is* eternal life, through Jeſus Chriſt our Lord.

The Apoſtle having mentioned in the former chapter ſeveral inward benefits of juſtification by faith, he now proceeds to mention the outward advantage in reference to life and manners; as namely, that this doctrine of juſtification through Chriſt does not befriend ſin, but on the contrary tends to promote holineſs. This he,

I. Proves promiſcuouſly, ſometimes in reference to one, ſometimes to another; where, (1.) We find an *objection* ſuppoſed, as if this doctrine promoted licentiouſueſs, ver. 1. (2.) A *rejection* thereof, with abhorrence and deteſtation. (3.) A *confutation* of it, becauſe we are dead to ſin; which is propounded in an emphatical interrogation, ver. 2. and proved firſt by the tenor of the baptiſmal engagement,

gagement, ver. 3. Secondly, by the ancient rites of baptiſm, ſignifying Chriſt's death and our communion therein with him; and Chriſt's reſurrection, and our conformity therein to him, ver. 4. Thirdly, by our *union* with Chriſt, both as dying and riſing, by virtue whereof, we are to expreſs a conformity to both, the one being inferred from the other, ver. 5. Fourthly, by the end of our conformity to, and communion with Chriſt in his crucifixion, ver. 6. Fifthly, by a compariſon taken from our natural death; or the analogy between the natural and ſpiritual death, ver. 7. Sixthly, By our conformity to Chriſt's reſurrection, as a conſequent of our conformity to him in his death, ver. 8. amplified by the immortality of Chriſt's life, ver. 9. The end and intent both of his life and death, ver. 10. And the application hereof to our caſe, in both parts, ver. 11.

II. Improves in an exhortation to mortification, or to depoſe ſin from its dominion, to withdraw the members from its ſervice; to dedicate ourſelves to God and to employ our members in his ſervice, ver. 13. enforced by a powerful motive wherein, (1.) Wherein we find the privilege of the renewing ſtriving Chriſtian; not to be under the dominion of ſin. (2.) The reaſon of it, expreſſed both negatively and poſitively, ver. 14. amplified by the removal of a falſe abſurd inference, as if we might thereupon take liberty to ſin; which is firſt propounded, ver. 15. and then confuted, by ſhewing that it deſtroys the ſtate to which we pretend; wherein is laid down a general maxim, evident by the light of nature, and its application is directed to the matter in hand, ver. 16. and to the perſons to whom he wrote, who were the believing Romans, deſcribed by their paſt ſtate in the law of nature, or by what they were before converſion; and by their preſent ſtate under the law of grace, ver. 17. Then the Apoſtle continues his amplification by a true inference from the foregoing diſcourſe; wherein the preſent ſtate of the believing Romans is ſet forth, ver. 18. together with an exhortation, delivered by way of compariſon of what they ſhould now do with what they had done before, ver. 19. which he proves from the *equity* thereof; becauſe ſin had all their ſervice before, and righteouſneſs had none, ver. 20. from the *miſchief* that attends the ſervice of ſin; ver. 21. and from the benefits of their preſent ſtate, under the ſervice of God, which is *holineſs* and *happineſs*, both in this life and the next; from whence he concludes by ſhewing the different ground of theſe two different ends or rewards; one is of *debt*, the other of *grace*, one deſerved, the other freely beſtowed, ver. 23.

Ver. 1.—*That grace may abound.*] Grace comes from the latin word *gratia*, and is underſtood ſeveral ways in Scripture, which it can't be improper to take notice of in this place. Therefore

1 Grace ſignifies beauty, good-grace, and agreeableneſs of perſon, as the Pſalmiſt uſes it, ſaying, *full of grace are thy lips: Becauſe God hath bleſſed thee for ever*, Pſal. xlv. 2. And again the author of the book of Proverbs bids us hearken to the inſtructions of wiſdom, and ſhe ſhall give to our heads an ornament of grace, Prov. iv. 9.

2 Grace is taken for favour and friendſhip; as when Abraham ſaid to the Lord, if I have found favour, [in the original it is *grace*] in thy ſight, Gen. xviii. 3. Again it is ſaid Noah found grace in the eyes of the Lord, Gen. vi 8. And God gave the Hebrews grace in the ſight of the Egyptians, ſo that thoſe lent unto them clothes and Jewels, *&c.*

3 Grace is taken for pardon, and mercy: To ſhew grace and mercy; to pardon any one, or to reſtore him to our good graces.

4 Grace is underſtood alſo, to ſignify a benefit and a reward, as may be gathered from Eccluſ. vii. 37. and Luke vi. 32, 33, 34. compared with the original.

5 Grace is taken for certain gifts of God, which he beſtows freely on whom he pleaſes; but do not juſtify thoſe to whom he gives them, and tend not directly to their ſanctification. Theſe are what are called graces freely given; ſuch as the gifts of miracles, prophecy, languages, and all the reſt mentioned by the Apoſtle in 1 Cor. xii. 4. And thoſe gifts are intended rather for the advantage of others, than of the perſon who poſſeſſes them; though the good uſe which he makes of them may contribute to his ſanctification. By *Grace* likewiſe, all ſorts of juſtifying graces are meant, ſome whereof tend to juſtification, others actually juſtify.

There are alſo ſeveral ſorts of inward graces; for the graces of the underſtanding may be called by this name as well as the graces of the will. And there are habitual and actual graces.

Which inward actual graces are diſtinguiſhed by divines, into preventing, exciting, and operating; ſubſequent, aſſiſting, and co-operating. But it is not our purpoſe to enter upon an examination of all theſe graces, which is rather the province of a ſchool-divine. Nevertheleſs I will ſay thus much:

Auſtin defines inward, actual grace, to the inſpiration of love, which prompts us to do, what we know, out of a principal of duty, or religious affection. *Legem volunt* [*Pelagiani*] *intelligi gratiam—non inſpirationem dilectionis, ut cognita ſancto amore faciamus, que proprie gratia eſt.* He alſo ſays, that the grace of God is the bleſſing of God's ſweet influence, whereby we are induced to take pleaſure in that which he commands, to deſire and love it; and that if God does not prevent us with this bleſſing, what he commands, not only is perfected, but is not ſo much as begun in us, lib. 2. ad Bonif. c. 9. num. 21. For

Without the inward grace of Jeſus Chriſt, man is not able to do the leaſt thing, that is good. He ſtands in need of it to begin, continue, and finiſh all the good he does, or rather which God does in him and with him by his grace.

The grace of Jeſus Chriſt is free; it is not due to us: if it were due to us it would be no more grace: It would be a debt, Rom. xi. 6. of itſelf it is ſo powerful and efficacious an aſſiſtance, that it ſurmounts the hardneſs of the moſt rebellious heart, without deſtroying our liberty.

There is no ſubject in divinity, upon which the Chriſtian Divines have written ſo largely, as upon the ſeveral particulars relating to the grace of God. It is a myſtery which the mind of man has been always deſirous to unfold; but notwithſtanding all its efforts, it is always obliged to acknowledge its inſufficiency. The difficulty conſiſts in reconciling the liberty of man with the operation of grace; or the concurrence of man with the aſſiſtance of the Almighty. And who is able to ſet juſt bounds between theſe two things? Who can pretend to know how far the privileges of grace extend over the heart of man, and what the force of that man's liberty is, who is prevented, enlightned, moved, and attracted by grace? Only this we can affirm, that the grace in the text, is the pardon we obtain of our ſins through the merits of Jeſus Chriſt.

CHAP. VII.

1 *No law hath power over a man longer than he liveth.* 4 *But we are dead to the law.* 7 *Yet is not the law ſin,* 12 *but holy, juſt, good,* 16 *as I acknowledge, who am grieved becauſe I cannot keep it.*

KNOW ye not, brethren (for I ſpeak to them that know the law) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband, is bound by the law to *her* husband ſo long as he liveth: but if the husband be dead, ſhe is looſed from the law of *her* husband.

3 So then if while *her* husband liveth, ſhe be married to another man, ſhe ſhall be called an adultereſs: but if her husband be dead, ſhe is free from that law; ſo that ſhe is no adultereſs, though ſhe be married to another man.

4 Wherefore, my brethren, ye alſo are become dead to the law by the body of Chriſt; that ye ſhould be married to another, *even* to him who is raiſed from the

dead, that we ſhould bring forth fruit unto God.

5 For when we were in the fleſh, the motions of ſins which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we ſhould ſerve in newneſs of ſpirit, and not *in* the oldneſs of the letter.

7 What ſhall we ſay then? *Is* the law ſin? God forbid. Nay, I had not known ſin but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet.

8 But ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſin *was* dead.

9 For I was alive without the law once: but when the commandment came, ſin revived, and I died.

10 And the commandment which *was ordained* to life, I found *to be* unto death.

11 For ſin taking occaſion by commandmandment, deceived me, and by it ſlew me.

12 Wherefore the law *is* holy; and the commandment holy, and juſt, and good.

13 Was then that which is good made death unto me? God forbid. But ſin that it might appear ſin, working death in me by that which is good; that ſin by the commandment might become exceeding ſinful.

14 For we know that the law is ſpiritual: but I am carnal, ſold under ſin.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I conſent unto the law, that *it is* good.

17 Now then, it is no more I that do it, but ſin that dwelleth in me.

18 For I know, that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but *how* to perform that which is good, I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me.

21 I find then a law, that when I would do good, evil is preſent with me.

22 For I delight in the law of God, after the inward man.

23 But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

24 O wretched man that I am, who ſhall deliver me from the body of this death!

25 I thank God, through Jeſus Chriſt our Lord. So then, with the mind I my ſelf ſerve the law of God; but with the fleſh the law of ſin.

In this chapter the Apoſtle proves, that we are not under the law, as he had affirmed before, in ch. vi. 14. becauſe we are dead to it; which he illuſtrates by its oppoſite, *i. e.* the dominion the law has over a man while alive. —— This is generally propounded at ver. 1. and particularly exemplified in the law of marriage, which obliges during life; but is void by the death of one of the parties, ver. 2. amplified by both an affirmative and negative inference. Then

He propounds the concluſion or point firſt aimed at, *i. e.* that we are dead to the law, amplified by the means how it comes to paſs, *i. e.* by the body of Chriſt; the conſequent thereof, which is our marriage or union with Chriſt; the end of this marriage, *i. e.* fruitfulneſs to God, ver. 4. All which he enforces by the equity thereof, becauſe formerly we were fruitful in evil, ver. 5. and by the end of our deliverance from the law, expreſſed both affirmatively and negatively, ver. 6. Now,

Leſt any ſhould make an ill conſtruction of what had been ſaid at ver. 5. concerning the motions of ſin by the law, he proceeds to ſhew *how* the law cauſes ſin, not properly and directly, but only accidentally and occaſionally, through the corruption of nature. Where,

1. He confutes a falſe inference or ſuppoſition, as if the law in it ſelf were ſin; which is propounded and confuted by his own experience in the contrary effect it had in him, *viz.* to diſcover ſin that it may be avoided, and therefore does not of its own nature cauſe it. This is firſt generally aſſerted, and then particularly ſpecified in the caſe of the tenth commandment, ver. 7.

2. He ſhews the *manner* how the law cauſes ſin, *i. e.* only occaſionally; and therefore, it is not the fault of the law, but of our own corrupt natures, proved by the caſe or ſtate of ſin without the law, *dead*. This is firſt generally affirmed, at ver. 8. and then particularly proved by his own experience, how it was with him both before the cloſe application of the law to his conſcience, and afterwards, ver. 9.

3. He ſhews that this event was but accidental and contrary to the original deſign of the law, ver. 10.

4. He ſhews how ſin came to prevail over him, *i. e.* by its deceitful flatteries, with the conſequent thereof, ver. 11.

5. He lays down an inference or concluſion from the foregoing diſcourſe, concerning the holineſs of the law, ver. 12. amplified by ſhewing how the law cauſes death, (as he had before ſhewn how it cauſes ſin) *viz.* not directly and properly, but through the horrid nature of ſin, which was ſtirred up by the commandment, ver. 13.

6. He *proves* directly, that the fault is not in the law, but in himſelf, by the true proper nature and deſign of the law, and his contrary temper or diſpoſition, ver. 14. Whereupon,

He takes an opportunity to deſcribe the conflict betwixt the fleſh and the ſpirit, corruption and grace, in a regenerate man, which combat appears and manifeſts itſelf.

1. Between the practiſe and judgment.

2. Between the affections and practice, both negatively and poſitively, at ver. 15. amplified by an inference touching his conſent to the law, ver. 16. by ſhewing alſo the principle of this irregularity both negatively and poſitively, ver. 17. And finally by an acknowledgment of his utter impotence to do good by the help of nature only, even though he had a will to do good, ver. 18.

3. Between his *will* and *practice*, both as concerning good and evil, ver. 19. amplified by a repetition of the principle whence this difference ariſes; (1.) A *corrupt* principle in reference to the doing of evil, ver. 20. and in reference to the not doing of good, ver. 21. (2.) The *gracious* principle, ver. 22.

4. Between the law of the members and the law of the mind, with the iſſue, ver. 23. Then

He bewails the remainders of corruption in himſelf, and groans after full deliverance, ver. 24. amplified by a thankſgiving for his deliverance in part, at ver. 25.—— And then concludes by ſhewing the iſſue, and end of this whole conflict, ſincere obedience mingled with ſome failings, ver. ——25. All which will be more particularly underſtood by the diligent reading and conſidering the argument of the following Diſſertation.

A Diſſertation on reaſon *and* paſſion, *in their original and preſent ſtate.*

It is plain from this chapter written by the Apoſtle in the perſon of an unregenerated man, that there may be a ſtrife between the *corrupt nature*, and the *motions* of God's Spirit in a regenerate man. And conſequently, that there are two different laws or principles in human nature, which, though there ought to be a ſubordination obſerved, are always ſtriving for the maſtery with each other, and that, where our nature is not powerfully aſſiſted, the rebellious principle is too likely to prevail. For,

What man is he, that ſhall deny the perpetual conflict, which we all feel, as the Apoſtle here openly confeſſes of himſelf, that he felt betwixt his reaſon and his paſſions? And,

To paſs over other conſiderations concerning our being and compoſition, how *ſome* things are common to man with *inanimate matter*, as gravity, *&c.* How *other* things are common to him with *vegetables* and *ſenſitive animals*, as his production from ſeed, encreaſe, preſervation by proper matter, and final decay. How he has *other* properties common only to him and the *ſenſitive tribe*, as the reception of many external objects and things by his ſenſes, the perception of many affections of his body, with pain or pleaſure, *&c.* his obnoxiouſneſs to hurts, diſeaſes and the cauſes of death; the enjoyment of the bleſſings and comforts of this life, and beſides his capacity, to contribute to either his enjoyments, or his ſufferings. There are other faculties proper to him alone, as *rationality*, by the help of which he inveſtigates truth, or probability, and judges whether things are agreeable to them, or not; a *liberty* in himſelf to act or not to act, and therefore his acts may be morally good or evil; many *inclinations* and *averſions*, which prompt him to act this or that way: A ſenſe of *great defects* and *limitations*, in the uſe of his rational faculties and powers of action, upon many occaſions, as alſo the *knowledge* that his paſſions are many times apt to take wrong turns, to grow warm, irregular, and exceſſive, or in other words, man in many reſpects is *fallible* and *infirm.* And finally, every man, who underſtands the meaning of the word, deſires to be *happy*.

In which ſurvey of man, it is eaſy to obſerve, that, tho' he has naturally many affections, which are ſometimes exorbitant, which are properly called *paſſions*, yet *reaſon* is his proper diſtinguiſhing characteriſtic. Whence comes it then that our paſſions, blind as they are, ſhould yet hurry us away in direct oppoſition to the authority of our reaſon, inſomuch, that the condition of mankind has been eſteemed a moſt unreaſonable ſervitude, wherein we are tied up to one law, *the law of God*, and yet unfortunately under the power of another, *the law of ſin.* For, ſays the Apoſtle, *with the mind I ſerve the law of God, but with the fleſh, the law of ſin.* Therefore,

I ſhall endeavour to explain theſe words, in ſuch a manner, as to clear them from the imputation of thoſe, who would thence conclude, that God created man for no other end than to divert himſelf with his follies and inconſiſtencies, by ſhewing;

Firſt, What perfection of mind that was which God endued man with at the creation.

Secondly, I will enquire how it came to paſs, that man degenerated from his firſt condition, and wherein the nature of that degeneracy conſiſts.

Thirdly, I will conſider how far the goodneſs of God has put it in the power of mankind to recover their original loſs. And,

Firſt, Man was originally created in *uprightneſs*; formed after the *image* of God, who made him a *little lower than the Angels*, to crown him with glory and worſhip: But from hence,

We can't collect any more than that the human nature, was created as perfect as the very condition of that nature could admit; that he was enlightened in his formation by a degree of reaſon (which is of Divine Extraction) in ſuch a proportion, as was requiſite for a rational creature of ſuch a particular limited capacity; and that he had it in his power to ſecure to himſelf the poſſeſſion and continuance of all that happineſs in which he was placed, and for which he was deſigned. For,

Though man was created a reaſonable creature; he was alſo compounded of *paſſions* and *appetites*: And conſequently one great perfection of his nature conſiſted in this, that the inferior faculties were uniformly regular in obedience and ſubordination to the Supreme.

I know that ſome have ſaid, without any exception, That *all paſſions are ſimply and in themſelves evil.* This I deny, for as much as they are found to have been implanted in human nature for very wiſe and gracious purpoſes; as the ſprings of action, and the inlets of innocent pleaſures, which offer no violence, are no impediment to reaſon, but ſuffer it to exert the full extent of its power, whoſe proper employment ſeems ever to have been the management, regulation, and direction of thoſe motions, which the paſſions began in the mind, but want the ſkill to conduct, to the beſt ends. Theſe being more liable to be irritated and excited, are more proper to impel, while the more ſedate principle, *reaſon*, ſat as a pilot, at the helm, to keep man ſteady in his courſe, and to ſteer him with the greater ſecurity.—What irregularities, therefore, or diſorders, do we think ever could ariſe from the impulſe of the paſſions, as they were originally implanted in man; when they moved in him no otherwiſe than as the winds in the garden, wherein he was placed, never violent and tempeſtuous, but gently working in the *moral world*, as the other in the natural, preventing the mind from ſtagnating in reſt and inactivity?

Moreover, ſhall the wiſe Creator, who made all things for the uſe of man, be accuſed of imperfection, in omitting that neceſſary part of the human compoſition, which only was able to make a proper uſe of thoſe things.

If a man had been formed, like the Angels, ſpiritual and incorporeal, he would indeed have been incapable of having any perception of other than ſpiritual pleaſures: But as *one* part of him only came down from Heaven, and the other was formed out of the duſt of the earth; and as from the union of body and ſoul do reſult bodily inclinations and paſſions; the gratification of them muſt be ſo far from being deſtructive of the conſtitution of human nature, that as I have already noted, one part of man's happineſs muſt neceſſarily conſiſt therein. And,

As it is evident, that man was originally deſigned to be a temporary inhabitant of the earth; it was therefore a gracious proviſion in his Creator, to accommodate him with ſuch faculties, as, in his Divine Wiſdom, he knew were beſt calculated, to make his ſituation agreeable to him, and to ſweeten his journey through this life of affliction and ſorrow. Now,

In this way of reaſoning it appears, that man was created with the faculties of reaſon and neceſſary paſſions; that thoſe paſſions were ſo far from being *ſimply and in themſelves evil*, that they could never receive ſo full and perfect a gratification, as when they were obedient to the law, and ſubmitted themſelves to the direction of reaſon. And this is ſtill in general the caſe, though things are much altered for the worſe; for, I make no doubt, had man continued in his native perfection, all the pleaſurable enjoyments of his life would have been always co-incident with right reaſon, and agreeable to the practice of virtue. There would always ſubſiſt a perfect harmony between all his faculties; all would mutually conſpire to make his happineſs complete: His reaſon would conſtantly be vigorous, clear and ſerene; his paſſions moderate, contented, pleaſing: Reaſon would never have been found condemning paſſion for exceſs; nor paſſion ever murmuring at the authority of reaſon: There would have been no *law in the members warring againſt the law of the mind:* No variance betwixt duty and inclination; nor any thwarting and contradiction, betwixt underſtanding and ſenſe. But this perfection was loſt together with, as it was inſeparable from, the innocence of human nature, as I promiſed to ſhew under the ſecond head. For,

How perfect ſoever we may ſuppoſe human nature to have been, and how well ſoever accommodated to perpetuate all the happineſs its capacity could contain; yet it could not be, that it ſhould have been ſuch an abſolute degree of perfection, as that a diminution of it muſt have been a natural impoſſibility: Such a perfection is the ſole prerogative of God, that Infinite Being, who is *the ſame yeſterday, and to-day, and for ever.*

The Angels, whom we believe to be of a pure ſpiritual ſtate, have *tranſgreſſed, and left their own habitation, and are reſerved in everlaſting chains under darkneſs, unto the judgment of the great day,* Jude 6. Man therefore, who is lower than the Angels by nature, might alſo by tranſgreſſion fall from his ſtate of innocence. Conſequently,

Human reaſon was ſurprized, or rather, over-reached by the ſubtility of a crafty tempter, who having rebelled againſt God, their common Creator, and caſt into hell for his pride and rebellion; and knowing every avenue to the ſoul of man, againſt whom his malice is particularly bent, laid a moſt effectual ſcheme to ruin this new creature, for his ſtratagem took place, and the deſtruction of man's nature was accompliſhed under the ſpacious plea of carrying it to a Divine Perfection.

Thus man was enſnared, and could find no excuſe to extenuate his crime, much leſs to juſtify his conduct. It is true he was tempted; but no temptation could be pleaded in excuſe of a violation of the plain and poſitive command of God; yea, and ſuch a command as was guarded by a terrible denunciation, importing the conſequences of his tranſgreſſion, in order to imprint more deeply on his mind that important truth, which by the Divine Appointment, is founded in the nature of things, that *ſin is the never-failing ſource of woe.* And thus it happens, that we find when our reaſon is left to itſelf, it is an uncertain, weak, and dubious guide encumbred with difficulties, diſtracted with contrary opinions, frequently aſſenting to what is wrong, and when it preſumes to be the more ſelf-ſufficient, it then is more liable to miſtakes. And,

After all, where reaſon in this corrupt ſtate has made the greateſt improvements, and has been moſt ſucceſsful in its enquiries; where it has been by a tedious courſe of diſcipline directed to the right way, and would conduct us in it; how uncapable is it to influence the will ſo as to make us act where we think aright? We are even then cool to its advice; regardleſs of its admonitions and rebellious to its authority, even in ſuch caſes, where we can't plead that ſome ſtrong temptations have withdrawn us from our allegiance, much more when we are byaſſed and carried in an evil ſtream by the impetuoſity of our rapid paſſions, which riſe with ſo much clamour as to ſilence the ſtill voice of reaſon, whoſe guidance and controul they now are no longer under; for, *the law in our members, warring againſt the law of our mind, has brought us into captivity to the law of ſin*; the conflict is too unequal betwixt them; we are led captive of our luſts againſt the cleareſt conviction of our minds, and at the ſame time we condemn, and deplore, we ſtill purſue our own infelicity. *I know,* ſays the Apoſtle, *that in me dwelleth no good thing, for to will is preſent with me, but how to perform that which is good, I know not,* chap. vii. 18. And this, in truth, is the ſtate of the caſe. This is the wretched condition of humanity in its degeneracy and corruption. But,

The goodneſs of God is ſuch, that he hath in his wrath remembred mercy; and by means that could not have entred into the heart of man to conceive, has put it in our power to recover the original perfection of our nature in ſuch a meaſure, as to prepare us by the improvement of it here, for a more exalted degree of perfection and happineſs hereafter. Which brings me

To conſider how far the goodneſs of God has put it in the power of mankind to recover their original loſs.

The original rectitude and excellency of man's nature, has been before obſerved to ariſe in a great meaſure from the power of his reaſon, and the abſolute ſubjection of his paſſions thereto; and on the contrary, the degeneracy of it to conſiſt in the influence, that the paſſions have gained to enfeeble and pervert his reaſon; whatever therefore can ſupply us with the beſt means, to reduce them as far as poſſible to their ancient ſtate, muſt have a proportionable tendency to rectify the depravity of our nature; which is *Chriſtianity.* For,

If we ſearch into the records of antiquity, and exhauſt all the writings of the ancient philoſophers, we ſhall find the predominacy of paſſion with a witneſs, ſome of them having argued themſelves out of the belief of the very being of a God, rather than they would part with their darling vices. And the moſt zealous advocates for a deity, among the Heathens, ſuppoſed him to be no better than a more exalted kind of matter. So conſequently ſome ran into open immorality, and taught others ſo to do. The reſt of them had all ſome particular vices to patronize, except Socrates, who nevertheleſs rejected the ſufficience of natural light in the principles and duties of religion, by acknowledging, and greatly lamenting his own ignorance and uncertainty, concerning things of the higheſt and moſt univerſal importance, and ardently wiſhing for what we enjoy, and many neglect, the aſſiſtance of a Divine Revelation. Therefore,

Divine Revelation is the unerring rule, that muſt teach the ſimple and direct the wiſe. By this the ſtudious and the learned may enlarge their thoughts; elevate their contemplation; encreaſe their knowledge, and aſcertain their notions: By this, even the illiterate and mechanick may learn the true ſtate of the ſpiritual welfare, and the whole compaſs of their duty, which is *the one thing needful,* and therein the meaneſt Chriſtian has the advantage of the moſt able philoſopher. Becauſe the Scriptures enable us to form juſt conceptions of the nature and perfections of God: Inform us of the relations we bear to him, and of the ſervice he requires of us: Teach us that important leſſon to *know ourſelves,* in regard both to the dignity and infirmities of human nature: Inſtructs us in what our final happineſs conſiſts; by what means it is to be attained; how gracious God has dealt with mankind; and what remains to be done on the part of man. All theſe things are ſo diſtinctly revealed, and the obligation of our duty is ſo certain, and the rule of it ſo complete, that whatever reparation all neceſſary knowledge can make to *human reaſon,* or whatever forces that can aſſiſt it with all, to reſtore it to its ancient dominion over the paſſions, have been abundantly ſupplied by the law of grace through Jeſus Chriſt. But

What will all this knowledge avail a man, if he does not conform his actions to that knowledge? And how ſhall this be done without the grace of God? Reaſon, alas! Though never ſo well inſtructed, often finds itſelf too feeble and impotent for this great work. It does perhaps clearly enough apprehend and acknowledge the good that ought to be followed, as the Apoſtle witneſſeth in the context; but cannot always determine the will to its purſuit. And "let a man be never ſo well perſwaded of the advantages of virtue, that it is as neceſſary to a man, who has any great aims in this world, or hopes in the next, as food is neceſſary to life; yet, (ſays the great philoſopher Mr. Locke) till he hungers and thirſts after righteouſneſs; till he feels an uneaſineſs in the want of it, his will, will not be determined to any action in purſuit of this confeſſed great good; but any other uneaſineſs he feels in himſelf ſhall take place, and carry his will to other actions. Now,

This uneaſineſs which is ſo apt to be humoured at the expence of our reaſon, is created by a ſtimulation of irregular deſires. And therefore, it will not ſuffice to have the reaſon well and truly informed, unleſs there alſo be laid a reſtraint upon the *ſenſual appetites,* and by a due influence working upon the *paſſions properly ſo called,* there is a conviction wrought in the heart, as well as the judgment, and that can only be done by the law of grace, which is moſt prevalent, as much as poſſible, to withdraw the paſſions from the baſe and trifling objects which are here below to fix them principally upon ſuch, as it is our true and everlaſting intereſt to purſue. For, it not only operates upon our minds and conſciences, by enforcing the reaſonableneſs of our Chriſtian duty, but endeavours to engage us in the diſcharge thereof, by the ſure promiſe of a mighty reward, glory, honour, immortality, and eternal happineſs; and by the unreaſonableneſs of ſin and diſobedience, which will certainly bring indignation and wrath, tribulation and anguiſh upon every ſoul of man that doth evil.

In ſhort, our Holy Religion does by a variety of motions adapted to the *paſſions*, as well as the *reaſon* of mankind endeavour to engage them all in the paths and cauſe of virtue, and determines the will by raiſing proportionable deſires or averſions in the mind. And ſo long as theſe deſires and averſions, thus raiſed and directed to their proper objects, are kept alive in our hearts, we ſhall have comparitively no appetite or reliſh for any thing, but what tends to our ſupreme happineſs, no vicious or depraved longings; but ſhall as certainly hunger and thirſt after righteouſneſs, as they that hunger and thirſt after righteouſneſs, are ſure to be filled. Eſpecially,

If we follow thoſe unerring directions which the Chriſtian Goſpel lays down, for the regulation and ſubjection of our ſenſual appetites. So that

If our danger generally ariſes from our ſecurity, our religion preſcribes to us watchſulneſs and prayer; by the one, to ſecure us from ſurprize or deluſion, and by the other, to fix in our minds an habitual ſenſe of our duty, and to render ourſelves fit objects of that grace and aſſiſtance we implore.

If our danger ſhould ariſe from croſſes and temporal vexations; our religion preſcribes us *patience*, and aſſures us, that they *fall out unto the furtherance of the Goſpel*; that they are *a trial of faith*, by which many are purified and tried, who having been a little chaſtiſed, ſhall be greatly rewarded, becauſe God proves them, and if they perſevere with patience, will find them worthy for himſelf.

If proſperity, and an haughty mind, ſhould put us in danger of falling, our religion preſcribes the beſt of remedies, *humility* and *repentance*, the one to teach us a due ſenſe of our own unworthineſs, by putting us in mind of our own weakneſs and infirmities; bringing us to a right ſenſe of ourſelves and our dependance upon God, and leading us to a true ſtate and circumſtances of things; and the other we are taught to profit, by the good inſtructions which are founded upon the word of God, to awaken us from the lethargy of ſin, and to entertain ſober thoughts.

If our danger ariſes from an over-fond love of this world; our Holy Religion preſcribes *mortification* and *ſelf-denial*; for it is the part of diſcretion, not to give our ſelves leave to wander as far as the wideſt limits even of of lawful pleaſures will permit (for though all things are *lawful*, ſays the Apoſtle, they may *not be convenient)* but to reſtrain ourſelves ſometimes, even from innocent enjoyments, that we may be accuſtomed to command our ſelves, and may, by this kind of exerciſe, either prevent all irregular ſollicitations, or, at leaſt, be better enabled to withſtand them. But

The goodneſs and wiſdom of God knowing that we are not of ourſelves able to help ourſelves, has in compaſſion to our infirm nature, promiſed that his Holy Spirit ſhall always be ready to aſſiſt us with his Divine Grace, to enable us to perform what our weakneſs is not able of it ſelf to do.

This is the peculiar advantage of Chriſtianity. This is it which muſt make the knowledge of our duty uſeful, the practice eaſy, and the motives of it prevalent. Becauſe, it is this alone, which can ſtrengthen our reaſon, purify the corrupt part of our natures, refine and exalt our paſſions, and ſpiritualize our affections. This is it which finiſhes the Chriſtian; makes the commandments of God to be his delight, and ſweeter than honey unto his mouth; by which he arrives to the higheſt degree of perfection, that his nature is capable of in this life, which prepares him for his complete happineſs in the regions of bliſs.

Thus in general I have given you the ſtate of human nature, in the time of man's innocency, in his fall, and now in his regenerate ſtate, which apprehend, includes the whole Apoſtolical argument in this chapter. Yet, as there are ſome paſſages, which the curious reader would perchance deſire to be more particularly explained, I ſhall now add ſuch notes, as I apprehend may ſatisfy ſuch a requeſt. And therefore I begin with,

Ver. 1. —— *As long as he liveth.*] The original reads thus, ἐφ' ὅσον χρόνον ζῇ, where it muſt be obſerved, that the word, ζῇ, i. e. *liveth*, is not to be referred to ἀνθρώπου, *man*, but to νόμος, *the law*, in the preceding context: And therefore, we ought to read it thus, "as long as *it* liveth, and is in force." And that this latter, is the true meaning and reading of this Scripture, is clear from the following ſimilitude, wherein the Apoſtle compares the law to the deceaſed husband, and us to the ſurviving wife, which would no ways ſuit in the manner by which it is tranſlated in the text, as Grotius, Biſhop Fell, and Biſhop Hall, bare me witneſs.

Ver. 4. —— *Dead to the law.*] It appears by the context in ver. 2, 3. that the life or death of the perſon under ſubjection, is not the thing taken into conſideration: And, if it were, it would not tend to the inferring the deſigned concluſion. For the Jews could not be ſuppoſed to be dead, but the law, which had the power over them. And though the word ἐθαντώθητε, "Ye are put to death," may make that ſeem poſſible to be here meant; yet the contrary being ſo evident, by the whole drift of the diſcourſe, it is certain thoſe words, here rendred, *Ye are put to death to the law, or become dead to the law*, muſt be interpreted as a figurative ſpeech, to ſignify, *The law is put to death to you*, as it is expreſſed at ver. 6. "That being dead wherein ye were held." And here

Note, 1. That the Apoſtle follows both metaphors of *the law being dead to us*, and our *being dead to the law*, as ſynonymous phraſes, uſing one indifferently for the other, the ſenſe being the ſame.

2. That in theſe places, he takes the law (*i. e.* moral) as given by Moſes without the ſpirit, exacting perfect obedience, and giving us perfect knowledge of ſin, without enabling us at all to do the one, or avoid the other; it ſo being the very *ſtrength of ſin*, 1 Cor. xv. 56.

3. That therefore, he indifferently and equivalently uſeth the phraſes to be "dead to the law," and to ſin; to be *under the law*, and under ſin; they both, according to this acceptation of the law, living and expiring together. For, it is to be remarked, that the Apoſtle oppoſeth the law, as given by Moſes, without the ſpirit, and with a curſe to the non-performers, Gal. iii. 10. to the law, as given by Chriſt now, with the Spirit, and ability to perform it; ſee chap. viii. 2. and 2 Cor. iii. 6, *&c.* Moſes writing it on ſtones, the Spirit writing it in the heart; ſee Heb. viii. 10. the one killing, the other giving life; the matter of the law the ſame in both, but the manner diverſe: The law after the manner it was formerly given, being now expired and dead.

4. That to be *dead to the law*, is to be freed from the law ceremonial, and from the condemnation of the law moral, which we had no ability formerly to keep, being without grace, and ſo ſtood liable to the penalty thereof, till Chriſt delivered us; purchaſing pardon for all our former breaches, and grace for the future obſervance of his holy precepts; ſee ver. 12. By which our walking by the Spirit, and our being filled with charity, and the fruits thereof, and doing all things by the Spirit dwelling in us, which are commanded by the law, the writing of the law becomes void and uſeleſs to ſuch, not only in its condemning power, but in its commands and directing power; not that we are now without law, but that we have it ſuperabundantly written in our hearts.

——*That ye ſhould be married to another.*] i. e. To Chriſt; ſee 2 Cor. xi. 2. and Eph. v. 29.

Ver. 5.—*When we were in the fleſh.*] Here by *the fleſh*, we are to underſtand the judaical ſtate under the law, as the tenor of this whole chapter plainly and clearly directs, *i. e.* of the ſtate of men conſidered under the law; and we are particularly directed hereto by the oppoſition mentioned to ſubſiſt between *being in the fleſh*, and *being delivered from the law*. And it is thus ſtiled *being in the fleſh*, in oppoſition to *being in the Spirit*; ſee chap. viii. 9. As Chriſtianity is there called *the law of the Spirit of life*, ver. 2. and here *the newneſs of the ſpirit*, in oppoſition to *the oldneſs of the letter*, in ver. 6. *i. e.* the Moſaical law. And,

The reaſon of this oppoſition is plain from theſe particulars. The Moſaical precepts were ſeated in the fleſh, and conſiſted in waſhings, circumciſion, bodily reſts, *&c.* and ſo in like manner the threats and promiſes in that law were alſo carnal: Whereas the precepts of Chriſt ſink deeper into the mind and ſpirit, require the purity of that moſt noble part of man, and accordingly are ſupported with ſpiritual promiſes and terrors. Again, under the covenant of grace, we are aſſiſted by the Spirit of God, to enable our ſpirits to love and obey his commands through Jeſus Chriſt; but the law, having none of that Divine ſtrength added to it, may juſtly be called the *being in the fleſh*, in oppoſition to the Goſpel of Chriſt. To which may be added, That one eminent effect of the ſpirit's deſcending, was the commiſſioning the Apoſtles for their office of preaching to the Gentile world the remiſſion of ſins upon repentance; and, in oppoſition to that, the law allowing no place for repentance, for any preſumptuous ſin, but inflicting preſent puniſhment upon the offender, that ſtate may be properly ſtiled *being in the fleſh*

Ver. 7.—*Is the law ſin? God forbid.*] The Apoſtle denies that the law of Moſes is the *cauſe* of ſin. For in this Scripture he teaches us only, That he who commits a ſin, which he knows is forbidden both by the revealed will of God, as well as by the former law of nature, is guilty of a greater tranſgreſſion, than he who commits the ſame ſin, knowing only the law of nature. In which ſenſe indeed, the revealed law of God may be ſaid to be the *occaſion* of making men more guilty; not that the law, conſidered in itſelf, does this, but the wickedneſs of men, who break the law by doing that which they *know* is therein forbid. The Apoſtle inſtances or exemplifies his argument in *covetouſneſs*, "I had not known, ſays he, that *luſt*, or deſire had been a ſin, if the law, we have received by Moſes, had not ſaid, *Thou ſhalt not covet.*" That is, he who knows covetouſneſs is forbidden by the revealed law of God, is guilty of a greater evil or ſin, than he, who knows only the law of nature, and allows in himſelf the ſame covetous deſires. Whence

Obſerve, that the laws of God extend much farther than human laws poſſibly can. Human laws do not denounce any penalty againſt him, who entertains ſinful luſts and deſires in his mind, becauſe our ſecret thoughts are hid from men: But they being as perfectly open to God, as our publick actions are known to men, he accounts him a tranſgreſſor, who indulges himſelf in *thinking*, and conſents to evil and wicked thoughts and deſires.

—*I had not known ſin, but by the law.*] This Scripture ſhould be well conſidered before the reader draws any concluſion from it. At firſt ſight it appears to be ſpoken by the Apoſtle of himſelf; but this is the rock to be avoided. For theſe words are certainly the perſonating of an impious objector, who ſpeaks and diſputes thus, and not of the Apoſtle himſelf. And this may be proved as well from the ſame kind of diction or ſpeech in almoſt all others, as more immediately from the character we read of him in the other parts of Holy Writ. Thus at ver. 1. we read, "I indeed once lived without the law," which can't with the leaſt appearance of truth be affirmed of this Apoſtle, who was born and brought up a Jew, and in a profound knowledge of the law of Moſes; but it muſt be the perſonating of a man firſt conſidered without, then with the law; ſee Marcus Eremita de Bapt. p. 921. and Theophylact. And ſo in like manner we are to underſtand that when he ſays, *I had not known ſin, but by the law*, he ſpeaks not of himſelf, but of ſome other perſon, by an allowable figure of ſpeech to blame, or note a fault in others: Becauſe then, by the putting it in this diſguiſe, and faſtning it on ones own perſon, it is more likely to be well taken, and well obſerved by thoſe to whom the application properly belongs; for it is true that a man can ſee a mote in his brother's eye, when he can't ſee the beam in his own eye.

Beſides, when Paul wrote this chapter he was reformed, regenerate perſon, whoſe character as deſcribed in Gal. v. 24. Rom. vi. 2. viii. 1. vi. 18. and in many other places can in no wiſe be reconciled to the paſſages in this chapter, at ver. 8, 9, 14, 20, 23, 25. if we ſuppoſe that the Apoſtle ſpeaks here of himſelf in the firſt perſon, and not of ſome unregenerate perſon: And indeed unleſs ſinning againſt conſcience be the only way of alleviating (and not aggravating) ſin, it is impoſſible, that the *doing* that ill he *would not*, and the *not* doing that good *he would*; ver. 19, 20. can be deemed a fit ingredient in the character of a regenerate man: And therefore can't in any reaſon be thought to be the Apoſtles deſcription of himſelf, or of any regenerate perſon, or good Chriſtian.

—*I had not known luſt, except the law had ſaid, Thou ſhalt not covet.*] The original word for *luſt* is ἐπιθυμία ſignifies properly *coveting*, and means the ſin forbidden by the tenth commandment, as the Apoſtle has alſo explained by the following words, *Thou ſhalt not covet.* But how the Apoſtle can truly ſay, That he had known it had been a ſin, if the law had not told him ſo, will be the whole difficulty to be accounted for, which I ſhall do in this manner.

Here it muſt alſo be premiſed that, as is noted above, the Apoſtle does not write in his own or any other regenerate perſon, but in one regenerate, in the perſon of a Jew, or any other man in general: And then it is not only true of this, but of all the other commandments (of which this one may be brought as a ſingle inſtance) that the knowledge of ſin is by the promulgation of the law, which forbids it. Yet there may alſo appear, upon enquiry, into the Jewiſh doctrine or Phariſaical inventions, ſome reaſon why the Apoſtle choſe this rather than any other commandment to inſtance his meaning, where let it be obſerved, That the Jews before, and in the days of Chriſt our Saviour, ſeeing that there was no puniſhment judicially appointed for thoughts or deſires, whether unclean, or covetous, had reſolved this to be no ſin; and conſequently that the tenth commandment was but a moral proverbial eſſay or counſel, and no precept of God, or of nature, affirming that, except in the caſe of the worſhip of falſe gods, no ſin is committed by the bare will, without ſome actual commiſſion conſequent thereto. For the truth of which aſſertion againſt the Jewiſh morals, I refer you to thoſe noted Jewiſh authors, Aben Ezra, Kimchi, and Joſephus, who all will confirm the ſame; well therefore might the Apoſtle ſay of any Jew brought up under ſuch maſter or teachers, That he had not believed *coveting* to be a ſin, had not the more exact conſideration of the direct words of the law aſſured him that it was ſo.

Ver. 8.——*But ſin taking occaſion.*] This is excellently diſtinguiſhed by the Apoſtle between the *cauſe* and *occaſion* of Sin. For, the law is not the cauſe; but only the occaſion: As wine is the occaſion not the cauſe of drunkenneſs, and beauty of luſt.

Ver. 11. *For ſin taking occaſion*, &c.] See the preceding note.

Ver. 12.—*The law is holy; and the commandment holy, juſt, and good.*] i. e. The law of God in itſelf, and in its own nature is holy, juſt, and good.

—*Holy.*] Becauſe it enjoins all acts of piety and worſhip towards God; as the adoration of his majeſty, imitation of his purity, reſignation to his providence, and obedience to his commands.

—*Juſt.*] Directing us in our duty to our fellow creature, in every capacity and relation wherein we ſtand, and obliges us to walk by that rule of equity, to do to others, as we would they ſhould do unto us.

—*Good.*] Both in reſpect to the man that keeps, as bringing him to his greateſt happineſs: And in reſpect of God that gave it, commanding nothing but what is influential upon our well being here and hereafter, for our good and the glory of God.

This is what I underſtand by *holy, juſt*, and good in this place; though ſome refer the epithet *holy* to the ceremonial law, *juſt* to the judicial law; and *good* to the moral; but the greateſt part, and the moſt learned of the commentators prefer the firſt expoſition.

Ver. 23.—*Another law in my members*, &c.] See the Diſſertation above on *reaſon* and *paſſion*.

CHAP. VIII.

1 They that are in Chriſt, and live according to the ſpirit, are free from condemnation. 5, 13 What harm cometh of the fleſh, 6, 14 and what good of the ſpirit: 17 and what of being Gods children, 19 whoſe glorious deliverance all things long for, 29 it was before hand decreed from God. 38 What can ſever us from his love.

THere *is* therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.

2 For the law of the Spirit of life, in Chriſt Jeſus, hath made me free from the law of ſin and death.

3 For what the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh:

4 That the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.

5 For they that are after the fleſh, do mind the things of the fleſh: but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded, *is* death; but to be ſpiritually minded, *is* life and peace:

7 Becauſe the carnal mind *is* enmity againſt God: for it is not ſubject to the law of God, neither indeed can be.

8 So then they that are in the fleſh, cannot pleaſe God.

9 But ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his.

10 And if Chriſt *be* in you, the body *is* dead becauſe of ſin; but the Spirit *is* life, becauſe of righteouſneſs.

11 But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies, by his Spirit that dwelleth in you.

12 Therefore brethren, we are debters not to the fleſh, to live after the fleſh.

13 For if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortify the deeds of the body, ye ſhall live.

14 For as many as are led by the Spirit of God, they are the ſons of God.

15 For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit it ſelf beareth witneſs with our ſpirit, that we are the children of God.

17 And if children, then heirs; heirs of God, and joynt-heirs with Chriſt: if ſo be that we ſuffer with *him*, that we may be alſo glorified together.

18 For I reckon, that the ſufferings of this preſent time, *are* not worthy *to be compared* with the glory which ſhall be revealed in us.

19 For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God.

20 For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected *the ſame* in hope:

21 Becauſe the creature it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22 For we know that the whole creation groneth and travaileth in pain together until now:

23 And not only *they*, but our ſelves alſo, which have the firſt-fruits of the Spirit, even we our ſelves grone within our ſelves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are ſaved by hope: But hope that is ſeen, is not hope: for what a man ſeeth, why doth he yet hope for?

25 But if we hope for what we ſee not, *then* do we with patience wait for it.

26 Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the Spirit it ſelf maketh interceſſion for us with gronings which cannot be uttered.

27 And he that ſearcheth the hearts, knoweth what *is* the mind of the Spirit, becauſe he maketh interceſſion for the ſaints, according to *the will of* God.

28 And we know that all things work together for good, to them that love God, to them who are the called according to *his* purpoſe.

29 For whom he did foreknow, he alſo did predeſtinate *to be* conformed to the image of his Son, that he might be the firſt-born among many brethren.

30 Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.

31 What ſhall we then ſay to theſe things? If God *be* for us, who *can be* againſt us?

32 He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

33 Who ſhall lay any thing to the charge of Gods elect? *It is* God that juſtifieth:

34 Who *is* he that condemneth? *It is* Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

35 Who ſhall ſeparate us from the love of Chriſt? *ſhall* tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?

36 (As it is written, For thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter)

37 Nay in all theſe things we are more than conquerors, through him that loved us.

38 For I am perſwaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come,

39 Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.

Here in this chapter, after the Apoſtle, in the former part of this Epiſtle, had deſcribed the deplorable ſtate of man in his corrupt nature, adds great matter of conſolation and triumph.

I. Of conſolation againſt the two great evils of ſin and ſuffering; wherein the matter of the conſolation, *viz.* That there is no condemnation, is propounded, in an inference from the former doctrine of juſtification by faith; amplified by a deſcription of the perſons to whom it belongs, who are deſcribed by their ſtate, (in Chriſt,) and both negatively and poſitively, by their converſation or courſe of life, ver. 1. and then confirmed, becauſe they are delivered from the law of ſin and death; wherein they deliver, and the deliverance it ſelf, ver. 2. is amplified and explained, by ſhewing, (1.) Negatively, that it is not wrought by the law, and (2.) Poſitively, By the incarnation and paſſion of Jeſus Chriſt; and thirdly, by the benefit we receive thereby, which is the condemnation of ſin, ver. 3. Then he explains the end of our deliverance, that we might have grace to fulfil the law of God by firſt propounding, and then amplifying it by the qualifications of the perſons to whom this privilege belongs, ver. 4. All which he proves, *viz.* that theſe only are the perſons who can ſincerely obey the law, and conſequently ſhall partake of the benefit of juſtification, (1.) By the contrary diſpoſition of carnal and ſpiritual perſons, ver. 5. and, (2.) By the contrary iſſue and event that will betide the one and the other, *life to one, and death to the other*, ver. 6. proved by their oppoſition to God, and to his law.

Here follows a *concluſion*, or conſequence from the foregoing diſcourſe, eſpecially from the former verſe, ver. 8. And then,

The Apoſtle applies this comfort of a juſtified ſtate to the Romans, illuſtrated by the oppoſite miſery of thoſe that have not the ſpirit, ver. 9. and by the happineſs of thoſe, who have Chriſt in them; in which we find, (1.) A ſuppoſition, (2.) A conceſſion, that death happens to believers, as well as others, (3.) A correction of that conceſſion, that nevertheleſs the believers are certain to be raiſed and to live with Chriſt for ever, ver. 10. which he amplifies or illuſtrates by the efficient cauſe of this reſurrection, *the Spirit of Chriſt*; and that he will raiſe up all the members he proves, becauſe he hath raiſed up the head, ver. 11. Where

He introduces an exhortation by way of inference from the fore-mentioned privileges, wherein we read of *debtors*, and alſo of *creditors* expreſſed negatively, *not the fleſh*; and there we likewiſe find the contrary implied, together with an exhortation, not to live after the fleſh, but after the ſpirit, ver. 12. inforced by the miſchief of the one, and benefit of the other, ſhewing that one ſhall *die*, and the other ſhall live —— This is firſt propoſed in ver. 13. and then, as to the latter branch proved, at the ſame time propounding the qualification and privilege in ver. 14. and then proving them by a reaſon expreſſed both negatively and affirmatively, by an effect of the Spirit in them to call God, Father; ver. 15. amplified by the ground thereof, *the witneſs of the Spirit*. Wherein the witneſſes, and the thing witneſſed, namely, that we are the children of God, is propounded at ver. 16. and amplified by ſhewing the dignity and privilege of ſuch children, both in regard of the dignity itſelf, which is to be *heirs*; the excellent nature of this inheritance, and the comfort it affords againſt all manner of adverſities, ver. 17. Then

The Apoſtle ſpeaks in courſe of the other conſolation, which is againſt the evils of ſuffering; for, as in the latter part of the 17th verſe, he had made a patient enduring of ſufferings to be a condition of our glory, ſo here he (1.) gives a reaſon why we ſhould not diſlike this condition (which is alſo a ground of comfort againſt afflictions) becauſe the good promiſed us far greater than the evil endured; wherein we find a compariſon of the ſufferings and glory, and the incomparable pre-eminence of the latter above the former, ver. 18. Whereupon he ſhews the excellence of this glory by an example, to move us to a patient expectation thereof. And (1.) we have the example recited, in which it is affirmed, *that the creatures expect the revelation of the Sons of God*, ver. 19. becauſe their preſent ſtate is diſordered. Where it is at the ſame time ſhewn, how it came into that ſtate; its hope of getting out from it, ver. 20. the ground of this hope, which is God's purpoſe of deliverance, ver. 21. and what ſenſe the creature has of its preſent condition, ver. 22. (2.) He applies the example to believers to direct them to wait patiently for their final happineſs; wherein we find the practice or diſpoſition of the children of God, compared with the inclination of the creatures, *groaning* and *waiting*, and the reaſons of this practice, becauſe we have the firſt-fruits of the ſpirit, ver. 23. and becauſe we are not in actual poſſeſſion, but only in *hope*. And here he deſcribes the preſent ſtate of the believer *in hope*, which he proves both from the nature of hope, and from the abſurdity of the contrary, ver. 24.

This application is followed with an exhortation to a patient waiting for this glory to come, enforced both from the nature of hope, ver. 25. and from the help of the Spirit, which is firſt only generally aſſerted, then he evinceth the neceſſity thereof. Thirdly, he declares in what manner the Spirit helps us; and laſtly, he ſhews the ſucceſs of this privilege, to be known and accepted, ver. 27. Then

He ſtarts another argument to comfort and encourage us under afflictions, taken from the profit it brings, which is firſt propounded; and in this propoſition are included both the privilege, and a deſcription of the perſons to whom it belongs; deſcribed, *firſt*, by their acts towards God, and by God's act or work upon them, ver. 28. and is then proved by God's predeſtinating them to a conformity to Chriſt, with the end and ground of it, ver. 29. and by the method and courſe he takes to bring them to glory, which is by ſeveral ſteps and degrees, with reſpect to his eternal purpoſe, ver. 30. And hence follows,

The general application of the premiſes, in the triumph of believers over ſin and the croſs, and all the enemies of their ſalvation. For, the Apoſtle, having muſtred an army of comforts and encouragements both againſt imbred *corruption*, and outward *affliction*, here takes the field, and dares even hell itſelf to the encounter. And he manages this part of his diſcourſe by ſhewing, *firſt*, the ground of our confidence, ver. 31. for that God will certainly give us all neceſſary good, proved by an argument from the greater to the leſs, ver. 32. Thereby arming us againſt the temptations that may ariſe from the *want of good*, and from the preſence of evil; in relation to which, ſays he, two things may be feared, (1.) *Accuſation* before the juſtice of God; againſt which he arms us by a conſideration of our juſtification by God, ver. 33. And (2.) *Condemnation* in the day of the Lord, againſt which he arms us by the conſideration of Chriſt's mediation between God and man; wherein we find a triumphant challenge grounded upon the ſaid mediation of Chriſt, diſtributed into theſe four parts thereof, his *death*, *reſurrection*, *exaltation*, and *interceſſion*, ver. 34. To which

He adds, that we ought never to be afraid of violence or death, becauſe they cannot deprive us of the love of Chriſt. And he propoſes this in a double interrogation; in the former by way of challenge, and in the latter by an enumeration of evils, ver. 35. Then he proves it by the example of the ſufferings of the Church of God in former times, that thoſe ſufferings were not a token of God's diſpleaſure, ver. 36. and by the iſſue of our troubles, which he declares to be abſolute victory, notwithſtanding the many and powerful attempts of our ſpiritual enemies, ſo long as we put our full truſt and confidence in God and Chriſt our Saviour, ver. 37, 38, 39.

Ver. 1. *Now.*] Under the law of grace, by which we are in Chriſt Jeſus.

——— *No condemnation.*] i. e. *No ſin*, or, as ſome think, *no puniſhment* due to ſin. The ſenſe therefore of theſe words, *There is therefore now no condemnation to them which are in Chriſt Jeſus*, runs thus, They who are ingrafted into Chriſt by baptiſm, and regenerate thereby, altho' as yet they in the fleſh ſerve the law of ſin, ch. iv. 25. have nevertheleſs no ſin in them, nor are they any longer ſubject to the puniſhment due to ſin ſo long, as they do not fall into actual tranſgreſſion, as the following words explain, ſo long as they walk not after the fleſh, but after the Spirit.

——— *Who walk not after the fleſh.*] In thoſe ſins and vices mentioned by the ſame Apoſtle in Galatians v. or, in a ſtate of unregeneration.

——— *But after the Spirit.*] According to the preſcription of the law of grace through Jeſus Chriſt, which law of God is written not in ſtone, but on our hearts by the Spirit of God. Therefore to walk after the Spirit, is to walk as the Spirit of God directs us, in Chriſt Jeſus; ſee ver. 2.

Ver. 2. —— *The law of ſin and death.*] i. e. The law of Moſes, by which ſin was made known to the world, and by ſin came death, for *the wages of ſin is death*, vi. 23.

Ver. 3. —— *What the law could not do.*] i. e. To give us freedom from ſin and death, becauſe, mankind was not yet put into a capacity to act by the Spirit, but were ſtill corrupt and carnal under the oppreſſion of the ſin of their firſt parents.

Ver. 3. —— *In the likeneſs of ſinful fleſh.*] Made in the form of man, to be ſubject to all the faculties and ſenſes of an human body, or made a mortal body, differing nothing from other men, but in innocence alone.

——— *And for ſin.*] i. e. By his ſacrifice for ſin.

Ver. 4. *That the righteouſneſs of the law might be fulfilled in us.*] Or, that we might fulfil the righteouſneſs, or God's commandments preſcribed in the law of Moſes.

——— *Who walk not*, &c.] See the notes on ver. 1.

Ver. 5. *For to be carnally minded*, &c.] See the notes on ver. 1.

Ver. 8. —— *They that are in the fleſh.*] The word fleſh here is to be taken figuratively, ſignifying (not a natural body, but) a worldly, carnal life, and the being in a corrupt ſtate and condition.

——— *Cannot pleaſe God.*] So long as ſuch a one continues to be carnally minded, or, in a corrupt ſtate.

Ver. 9. —— *The Spirit of God.*] The ſame as is here alſo called *the Spirit of Chriſt*, the Holy Ghoſt the Comforter, who proceedeth both from the Father and the Son.

Ver. 13. —— *If ye through the Spirit*, &c.] Either the Spirit of God, who is the agent in our faith and good works, and ſo, as here particularly meant, in the work of our mortification; or, the ſpirit of man, who is paſſive, and willingly executes the good motions of the Spirit of God.

Ver. 15.—*The ſpirit of bondage.*] The law of Moſes; ſee Gal. v. 1. iv. 3, 24, *&c.* Heb. ii. 15. Becauſe this law did not exempt the Jews from the death which Adam's fall had brought upon them, but rather made that death abound, and them obnoxious to it upon many freſh accounts, as the Apoſtle teacheth here in chap. v. 20. and vii. 9, 10.

Ver. 15.—*The ſpirit of adoption.*] The law of grace, by which we are freed from the bondage of ſin, and are adopted children of God in Chriſt Jeſus our Saviour.

Ver. 16. *The ſpirit itſelf beareth witneſs with our ſpirit*, &c.] i. e. The Holy Ghoſt concurs with our minds and conſciences, when we perform the will of God, to inform us, that God receives us into his favour, for our complying with his will.

Ver. 24.—*We are ſaved by hope.*] i. e. We are at prepreſent ſupported by hope; or, all the ſalvation we have in our preſent ſtate, is in hope, not in hand; in expectation, not in poſſeſſion.

Ver. 26.—*The ſpirit alſo helpeth our infirmities.*] The Spirit of God enables thoſe that are willing to live according to the will of God.

Ver. 28.—*All things.*] Or diſpenſations of God's providence whatſoever, whether they be ordinary afflictions, or extraordinary trials, which do befal the children of God in this life, ſhall certainly be directed by his wiſdom, and over-ruled by his power and goodneſs, for the temporal, ſpiritual, and eternal good of his children and people, even of ſuch as ſerve him faithfully. But

What we are more particularly to underſtand here by *all things*, are the afflictions of the ſaints: Though it can't be amiſs to include all providential occurrences and diſpenſations, all ſtations and conditions whatever, which, be they in proſperity or adverſity, health or ſickneſs, liberty or captivity, life or death, God's glory and his childrens good, ſhall be certainly furthered and advanced by it.

——*The called according to his purpoſe.*] Which purpoſe of God, with reſpect to the ſalvation of mankind, ſeems to be his determining to ſave, in and through Jeſus Chriſt, *all*, who upon the preaching of the Goſpel, ſhould receive and embrace it, and comply with the terms, on which ſalvation is offered, living a ſober, righteous, and godly life. Theſe only God fore-knew, fore-approved, predeſtinated and called; and they following his call by living up to the terms of ſalvation, he will juſtify, pardon, and in due time make them happy with himſelf.

CHAP. IX.

1 *Paul is ſorry for the Jews.* 7 *All the ſeed of Abraham were not the children of the promiſe.* 18 *God hath mercy on whom he will.* 21 *The potter may do with his clay what he liſt.* 25 *The calling of the Gentiles, and rejecting of the Jews were foretold.* 32 *The cauſe why ſo few Jews embraced the righteouſneſs of faith.*

I Say the truth in Chriſt, I lye not, my conſcience alſo bearing me witneſs in the Holy Ghoſt,

2 That I have great heavineſs and continual ſorrow in my heart.

3 For I could wiſh that myſelf were accurſed from Chriſt, for my brethren, my kinſmen according to the fleſh:

4 Who are Iſraelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice *of God*, and the promiſes;

5 Whoſe *are* the fathers, and of whom as concerning the fleſh Chriſt *came*, who is over all, God bleſſed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Iſrael, which are of Iſrael:

7 Neither becauſe they are the ſeed of Abraham, *are they* all children: but in Iſaac ſhall thy ſeed be called:

8 That is, They which are the children of the fleſh, theſe *are* not the children of God: but the children of the promiſe are counted for the ſeed.

9 For this *is* the word of promiſe, At this time will I come, and Sara ſhall have a ſon.

10 And not only *this*, but when Rebecca alſo had conceived by one, *even* by our father Iſaac,

11 (For *the children* being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth)

12 It was ſaid unto her, The elder ſhall ſerve the younger.

13 As it is written, Jacob have I loved, but Eſau have I hated.

14 What ſhall we ſay then? *Is there* unrighteouſneſs with God? God forbid.

15 For he ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.

17 For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will, he hardneth.

19 Thou wilt ſay then unto me, Why doth he yet find fault? For who hath reſiſted his will?

20 Nay but, O man, who art thou that replieſt againſt God? ſhall the thing formed ſay to him that formed *it*, Why haſt thou made thus?

21 Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour?

22 *What* if God, willing to ſhew *his* wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction:

23 And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory?

24 Even us whom he hath called, not of the Jews only, but alſo of the Gentiles.

25 As he ſaith alſo in Oſee, I will call them my people, which were not my people: and her beloved, which was not beloved.

26 And it ſhall come to paſs, *that* in the place where it was ſaid unto them, Ye *are* not my people; there ſhall they be called the children of the living God.

27 Eſaias alſo crieth concerning Iſrael, Though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved.

28 For he will finiſh the work, and cut *it* ſhort in righteouſneſs: becauſe a ſhort work will the Lord make upon the earth.

29 And as Eſaias ſaid before, Except the Lord of ſabaoth had left us a ſeed, we had been as Sodoma, and been made like unto Gomorrha.

30 What ſhall we ſay then? That the Gentiles which followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith:

31 But Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs.

32 Wherefore? Becauſe *they ſought it*, not by faith, but as it were by the works of the law: for they ſtumbled at that ſtumbling-ſtone;

33 As it is written, Behold, I lay in Sion a ſtumbling-ſtone, and rock of offence: and whoſoever believeth on him, ſhall not be aſhamed.

This chapter contains a vindication of the doctrine of juſtification by faith, from ſome objections, which the Apoſtle apprehended the Jews might make againſt it: As,

Obj. If none are juſtified but by faith, then the Jews can't be juſtified; becauſe they don't believe in Chriſt; but that can't be, becauſe then the promiſes of God would be fruſtrated, which are all made to them, who are the ſeed of Abraham. To which he anſwers,

Anſw. That though the Jews be rejected for their unbelief, yet the promiſes ſtand firm to the ſpiritual ſeed of Abram. Upon which occaſion he falls into the doctrine of predeſtination, and the rejection of the Jews, and calling of the Gentiles; which, becauſe it was a very offenſive ſubject to the Jews; therefore he ſweetens it with a preface, ſhewing his exceeding grief for their condition, thereby to prepare their minds to the patient reading of the ſame. So then in this chapter are two parts;

1 A preface. which contains a ſolemn proteſtation of the truth of what he here affirms, ver. 1. And of his grief for the Jews rejection. He begins with a ſolemn affirmation, ver. 2. which he proves to be ſincere by an effect of his love towards them, *viz.* his wiſh to be accurſed for them; then by his relation to them, ver, 3. and by acknowledging their privileges. The whole amplified by a deſcription of Chriſt, and a doxology or aſcription of praiſe unto him, ver. 4, 5.

2 The diſcourſe itſelf, concerning the ſtability of the promiſes notwithſtanding the rejection of the Jews, and to reconcile theſe together, wherein we find a denial of their conſequence, that if the Jews are rejected, the promiſes fail, ver. *6.*—and the reaſons of this denial; becauſe the promiſe is not made to all that are Iſraelites according to the fleſh, ver. *6.* proved by a double inſtance, (1.) Of Abraham's children, propoſed, ver. *7.* expounded, ver. 8. and confirmed by a teſtimony of Scripture, ver. *9* (2.) Of Iſaac's children by Rebecca; where (1.) their equality and likeneſs in reſpect of their parents, ver. 10. the time to which the following difference relates, and their manners, (2.) the cauſe of the difference between them, God's purpoſe according to election; amplified by the cauſe of the election, expreſſed both negatively and poſitively, ver. 11. (3.) The difference itſelf in reſpect of ſpiritual advantages, ver. 12, confirmed by a teſtimony of Scripture, ver. 13. Then we have an anſwer,

(1) To an objection againſt the foregoing doctrine; where the objection is propounded; if God makes ſuch a difference between them that are ſo alike, then he muſt be unjuſt. To which he anſwers by his uſual deteſtation, ver. 14. and by way of proof, both as to election and re-

probation, ſaying, That in reference to *election* he is not unjuſt in chooſing any, becauſe it is an act of his ſovereign will and pleaſure, as appears by God's own words to Moſes, ver. 15. amplified by an inference concerning the cauſe of election, expreſs'd both negatively and poſitively, ver. 16. and that in reference to *reprobation* alſo, he is not unjuſt in rejecting others of equal condition with the elect; becauſe it is for the glory of his power and juſtice, as appears in the inſtance of Pharaoh, propounded in a teſtimony of Scripture, ver. 17. and amplified by the concluſion, in reference to both branches, That all is to be reſolved into the *ſovereign will* of God, ver. 18.

(2.) To a cavil againſt this laſt mentioned doctrine; where this cavil is propounded, ver. 19. and anſwered by a ſharp rebuke of the caviller's impertinence; amplified by a ſimilitude of the potter's power over his clay, ver. 20, 21. and by ſhewing God's holy ends in both theſe diſpenſations, ver. 22, 23. Becauſe the promiſe was made to the elect of all nations, to the believing Gentile as well as Jew, ver. 24. which he proves by two teſtimonies out of the Prophet Hoſea; wherein is deſcribed the ſtate of the Gentiles both before and after their calling, ver. 25, 26. And out of Iſaiah, that not all, but ſome of them only, yea very few of the Jews, ſhall be ſaved, and the greateſt part rejected, ver. 27—29. Then

He aſſigns the reaſon of a contrary diſpenſation, wherein we find a queſtion, and an anſwer in reference to the Gentiles, *firſt*, that they have attained righteouſneſs, proved by this reaſon, becauſe they ſought it by faith, ver. 30. and *ſecondly*, in reference to the Jews, That they have not attained righteouſneſs, ver. 31. proved by the reaſon; becauſe they ſought it not in Chriſt, but elſewhere, ver. 32. which is amplified by a teſtimony of the Iſaiah; concerning the infidelity of the Jews; which he illuſtrates by the contrary, which is the benefit of believing in him, ver. 33.

Ver. 3.——*Accurſed.*] i. e. Separated, provided that would attone for the ſins of my nation.

Ver. 4.—*And the glory.*] See 1 Sam. iv. 21.

——*Covenants.*] The obligations which God at ſundry times, and in divers manners, had made known to his people by his ſervants the Prophets, Heb. i. 1.

This brings me neceſſarily to conſider in what manner the world has been always regulated, and conſequently to treat of thoſe laws to which it has been always ſubject: Which I ſhall do in this manner, *i. e.* by

A diſſertation upon thoſe laws, *which mankind has been always obliged to obey.*

I remember that our Apoſtle ſays in the fourth chapter of this Epiſtle, that *where there is no law, there is no tranſgreſſion*, ver. 15. Which certainly includes that

I. Here has always been laws of one kind or other, for men to regulate their actions by; or there muſt have been a time when man lived in that pure ſtate of innocency, as not to be able to tranſgreſs, or ſin; which, I preſume no body will aſſert. And theſe laws have been more or fewer, and varied as to kind, according to the different circumſtances of perſons, time, and place. For that

II. The principal end of all laws is to direct men how to act, as to all affairs of moment; and that they may not err through ignorance of the nature of their actions; but being thereby informed of the difference of *good* and *evil*, may know the better how to chuſe the former, and refuſe the latter. Becauſe,

III. Mens obligations to obedience are to be meaſured by the wiſdom, juſtice, goodneſs, faithfulneſs, and other perfections of the perſon, whoſe laws they are required to obey. And conſequently,

IV. Where there is no law, expreſly or by conſequence commanding or prohibiting ſuch things, in ſuch caſes men are at liberty to chuſe, or to refuſe, to act or not to act, according as the intereſt, or pleaſure, or other circumſtances, or paſſions of ſuch men may incline them. Therefore,

I. *I ſay there has always been laws*, &c. For we find that in the ſtate of man's innocence God gave a law to our firſt parents, a *prohibition*, forbidding them to eat of the tree of knowledge of good and evil, Gen. ii. 17. to which he adds this ſanction, That, in caſe they would venture to *tranſgreſs*, they might expect immediate *death*, or that of *immortal*, they ſhould become by ſuch a tranſgreſſion, frail and *mortal creatures*. Now,

If it was fit that man ſhould have a law to walk by *then*; certainly it muſt be thought more needful afterwards, when ſin had got ſuch footing in the world, by means of that primitive tranſgreſſion, that it was ever after very difficult, if not impoſſible, for any ſon of man to walk upright, but the very beſt were liable, if left unto themſelves, to frequent errors and miſtakes, in numberleſs reſpects. And

For this reaſon, we may very well ſuppoſe, ſuch care was taken by a gracious God, that men ſhould never be without ſome rules or other, more or leſs, whereby to ſteer their courſe, in obedience to his will; and that his laws were varied, either as to kind or number, in all ages of the world, according as the circumſtances of time and place and perſons varied. Nay, according as theſe circumſtances varied, ſo were the methods too, from time to time, by which his laws were given and promulgated.

As to his Church, and choſen people, when that was little, and its number ſmall, his laws were likewiſe few, and for ſeveral ages orally promulgated, that is, by word of mouth, either by himſelf immediately, or by ſome one or other of the Heavenly Hoſt, commiſſioned by him for that purpoſe. But when the Church grew ſo much bigger, and the number of his people was ſo very much encreaſed, as we find it was, from two in our firſt parents, to near a million in the ſeed of Jacob; then he ſent Moſes, as to increaſe the number of his laws, ſo to tranſmit them to poſterity in writing, that they might neither have ignorance, nor forgetfulneſs to plead, in excuſe of their tranſgreſſing any of them. And as, when the Church was in its infancy, God dealt with it as a child, by giving it ſuch laws, as well as but ſo many, as were ſuitable to its age and ſtature; ſo, as it multiplied in number, and increaſed in ſtrength, as it grew more and more towards the perfect ſtature of a man, he always dealt with it according to the different ſtages it went through, inſtructing it from time to time, in matters more and more ſublime, as it made nearer approaches to its manhood; till at laſt the time was fully come, for the appearance of the promiſed ſeed, who was to bring life and immortality to light. To which purpoſe, our Apoſtle, ſpeaking of the ſtate of the true Church under the law, ſays thus; *The law was our ſchool-maſter, to bring us to Chriſt*, Gal. iii. 24. As if he had ſaid, in other words; *All that can be ſaid of the law is, That before Chriſt and the Goſpel came, we were by God put under that œconomy, kept under and diſciplined by it, as in a ſtate of candidates or expectants, until the time ſhould come for the revelation of the Goſpel: And ſo the law was only a guardian or inſtitutor of us, in time of minority, as it were, an imperfect rule, proportioned to an imperfect ſtate.*

Nor was the Heathen world left wholly without law, though they had not that which was emphatically called, *The law.* The Heathens had the law of nature to walk by, which is the law of God, as being by him impreſſed upon the minds and conſciences of men; and which, tho' it were very ſhort of perfect, yet it was ſuch, whereby they knew moſt of the fundamental duties of religion, towards God, their neighbours and themſelves. That is, they were able, by the light of nature only, to diſcover, that there is a God, who by his providence ſuperintends all human affairs; that this God is to be worſhipped and ſerved in ſuch a manner, as is moſt ſuitable to his nature, according to their beſt conceptions of him; that from the many inſtances of his love and goodneſs to them, they ought to learn their duty, to be kind and juſt to one another; and the like. To which purpoſe is that of the Apoſtles, Barnabas and Paul, to the men of Lyſtra; Acts xiv. 17. *Nevertheleſs, he left not himſelf without witneſs*, that is, to the *Gentiles*, *in that he did good, and gave them rain from Heaven, and fruitful ſeaſons, filling their hearts with food and gladneſs.* As if he had ſaid, *While God ſuffered all nations of the Gentiles to walk in their own ways, yet he did not leave off to evidence himſelf ſufficiently unto them, by that great goodneſs of his in temporal things, ſuch as rain,* &c. *which were acts of his particular power and bounty, by thoſe means inviting, and endeavouring to draw them off from their impieties.* So that, as there was no time, when there was no law; ſo there never was any people, but had ſome law or other, natural or poſitive, whereby they might come to a knowledge of their duty, and be directed in ſome good meaſure, how to regulate their actions. Which was the firſt particular to be illuſtrated.

II. The ſecond is, That the *firſt* and main deſign of all laws is, to direct men how to act, *&c.* For otherwiſe, if men had no laws to direct their practice, as they would know no difference of good and evil, ſo all their actions would be neither good, nor evil; which, as the caſe now ſtands with all men, is utterly impoſſible. It cannot be ſuppoſed, that our firſt parents eating of the tree of knowledge, would have been imputed to them as a ſin, if God had not forbidden it; for by the general permiſſion to eat of every tree, if God had not excepted that, they could not otherwiſe have known or apprehended any more evil in eating of that tree, than of any other in the garden. Not but that their eating of it might be evil in itſelf; but they could not ſo properly be ſaid to be guilty of the evil, becauſe they could not be ſuppoſed to know it. So that, though when a law concerning any good or evil, is publiſhed, and ſufficiently made known, mens ignorance of it is no plea, to excuſe them for tranſgreſſing it; yet, the nature of thoſe things, before the publication of ſuch law, may be very well ſuppoſed to be unknown. And, while men remain ſo wholly ignorant of their nature, they may omit the good, or do the evil, and neither be guilty of a ſin, nor liable to puniſhment, on that account. Therefore,

The firſt and main deſign of all laws, muſt be this; to direct men how to act, as to all things, of whoſe nature they were ſuppoſed to be ignorant before, and ſo, for want of the direction of ſuch laws, might ignorantly chuſe the evil, and refuſe the good. So that, what the Apoſtle ſays of the law of Moſes, is alſo true of all laws that were ever given to the ſons of men; *They were given becauſe of tranſgreſſion*, Gal. iii. 19. That is, for prevention of tranſgreſſion, to reſtrain men from ſin, and to ſhew them their guilt, if at any time they ſhould ſin; and to put them upon ſearching after a remedy, whereby they might eſcape their deſerved puniſhment. And much to the ſame purpoſe is that definition of ſin which John gives us; *Whoſoever committeth ſin, tranſgreſſeth alſo the law: For ſin is the tranſgreſſion of the law*, 1 Joh. iii. 4. For, if all ſin be the tranſgreſſion of ſome law, then it is plain, that without law there can be no tranſgreſſion, nor, conſequently, any ſenſe of guilt, nor fear of puniſhment, nor neceſſity of a remedy. But Paul, in this Epiſtle to the Romans, puts the matter paſt all doubt; for, ſays he, in — iii. 20. *By the law is the knowledge*, or, ἐπίγνωσις, the acknowledgment of ſin. And again, in another place, *I had not known ſin, but by the law*, — vii. 7. *For*, to inſtance in one for all, *I had not known luſt, except the law had ſaid, Thou ſhalt not covet.* But, ſays he again, in another place, *Sin is not imputed when there is no law*, — v. 13. Which very well agrees with what he tells us in the place firſt cited, *Where no law is, there is no tranſgreſſion*, — iv. 15.

It is true, indeed, he tells us, *That ſin was in the world until*, that is, *before the law of Moſes*, — v. 13. But the plain reaſon of that is, becauſe God had given man a law before, by which he had both a knowledge of ſin, and ſenſe of guilt, and dread of puniſhment. But ſin was not in the world, or, at leaſt not knowable by man, before ſuch time as God had given him a law: And he could not be ſuppoſed to know the nature of his actions, whether they were good or evil, but by his knowledge of the laws, by which ſuch actions were commanded, or forbidden, either expreſly, or by plain and neceſſary conſequence.

All good and evil, therefore, ſtrictly ſpeaking, as to men, ariſes from ſome law, by which an action is expreſly, or implicitly at leaſt, declared to be ſo. And though ſome actions may be good, and others evil, or may have a tendency to good or evil, in and of themſelves, that is, in their own nature; yet men could never know, nor be able to diſtinguiſh one from the other, neither by conſequence, could they be ſenſible of the good or evil of any of their actions, nor know when they did well or ill in any caſe, unleſs by ſome command or prohibition, that is, ſome antecedent law, on purpoſe made and given, whereby they might have knowledge of, and be encouraged to do good, and deterred from doing evil. So that, upon the whole, it is very plain, that one main end of laws, is to direct men how to act, in all affairs of moment; and that they may not err, through ignorance of the nature of their actions, but knowing the difference of good and evil, may know the better how to chuſe the former, and refuſe the latter. And therefore,

III. Thirdly, mens obligation to obedience, is to be meaſured by the wiſdom, *&c.*

This I mention, with reſpect to difference of quality, and other circumſtances of the perſons, who have a right to make laws for others to be governed by, and to require their obedience to them; and whoſe laws may ſometimes claſh with one another, ſo that both are not to be obeyed, but in obeying one, men muſt ſin againſt the other. Now in ſuch a caſe as this, which has not ſeldom happened, obedience muſt be paid to him, who is ſuppoſed to be more wiſe, and good, and juſt, and faithful; and who has the greater power over us, and the moſt abſolute and undoubted right to our obedience.

For inſtance, though ſubjects muſt obey ſuch men as are ſet over them, and have a lawful power to command, and require their obedience; yet, ſince the greateſt, and the beſt of men are fallible, and may be often led by prejudice or paſſion, or biaſſed by intereſt and deſign, they may command ſome things, to which the obedience of their ſubjects neither is, nor can be due; nay, as to which, obedience may be ſinful, as undoubtedly it is, when any human laws do claſh with the Divine, or are directly, or by neceſſary conſequence, againſt them. For God, as he is the ſource and fountain of all power, and has infinitely the greateſt, moſt abſolute, and moſt undoubted right to the obedience of all men; ſo he is ſo infinitely wiſe, and good, and juſt, and faithful, that he neither will, nor can, impoſe upon us any laws, nor require our obedience to any, but ſuch as it will be our greateſt wiſdom, and for our higheſt intereſt to obey, and as to which, our diſobedience will be of fatal and moſt dreadful conſequence unto us. In ſhort, God has, by an abſolute inherent right, the ſupreme authority and power of commanding, both in Heaven, and in earth; to whom all other powers are and muſt be ſubject, and whoſe laws both men and Angels muſt obey. And as he is by nature infinitely wiſe, and good, and juſt, and faithful; ſo are all the laws he makes, nor can they poſſibly be otherwiſe. And therefore, whatever human laws do claſh with, or contradict the laws of God, are not to be obeyed; becauſe, as the greateſt man on earth derives his power and authority from God, Rom. xiii. 1. ſo both he himſelf, and all the laws he makes, are controllable by him; and no earthly power whatſoever can command what God forbids, nor forbid what God commands; or, if he ſhould preſume to do ſo, he has no right to the obedience of his ſubjects in ſuch caſes.

So that, in all inſtances, when God's commands or prohibitions ſtand in competition with any human laws, mens obedience is wholly due unto the former, but not at all unto the latter. For we are to ſubmit to human laws and ordinances, only for the Lord's ſake, 1 Pet. ii. 13. That is, as the power that impoſes them, is ordained of God, ſo the man who has it, derives all his authority to rule and govern, from him alone; and therefore, he ought neither to command what God forbids, nor to forbid what God commands: Or, if he ſhould do ſo, in ſuch a caſe, his ſubjects are not only abſolved from their obedience, but it is highly ſinful, and extremely dangerous to obey him.

IV. In the laſt place, I ſhall briefly ſhew, That as to all ſuch matters, concerning which there is no law, either expreſly, or by conſequence, commanding, or prohibiting ſuch things; men in ſuch caſes are at liberty to chuſe, or to refuſe, to act, or not to act, according as their intereſt or pleaſure, or other circumſtances may incline them. For,

All the aſſurance men can have, of the indifference of any action, is from the ſilence of the laws; in which that action is neither expreſly, nor by conſequence, commanded, nor forbidden. And if the ſilence of the laws, with reſpect to any action, makes it a thing indifferent; then the doing, or not doing of it, muſt be indifferent too: That is, a man is neither guilty of a ſin, in doing ſuch an action; nor can he properly be ſaid to have ommitted any duty, in not doing of it. Nay, ſuppoſing the action to be good or evil in it ſelf; yet, as to man, it can be neither, till ſome law has declared it to be ſo, by requiring or forbidding it. For the Apoſtle tells us plainly, *Where no law is, there is no tranſgreſſion*, Rom. iv. 14. and, by conſequence, no obligation, either to do the thing, or not to do it. But then,

We muſt be well aſſured of the ſilence of the laws in ſuch a caſe; that ſuch an action is indeed indifferent, as neither commanded nor forbidden, before we venture on it: And, if the laws are not expreſs concering it; yet we muſt be careful to inform ourſelves, the beſt we can, whether the action be not, by juſt conſequence from ſome known law, commanded, or forbidden. For otherwiſe, we may be guilty of a ſin, one way or other, either by doing what we ſhould not, or omitting what we ought to do, in ſomething that we think to be indifferent, which upon due enquiry would appear to be far otherwiſe. Nay,

Though the laws are wholly ſilent, that is, if we cannot find that any law has either expreſly, or by conſequence, commanded, or forbidden ſuch an action; yet, if we have any doubt upon our minds concerning it, ſo long as ſuch a doubt remains, the thing is not indifferent; but, as to us who doubt, it is either good or evil, according as we think it, and we muſt either do it, or forbear the doing of it, until we are better ſatisfied. Beſides,

There are other conſiderations, by which, in many inſtances, we ſhall do well to be determined, though the laws are neither for the action, nor againſt it; ſuch as prudence, with reſpect to perſons, time and place; and convenience, whether to our ſelves or others; and ſeveral other circumſtances, which may render the action proper or improper to be done, though the doing, or not doing of it, may otherwiſe be neither good nor evil.

But when no law, Divine or human, has commanded or forbidden any action, and thereby made it good or evil; nor any doubt, or other conſideration, does render it convenient or inconvenient to be done: Then it is a matter abſolute indifference, and we may either do it, or leave it undone, according as we are inclined.

I continue to ſay, that all laws whereby men are obliged to *do*, or *not* to *do*, ſuch things may be reduced to theſe two particulars, *natural* and *poſitive*, i. e. ſuch as men may diſcover, together with their duty to *obey* them, by the *light of nature* only; or ſuch as are *externally* made known unto them, either by *word of mouth* or *writing*. The Apoſtle ſpeaks of the former, when he ſays, *The Gentiles ſhewed the work of the law written in their hearts*; that is, by doing all thoſe things by nature, which were written in the law of Moſes, though it was not revealed to them. Concerning which I ſhall obſerve,

I. Firſt, where men have no written law, whereby to regulate their actions, they may, however, be directed how to act, in moſt affairs of moment, by the light, or law of nature.

The law of nature, which is ſaid to be written in mens hearts, is that light which all men have by nature, whereby they are enabled, of themſelves, to diſcover, in proportion to the light they have, the nature of their actions, whether they be good or evil. It is that ἄγραπτος, ununwritten law, which the Gentiles had, and all men have by nature; which, though not ſo clear and certain as the written law, as being written only in the hearts of men, not on tables of ſtone, as the law of Moſes was, nor with pen and ink in a book, as the whole will of God now is, for every one to read and know his duty perfectly; yet, in proportion to its light and clearneſs, it had the ſame obliging, juſtifying, and condemning power, as the written law had formerly, or the written word of God now has; that is, the Gentiles then, were as much obliged to live and act according to the light they had, as we are now, or as the Jews were heretofore; and if they did, they had as great aſſurance of their future happineſs, as the witneſs of their conſciences could give them; but if they did not, they were immediately ſelf-condemned, and had ſufficient reaſon to expect a future ſtate of miſery. In ſhort, what Cicero affirms, Tuſcul. 3. was always true; *ſunt ingeniis noſtris ſemina innata virtutum, quæ ſi adoleſcere liceret, ipſa nos ad beatam vitam perduceret*, i. e. *There are*, ſays he, *ſuch ſeeds of virtue in all men by nature, as, if cheriſhed and improved, will cauſe them to live well and happily.* That is, there are in all men ſome innate principles of goodneſs, more or leſs, by which they are reſtrained from many ſins, and prompted to perform the duties contrary to them; by which means they are eaſy and at peace within themſelves, and keep in favour both with God, and all good men, and ſo are in the ready way to happineſs, both at preſent, and hereafter.

Some Jewiſh writers have affirmed, "That the precepts of the moral law were written in the heart of Adam;" and an ancient father of the Church, Tertullian contends, "That before the written law of Moſes, there was an unwritten law, which the fathers underſtood, and kept by nature, and by obedience to which, they were accounted righteous." But it ſeems much more probable, that God diſpenſed the knowledge of his will to them by word of mouth; for it cannot be ſuppoſed, that he would require them to find out their duty to him by the light of nature only, to whom he did ſo frequently vouchſafe his preſence, and with whom he ſo familiarly converſed: And the Sacred Writings make it evident, that he did ſo reveal his will to them, from time to time, according as the neceſſities, and other circumſtances of perſons, time and place required. So that they were in much better circumſtances than the reſt of mankind were, as having perfect knowledge of the will of God, immediately from God himſelf: They had his law by word of mouth, though they had it not in writing; and therefore could not be ſo much to ſeek for what they ought to do; or leave undone, as others were, or might be, who had no other light, than that of natural reaſon, to direct, inform, and guide them.

However, for the moſt part, I mean, as to moſt material duties of religion, towards God, themſelves, and one another, the Gentiles were not utterly to ſeek; but by the light of nature might diſcover ſuch things to be their duty, as God eſpecially requires of all men. My meaning is, That men who would conſider the natural tendency and conſequences of their actions, whether they were agreeable, or not, to their beſt conceptions of the Deity, might by unaſſiſted reaſon know, in moſt inſtances of moment, whether their behaviour were ſuch, as is pleaſing, or diſpleaſing to him. For, when men, by nature's light, have found a God, (ſee Rom. i. 20.) and conſidered him aright, ſo as to have juſt conceptions of his nature, they may eaſily imagine, and will have ſufficient reaſon to conclude, That ſuch as his nature is, ſuch muſt be his will, and that they ought to live and act in a due conformity to ſuch conceptions of him.

II. Secondly, the main difference, between the law of nature, and the written law, is not as to things commanded or forbidden; but only, as to the variety of ways and means, whereby God has revealed his will to men. For,

What the written law commands, in moſt reſpects, will appear to be our duty alſo by the law of nature; and what is forbidden by the former, will alſo appear to be contrary to our duty by the latter. And both theſe will appear, from the reaſonableneſs of ſuch commands and prohibitions; which may be eaſily diſcovered by nature's light alone: For if what God commands appears agreeable to right reaſon, if upon due conſideration of the thing itſelf, and weighing all its circumſtances, it appears to be reaſonable, juſt and good, then we cannot but conclude, that it is what we ſhould have been obliged to, though it had never been commanded: And if any thing that he forbids appears evil in itſelf, and hurtful in its conſequences, ſuppoſing our reaſon to be unbiaſſed and unprejudiced, we muſt conclude, that it would have been our duty to avoid that thing, though it had never been forbidden. It being utterly againſt all reaſon, to ſuppoſe, that God would expreſly command a thing that was not good, or prohibit any thing that was not evil; I mean, as to things of abſolute neceſſity to be done, or to be avoided by us: Nor is there any precept of the moral law, but which, if well and ſeriouſly conſidered, will appear to be the duty of all men, by nature's light, though there had never been a written law to make it ſo. For the writing of a law, concerning any matter, cannot ſo alter the nature of the thing, as to make that good, which in itſelf is evil; or that evil, which in itſelf is good: But ſuch as the thing is in itſelf, whether good, or evil, ſuch it always was, and always will be, unchangeable by any law that either has been heretofore, or hereafter may be made concerning it.

Therefore, the main difference between the law of nature, and the written law, is with reſpect to the variety of ways and means, whereby God has revealed his will to men. By which I mean, that God has given men a much more clear, expreſs, and certain declaration of his will, and ſo a much more perfect knowledge of it, in the written law, than they had, or could attain unto, by the law, or light of nature only. So that, however men might be miſtaken, or to ſeek, in ſeveral reſpects, before the written law was given; yet now they cannot be to ſeek, nor be miſtaken, as to any thing that's needful to be known or done by all men, in order to their happineſs.

The law of nature written in mens hearts, was both imperfect and obſcure; ſo that, though they might, by that alone, come to the knowledge of the will of God, in ſeveral reſpects, yet there were many things, as needful to be known and done, which they neither did, nor could diſcover by it. But now, the written law, which is emphatically ſtiled, the law of God, by reaſon of its clearneſs and perfection, has made a full diſcovery of his will, in all reſpects, and in ſo plain a manner, that he who runs may read his duty, and no man now can be miſtaken, or to ſeek, concerning what he ought to do, or not to do, unleſs he will himſelf. God has now ſet before us good and evil, in ſo clear a light, the light of revelation, that we cannot but diſcern the difference of one from the other, and know how to chuſe aright; and it muſt be wholly our own fault, if we miſs the former, and fall into the latter. Therefore, in ſhort, the written law of God does in no wiſe contradict the law of nature; but was given to confirm it, and to enhance mens obligations to it: And as it is a much more plain and perfect revelation of his will, than the law of nature was, or could be; ſo it requires a more ſtrict and perfect obedience and conformity to his will, as well as in many more reſpects, than the law of nature did, or could oblige men to. And yet, it is to be conſidered,

III. In the third place, That though mens knowledge of the will of God, by the light of nature only, be not ſo full, and clear, and certain, as that they may attain to by the written law; yet, their ignorance of ſome things, ariſing from the want of revelation, will not render them excuſable, if they wilfully neglect what they may know to be their duty by the law of nature. For,

It is highly juſt and reaſonable, that God ſhould require all men to apply themſelves, for information, to all ſuch means of knowledge as he has afforded them; and for what they can diſcover by thoſe means to be their duty, that they ſhould be careful, on all occaſions, to the utmoſt of their ſkill and power, to perform it. For though performance cannot be expected, when mens ignorance of their duty is unavoidable, through the want of proper means of information; yet, if they have the means, and do not labour to inform themſelves, their ignorance is their ſin; and being well informed, in proportion to the means they have to be ſo, their non-performance of their duty is ſtill a greater ſin: And, in a word; their knowledge of their duty, if they are not careful to perform it, will tend to the greater aggravation of their guilt, and undoubtedly increaſe their condemnation.

And thus, we may ſuppoſe, it was with thoſe, who had no other law, than that of nature, to direct them; to whom reaſon was their only guide; and who, therefore, could not have ſo clear and full, and certain knowledge of their duty, as we have now, by the ſo much clearer light of revelation. They were undoubtedly obliged to the performance of ſuch things, as they could diſcover, and did know to be their duty, by that little light they had; and were, without all queſtion, anſwerable, and liable to puniſhment, for their neglect of any of them. For though it be reaſonable to ſuppoſe, on one hand, that a gracious God might make allowance for the obſcurity and imperfection of natural knowledge, or ſuch as was attainable by nature's light, which was all the light they had to walk, and regulate their actions by, ſo it is no leſs reaſonable to ſuppoſe, on the other hand, that he expected they ſhould be obedient to his will, in proportion to the light they had: That is, that they ſhould carefully abſtain from all thoſe vices, and be always ready and inclined to practice all thoſe duties to God and one another, which they were able, by that light, to diſcover to be ſuch. And, that all men were, and are oblig'd to do ſo by the law of nature, though they had no written law of God to direct them how to act, will appear, by conſidering,

IV. In the laſt place, that every man's own conſcience will not fail to tell him, when he has done well or ill, according to the law of nature; that is, the after-ſenſe he has of any action, will make him either eaſy, or uneaſy in himſelf at preſent, and apprehenſive of ſome greater good or evil, which hereafter may befal him for it.

So the Apoſtle tells us of the Gentiles, in the place firſt quoted; "They ſhew'd the work of the law written in their hearts, their conſcience bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another, Rom. ii. 15. As if he had ſaid, that obligation to puniſhment, which ordinarily ariſes from the law, theſe men demonſtrate themſelves to have, without the help of the written law: From whence alſo it is, that as conſcience, which, according to the nature of the word, is a man's knowing that he has done, or not done, what is by law commanded, is conſtantly witneſs either for, or againſt them, that they have done, or not done their duty; ſo the general notions and inſtincts of good and evil, that are in them by nature, without any light from the written law, do either accuſe them as tranſgreſſors of the law of God, or elſe plead for them, that they have not culpably done any thing againſt it.

So that, according to the Apoſtle's doctrine, the Gentiles had by nature a ſenſe of moral good and evil; and from the ſenſe they had of theſe, their conſciences were always ready witneſſes, either againſt them, or in their behalf, acquitting or condemning them, according as they had performed the good, or been guilty of the evil, in proportion to the light they had to regulate their actions by.

By mens thoughts accuſing or excuſing one another, the Apoſtle does not mean, that one thought accuſes, or excuſes another thought; but that mens general inbred notions of good and evil are always ready at hand, to ſhew them the nature of their actions, whether they be good or evil, and either to acquit, or elſe condemn them for them. And ſo according to mens natural notions, or their acquired knowledge of the good or evil of their actions, conſcience acts its part ſometimes as an advocate, and ſometimes as an accuſer, according as their actions are: And this it does according to ſome law, which has declared ſuch actions to be good or evil. Such was the law of nature to the Gentiles; and ſuch is God's written law to us: By the former they were either ſelf-excus'd, if they had done according, or ſelf-condemned, when they had acted contrary to it; and by this latter we are judicially, as well as ſelf-acquitted or condemn'd, according as our actions are agreeable, or not agreeable thereto. In ſhort, all men that ever were, or ever will be in the world, as well thoſe that had only the law of nature, as thoſe that have the written law of God to walk by, both had, and always will have conſcience, either for their accuſer, or their advocate, accuſing or excuſing them, according to the nature, and the merit of their actions; and ſo it both is at preſent, and will hereafter be a witneſs for us, or againſt us, to the procuring either of unſpeakable joy and comfort, or unſufferable torment and vexation to us. Now from the whole

It is evident, that, as it is expected of all men, that their behaviour ſhould be ſuitable to the advantages and helps they have for being, and for doing good, all men will receive a juſt reward from God, according to their good or evil lives, in proportion to the clearneſs and perfection of the light, or law they had, whereby to walk, and regulate their actions.

And this we ſhould eſpecially conſider, who have the written law of God for our Inſtructor, and in that, the cleareſt, moſt expreſs, and perfect declaration of his will, that we may know how, in all reſpects, to be obedient to it. For, if the Gentiles, who had not the written law, ſhall periſh for tranſgreſſing the law of nature; how can we think to eſcape, who have a ſo much clearer and more perfect law to walk by, if we venture to tranſgreſs, and are careleſs of our duty, amidſt all the ſaving means of knowledge, that a gracious God has, in ſo abundant meaſure, provided for us, and vouchſafed unto us? As I intend to ſhew in the notes on Hebrews xi. 1. in a particular Diſſertation on Revealed Religion, or Faith.

————*The giving of the law.*] On mount Sinai, by Moſes.

——*And the ſervice of God.*] Revealed in that law, by which only the living God ought to be worſhipped.

——*And the promiſes.*] Of redemption from ſin and death through the Meſſiah.

Ver. 5. *Whoſe are the Fathers.*] i. e. The ancient Patriarchs, Abraham, Iſaac and Jacob.

——*Of whom.*] Or, out of whoſe nation: For the Son of God Chriſt Jeſus the Meſſiah, took upon him human nature, and firſt appeared in that ſhape, or was born at Bethlehem in the land of Judah, of the Virgin Mary, who was a Jeweſs of the family and lineage of David; ſee Matt. i. and Luke iii.

——*Who.*] i. e. Chriſt, who is *God bleſſed for ever*; ſee John i. 1. Acts xx. 28. and Heb. i. 8. agreeable to that of Jeremiah xxiii. 6. THE LORD OUR RIGHTEOUSNESS.

Ver. 6.——*They are not all Iſrael, which are of Iſrael.*] i. e. It is not ſufficient to ſay, I am the elect, or choſen of God; becauſe I am an Iſraelite according to the fleſh, unleſs I alſo do the works, and believe in the ſame God, and worſhip in the ſame manner, as Iſrael, our Patriarch did. This Scripture is well expounded by what the Apoſtle ſays before, in ch. ii. 28, 29. "He is not a Jew which is one outwardly; neither is that circumciſion, which is outward in the fleſh: But he is a Jew, which is one inwardly; and circumciſion is that of the heart in the Spirit, and not in the letter, whoſe praiſe is not of men but of God." And again, in ch. iv. 12, 13. "Who walk in the ſteps of the faith of our father Abraham; for the promiſe that he ſhould be the heir of the world, was not to Abraham, or his ſeed, through the law, but through the righteouſneſs of faith." And therefore it follows, at ver. 7. *Neither becauſe they are the ſeed of Abraham, are they all children*, &c.

Ver. 8.——*The children of the fleſh, theſe are not the children of God.*] By this the Apoſtle tells the Jews, That neither all thoſe, nor thoſe only, who were ſprung from the ſeed of Abraham according to the fleſh, were to be reputed the children of God abſolutely, or by excluding all others, but that all others of what nation or language ſoever, who ſhould believe as Abraham did in the promiſes of God, ſhould alſo be counted for the ſeed of Abraham; ſee the preceding note.

——*The children of the promiſe.*] Or, all people who ſhould believe in the promiſes made to Abraham, who is the common father to the faithful wherever they are found.

Ver. 9.——*The word of promiſe.*] Made to Abraham concerning Sarah's bearing a ſon; ſee Gen. xxi. 12. See alſo, Heb. xi. 18.

Ver. 10.——*When Rebecca had alſo conceived*, &c.] See Gen. xxv. 21.

Ver. 12. *It was ſaid to her*, &c.] In Gen. xxv. 23.

Ver. 13. *As it is written.*] In Mal. i. 2, 3.

——*Jacob have I loved.*] i. e. God ſaith, I choſe to bleſs Jacob in his poſterity or children, whom I will bleſs for his ſake.

——*Eſau have I hated.*] i. e. God ſaith, I have rejected Eſau, neither will I beſtow all my particular bleſſings upon his poſterity. Therefore,

The meaning of this verſe, and the context is not, that God, by an abſolute and unconditional decree determined Jacob to happineſs, add Eſau to miſery, before either of them were born, or had done any good or evil; but that God, before they were born, had determined that Jacob, ſhould be the father of the Jewiſh Church, and that Chriſt, according to the fleſh, ſhould deſcend from his loins, not from the loins of Eſau: And this God might do, without any injuſtice to Eſau, who was, notwithſtanding, capable of eternal happineſs. Beſides,

It is evident, that the Apoſtle doth by no means ſpeak of the perſons of Jacob and Eſau, but of their nations, that ſhould ariſe from their poſterities. And thus Irenæus interprets this Prophecy to be not a Prophecy of the perſons, but of the two people or nations, riſing from thoſe perſons; as it appears, *firſt*, from the words of God to Rebecca, *Two nations are in thy womb, and two manner of people ſhall be ſeparated from thy bowels; and the one people ſhall be ſtronger than the other people, and the elder ſhall ſerve the younger*; Gen. xxv. 23. *Secondly*, from this obſervation, that as to the perſons of Eſau and Jacob, it was never true, that the elder did ſerve the younger: But it was true in their poſterity, when in the days of king David, who, being of the ſeed of Jacob, made the Edomites, the poſterity of Eſau, tributaries to his crown; 2 Sam. viii. 14. And *thirdly*, Becauſe what is here mentioned, as a proof or confirmation of the Apoſtles doctrine of election and reprobation, is cited from the Prophet Malachi, who prophecied long after the death of Jacob and Eſau, and ſo could only ſpeak of their deſcendants the Iſraelites and Edomites, as he will appear to do expreſsly to any one that ſhall take the pains to conſult his Prophecy. So that

I conclude, that theſe words, *Eſau have I hated*, can in no wiſe be interpreted to relate to any abſolute eternal decree of God, whereby Eſau was made incapable of everlaſting life; but only to the proſperity of them and their ſeed for ever in this world. And now,

I cannot forbear obſerving, that it is an unworthy thought of the greateſt, beſt and moſt perfect being, to ſuppoſe, that he made *any* of his creatures merely to glorify his juſtice, or with a deſign that they ſhould be everlaſtingly miſerable. And let me entreat every pious reader neither to make difficulties, where there are none, nor to interpret a few difficult texts in a ſenſe, which contradicts many plain ones, and faſtens unjuſt imputations on the Creator of the world, who having finiſhed the work of the univerſal creation, ſaw that all things created were *very good*. Shall we then impeach him openly of falſhood, and ſay that he created ſome things *very evil?* For truly, that is the caſe of thoſe, who ſay that God has created any one to predeſtinate damnation.

Ver. 14.——*Unrighteouſneſs.*] Or, injuſtice; ſee Deut. xxxii. 4. 2 Chron. xix. 7. Job xxxiv. 10.

Ver. 15.——*He ſaith to Moſes.*] In Exod. xxxiii. 19.

——*I will have mercy on whom I will have mercy*, &c.] We are not, as ſome have inconſiderately done, to collect from the ſound of theſe words, that God is *partial*, and without juſtice; God forbid: But that God's grace, mercy, and compaſſion, is the cauſe of our happineſs. So in that he doth this, to *whom he will*; it ſheweth God's freedom in communicating his grace where he pleaſeth, *without wrong* to any perſon. For,

As the occaſion of this Divine Declaration to Moſes, was his petition to God in behalf of his people Iſrael, that God would be preſent with them, *&c.* So God, having anſwered Moſes according to his deſire, did nevertheleſs ſubjoin, *I will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy.* To ſignify, that though he vouchſafed to grant his requeſt, and had choſen the Iſraelites before all people, yet that action was not to be aſcribed to any merit of their own, which could oblige him to comply with their requeſt, but a pure act of his own will, according to his election of grace, excluding all others, and man's own will and works, wherefore Paul draws this inference in the next verſe.

Ver. 16. *So then it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.*] Which is well interpreted by thoſe words of the ancient Hebrew author, R. Menachem, treating of this mercy, which God ſhewed to Moſes, *&c.* in Exod. xxxiii. ſaying, "And he (*i. e.* Moſes) ſaid, O Lord of the world, whoſe is that great treaſure? He (God) anſwered, whoſo hath good works, to him will I give his wages; and to whoſo hath none, I will do, and give unto him freely: As it is written, I will be gracious to whom I will be gracious, *&c.* which accordeth exactly with that doctrine of our Apoſtle Paul, *To him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs*, Rom. iv. 4, 5. Therefore,

The Apoſtle meaneth, ye ſee from what God ſaid to Moſes, this mercy or grace, is not to be obtained by the moſt paſſionate wiſhes of a faithful Abraham, nor by the moſt fervent deſires of an Eſau, (Heb. xii. 17.) nor by the greateſt zeal we employ in the means of our own invention; but we muſt acknowledge it to be a bleſſing, which depends merely upon the Divine Goodneſs; and therefore, we muſt ſeek it according to his pleaſure, in ſuch ways as he appoints, and not in thoſe, which ſeem to us moſt proper to obtain it. So that one may have a zeal for God, and follow after the law, to obtain righteouſneſs, and yet may not obtain the bleſſing of juſtification promiſed to the ſeed of Abraham; becauſe it is not ſought by the method or means preſcribed by God, that is, by faith in the Meſſiah, which is the only way in which God hath declated he will confer it.

Ver. 17. *The Scripture.*] Exodus ix. 16.

—— *Saith unto Pharaoh.*] The king of Egypt, who refuſed at firſt to let the children of Iſrael go to ſerve the Lord, and at laſt, having permitted them to depart, and purſuing them to bring them back, was drowned with all his hoſt in the Red-ſea, through which the Iſraelites had paſſed dry-ſhod.

—— *I raiſed thee up, that I might ſhew my power in thee,* &c.] By which tranſlation of the original, one would be ready to imagine, that God had created Pharaoh on purpoſe, to be a mere example of his ſeverity and vengeance, but this is a fault in the tranſlation, which ſhould have been according to the Hebrew of Moſes, and the Greek of the Apoſtle, *for this cauſe have I kept thee alive,* in the midſt of thine iniquities, that thou ſhouldſt be a means of conveying to all nations and ages a memorable example of my power, and that through thy obſtinate and impertinent heart, which I ſhall puniſh with many plagues, and deſtroy thee at laſt in a wonderful manner, all the earth ſhall become ſenſible, that I am the Lord, in whom they live, move, and have their being; ſee Exod. ix. and Dr. Hammond, and Dr. Whitby, at large upon this text.

Ver. 18. —— *And whom he will, he hardneth.*] i. e. Saith Auſtin, on whom he will not have mercy, he hath no mercy. Which is eaſy to be underſtood by comparing this text, with the preceding notes.

Ver. 22. —*Willing to ſhew his wrath.*] In this world.

—— *His power known.*] To men by viſible tokens, among the inhabitants of the earth.

—— *Endured with much long-ſuffering.*] Theſe words are an excellent expoſition of the context from ver. 11. and mightily confirm our Annotations above, concerning Pharaoh. For, had God created any one on purpoſe, to ſhew his judgment and ſeverity upon him, the Apoſtle could have ſaid, *endured with much long-ſuffering,* but that *God willing to ſhew his wrath, and to make his power known,* made or created ſuch *veſſels of wrath fitted to deſtruction.* This would have effectually proved the doctrine of abſolute predeſtination, whereas by the text we are able in oppoſition thereto, to prove man's free-will; for, if man was not a *free agent,* it would be a very great impropriety of ſpeech, not to ſay nonſenſe; for the Apoſtle to ſay, that God endured with much long-ſuffering, when, according to the predeſtinarian ſcheme, man is not able to do any thing but what he is compelled to do by the power of God.

—— *Veſſels of wrath.*] Such as Pharaoh, and others, whom God puniſheth in a ſignal manner in this life, for the example of others; ſee 1 Theſſ. v. 9. and 1 Pet. ii. 8.

Ver. 23. —— *Veſſels of mercy.*] In oppoſition to veſſels of wrath; *i. e.* Such who, by their faith and good works fulfil the will of God, and by the gift of God obtain eternal life, as a reward of their obedience.

Ver. 24 *Even of us.*] Chriſtians, who are a mixture both of Jews and Gentiles, having our hope towards God through Jeſus Chriſt.

—— *Not of the Jews only, but alſo of the Gentiles.*] Here we muſt look back to the latter part of the preceding verſe, *which he had prepared afore unto glory,* through the Goſpel, which glory is not of (or confined unto) *the Jews only,* as was the law of Moſes, but alſo of (is extended to) the Gentiles, according to that Prophecy of Oſee, ii. 23. compared with 1 Pet. ii. 10. and Hoſea, i. 10. and Iſaiah x. 22, 23. xxxi, 32.

Ver. 30, 31, 32. *What ſhall we ſay then? That the Gentiles which followed not after righteouſneſs, have attained righteouſneſs, even the righteouſneſs which is of faith. But Iſrael which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs: Wherefore? Becauſe they ſought it not by faith, but as it were by the works of* (i. e. the ceremonial) *law.*] This is the baſis of the Apoſtolical argument, concerning the calling of the Gentiles, and an anſwer to all the cavillings of the Jews, who reſted purely on the law for juſtification, and would have excluded the Gentiles, who did not comply with their ceremonies, after their converſion to Chriſtianity, from the hopes of ſalvation. Therefore, I ſhall be more particular on this head, and ſhew you what the Jewiſh nation of a legal righteouſneſs was, which the Apoſtle condemns here, and what the Evangelical righteouſneſs, or the righteouſneſs of faith is, which he labours to eſtabliſh in oppoſition to the Jews, and which alone the Gentile converts were willing to practiſe.

A Diſſertation on legal righteouſneſs, *and the* righteouſneſs of faith.

That which the Apoſtle here blames the Jews for, ſeemeth to be nothing elſe but an abridgment of all that he, in other places, diſputes againſt them for; which is not a queſtion merely and barely concerning the *formal* notion of *juſtification,* as perchance ſome have thought, namely, whether the formal notion of it reſpects only faith, or works in the perſons juſtified, no: He handles a point of greater conſequence, than after the wiſdom of this world to take up all his thoughts and time, and our attention, with a mere ſubtil ſchool-controverſy. But he treats of the whole way to life and happineſs, and the proper means of reſtoring mankind to perfection and union with the Deity, which the Jews expected by virtue of that ſyſtem, and roll of the laws, which were delivered upon mount Sinai, augmented and enlarged by the *Gemara* of their own traditions. Therefore,

The propereſt way to find out the Jewiſh doctrine in this great point, we muſt proceed to enquire into the writings of their moſt approved ancient authors, that ſo, finding out their conſtant received opinions, concerning their *law* and *the works thereof,* we may the better and more fully underſtand what Paul, and the other Apoſtles aim at, in their diſputes againſt them Now,

The Jewiſh notion of the law in general is this, "That in the model of life contained in that book of laws, commonly diſtinguiſhed into *moral, judicial,* and *ceremonial,* was compriſed the *whole* method of raiſing man to his perfection; and that they having only this book of laws revealed to converſe with, needed nothing elſe to procure eternal life, perfection, and happineſs; as if this had been the only means God intended for the ſaving of men and making them happy, to ſet before them in an external way a volume of laws, ſtatutes and ordinances, and ſo to leave them to *work out,* and to *purchaſe* to themſelves eternal life, in the obſervance of them."

In which general notion we muſt obſerve two particulars. For,

1. *Firſt,* as a foundation of all the reſt, they laid down this as a common principle. "That mankind has ſuch an abſolute and perfect free-will, and ſuch a ſufficient power from within himſelf, to determine himſelf to virtue and goodneſs, as that he only needed ſome law, as the matter or object to exerciſe their *innate power* about; and therefore needed not that God ſhould do any thing more for him than merely to *acquaint* him with his Divine Will and pleaſure."

This is very fully and dogmatically affirmed by many of the ancient Jewiſh writers, amongſt whom Maimonides declares, that this was one article of the Jewiſh faith, and a main part of the foundation upon which their law was eſtabliſhed; for, ſays he, in his Treatiſe of Repentance, ch. v. "Man from himſelf, by his own proper knowledge and power, knows good and evil, and does what pleaſes him in an uncontrollable way, ſo as none can hinder him as to the doing of either good or evil." And ſpeaking of the repenting Church, ch. iii. 40. he ſays, "Let us ſearch and try our ways, and turn unto the Lord, ſeeing that we, who are endued with the power of free-will have moſt wittingly and freely committed all our tranſgreſſions, it is meet and becoming that we ſhould convert ourſelves by repentance and forſake all our iniquities, for as much as this alſo is in our power: This is the importance of thoſe words, *Let us ſearch and try our ways and turn unto the Lord.* And this is a great fundamental, the very pillar of the law and precept, according to what is written; Deut. xxx. *See I have ſet before thee this day life and death, good and evil.* Thus

You ſee the doctrine of the Jews taught by Maimonides, who was well verſed in all their moſt ancient learning, and much eſteemed by his nation. He, as I ſaid before, is pleaſed to reckon this as a main principle and foundation upon which their law ſtood, as indeed it muſt have been, if *life* and *perfection* might be acquired by virtue of thoſe legal precepts, which had only an external adminiſtration, being ſet before their external ſenſes, and publiſhed in their ears, as the ſtatute laws of any other nation is commonly made known.

To this purpoſe alſo we read in R. Bechai, who was of no ſmall learning both in the Talmudick and cabaliſtical doctrine of the Jews, "That man derived the power of free-will from the tree of knowledge, of good and evil: And that not till then, he became endued with this power of determining themſelves to good or evil." Gloſs. on Gen. iii. 7. So that according to the mind of our author, the firſt original and pedigree of *free-will* is not to be derived from our creation, but from the tranſgreſſion of our firſt parents, when they eat the forbidden fruit: Becauſe, before that time he was *all intellect and wholly ſpiritual*, being from within only determined to that which was good. And therefore another Jewiſh author, Nachmanides, in his Comment upon Gen. xxx. 13. infers from this principle, That, as they expected their nation would be reſtored to the *ſpiritual ſtate*, they conceived man was in before the fall, at the time when the Meſſiah ſhould come, in thoſe days of the Meſſiah there ſhall neither be *merit* nor *demerit*, becauſe there ſhall be no *free-will*, which is the alone mother and nurſe of both of them. So that it plainly appears, that the Jews expected a more triumphant and illuſtrious kind of happineſs victoriouſly to be obtained by the *merit* of their own works, than that beggerly kind of happineſs (as they ſeem to eſteem it) which cometh like an alms from Divine Bounty. Accordingly, to uſe their own words, they affirm, *that happineſs by way of reward is far greater, and much more magnificent than that which is obtained by way of mercy.*

I. The ſecond particular on which the Jewiſh nation of *a legal righteouſneſs is* grounded, is this, "That the law delivered to the Jews by Moſes from God upon Mount Sinai, was a ſufficient diſpenſation from God, and all that was neceſſary for him to do for the advancement of them to a ſtate of perfection and bleſſedneſs; and that the proper hope and end of their law, was nothing but to afford them ſeveral ways and means of merit." To which purpoſe the Miſhnah declares, That the precepts of the law were ſo many in number, only that they might ſingle out where they pleaſed, and in exerciſing themſelves therein procure eternal life; ſuppoſing a reward due to the performance of every *precept*, which reward they thought was increaſed, according to the ſecret eſteem which God himſelf hath of any of the 613 precepts, as it is ſuggeſted in the Miſhnah, in the book *Pirke Havoth*, in the words of the famous R. Jehuda, *Be careful to obſerve the leſſer precepts, as well as the greater, becauſe thou knoweſt not the reward that ſhall be given to the obſervation of the precepts.*

This doctrine brought in amongſt the Jews, a diſtinction of three ſorts of men; 1. the *perfectly righteous*; 2. *the perfectly wicked*; 3. and a *middle ſort* of men betwixt thoſe two.—The perfectly righteous were they, who were accounted ſo good as to have no tranſgreſſion or demerits, which might be counted fit to be put into the balance againſt their merits; theſe were called *ſimply righteous*, whoſe merits outweighed their demerits. The *perfectly wicked*, on the contrary, were ſuch as had no merits at all; and thoſe *ſimply wicked*, whoſe demerits made the heavier ſcale. The *middle ſort* were ſuch as their good deeds and evil deeds equally ballanced one another. But before I have done with this diſtinction,

Let it be obſerved, that they ſuppoſed there might be many of the firſt ſort of men, *viz. the perfectly righteous.* Of which ſort the Phariſees ſeem to have been in their own eſteem, in our Saviour's time. And according to this notion our Saviour may ſeem to have ſhaped his anſwer to that young man in the Goſpel, who asked him, "What ſhall I do to inherit eternal life?' To which our Saviour anſwers, keep the commandments: Which our Saviour propounds to him in ſo great a latitude, as thereby to take him off from his ſelf-conceit, and that he might be convinced upon reflexion on himſelf, that he had fallen ſhort of eternal life, in failing of a due performance of the Divine Law. But he inſiſting upon his own merit in this reſpect, enquires of our Saviour, whether there be yet any thing wanting to make him one perfectly righteous. To this our Saviour replies, If thou wilt be perfect, go and ſell that thou haſt, &c. Matt. xix. 21. The meaning of which reply may, as I conceive, be this, to convince him of his imperfect obedience to, and compliance with, the law of God, from his over-eager love of this world. But as for thoſe that were in the middle rank of men, the Jewiſh doctors had divers rules, as, 1. In caſe a man's evil works and good were equal, the addition of one either way might determine them to eternal life or miſery. 2. That in caſe a man's evil works ſhould preponderate and weigh down his good, yet he may caſt the ſcale by repentance, if he will; or in the other world by chaſtiſements and puniſhments he may make expiation for them. Theſe and the like ways they have found out, leſt any of their fraternity ſhould miſcarry. To all which we muſt take in this caution which they are pleaſed to deliver us, *viz.* That mens works have their different weight; ſome good works being ſo weighty, that they may weigh in the balance againſt many evil works; and ſo on the contrary.

All which we ſhall find largely ſet down by R. Albo. l. *de fundamentis fidei*, and partly by R. Saadia: But eſpecially by Maimonides in his Treatiſe of Repentance, chap. 3. who alſo tells us of other expedients, provided by their law for the ſecuring of merit and happineſs, which I ſhall not here mention. And indeed they have found out ſo many artifices to entail a legal righteouſneſs and eternal happineſs upon all the Iſraelites, that (if it be poſſible) none might be left out of Heaven: As may partly appear by that queſtion captiouſly propoſed to our Saviour, Maſter, are there few that ſhall be ſaved? Whereby they expected to enſnare him, they themſelves holding a *general ſalvation* of all the Jews by virtue of the law, however their wickedneſs might abound. Which we find expreſly ſet down by Maimonides in the fore-named place, *All wicked ones whoſe evil deeds exceed their good deeds, ſhall be judged according to the meaſure of their evil deeds ſo exceeding; and afterwards they ſhall have a portion in the world to come; for that all Iſraelites have a portion in the world to come, and this notwithſtanding their ſins*, Now that maxim of theirs, *All Iſraelites have a portion in the world to come*, is taken out of the Miſhnah l. Sanhedr. c. 11. where it is put down as the moſt authentick opinion of the Jewiſh Doctors; only ſome few there are there recited who are excepted from this happineſs; otherwiſe, their greateſt malefactors are not excepted from it: For ſo Obadias de Bartenora, unfoldeth their meaning, ſaith, *even ſuch as are judged by the great Synedrim worthy of death for their wickedneſs, theſe have a portion in the world to come.* Hence,

We may obſerve what a lean and ſpiritleſs religion this of the Jews was, and how it was nothing elſe but a ſouleleſs and liveleſs form of external performances, which did little or nothing at all reach the inward man, being nothing but a mere bodily kind of drudgery and ſervility: And therefore our Saviour when he models out religion to them, Matth. v. he points them out to ſomething fuller of inward life and ſpirit, and ſuch a one as might make them perfect, as their Father in Heaven is perfect. Such dull heavy-ſpirited principles as this Talmudical doctrine, we have quoted affordeth us, is, probably began to poſſeſs the chair in Antigonus's time, who therefore put in this caution againſt part of it, "That God was not to be ſerved ſo much upon the account of merit and for hope of wages, as out of love; though his diſciples Sadoc and Baithus, the founders of the ſect of the Sadducees, ſtraining that ſober principle too far, might more ſtrengthen that mercenary belief amongſt the other Doctors which they had before entertained.

But before I leave this argument, it may not be amiſs to examine alſo what the Cabbaliſtical Jews thought concerning this matter in hand; which in ſum is this, "That the law delivered upon mount Sinai was a device God had to knit and unite the Jews and the Shechinah or Divine Preſence together." Therefore they are pleaſed to ſtile it in the Book of Zohar (which is one of the ancienteſt monuments we have of the Jewiſh learning) *the Treaſures of Life.* And as if the living God could be united to the ſouls of men by ſuch a dead letter as this was, (as it is ſtiled by the Apoſtle, 2 Cor. iii.) they are pleaſed to make this external adminiſtration the great *Vinculum Dei & hominis.* And to this purpoſe R. Simeon ben Jochai (the compiler of the fore-quoted book, which is a myſtical Comment upon the Pentateuch) diſcourſeth upon thoſe words, Deut. xxx. 30. *He is thy life, and the length of thy days*, upon which he grounds this obſervation, *The*

Shechinah or Divine Preſence is no where eſtabliſhed but by the mediation of the law; and a little after, he thus magnifies the ſtudy of the law, *Whoſoever doth exerciſe himſelf in the law, doth merit the poſſeſſion of the upper inheritance which is in the Holy Kingdom above; and doth alſo merit the poſſeſſion of an inheritance here below in this world.* Where by the way we may take notice that the ancient Jews looked upon the inheritances of the land of Canaan as being typical and ſignificative of an higher inheritance in the Kingdom of Heaven; both which they ſuppoſed to be the due rewards of mens works: And therefore they talk ſo much in the ſame place of Guardian-angels which are continually paſſing to and fro between Heaven and earth, as the heralds and meſſengers of mens good works to God in Heaven. And further upon thoſe words in Levit. xviii. 5. "Ye ſhall keep my ſtatutes and judgments; which if a man do, he ſhall live in them, *he tells us*, That the portion of Iſrael is meritorious, becauſe that the Holy Bleſſed One delighteth in them above all the idolatrous nations; and out of his favour and goodneſs to them, gave them the laws of truth, and planted amongſt them the tree of life; and the Shechinah was with them. Now what doth all this ſignify? Thus much, that ſince the Iſraelites are ſigned with the Holy Seal in their fleſh, they are thereby acknowledged for the Sons of God: As on the contrary, they that are not ſealed with this mark in their fleſh, are not the ſons of God, but are the children of uncleanneſs: Wherefore it is not lawful to contract familiarity with them, or to teach them the words of the law." Which afterwards is urged further by another of their maſters, "Whoſoever inſtructeth any uncircumciſed perſon though but in the leaſt precepts of the law, doth the ſame as if he ſhould deſtroy the world, and deny the name of the Holy Bleſſed One."

All which plainly amounts to thus much (as we had before out of the Talmudiſts,) That the law was given unto the Iſraelites for this purpoſe, "To enrich them with good works, and to augment their merits, and ſo to eſtabliſh the foundations of life and bleſſedneſs amongſt them; and to make it a medium of the union betwixt God and men, as R. Eliezer in the ſame book ſpeaketh of the near union between theſe three, The Holy Bleſſed One, the Law, and Iſrael."

There is one paſſage more in our fore-named author, R. Simeon ben Jochai, at the end of Paraſhah Jethro, which (though it be more myſtical than the reſt, yet) may be well worth our obſerving, as more fully hinting the perfection of the law, and ſetting that forth as an abſolute and complete medium of rendring a man perfect; upon which R. Joſ. Albo, in his third Book de Fundamentis hath ſpent two or three chapters. Thus, therefore, as if the law was the great magazine and ſtore-houſe of perfection, our foreſaid author there telleth us, "That when the Iſraelites ſtood upon mount Sinai, they ſaw God eye to eye, *or* face to face, and underſtood all ſecrets of the law, and all the *arcana ſuperna & inferna*, &c. *and then he adds*, That the ſame day in which the Iſraelites ſtood upon mount Sinai, all uncleanneſs paſſed away from them, and all their bodies did ſhine in brightneſs like to the Angels of Heaven when they put on their bright ſhining robes, to fit themſelves for the embaſſy upon which they are ſent by God their Lord. *And a little after, thus*; And when their uncleanneſs paſſed away from them, the bodies of the Iſraelites became ſhining and clear without any defilement; and their bodies did ſhine as the brightneſs of the firmament. *And thus concludeth all*, When the Iſraelites received the law upon mount Sinai, the world was then perfum'd with a moſt aromatick ſmell, and Heaven and earth were eſtabliſhed, and the Holy Bleſſed One was known above and below, and he aſcended in his glory above all things."

By all which myſtical and allegorical expreſſions our author ſeems to aim at this main ſcope, *viz.* To ſet forth the law as that which *of itſelf* was ſufficient, without any other diſpenſation from God, for the perfecting of thoſe to whom it was diſpenſed; and to make them inheritors of all righteouſneſs here, and glory hereafter, which they were wont to ſet forth in that tranſcendent ſtate of perfection which the Iſraelites were in at the receiving of the law; whence they are alſo accuſtomed to boaſt that *in ſtatione montis Sinai Iſraelite erant ſicut Angeli miniſterii.* And

Thus we have endeavoured to make good that which we firſt propounded, namely, to ſhew, that the grand opinion of the Jews concerning the way to life and happineſs was, "That the law of God externally diſpenſed, and only furniſhed out to them in tables of ſtone, and a parchment-roll, conjoined with the power of their own *free-will*, was ſufficient both to procure them acceptance with God, and to acquire *merit* enough to carry them with crowded ſails into the harbour of eternal reſt and bleſſedneſs." So that

By this time we may be convinced that thoſe diſputes which Paul, and ſome other Apoſtles had, and maintain'd againſt the Jews touching the law and faith, were not merely about that one queſtion, *Whether juſtification formally and preciſely reſpects faith alone*, but of a much greater extent and concern.

Having finiſhed our firſt enquiry, I ſhall now proceed to the ſecond, which was this, "What the Evangelical Righteouſneſs, or Righteouſneſs of Faith is, which the Apoſtle ſets up againſt that of the law, and in what notion the law is conſidered by the Apoſtle;" which in ſum was, That the law was the miniſter of death, and in itſelf an external and liveleſs thing; neither could it procure or beget that *Divine Life* and ſpiritual form of godlineſs in the ſouls of men, which God expects from all the heirs of glory, nor that glory which is only conſequent upon a true Divine Life. Whereas, on the other ſide, the Goſpel is ſet forth as a mighty efflux and examination of life and ſpirit freely iſſuing forth from an Omnipotent Source of grace and love, as that true God-like vital influence whereby the Divinity derives itſelf into the ſouls of men, enlivening and transforming them into its own likeneſs, and ſtrongly imprinting upon them a copy of its own beauty and goodneſs: Like the ſpermatical virtue of the Heavens, which ſpreads itſelf freely upon this lower world, and ſubtily inſinuating itſelf into this benummed feeble earthly matter, begets life and motion in it. Briefly, *It is that whereby God comes to dwell in us, and we in him.*

But that we may the more diſtinctly unfold the difference between *that righteouſneſs which is of the law, and that which is of faith*, and ſo the better ſhew how the Apoſtle undermines that fabrick of happineſs which the Jews had built up for themſelves; we ſhall obſerve

Firſt in general, That the main thing which the Apoſtle endeavours to beat down was, that proud and arrogant conceit which they had of *merit*, and to advance againſt it the notion of the Divine *grace* and bounty, as the only fountain of all righteouſneſs and happineſs. For, indeed, that which all thoſe Jewiſh notions, which we have before taken notice of, aim principally at, was the advancing of the weakened powers of nature into ſuch an height of perfection as might render them capable of *meritting* at God's hands: And that perfection which they ſpeak ſo much of (as is clear from what hath been ſaid) was nothing elſe but a mere ſublimation of their own natural powers and principles, performed by the ſtrength of their own fancies. And therefore, theſe contractors with Heaven, were ſo pleaſed to look upon eternal life as a fair purchaſe, which they might make for themſelves at their own charge; as if the ſpring and riſe of all were in themſelves: Their eyes were ſo much dazzled with thoſe fooliſh fires of merit and reward kindled in their own fancies, that they could not ſee that light of Divine Grace and bounty which ſhone about them.

And this ſwelling pride of theirs (if I miſtake not) is that which Paul principally endeavours to chaſtiſe in advancing faith ſo much as he doth in oppoſition to the works of the law. For which purpoſe he ſpends the firſt and ſecond chapters of this Epiſtle to the Romans in drawing up a charge of ſuch a nature both againſt Gentiles and Jews, but principally againſt the Jews, who were the grand juſtitiaries, that might make them bethink themſelves of imploring mercy, and of laying aſide all plea of law and juſtice; and ſo chap. iii. 27. he ſhuts up all with a ſevere check to ſuch preſumptuous arrogance, ποῦ οὖν ἡ καύχησις, *Where then is boaſting?* This ſeems then to be the main end which Paul every where aims at in oppoſing faith to the works of the law, namely, to eſtabliſh the foundation of righteouſneſs and happineſs upon the *free mercy* and *grace* of God: The glorifying and magnifying of which in the real manifeſtations of it he publiſheth upon all occaſions, as the deſign and plot of the Goſpel-adminiſtration; ſeeing it is impoſſible for men by any works which they can perform to *ſatisfy* God's juſtice for thoſe ſins, which they have committed againſt him, or truly to *comply* with his Divine Will, without his Divine Aſſiſtance. So that the method of reconciling men to God, and reducing of ſtraying ſouls back again to him, was to be attributed wholly to another original than that which the Jews imagined. But,

Secondly, That righteouſneſs of faith which the Apoſtle ſets up againſt the law, and compares with it, is indeed in its own nature a vital and ſpiritual adminiſtration, wherein God converſeth with man; whereas the law was merely an external or dead thing in itſelf, not able to beget any true Divine Life in the ſouls of men. All that legal righteouſneſs which the Jews ſo much boaſted of, was but from the earth, earthly; conſiſting merely in external performances, and ſo falling extremely ſhort of that internal and God-like frame of ſpirit which is neceſſary for a true conjunction and union of the ſouls of men with God, and making of them capable of true bleſſedneſs.

But that we may the more diſtinctly handle this argument, we ſhall endeavour to unfold the true difference between the law and the Goſpel, as it ſeems evidently to be laid down every where by Paul in his Epiſtles: And the difference between them is clearly this, *viz.* that the law was merely an external thing, conſiſting in ſuch precepts which had only an outward adminiſtration; but the Goſpel is an internal thing, a vital form and principle ſeating itſelf in the minds and ſpirits of men. And this is the moſt proper and formal difference between the law and Goſpel, that the one is conſidered only as an external adminiſtration; and the other as an internal. And therefore,

The Apoſtle, 2 Cor. iii. 6, 7. calls the law, *διακονίαν γράμματος* and *θανάτου*, *the miniſtration of the letter* and *of death*, it being in itſelf but a dead letter; as all that which is without a man's ſoul muſt needs be. But on the other ſide,

He calls the Goſpel (becauſe of the intrinſical and vital adminiſtration thereof in living impreſſions upon the ſouls of men) *διακονίαν πνεύματος*, *the miniſtration of the ſpirit*, and *διακονίαν τῆς δικαιοσύνης*, *the miniſtration of righteouſneſs*. By which he cannot mean the hiſtory of the Goſpel, or thoſe things propounded to us to believe, for this would make the Goſpel itſelf as much an external thing as the law was, and according to the external adminiſtration as much a killing or dead letter, as the law was: And ſo we ſee the preaching of Chriſt crucified was to the Jews a ſtumbling-block, and to the Greeks fooliſhneſs. But indeed he means a vital efflux from God upon the ſouls of men, whereby they are made partakers of life and ſtrength from him: And therefore, (ver. 7.) he thus exegetically expounds his own meaning of that ſhort deſcription of the law, namely, that it was *διακονία τοῦ θανάτου ἐν γράμμασιν, ἐντετυπωμένη ἐν λίθοις*: Which, I think, may be fitly thus tranſlated, *it was a dead* (or *liveleſs adminiſtration)* for ſo ſometimes by an Hebraiſm the genitive caſe in government put for the adjective) or elſe *an adminiſtration of death exhibited in letters, and engraven on tables of ſtone*: And therefore he tells us (ver. 6.) what the effect of it was in thoſe words, *Τὸ γράμμα ἀποκτείνει*, *the letter killeth*, as indeed all external precepts which have not a proper vital radication in the ſouls of men, whereby they are able to ſecure them from the tranſgreſſion of them, muſt needs do. Now to this dead or killing letter, he oppoſes (ver. 8) *a quickning ſpirit*, or the *διακονία τοῦ πνεύματος*, *the miniſtration of the ſpirit*, which afterwards (ver. 9.) he expounds by *διακονία τῆς δικαιοσύνης*, *the miniſtration of righteouſneſs*, that is, *the Evangelical adminiſtration.* So that the Goſpel or Evangelical adminiſtration, muſt be an internal impreſſion, a vivacious and energetical ſpirit and principle of righteouſneſs in the ſouls of men, whereby they are inwardly enabled to expreſs a real conformity thereto. Upon this ground the Apoſtle further purſues the effects of both theſe from the 14th verſe to the end.

By all which the Apoſtle means to ſet forth to us, how vaſt a difference there is between the external manifeſtations of God in a law of commandments, and thoſe internal appearances of God whereby he diſcovers the mighty power of his goodneſs to the ſouls of men.

Though the hiſtory and outward communication of the Goſpel to us, is to be always acknowledged as a ſpecial mercy and advantage, and certainly no leſs privilege to Chriſtians, than it was to the Jews to be the depoſitaries of the oracles of God; Rom. iii. 1. yet it is plain that the Apoſtle, where he compares the *law* and the *Goſpel*, and in other places, doth by the Goſpel mean ſomething, which is more than a piece of *book-learning*, or an hiſtorical narration of the free love of God in the ſeveral contrivances of it for the redemption of mankind. For, if this were all that is meant properly by the Goſpel, I ſee no reaſon why it ſhould not be counted as weak and impotent a thing, as dead a letter as the law was, (as we intimated before;) and ſo there would be no ſuch vaſt difference between them as the Apoſtle aſſerts there is; the one being properly an external declaration of God's will, the other an internal manifeſtation of Divine life upon mens ſouls; and therefore, Gal. iii. 21. he ſo diſtinguiſheth between this double diſpenſation of God, that this Evangelical diſpenſation is a vital and quickening thing, able to beget a ſoul and form of Divine goodneſs upon the ſouls of men; which, becauſe the law could not do, it was laid aſide, as being inſufficient to reſtore man to the favour of God, or to make him partaker of his righteouſneſs. *If there had been a law which could have given life*, *ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη*, *verily righteouſneſs ſhould have been by the law*; where by *δικαιοσύνη*, he ſeems to mean the ſame thing which he meant by it when in his Epiſtle to the Corinthians, he calls the œconomy of the Goſpel *διακονίαν δικαιοσύνης*, *the miniſtration of righteouſneſs*, or as וכירה, is taken among the Jewiſh writers for acceptance with God, and that internal form of righteouſneſs that qualifies the ſoul for eternal life; and ſo he takes it in a far more large and ample ſenſe than that external righteouſneſs of juſtification is: And indeed it ſeems to expreſs the juſt ſtate of thoſe who are renewed by the Spirit of God, and made partakers of that Divine life which is emphatically called *the ſeed of God.* For this *δικαιοσύνη* righteouſneſs, which he here ſpeaks of, is the proper reſult of an enlivening and quickning law, which is this new law of the Goſpel, in oppoſition to that old law which was adminiſtred only *in writing*; and therefore, this new law is called in the Epiſtle to the Hebrews, chap. viii. 6, *&c.* *κρείττων διαθήκη*, *the better covenant*, whereas, the old was faulty. In which place this is put down as the formal difference between the legal and Evangelical adminiſtration, or the old and new covenant, that the old covenant was only externally promulged and wrapt up as it were in ink and parchment, or, at beſt, engraven upon tables of ſtone; whereas this new covenant is ſet forth in living characters imprinted upon the vital powers of mens ſouls, as we have ver. 10, 11. *This is the covenant that I will make*, &c. *I will put my laws into their minds, and write them in their hearts*: And therefore the old covenant is ver. 7. ſaid not to be *ἄμεμπτος* an unblameable or faultleſs thing, becauſe it was not able to keep off tranſgreſſions, or hinder the violation of it ſelf, no more than an inſcription upon ſome pillar or monument is able to inſpire life into thoſe that read it and converſe with it; the old law or covenant being in this reſpect no other than all other civil conſtitutions are, which receive their efficacy merely from the willing compliance of mens minds with them, ſo that they muſt be enlivened by the ſubject that receives them, being dead things in themſelves. But the Evangelical or new law is ſuch a thing as is an efflux of life and power from God himſelf the original thereof, and produceth life wherefoever it comes. And to this double diſpenſation, *viz.* of law and Goſpel, doth Paul clearly refer, 2 Cor. iii. 3. *You are the Epiſtle of Chriſt, miniſtred by us, written not with ink, but with the Spirit of the living God, not in tables of ſtone*; which laſt words are a plain gloſs upon that worldly kind of adminiſtring the law in a mere external way, to which he oppoſeth the Goſpel. And this argument he further purſues in the ſeventh and eighth chapters of this Epiſtle to the Romans, in which laſt chap. v. 2. he ſtiles the *Goſpel*, *νόμον τοῦ πνεύματος τῆς ζωῆς*, *the law of the ſpirit of life*, which was able to deſtroy the power of ſin, and to introduce ſuch a ſpiritual and heavenly frame of ſoul into men, as whereby they might be enabled to expreſs a chearful compliance with the law of God, and demonſtrate a true heavenly converſation and God-like life in this world. And

It peculiarly belongs to God to write the laws of goodneſs in the tables of mens hearts. All the outward teachings of men are but dead things in themſelves. But God's imprinting his mind and will upon mens hearts is properly that which is called *the teaching of God*, and then they become living laws written in the living tables of mens hearts fitted to receive and retain Divine impreſſions. And,

That we may come a little nearer to theſe words upon which all this preſent diſcourſe is built, this ſeems to be the ſcope of his argument in this place, where this νόμος δικαιοσύνης, *law of righteouſneſs*, may fairly be paralleled with that which before he called νόμον πνεύματος, *the law of the ſpirit*, and which he therefore calls δικαιοσύνην πίστεως, *the righteouſneſs of faith*, becauſe it is received from God in a way of believing. For I cannot eaſily think that he ſhould mean nothing elſe in this place, but merely the righteouſneſs of juſtification, as ſome would perſwade us, but rather that his ſenſe is much more comprehenſive, ſo as to include the ſtate of Goſpel-diſpenſation, which includes not only *pardon of ſins*, but *an inward ſpirit of love, power, and of a ſound mind*, as he expreſſeth it, 2 Tim. i. 7. And this he thus oppoſeth to the law, Rom. x. 6, *&c. But the righteouſneſs of faith ſpeaketh on this wiſe; Say not in thy heart, Who ſhall aſcend into Heaven?* &c. *or, Who ſhall deſcend into the deep? But what ſaith it? The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach.* In which words Cunæus in his De Repub. Hebr. would have us to underſtand ſome Cabbala or Tradition amongſt the Jews for this meaning of that place, Deut. xxx. 12. from which theſe words are borrowed, which as they there ſtand, ſeem not to carry that Evangelical ſenſe which here Paul expounds them into; though yet Cunæus hath not given us any reaſon for this his opinion. But indeed the Jewiſh writers generally, who were acquainted with the principles of the Cabbala, commenting upon that place, do wholly refer it to the times of the Meſſiah, making it parallel with that place of Jeremy which defines the new covenant to be a writing of the law of God in mens hearts. And thus that life and ſalvation that reſults from the righteouſneſs of faith is all, as faith it ſelf is, deriving from God gratuitouſly diſpenſing himſelf to the minds of men: Whereas if life could have been by the law, its original and principal muſt have been reſolved into men themſelves who muſt have acted that dead matter without them, and have produced that virtue and energy in it, by their exerciſing themſelves therein, which of it ſelf it had not; as the obſervance of any law enables that law it ſelf to diſpenſe that reward which is due to the obſervance of it: And therefore the righteouſneſs of the law was ſo defined, that he that did thoſe things ſhould live in them. And thus the New Teſtament every where ſeems to preſent to us this two fold diſpenſation or œconomy, the one conſiſting in an external and written law of precepts, the other in inward life and power. Which Auſtin hath well purſued in his book *de Litera & Spiritu*, from whom Aquinas (who endeavours to tread in his foot-ſteps) ſeems to have taken firſt of all an occaſion of moving that queſtion, *Utrum Lex nova ſit lex ſcripta, vel lex indita*; and thus reſolves it, that the new law or Goſpel is not properly *lex ſcripta*, as the old was, but *lex indita*: And that the old law is *foris ſcripta*, the other *intus ſcripta*, written in the tables of the heart. Now,

From all this we may eaſily apprehend how much the righteouſneſs of the Goſpel tranſcends that of the law, in that it hath indeed a true command over the inward man which it acts and informs; whereas the law by all its menaces and puniſhments could only compel men to an external obſervance of it in the outward man; as the ſchoolmen have well obſerved, *Lex vetus ligat manum, Lex nova ligat animum.*

And herein Paul every where magnifies this Diſpenſation of the *free mercy* and *grace* of God, as being the only ſovereign remedy againſt all the inward radicated maladies of ſin and corruption, and the univerſal reſtorative of decayed and impotent nature. So he tells us Rom. 6. *Sin ſhall not have dominion, becauſe we are uot under the law, but under grace.* And this is that which made him ſo much extol his acquaintance with Chriſt in the Diſpenſation of grace, and to deſpiſe all things as loſs, Philip. 3. where among his other Jewiſh privileges having reckoned up his blameleſs in all points touching the law, he undervalues them all, and counts all but loſs, *for the excellency of the knowledge of Chriſt Jeſus.* In which place the Apoſtle doth not mean to diſparage *a real inward righteouſneſs* and the ſtrict obſervance of the law; but his meaning is to ſhew how poor and worthleſs a thing all *outward obſervances* of the law are in compariſon of a true internal conformity to Chriſt in the renovation of the mind and ſoul according to his image and likeneſs; as is manifeſt from v. 9, 10, *&c.* in which he thus delivers his own meaning of that knowledge of Chriſt which he ſo much extolled, very emphatically, "that I may be found in him, not having mine own righteouſneſs which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. Where by the way we may further take notice what this righteouſneſs of faith and the righteouſneſs of God (which we have already ſpoke much of) is according to his own true meaning, as he expounds himſelf, *viz.* a Chriſt-like nature in a man's ſoul, or Chriſt appearing in the minds of men by the mighty power of his Divine Spirit, and thereby deriving a true participation of himſelf to them; ſo we have it, v. 10. *That I may know the power of his reſurrection, and the fellowſhip of his ſufferings being made conformable unto his death.* And thus Chriſt and Moſes are oppoſed, as Chriſt is the diſpenſer of grace and truth, of God's free and gratuitous bounty, of life and ſubſtance; whereas Moſes was but the miniſter of the law, of rites and ſhadows.

But it may, perhaps, be queſtioned whether the ſame internal diſpenſation of God was not as well under the law, as ſince our Saviour's coming, and ſo conſequently that the Jews were equally partakers thereof; and ſo it could be no new thing to them.

To all which I might reply, That this diſpenſation of grace was *then* a more myſtical thing, and not ſo manifeſted to the world as it hath been *ſince* our Saviour's coming. Secondly, This diſpenſation of free grace was not that which *properly* belonged to the nation of the Jews, but only a *type* and *ſhadow* of it.

For the fuller underſtanding of which and all that hath been ſpoken, we muſt know, That before our Saviour's coming, the great myſteries of Religion being wrapt up in hieroglyphicks and ſymbolical rites, (the unfolding of all which was reſerved for him who is the great Interpreter of Heaven, and Maſter of Truth) God was pleaſed to draw forth a ſcheme or copy of all that Divine oeconomy and method of his commerce with mankind, and to make a draught of the whole artifice thereof in external matter; and therefore he ſingled out a company and ſociety of men of the ſame common extraction, marked out from all other ſorts of men by a character of genealogical ſanctity (for ſo circumciſion was) collected and united together by a band of brotherhood; and this he ſet up as an emblem of a Divine and Holy ſeed or ſociety of men which are all by way of ſpiritual generation deſcended from himſelf. And hence it is that the Jews (the whole Jewiſh nation univerſally conſidered) who were but a mere repreſentative of this ſpiritual fraternity and congregation, are called the holy ſeed, or the holy people. Then afterwards amongſt theſe he erects a government and *politie*, and rules over them in the way and manner of a political prince, as hath been long ſince well obſerved by Joſephus, who therefore properly calls the Jewiſh government θεοκρατίαν, *a theocracy*, or *the government of God himſelf.* And

Thus in a ſcheme or figure he ſhadows forth that ſpiritual kingdom and government which he would eſtabliſh amongſt that Divine Society of men, in reference to which we have ſo much mention made of the kingdom of Heaven in the Goſpel, which is not generally and ſolely meant of the ſtate of glory, much leſs of any outward Church-rites, but mainly of that idea and exemplar of which the Jewiſh Theocracy was an imitation. Laſtly, as a political prince, God draws forth a body of laws, as the political conſtitution and rules of this government which he had ſet up, chuſing Mount Sinai for the theatre whereon he would promulge thoſe laws by which all his ſubjects ſhould be governed. And ſo I doubt not but that preface by which the law is uſhered in, Exod. xx. which ſpeaks of God's mercy in delivering them from the Egyptian thraldom, may very well be allegorized and myſtically expounded.

pounded. And all this was to ſignify and ſet forth that law which was to go forth from Mount Sion, the promulgation whereof was to be in a vital and ſpiritual way among the ſubjects of this ſpiritual kingdom. To all which we may add thoſe temporal inheritances which he diſtributed to the Jewiſh families, in imitation of that eternal bleſſedneſs and thoſe immortal inheritances which he ſhares out amongſt his ſpiritual ſons and ſubjects in Heaven. And this I the rather add, becauſe here the Jews are much perplexed about untying this knot, namely, what the reaſon ſhould be that their law ſpeaks ſo ſparingly of any eternal reward, but runs out generally in promiſes of mundane and earthly bleſſings in the land of Canaan. But by this we may ſee the true reaſon of that which the Apoſtle ſpeaks concerning them, 2 Cor. iii. 14. "Until this day, *τὸ αὐτὸ κάλυμμα* the ſame vail in the reading of the Old Teſtament remaineth untaken away." That vail which was on Moſes's face, was an emblem of all this great myſtery; and this vail was upon the face of the Jews in their reading the Old Teſtament; they dwelling ſo much in a carnal converſe with theſe ſacramental ſymbols which were offerod to them in the reading of the law, that they could not ſee through them into the thing ſignified thereby, and ſo embraced ſhadows inſtead of ſubſtance, and made account to build up happineſs and Heaven upon that earthly law to which properly the land of Canaan was annexed: Whereas, indeed, this law ſhould have been their ſchool-maſter to have led them to Chriſt whoſe law it prefigured; which that it might do the more effectually, God had annexed to the breach of any one part of it ſuch ſevere curſes, that they might from thence perceive how much need they had of ſome further diſpenſation. And therefore,

This ſtate of theirs is ſet forth by a *ſtate of bondage*, or, *πνεῦμα δουλείας*. For all external precepts carry perpetually an aſpect of auſterity and rigour to thoſe minds that are not informed by the internal ſweetneſs of them. And this is it only which makes the Goſpel or the new law to be a free, noble and generous thing, becauſe it is ſeated in the ſouls of men; and therefore Aquinas out of Auſtin hath well obſerved another difference between the law and Goſpel, *Brevis differentia inter legem & Evangelium eſt Timor & Amor.* This I the rather obſerve, becauſe the true meaning of that ſpirit of bondage which the Apoſtle ſpeaks of is frequently miſtaken.

We might further (if need were) for a confirmation of this which we have ſpoken concerning the typicalneſs of the whole Jewiſh œconomy appeal to the third and fourth chapters of the Epiſtle to the Galatians, which cannot well be underſtood without this notion, where we have the Jewiſh Church, as a type of the true Evangelical Church, brought in as a child in its minority in ſervitude under tutors and governors, ſhut up under the law till the time of that emphatical revelation of the great myſtery of God ſhould come, till the day ſhould break, and all the ſhadows of the night flee away.

That I may return from this digreſſion to the argument we before purſued, this briefly may be added, that under the old covenant and in the time of the law, there were among the Jews ſome that were Evangelized, that were *re, non nomine Chriſtiani*; as under the Goſpel there are many that do Judaize, are of as legal and ſervile ſpirits as the Jews, children of the bond-woman, reſting in mere external obſervances of religion, in an outward ſeeming purity, in a form of godlineſs, as did the ſcribes and Phariſees of old.

From what hath hitherto been diſcourſed, I hope the difference between both covenants clearly appears, and that the Goſpel was not brought in only to publiſh a new platform and model of religion; it was not brought in only to refine ſome notions of truth, that might formerly ſeem diſcoloured and disfigured by a multitude of legal rites and ceremonies; it was not to caſt our opinions concerning the way of life and happineſs only into a new mould and ſhape in a pedagogical kind of way: It is not ſo much a ſyſtem and body of ſaving Divinity, but the ſpirit and vital influx of it ſpreading itſelf over all the powers of mens ſouls, and quickning them into a Divine Life: It is not ſo properly a doctrine that is wrapt up in ink and paper, as it is a living impreſſion made upon the ſoul and ſpirit. We may in a true ſenſe be as legal as ever the Jews were, if we converſe with the Goſpel as a thing only without us; and be as far ſhort of the righteouſneſs of God as they were, if we make the righteouſneſs which is of Chriſt by faith to ſerve us only as an outward covering, and endeavour not after an internal tranſformation of our minds and ſouls into it. The Goſpel does not ſo much conſiſt *in words*, as in *true piety*: Neither doth Evangelical Diſpenſation, therefore, pleaſe God much more than the legal did, becauſe, as a finer contrivance of his infinite underſtanding, it more clearly diſcovers the way of ſalvation to the minds of men; but chiefly becauſe it is a more powerful efflux of his Divine Goodneſs upon them, as being the true ſeed of a happy immortality continually thriving and growing on to perfection. I ſhall add further,

The Goſpel does not, therefore, hold forth ſuch a tranſcendent privilege and advantage above what the law did, only becauſe it acquaints us that Chriſt our true high-prieſt is aſcended up into the Holy of holies, and there inſtead of the blood of bulls and goats, hath ſprinkled the ark and mercy-ſeat above with his own blood: But alſo becauſe it conveys that blood of ſprinkling into our defiled conſciences, to purge them from dead works. Far be it from me to diſparage in the leaſt the merit of Chriſt's blood, his becoming obedient unto death, whereby we are juſtified. But I doubt ſometimes ſome of our doctrines and notions about juſtification may puff us up in far higher and goodlier conceits of our ſelves than God hath of us; and that we profanely make the unſpotted righteouſneſs of Chriſt to ſerve only as a covering to wrap up our foul deformities and filthy vices in; and when we have done, think our ſelves in as good credit and repute with God, as we are with our ſelves, and that we are become Heaven's darlings as much as we are our own. I doubt not but the merit and obedience of our Saviour will obtain favour for us in the ſight, and at the mercy-ſeat of God, and moſt powerfully move down the kind and gracious influences of Heaven upon us. But yet, I think we may be ſometimes too laviſh and wanton in our own imaginations, in vainly conceiting a greater change in the eſteem, which God hath of us than becomes us, and too little reckon upon the real and vital immanations of his favour upon us. Therefore,

For the further clearing and illuſtrating of what has been ſaid, I refer you to what I have already noted upon Juſtification by Faith in the third chapter of this Epiſtle, which being moſtly critical, I ſhall here ſubjoin a more practical Diſſertation on our *Juſtification* or acceptance with God, as being more ſuitable to, becauſe neceſſary to enforce the argument in the Premiſes.

A Diſſertation on Juſtification.

For the better underſtanding of the Chriſtian Doctrine of Juſtification, and our acceptance with God through the *Righteouſneſs* which is *by faith*, I ſhall lay down two propoſitions,

1ſt, That *the Divine Judgment and Eſtimation of every thing is according to the truth of the thing; and God's acceptance or refuſal of things is ſuitable to his judgment.*

2dly, That *God's juſtifying of ſinners in pardoning their ſins carries in it a neceſſary reference to the ſanctifying of their natures.*

1. As to the firſt of theſe propoſitions, Peter bears us witneſs, that *God is no reſpecter of perſons; but that every one that worketh righteouſneſs is accepted of him*; Acts x. And it can't be forgot, how God aſſured Cain that he was entirely *impartial*; for, when that murderer, entertained unworthy and ungrounded ſuſpitions of his Creator's partiality, God upbraided him with his unbelief and ſaid, *If thou doeſt well*, (as thy brother has done) *ſhalt not thou be accepted*, (as well as he)? It is certain from infinite examples, that wherever God finds any ſtamps and impreſſions of goodneſs, he likes and approves them, very well knowing them to be, what they indeed are, nothing elſe but his own image and ſuperſcription. And

Wherever he ſees this image of his Divinity ſhining in the ſouls of men, and a conformity of *life* to that eternal idea of goodneſs, which is himſelf, he loves it, as Chriſt did the young man in the Goſpel, and takes a real pleaſure in it, as a thing which is from himſelf. And, as his own unbounded exiſtence and goodneſs is the primary and original object of his immenſe and Almighty Love; ſo alſo every thing that partakes of him, partakes proportionably of his love; all imitations of him, and participations of his love and goodneſs are perpetually adequate and commenſurate one to the other. So by how much the more any one is *acceptable* to God, by ſo much more he comes nearer to *reſemble* his Creator. And as the Divine Pleaſure, or Good Will, thus dearly and tenderly entertains all thoſe which bear a ſimilitude of true goodneſs upon them; ſo it always abandons from its embraces all evil, which never doth, nor can mix itſelf with it. The Holy Spirit can never ſuffer any unhallowed or defiled thing to enter into it, or unite itſelf with it. Therefore, in a ſober ſenſe, I hope I may truly ſay, There is no perfector through-reconciliation wrought between God and the ſouls of men, while any defiled and impure thing dwells within the ſoul, which cannot truly cloſe with God, nor God with that. The Divine Love according to thoſe degrees by which it works upon the ſouls of men in transforming them into its own likeneſs, by the ſame it renders them more acceptable to itſelf, mingleth itſelf with, and uniteth itſelf to them: As the Spirit of any thing mixeth itſelf more or leſs with any matter it acts upon, according as it works itſelf into it, and ſo makes a way and paſſage open for itſelf.

Upon this account I ſuppoſe it may be that James attributes a kind of juſtification to good works, which unqueſtionably are things that God approves and accepts, and all thoſe in whom he finds them, as ſeeing there *a true conformity to his own goodneſs and holineſs*, (ſee our notes on chap. iii. ver. 28). . Whereas on the other ſide he diſparageth that barren, ſluggiſh and drowſy belief, that a lazy lethargy in religion began in his times to hug ſo dearly, in reference to acceptation with God. I ſuppoſe, I may fairly thus gloſs at his whole diſcourſe upon this argument: God reſpects not a bold, confident and audacious faith, that is big with nothing but its own preſumptions. It is not becauſe our brains ſwim with a ſtrong conceit of God's eternal love to us, or becauſe we grow big and ſwell into a mighty bulk with airy fancies and preſumptions of our acceptance with God, that makes us ere the more acceptable to him: It is not all our ſtrong dreams of being in favour with Heaven that fills our hungry ſouls a-bit the more with it: It is not a pertinacious imagination of our names being enrolled in the book of life; or of the debt-books of Heaven being croſſed; or of Chriſt being *ours*, while we find him not living *within us*; or of the waſhing away of our ſins in his blood, while the foul and filthy ſtains thereof are deeply ſunk in our own ſouls; it is not, I ſay, a pertinacious imagination of any of theſe that can make us in any wiſe the better: And a mere conceit or opinion, as it makes us never the better in reality within ourſelves; ſo it cannot render us in the leaſt the more acceptable to God who judges of all things as they are. No, it muſt be a true compliance with the Divine Will, which muſt render us ſuch as the Divinity may take pleaſure in. *In Chriſt Jeſus neither circumciſion nor uncircumciſion availeth any thing* (nor any fancy built upon any other external privilege) *but the keeping of the commandments of God*, 1 Cor. vii. 9. No, but *if any man does the will of God, him will both the Father and the Son love; they will come in to him and make their abode with him*, 1 John xiv. This is the ſcope and mark which a true Heaven-born faith aims at; and when it hath attained this end, then is it indeed perfect and compleat in its laſt accompliſhment. And by how much the more ardency and intention faith levels at this mark of inward goodneſs and Divine activity, by ſo much the more perfect and ſincere it is. This is that which God juſtifies, it being juſt and correſpondent to his own good pleaſure; and in whomſoever he finds this, both it and they are accepted of him. And ſo I come to the ſecond particular.

II. *God's juſtifying of ſinners in pardoning and remitting their ſins, carries in it a neceſſary reference to the ſanctifying of their natures*; without which juſtification would rather be a glorious name, than a real privilege to the ſouls of men. While men continue in their wickedneſs, they do but vainly dream of a device to tie the hands of an Almighty vengeance from ſeizing on them: No, their own ſins, like ſo many armed giants, would firſt or laſt ſet upon them, and rend them with inward torment. There needs no angry cherub with a flaming ſword drawn out every way to keep their unhallowed hands off from the tree of life: No, their own prodigious luſts, like ſo many arrows in their ſides, would chaſe them, their own helliſh natures would ſink them low enough into eternal death, and chain them up faſt enough in fetters of darkneſs among the filthy fiends of hell. Sin will always be miſerable; and the ſinner at laſt, when the empty bladders of all thoſe hopes and expectations of an airy worldly happineſs, that did hear bear him up in this life, ſhall be cut, will find it like a talent of lead weighing him down into the bottomleſs gulf of miſery. If all were clear towards Heaven, we ſhould find ſin raiſing up ſtorms in our own ſouls. We cannot carry fire in our own boſoms, and yet not be burnt. Though we could ſuppoſe the greateſt ſerenity *without* us, if we could ſuppoſe ourſelves never ſo much to be at truce with Heaven, and all Divine Diſpleaſure *laid aſleep*; yet would our own ſins, if they continue unmortified, firſt or laſt make an Ætna, or Veſuvius, (a burning mountain) *within us*. Nay, thoſe ſunbeams of eternal truth, that by us are detained in unrighteouſneſs, would at laſt in thoſe helliſh vaults of vice and darkneſs that are within us, kindle into an unquenchable fire. It would be of ſmall benefit to us, that Chriſt hath triumphed over the principalities and powers of darkneſs *without us*, while hell and death, ſtrongly immured in a fort of our own ſins and corruptions, ſhould tyrannize *within us*: That his blood ſhould ſpeak peace in Heaven, if in the mean while our own luſts were perpetually warring and fighting in and againſt our own ſouls: That he hath taken off our guilt and cancelled that handwriting that was againſt us, which bound us over to eternal condemnation; if, for all this, we continue faſt ſealed up in the helliſh dungeon of our own filthy luſts. Indeed we could not expect any relief from Heaven out of that miſery under which we lie, were not God's diſpleaſure againſt us firſt pacified and our ſins remitted: But ſhould the Divine Clemency ſtoop no lower to us, than to a *mere pardon* of our ſins and an abſtract juſtification, we ſhould never riſe out of that miſery under which we lie. This is the ſignal and tranſcendent benefit of our free juſtification through the blood of Chriſt, that God's offence juſtly conceived againſt us for our ſins (which would have been an eternal bar and reſtraint to the efflux of his grace upon us) being taken off, the Divine Grace and bounty may freely flow forth upon us. The fountain of the Divine Grace and love is now unlocked and opened, which our ſins had ſhut up; and now the ſtreams of holineſs and true goodneſs from thence freely flow forth into all gaſping ſouls that thirſt after them. The warm ſun of the Divine Love, whenever it breaks through and ſcatters the thick cloud of our iniquities that had formerly ſeparated between God and us, it immediately breaks forth upon us *with healing in its wings*; it exerciſeth the mighty force of its own light and heat upon our dark and benummed ſouls, begetting in them a lively ſenſe of God, and kindling into ſparks of Divine Goodneſs *within us*. This love, when once it hath chaſed away the thick miſt of our ſins, it will be *as ſtrong as death upon us, as potent as the grave, many waters will not quench it, nor the floods drown it.* If we ſhut not the windows of our ſouls againſt it, it will at laſt enlighten all thoſe regions of darkneſs that are within us, and lead our ſouls to the light of life, bleſſedneſs and immortality. God pardons mens ſins out of an eternal deſign of deſtroying them; and whenever the ſentence of death is taken off from a ſinner, it is at the ſame time denounced againſt his ſins. God does not bid us be warmed and be filled, and deny us thoſe neceſſaries which our ſtarving and hungry ſouls call for. Chriſt having made peace through the blood of his croſs, the Heavens ſhall be no more as iron above us; but we ſhall freely receive the vital dew, thoſe influences from above, which ſouls truly ſenſible of their own miſery and imperfection inceſſantly gaſp after; that righteouſneſs of God, which drops from above, from the unſealed ſpring of free goodneſs, which makes glad the city of God. This is that *free love* and *grace*, which the ſouls of good men ſo much triumph in: This is that *juſtification*, which begets in us the lively hopes of an happy immortality in the preſent *anticipations* thereof, which ſpring forth from it in this life. And *all* this *is that*, which we call ſometimes *the righteouſneſs of Chriſt*, at other times, *the righteouſneſs of God*; and in this Scripture, we have now interpreted, *the righteouſneſs, which is of faith.* In Heaven it is a not-imputing of ſin; and in the ſouls of men it is a reconciliation of rebellious natures to truth and goodneſs. In Heaven it is the lifting up the light of God's countenance upon us, which begets a joyous entertainment in the ſouls of men, holy and dear reflections and reciprocations of love towards God, who ſo graciouſly poureth his bleſſings upon us. Thus the Divine Love begets in us a reflex love towards God, which like that ἔρως and ἀντέρως of the ancients, live and thrive together. And,

Queſt. Now I ſhould have done, only that I find it neceſſary to anſwer this query, *How the Goſpel-righteouſneſs is conveyed to us by faith?*

Anſwer. Faith is that powerful attractive which, by a ſtrong and Divine Sympathy, draws down the virtue of Heaven into the ſouls of men, which ſtrongly and forcibly moves the ſouls of good men into a conjunction with that Divine Goodneſs by which it lives and grows: This is that Divine Impreſs, that invincibly draws and ſucks them in by degrees into the Divinity, and ſo unites them more and more to the centre of life and love. It is ſomething in the hearts of men which, feeling by an occult and inward ſenſation, the mighty inſinuations of the Divine Goodneſs, immediately complies with it, and with the greateſt ardency that may be, is perpetually riſing up into conjunction with it; and being firſt begotten and enlivened by the warm beams of that goodneſs, it always breathes and gaſps after it for its conſtant growth and nouriſhment. It is then fulleſt of life and vivacity, when it partakes moſt freely of it; and perpetually languiſheth, when it is in any meaſure deprived of that ſweet and pure nouriſhment it derives from it.

But that we may the more clearly unfold this buſineſs, *How Goſpel-righteouſneſs comes to be communicated through faith*, we ſhall lay it forth in two particulars.

1. Firſt, The Goſpel lays a ſtrong foundation of a chearful dependance upon the grace and love of God, and affiance in it. We have the greateſt ſecurity and aſſurance that may be given us of God's readineſs to relieve ſuch forlorn and deſolate creatures as we are: That there are no ſuch dreadful fates in Heaven as are continually thirſting after the blood of ſinners, inſatiably greedy after their prey, never ſatisfied till they have devoured the ſouls of men. Leſt we ſhould by ſuch dreadful apprehenſions be driven from God, we are told of the blood of ſprinkling that ſpeaks better things for us; of a mighty favourite ſoliciting our cauſe with perpetual interceſſions in the court of Heaven; of a new and living way to the throne of grace and to the Holy of Holies, which our Saviour hath conſecrated through his fleſh: We are told of a great and mighty Saviour able to ſave to the utmoſt all that come to God by him: We hear of the moſt compaſſionate and tender promiſes that may be from the truth itſelf, that whoſoever comes to him he will in no wiſe caſt out; that they that believe on him, out of them ſhould flow ſtreams of living water: We hear of the moſt gracious invitations that Heaven can make to all weary and heavy-laden ſinners to come to Chriſt, that they may find reſt: The great ſecrets of Heaven, and the *arcana* of divine counſels are revealed, whereby we are acquainted that glory to God in the higheſt, peace on earth, good will towards men, are ſweetly joined together in Heaven's harmony, and happily combined together in the compoſure of its hymns: That the glory of the Deity and ſalvation of men, are not allayed by their union one with another, but both exalted together in the moſt tranſcendent way; that Divine Love and bounty are the ſupreme rulers in Heaven and earth, ϗ φθόνος ἔξω ἵςαται τȣ Χόρȣ, there is no ſuch thing as ſowre deſpight and envy lodged in the boſom of that ever-bleſſed Being above, whoſe name is LOVE, and all whoſe diſpenſations to the ſons of men are but the diſpreadings and diſtended radiations of his love, as freely flowing forth from it through the whole orb and ſphere of its creation, as the bright light from the ſun in the firmament, of whoſe benign influences we are then only deprived, when we hide and withdraw ourſelves from them. We are taught that the mild and gentle breathings of the Divine Spirit, are moving up and down in the world to produce life, and to revive and quicken the ſouls of men into a feeling ſenſe of a bleſſed immortality. This is that mighty Spirit that will, if we comply with it, teach us all things, even the hidden things of God; mortify all the luſts of rebellious fleſh, and ſeal us up to the day of redemption. We are taught that with all holy boldneſs we may in all places lift up holy hands to God, without wrath or doubting, without any ſowre thoughts of God, or fretful jealouſies, or harſh ſurmiſes. We can never diſtruſt enough in our ſelves, nor ever truſt too much in God. This is the great plerophory, or that full confidence which the Goſpel every where ſeems to promote: And ſhould I run through all the arguments and ſolicitations that are laid down, to provoke us to an entertainment hereof, I ſhould then run quite through it from one end to another: It containing almoſt nothing elſe in the whole complex and body of it but ſtrong and forcible motives to all ingenuous addreſſes to God, and the moſt effectual encouragement that may be to all chearful dependance on him, and confident expectation of all aſſiſtance from him, to carry on our poor endeavours to the atchievement of bleſſedneſs, and that in the moſt plain and ſimple way that may be, *ſine fraude & fuco*, "without any double mind or mental reſervation;" Heaven is not acquainted ſo feelingly with our wicked arts and devices. But it is very ſtrange that where God writes life ſo plainly in fair capital letters, we are ſo often apt to read death; that when he tells us over and over, that hell and deſtruction ariſe *from our ſelves*, that they are the workmanſhip of *our own hands*, we will needs underſtand their pedigree to be from Heaven, and that they were conceived in the womb of life and bleſſedneſs. No, but the Goſpel tells us we are not come to mounts of burning, nor unto blackneſs and darkneſs, and tempeſt, *&c.* Heb. xii. 18. Certainly a lively faith in this love of God, and a ſober converſe with his goodneſs by a cordial entertainment and thorough perſwaſion of it, would warm our benummed minds, and thaw our hearts frozen with ſelf-love; it would make us melt and diſſolve out of all ſelf-conſiſtency, and by a free and noble ſympathy with the Divine Love to yield up our ſelves to it, and dilate and ſpread our ſelves more fully in it. This would baniſh away all atheiſm and ireful ſlaviſh ſuperſtition; it would caſt down every high thought and proud imagination that ſwells within us and exalts itſelf againſt this ſoveraign Deity; it would free us from all thoſe poor, ſorry, pinching and particular loves that here inthral the ſouls of men to vanity and baſeneſs; it would lead us into the true liberty of the ſons of God, filling our hearts once enlarged with the ſenſe of it with a more generous and univerſal love, as unlimited and unbounded as true goodneſs itſelf is. Thus Moſes-like converſing with God in the mount, and there beholding his glory ſhining thus out upon us in the face of Chriſt, we ſhould be deriving a copy of that eternal beauty upon our own ſouls, and our thirſty and hungry ſpirits would be perpetually ſucking in a true participation and image of his glory. A true Divine Love would wing our ſouls, and make them take their flight ſwiftly towards Heaven and immortality. Could we once be throughly poſſeſſed and maſtered with a full confidence of the Divine Love, and God's readineſs to aſſiſt ſuch feeble, languiſhing creatures as we are, in our aſſays after Heaven and bleſſedneſs, we ſhould then, finding ourſelves born up by an eternal and almighty ſtrength, dare to adventure courageouſly and confidently upon the higheſt deſigns of happineſs, to aſſail the kingdom of Heaven with a holy gallantry and violence, to purſue a courſe of well-doing without wearineſs; knowing that *our labour ſhall not be in vain in the Lord*, and that we ſhall receive our reward, *if we faint not*: We ſhould work out our ſalvation in the moſt induſtrious manner, truſting in God as one ready to inſtil ſtrength and power into all the vital faculties of our ſouls: We ſhould preſs towards the mark, for the prize of the high calling of God in Chriſt Jeſus, that we may apprehend that for which alſo we are apprehended of Chriſt Jeſus. If we ſuffer not our ſelves to be robbed of this confidence and hope in God, as ready to accompliſh the deſires of thoſe that ſeek after him, we may then walk on ſtrongly in the way to Heaven and not be weary; we may run and not faint. And the more the ſouls of men grow in this bliſsful perſwaſion, the more they ſhall mount up like eagles into a clear heaven, finding themſelves riſing higher and higher above all thoſe filthy miſts, thoſe clouds and tempeſts of a ſlaviſh fear, deſpair, fretfulneſs againſt God, pale jealouſies, wrathful and embittered thoughts of him, or any ſtrugglings or conteſts to get from within the verge of his power and omniſciency,

ficiency, which would mantle up their ſouls in black and horrid night.

I mean not all this while by this holy boldneſs and confidence, and preſence of mind in a believer's converſe with the Deity, that high pitch of aſſurance that here puts the ſouls of good men into an actual poſſeſſion of bliſs, and re-eſtates and re-eſtabliſhes them in paradiſe: No, that more general acquaintance which we may have with God's philanthropy and bounty, ready to relieve with the bowels of his tender compaſſions all thoſe ſtarving ſouls that call upon him, (for ſurely he will never do leſs for fainting and drooping ſouls than he doth for the young ravens that cry unto him) that converſe which we are provoked by the Goſpel to maintain with God's unconfined love, if we underſtand it aright, will awaken us out of our drowſy lethargy, and make us ask of him the way to Sion with our faces thitherward: This will be digging up freſh fountains for us while we go through the valley of Baca, whereby refreſhing our weary ſouls we ſhall go on from ſtrength to ſtrength until we ſee the face of our loving, and ever-to-be-loved, God in Sion. And ſo I come to the next particular, wherein we ſhall further unfold how this God-like righteouſneſs, we have ſpoken of, is conveighed to us by faith: And that is this,

II. "A true Goſpel-faith is no lazy or languid thing, but a ſtrong ardent breathing for and thirſting after Divine Grace and righteouſneſs:" It doth not only purſue an ambitious project of raiſing the ſoul immaturely to the condition of a darling favourite with Heaven, while it is unripe for it, by procuring a mere empty pardon of ſin; it deſires not only to ſtand upon clear terms with Heaven, by procuring the croſſing of all the debt-books of our ſins there; but it rather purſues after an internal participation of the Divine Nature. We often hear of a ſaving faith; and that, where it is, is not content to wait for ſalvation till the world to come; it is not patient of being an expectant in a probationerſhip for it, until this earthly body reſigns up all its wordly intereſt, that ſo the ſoul might then come into its room: No, but it is here perpetually gaſping after it, and effecting of it in a way of ſerious mortification and ſelf-denial: It enlarges and dilates it ſelf as much as may be according to the vaſt dimenſions of the Divine Love, that it may comprehend the height and depth, the length and breadth thereof, and fill the ſoul where it is ſeated, with all the fullneſs of God; it breeds a ſtrong and unſatiable appetite where it comes after true goodneſs. Were I to deſcribe it, I ſhould do it no otherwiſe than in the language of the Apoſtle: It is that whereby we live in Chriſt, and whereby he lives in us; or in the dialect of our Saviour himſelf, Something ſo powerfully ſucking in the precious influences of the Divine Spirit, that the ſoul where it is, is continually flowing with living waters iſſuing out of it ſelf; John vii. 38. A truly-believing ſoul by an ingenuous affiance in God, and an eager thirſt after him, is always ſucking from the full breaſts of the Divine Love; thence it will not part, for there, and there only, is its life and nouriſhment; it ſtarves and faints away with grief and hunger, whenſoever it is pull'd away from thence; it is perpetually hanging upon the arms of immortal goodneſs, for there it finds its great ſtrength lies; and as much as may be, arms it ſelf with the mighty power of God, by which it goes forth like a giant refreſhed with wine to run that race of grace and holineſs that leads to the true elyſium of glory, and that heavenly Canaan which is above. And whenſoever it finds it ſelf enfeebled in its difficult conflict with thoſe fierce and furious corruptions, thoſe tall ſons of Anak, which ariſing from our earthly and ſenſual affections, do here encounter it in the wilderneſs of this world; then turning it ſelf to God, and putting it ſelf under the conduct of the Angel of his Preſence, it finds it ſelf preſently out of weakneſs to become ſtrong, enabled from above to put to flight thoſe mighty armies of the aliens. True faith, (if you would know its riſe and pedigree) it is begotten of the Divine Bounty and fulneſs manifeſting it ſelf to the ſpirits of men, and it is conceived and brought forth by a deep and humble ſenſe of ſelf-indigency and poverty. Faith ariſes out of ſelf-examination, ſeating and placing it ſelf in view of the Divine Plenitude and All-ſufficiency; and thus (that I may borrow thoſe words of Paul) "we received the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves but in him." The more this ſenſual, brutiſh, and ſelf-central life thrives and proſper, the more Divine Faith languiſheth; and the more that decays, and all *ſelf-feeling*, *ſelf-love*, and *ſelf-ſufficiency* pine away, the more is true faith fed and nouriſhed, it grows more vigorous; and as carnal life waſtes and conſumes, ſo the more does faith ſuck in a true Divine and ſpiritual life from the true Αὐτοζωὴ who hath life in himſelf, and freely beſtows it to all thoſe that heartily ſeek for it. When the Divinity united it ſelf to human nature in the perſon of our Saviour, he then gave mankind a pledge and earneſt of what he would further do therein, in aſſuring of it into as near a conjunction as might be with himſelf, and in diſpenſing and communicating himſelf to man in a way as far correſpondent and agreeable as might be to that firſt copy. And therefore we are told of "Chriſt being formed in us, and the ſpirit of Chriſt dwelling in us; of our being made conformable to him, of having fellowſhip with him, of being as he was in this world, of living in him and his living in us, of dying, and riſing again, and aſcending with him into Heaven," and the like: Becauſe, indeed, the ſame ſpirit that dwelt in him, derives it ſelf in its mighty virtue and energy through all believing ſouls, ſhaping them more and more into a juſt reſemblance and conformity to him as the firſt copy and pattern: Whence it is, that we have ſo many ways of unfolding the union between Chriſt and all believers ſet forth in the Goſpel. And all this is done for us by degrees through the efficacy of the eternal ſpirit, when by a true faith we deny our ſelves and our own will, ſubmit our ſelves in a deep ſenſe of our own folly and weakneſs to his wiſdom and power, comply with his will, and by a holy affiance in him ſubordinate our ſelves to his pleaſure; for theſe are the vital acts of *a Goſpel-faith*. And

According to this which hath been ſaid, I ſuppoſe we may fairly gloſs upon Paul's diſcourſes, which ſo much prefer faith before works. We muſt not think in a giant-like pride to ſcale the walls of Heaven by our own *works*, and by force thereof to take the ſtrong fort of bleſſedneſs, and wreſt the crown of glory out of God's hands, whether he will or no. We muſt not think to commence a ſuit in Heaven for happineſs upon ſuch a poor and weak plea as our own external compliance with the old law, is. We muſt not think to deal with God in the method of commutative juſtice, and to challenge eternal life as the juſt reward of our great merits, and the hire due to us for our labour and toil we have took in God's vineyard. No, God reſiſts the proud, but gives grace to the humble: It muſt be an humble and ſelf-denying addreſs of a ſoul diſſolved into a deep and piercing ſenſe of its own unworthineſs and unprofitableneſs, that can be capable of the Divine Bounty: He fills the hungry with good things, but the rich he ſends empty away. They are the hungry and thirſty ſouls, always gaſping after the living ſprings of Divine Grace, as the parched ground in the deſert doth for the dew of Heaven, ready to drink them in by a conſtant dependance upon God; ſouls that by a living, watchful and diligent faith ſpreading forth themſelves in all obſequious reverence and love of him, wait upon him as the eyes of an handmaid wait on the hand of her miſtreſs: Theſe are they that he delights to ſatiate with his goodneſs. Thoſe that being maſter'd by a ſtrong ſenſe of their own indigency, their pinching and preſſing poverty, and his all-ſufficient fulneſs, truſt in him as an Almighty Saviour, and in the moſt ardent manner purſue after that perfection which his grace is leading them to; thoſe that cannot ſatisfy themſelves in a bare performance of ſome *external* acts of righteouſneſs, or an *external* obſervance of a law without them, but with the moſt greedy and fervent ambition purſue after ſuch an acquaintance with his Divine Spirit, as may breathe an *inward* life through all the powers of their ſouls, and beget *in them* a vital form and ſoul of Divine Goodneſs; theſe are the ſpiritual ſeed of faithful Abraham, the ſons of the free-woman and heirs of the promiſes, to whom all are made, *Yea and Amen in Chriſt Jeſus*; theſe are they which ſhall abide in the houſe for ever, when the ſons of the bondwoman, thoſe that are only Arabian proſelytes, ſhall be caſt out.

CHAP. X.

5 The Scripture ſheweth the difference betwixt the righteouſneſs of the law, and this of faith, 11 and that all, both Jew and Gentile that believe, ſhall not be confounded, 18 and that the Gentiles ſhall receive the word and believe. 19 Iſrael was not ignorant of theſe things.

BRethren, my hearts deſire and prayer to God for Iſrael is, that they might be ſaved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of Gods righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.

4 For Chriſt *is* the end of the law for righteouſneſs to every one that believeth.

5 For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doth thoſe things, ſhall live by them.

6 But the righteouſneſs which is of faith, ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into heaven? (that is to bring Chriſt down *from above)*

7 Or, Who ſhall deſcend into the deep? (that is to bring up Chriſt again from the dead)

8 But what ſaith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is the word of faith which we preach,

9 That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.

10 For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

11 For the ſcripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed.

12 For there is no difference between the Jew and the Greek: for the ſame Lord over all, is rich unto all that call upon him.

13 For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.

14 How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher?

15 And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the goſpel. For Eſaias ſaith, Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I ſay, Have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world.

19 But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſy by *them that are* no people, *and* by a fooliſh nation I will anger you.

20 But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that asked not after me.

21 But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.

Paul having, in the concluſion of the former chapter, aſſerted the rejection of the Jews for their ſeeking righteouſneſs by works without faith, or not by faith, now in this chapter he enlarges upon this reaſon, beginning with

I. A *Preface*, which contains a profeſſion of his hearty deſire of their ſalvation; ver. 1. A conceſſion of their zeal; and a correction of his conceſſion, ſhewing the faultineſs thereof, that it was but a blind zeal: This is propounded at ver. 2. and is proved by their ignorance of God's righteouſneſs; as appears by the effects, which are *pride* and *contempt* of, and a *rejection* of the righteouſneſs of God. Their *pride* appears from their adhering to their own righteouſneſs: And their *contempt*, is proved from their rejection of Chriſt; ver. 3. Wherein the deſign of the law is ſhewn to be, to ſend men to Chriſt for righteouſneſs; and that only *believers* ſhall receive benefit therefrom; ver. 4. Proved by

II. A deſcription of the righteouſneſs of the law, and of faith. (1.) Of the righteouſneſs of the law which muſt be perfect and exact, (and therefore is impoſſible) ver. 5. (2.) Of the righteouſneſs of faith; deſcribed, both *negatively*, ſhewing that it doth not require impoſſibilities; ver. 6, 7. and *poſitively*, ſhewing that it is poſſible for us by the aſſiſtance of the Goſpel-grace to perform what is required in order to life and ſalvation, ver. 8. And again, by the terms and conditions thereof, which are *confeſſion* and *faith*, propounded in ver. 9, 10. and confirmed by Scripture-evidence, ver. 11. and by an equal extent of Goſpel-grace to all nations, amplified by the means thereof, which is the *calling on God*; ver. 12. Whereupon he draws

III. An inference concerning the neceſſity that the Gentiles ſhould enjoy the means of grace, and have the Goſpel publiſhed to them. This inference contains, firſt, an excellent *gradation*, ſhewing that they who would be ſaved muſt call upon God; ver. 13. That they who would call upon him effectually, muſt believe in him. That they who would believe in him, muſt be taught; ver. 14. And finally, that they who pretend to teach muſt be ſent. Proved by the teſtimony of Iſaiah concerning the eſteem that ought to be made of ſuch perſons, and the welcome entertainment, that ſhould be given them for their meſſage ſake; ver. 15. amplified by the little fruit the preachers of the Goſpel find of their labours among the generality; in a complaint of Iſaiah; ver. 16. Then follows the *concluſion* concerning the way of the Gentiles attaining to faith, *viz.* by preaching; and (therefore it was neceſſary) ver. 17. amplified by anſwering ſeveral queſtions. (1.) Concerning the univerſal publication of the Goſpel to all nations, ver. 18. And, (2.) Concerning the Jews ignorance of this point; where he ſhews that they might have know it; it being foretold by Moſes; ver. 19. And Iſaiah, concerning both the calling of the Gentiles; ver. 20. and the rejection of the Jews; ver. 21.

Ver. 1. *Brethren.*] So Paul addreſſed himſelf to thoſe Chriſtians, who had been originally Jews, and at the preaching of the Goſpel had embraced Chriſtianity, and were now at variance with thoſe converts to Chriſtianity, who had been originally Gentiles, in ſo much that they refuſed their communion and excluded them from the hopes of ſalvation, except that together with the faith of the Goſpel they ſhould alſo join the rites or works, which they had received from Moſes under the old law. Therefore the Apoſtle calls theſe men *brethren*, not becauſe they were Iſraelites, but becauſe they were his *brethren* by adoption in the regeneration of the Goſpel.

—*For Iſrael.*] Thoſe Jews of the ſtock of Abraham, who had not yet embraced the means of ſalvation or the faith of Chriſt.

Ver. 2. *For I bear them record that they have a zeal of God, but not according to knowledge.*] Theſe are Paul's words which he ſpake to thoſe unbelieving Jews that were ſo tenacious of the traditions of their fathers, and ſo utterly averſe to any reformation of religion: That though it appeared by undeniable evidence, that Chriſt Jeſus was by God ſent into the world for that purpoſe, yet did they to the laſt ſtand out in their oppoſition of him and his Goſpel, even to the final rejection of their nation.

To theſe people doth Paul in this chapter expreſs a great compaſſion, heartily wiſhing and praying for their converſion. Brethren (ſaith he in the firſt verſe) my hearty deſire and prayer to God for Iſrael is, that they may be ſaved. That is, that they may come to the knowledge of the truth in Chriſt Jeſus, and by that means obtain everlaſting ſalvation. And one reaſon why he was thus concerned for them, he gives in the words following; which are the words I have read unto you: For I bear them record (ſaith he) that they have a zeal of God, but not according to knowledge. It was a great motive to him to be concerned for their happineſs, that they were zealous for religion: Though he knew at the ſame time, that the religion they were then ſo zealous of, was not the right religion, nor did the zeal they ſhewed for it proceed from right principles. Hence I obſerve, that

—*Zeal of God.*] Taken in general, is zeal, or compaſſionate and hearty concernment for religion, which the Apoſtle here finds no fault with. So that we hence collect alſo, that the Apoſtle approves an hearty and compaſſionate zeal, as a commendable thing. For you ſee he repreſents it as a piece of virtue in his countrymen, and ſpeaks it to their commendation, that they had a zeal of God. I bear them record (ſaith he) that they have a zeal of God. As much as to ſay, that he owned they had that good quality; and they were to be commended for it; and for that reaſon he wiſheth them well and affectionately prayeth for them.

That which I would from hence take occaſion to put you in mind of is this, That indifference and unconcernedneſs for religion, is not to have a place among any one's virtues and good qualities; it is rather a very great fault; howſoever it may ſometimes paſs for an inſtance of wiſdom and prudence.

If indeed men had no paſſions, or had ſo mortified their paſſions, that they were rarely earneſt or zealous about any thing, their unconcernedneſs for religion, and the things of God might be the leſs reproveable. But when zeal and paſſion is more or leſs wrought into every man's temper. And the calmeſt men may be obſerved on ſundry occaſions not to be without it. It is an inexcuſable fault to have no paſſion, no zeal for God and his cauſe. Yet,

We muſt not abuſe this zeal; we muſt remember that this ſame Apoſtle commands us to *Let our moderation be known to all men.* And in this behaviour of Paul to the unbelieving Iſraelites, he doth not bitterly cenſure them. He is not fierce nor furious againſt them. He doth not excite any perſon to uſe force or violence to them: But he rather pities them. He makes their zeal that they had of God an inducement the more heartily to pray for them, that God would direct them in the right way that leads to ſalvation. Tho' he is far from approving their blind zeal in ſo obſtinately oppoſing the righteouſneſs of God, that is, that method which God had preſcribed, for the attaining of righteouſneſs by the faith of Jeſus Chriſt, and ſetting up a righteouſneſs of their own, which conſiſted chiefly in obſerving the ceremonials of Moſes's law, and the traditions of their fathers, as it follows in the next verſe: Yet he thinks them the more pitiable and the more excuſable in that this their oppoſition proceeded from their zeal of God, tho' it was a miſinform'd irregular zeal.

This practice and carriage of the Apoſtle towards theſe ignorant zealots ought to be a rule for us to walk by in the like caſes. If men be of a different way from us as to religion; if they hold other opinions, or though they be of another communion from us; and though we are ſure they are miſtaken; nay, and dangerouſly miſtaken too; yet, if they have a *zeal of God*, if they be ſerious and ſincere in their way, if their errors in religion be the pure reſults of a miſinform'd conſcience; let us, as the Apoſtle here did, take occaſion from hence to pity them, and to put up hearty prayers to God for them, and to endeavour all we can by gentle methods to reduce them to the right way: But by no means to expreſs contempt or hatred of them, or to treat them with violence and outrage. So far as their *zeal* is *for God*. So far let us ſhew tenderneſs and compaſſion to them; and if their zeal be in ſuch inſtances as are really commendable, let us in ſuch inſtances not only bear with them, but propoſe them for our examples. This, I ſay, was the Apoſtles practice, and I think, it is ſo agreeable to the temper of our great Lord and Maſter Chriſt, that it will become us in like caſes to act accordingly. And,

It is eaſy from hence to obſerve, that the Atheiſt, the Epicurean, the immoral man, the vicious perſon, and ſuch as are only greedy after power, and make religion a means to ſkreen their wicked deſigns by, through which they may obtain worldly dominion, have no plea from this Scripture, for to demand any toleration among us: For, as it recommends charity to the truly ſincere, in the conſcientious worſhip of a good and merciful God; ſo, in the ſame terms, it condemns all thoſe, who make it their buſineſs in their converſation to expoſe *all* religion, and to bring it into contempt; who ridicule the profeſſors of it as a company of eaſy credulous men, and make no conſcience of baſpheming God and all things ſacred, upon every occaſion of exerciſing their fooliſh wit. Who under a pretence of religion teach, or encourage, or promote any ſort of vice or immorality, or whoſe principles do neceſſarily lead to debauch mens manners in the plain matters of ſobriety, chaſtity, truth, or juſtice, &c. And finally whoſe zeal is for their own ſecular advantages, and not a zeal of God. From

Theſe obſervations it will be eaſy to gather to our ſelves, a true rule for the governing our zeal in matters of religion, and likewiſe for the judging in others, what zeal is commendable, and what not. For,

Let our *zeal* be never ſo great for God, yet if it be not a *zeal according to knowledge*, it is not the right Chriſtian zeal. And though we ſee others never ſo fervent and vehement in purſuing a religious cauſe, and that too, out of conſcience; yet if this zeal of theirs be not *according to knowledge*, it is a zeal that juſtly deſerves to be reproved. And though both we and they may for our ſincerity in God's cauſe, expect ſome allowances, both from God and man, yet neither they nor we can juſtify it, either to God or man, that we are thus fooliſhly and ignorantly zealous.

I wiſh this mark of right zeal, that it ought to be *according to knowledge*, were more conſidered. For it ſeems not often to be thought on by thoſe that are moſt zealous in their way, of what perſwaſion ſoever they be. This ſame buſineſs of knowledge, is a thing that is moſt commonly forgot to be taken in as an ingredient or companion of zeal, in moſt ſort of profeſſors. For as the world goes, thoſe men are generally found to be the greateſt zealots, who are moſt notoriouſly ignorant. Whereas true zeal ſhould not only proceed from true knowledge, but ſhould alſo be always accompanied with it, and governed by it.

But what is it to *have a zeal according to knowledge?* What doth this character of juſtifiable right zeal contain in it? I anſwer, it muſt at leaſt contain in it theſe *five* following things.

Firſt, To have *a zeal according to knowledge*, doth import, that we be not miſtaken, as to the matter of our zeal, that it be a good cauſe, that we are zealous about.

And ſince it is zeal for God that we are here ſpeaking of, it muſt be ſomething wherein our duty is concerned, that muſt be the object of our zeal.

So that a right zeal of God implies, that we do ſo well inform ourſelves of the nature of our religion, as not to pretend a religious zeal for any thing that is not a part of our religion. If our zeal for God be as it ſhould be, it muſt certainly expreſs it ſelf in matters that are good; about ſuch objects as God hath made to be our duty. *It is good* (ſaith Paul) *to be always zealouſly affected in a good matter.* But if we miſtake in our cauſe, if we take that for good which is evil, or that for evil which is good, here our zeal is not according to knowledge.

Secondly, As the object of our zeal muſt be according to knowledge, ſo alſo the principle from whence our zeal proceeds, muſt be according to knowledge alſo. That is to ſay, we muſt have ſolid and rational grounds to proceed upon in our concernment for any thing; ſuch as will not only ſatisfy ourſelves, but all others that are unbiaſſed: In a word, ſuch as we can juſtify to all the world.

If it be every man's duty (as Peter tells us it is) *to be ready to give an anſwer to every one that asketh him a reaſon of the hope that is in him*: Then I am ſure, it is much more every man's duty, to be able to give a reaſon of the zeal that is in him. Becauſe this buſineſs of a man's zeal doth more affect the publick, and is of greater concernment to it, than what a man's private faith or hope is.

But yet how little is this conſidered by many zealous men among us. Some are zealous for a point to ſerve an intereſt or a faction. But this is not to be owned as the ground and reaſon of their zeal; for indeed if it ſhould, it would not be allowed of. Others are zealous for no other reaſon but becauſe they find their teachers, or thoſe they moſt converſe with, are ſo. They follow the common cry, and examine no more of the matter. Others, indeed, have a principle of zeal beyond all this. For they are moved from within, to ſtand up for this or the other cauſe; they have impulſes upon their minds which they cannot reſiſt: But that in truth is no more a juſtifiable ground of any man's, zeal, than either of the former. For if theſe motions and impulſes that they ſpeak of be from God; there will certainly be conveyed along with them, ſuch reaſons and arguments for the thing that they are to be zealous about, as will, if they be declared, ſatisfy and convince all other reaſonable men, as well as themſelves. For it is a ridiculous thing to imagine, that God at this day doth move or impel men in any other way than what is agreeable to the reaſon of mankind, and the rule of his Holy Word. And if the man's zeal can be juſtified by either of theſe, there is no need of vouching inſpirations for it.

Thirdly, As the *zeal* which is *according to knowledge* hath a good matter for its object, and proceeds from a a right principle: So it is alſo regular as to the meaſures of it. He that hath it, is careful that it do not exceed its due bounds, as the ignorant zeal often doth; but he diſtinguiſheth between the ſeveral objects he is zealous for, and allows every one of them, juſt ſo great a concernment as the thing is worth, and no more. If the thing be but a ſmall matter, he is but in a ſmall meaſure concerned for it. If it be of greater moment, he believes he may be allowed to be the more earneſt about it. But he looks upon it as a raſh and fooliſh thing, and an effect of great ignorance or weakneſs, to be hot and eager for all things alike. We ſhould account him not many degrees removed from a child or an ideot, that upon the cut of a finger ſhould as paſſionately complain and cry out for help, as if he had broken a limb. Why, juſt the ſame folly and childiſhneſs it is, to make a mighty buſtle about ſmall matters which are of no conſequence, in which neither religion, nor the publick peace, are much concerned; as if indeed our lives and ſouls were in danger. It therefore becomes all prudent and ſober men to take care, that their zeal do not ſpend itſelf in little things; that they be not too paſſionate and earneſt, and vehement for things that are not worth much contending for. If we lay a greater weight upon a cauſe than it will bear, and ſhew as much warmth and paſſion for ſmall matters, as if the fundamentals of our faith were at ſtake, we are zealous indeed, but not *according to knowledge.*

Fourthly, The zeal that is according to knowledge, is always attended with hearty charity. It is not that bitter zeal which the Apoſtle ſpeaks of, which is accompanied with hatred and envy, and perverſe diſputings: But it is kind, and ſociable, and meek, even to gainſayers. It is that wiſdom which is from above, that is firſt pure, then peaceable, gentle, and eaſy to be intreated. It is a zeal that loves God and his truth heartily, and would do all that is poſſible to bring honour and advancement to them: But at the ſame time it loveth all men. And therefore in all things where it expreſſes itſelf, it purely conſults the merits of the cauſe before it, but lets the perſons of men alone. It is a certain argument of an ignorant and ungoverned zeal, when a man leaves his cauſe and his concernment for God's glory, and turns his heat upon thoſe that he has to deal with; when he is peeviſh and angry with men that differ from him: When he is not contented to oppoſe arguments to arguments, and to endeavour to gain his point by calm reaſoning; but he flies out into rage and fury; and when he is once tranſported herewith, he cares not what undecent bitter reflections he makes upon all thoſe that have the fortune to be of a different ſide. But in theſe caſes men would do well to remember, that the wrath of man worketh not the righteouſneſs of God, as the Apoſtle expreſſeth it. All this kind of behaviour ſavours of the wiſdom of this world, which is earthly, and ſenſual, and deviliſh.

Fifthly, and laſtly, another inſeparable property of zeal according to knowledge is, That it muſt purſue lawful ends by lawful means; muſt never do an ill thing for the carrying the beſt cauſe. This Paul hath laid down as a rule, to be eternally obſerved among Chriſtians, when in the third of the Romans, he declares, that their damnation is juſt, who ſay, let us do evil that good may come. Be therefore our point never ſo good, or never ſo weighty, yet if we uſe any diſhoneſt, unlawful arts, for the gaining of it; that is to ſay, If we do any thing which is either in itſelf evil, and appears to be ſo by the natural notices of mankind, or which the laws of our holy religion do forbid; I ſay in all ſuch inſtances we are tranſgreſſors. And though our cauſe be very good, and our ends very allowable; yet ſince the means by which we would accompliſh thoſe ends are unwarrantable, the whole action, though proceeding from never ſo much zeal for God, is very bad. For true zeal, as it always ſuppoſeth a right information of judgment, as to the matter of it ſo likewiſe it ſuppoſeth, that a man ſhould act in honeſt ways, and endeavour to attain his ends by lawful means.

Ver. 3.——*Ignorant of God's righteouſneſs.*] i. e. The righteouſneſs of faith revealed to mankind in the Goſpel of Jeſus Chriſt. See chap. i. ver. 17. and my notes on chap. ix. ver. 30. See alſo Philip. iii. 9.

——*Their own righteouſneſs.*] i. e. The works of the law of Moſes; ſee my notes on chap. ix. ver. 30. and Philip. iii. 9.

——*Righteouſneſs of God.*] Or, the Goſpel of Chriſt. For,

Ver. 4.—*Chriſt is the end of the law*, &c.] And therefore he ſaith in another place, "Before faith came, we were kept under the law, ſhut up unto the faith, which ſhould afterwards be revealed. Wherefore the law was our ſchoolmaſter, to bring us unto Chriſt, that we may be juſtified by faith," Gal. iii. 23, 24.

———*The end.*] Or the ſubſtance, the law being only the ſhadow of things to come through Jeſus Chriſt. The *mark* unto which all our deſires and endeavours ſhould aim; for Chriſt is the *finiſher* as well as the *auther of our faith.*

———*To every one that believeth.*] That Chriſt is the promiſed Meſſiah, which, ſays the Apoſtle, is the faith foretold by Moſes, Levit. xviii. 5. and Deut. xxx. 12, 13. and preached by himſelf; See ver. 8. 9.

Ver. 12.—*There is no difference*, &c.] See chap. iii. 22.

——*Is rich.*] i. e. Is able to reward with grace and ineſtimable treaſures in his glory; ſee Eph. i. 7. xi. 4, 7.

Ver. 13.———*Whoſoever ſhall call upon the name of the Lord.*] Or, whoſoever ſhall worſhip him in ſpirit and truth through Jeſus Chriſt, ſhall be ſaved, whether he be Jew or Gentile; becauſe God is no reſpecter of perſons; ſee Joel xi. 32. Acts xi. 21.

Ver. 15.———*As it is written.*] In Iſaiah lii. 7. Nah. i. 15.

Ver. 16. *For they.*] i. e. All the Jews.

—*Eſaias ſaith.*] In chap. liii. 1. See alſo John xii. 38.

Ver. 17. *So then faith cometh by hearing.*] See Heb. xi. 1.
Ver. 18.—*Their ſound*, &c.] See Pſalm xix. 4.
———*Their words*, &c.] See 1 Kings xviii. 10.
Ver. 19.—*Moſes ſaith*, &c.] In Deut. xxxii. 21.
Ver. 20.—*I was found*, &c.] See Iſaiah lxv. 1, and 2.

CHAP. XI.

1 God hath not caſt off all Iſrael. 7 Some were elected, though the reſt were hardned. 16 There is hope of their converſion. 18 The Gentiles may not inſult upon them: 26 For there is a promiſe of their ſalvation. 33 Gods judgments are unſearchable.

I Say then, Hath God caſt away his people? God forbid. For I alſo am an Iſraelite of the ſeed of Abraham, *of* the tribe of Benjamin.

2 God hath not caſt away his people which he foreknew. Wot ye not what the ſcripture ſaith of Elias? how he maketh interceſſion to God againſt Iſrael, ſaying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they ſeek my life.

4 But what ſaith the anſwer of God unto him? I have reſerved to myſelf ſeven thouſand men, who have not bowed the knee to *the image of* Baal.

5 Even ſo then at this preſent time alſo there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwiſe grace is no more grace. But if *it be* of works, then is it no more grace: otherwiſe work is no more work.

7 What then? Iſrael hath not obtained that which he ſeeketh for; but the election hath obtained it, and the reſt were blinded:

8 According as it is written, God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day.

9 And David ſaith, Let their table be made a ſnare, and a trap, and a ſtumbling-block, and a recompenſe unto them.

10 Let their eyes be darkned, that they may not ſee, and bow down their back alway.

11 I ſay then, Have they ſtumbled that they ſhould fall? God forbid: but *rather* through their fall ſalvation *is come* unto the Gentiles, for to provoke them to jealouſy.

12 Now if the fall of them *be* the riches of the world, and the diminiſhing of them the riches of the Gentiles: how much more their fulneſs?

13 For I ſpeak to you, Gentiles, in as much as I am the apoſtle of the Gentiles, I magnify mine office.

14 If by any means I may provoke to emulation *them which are* my fleſh, and might ſave ſome of them.

15 For if the caſting away of them *be* the reconciling of the world; what *ſhall* the receiving *of them be*, but life from the dead?

16 For if the firſt-fruit *be* holy, the lump *is* alſo *holy:* and if the root *be* holy, ſo *are* the branches.

17 And if ſome of the branches be broken off, and thou, being a wild olive-tree, wert graffed in amongſt them, and with them partakeſt of the root and fatneſs of the olive-tree;

18 Boaſt not againſt the branches: but if thou boaſt, thou beareſt not the root, but the root thee.

19 Thou wilt ſay then, The branches were broken off, that I might be graffed in.

20 Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded, but fear.

21 For if God ſpared not the natural branches, *take heed* leſt he alſo ſpare not thee.

22 Behold therefore the goodneſs, and ſeverity of God: on them which fell, ſeverity; but towards thee, goodneſs: if thou continue in *his* goodneſs: otherwiſe thou alſo ſhalt be cut off.

23 And they alſo, if they bide not ſtill in unbelief, ſhall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more ſhall theſe which be the natural *branches*, be graffed into their own olive-tree?

25 For I would not, brethren, that ye ſhould be ignorant of this myſtery (leſt ye ſhould be wiſe in your own conceits) that blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in.

26 And ſo all Iſrael ſhall be ſaved: as it is written, There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob.

27 For this *is* my covenant unto them, when I ſhall take away their ſins.

28 As concerning the Goſpel, *they are* enemies for your ſake: but as touching the election, *they are* beloved for the fathers ſakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times paſt have not believed God, yet have now obtained mercy through their unbelief:

31 Even ſo have theſe alſo now not believed, that through your mercy they alſo may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

32 O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable *are* his judgments, and his ways paſt finding out!

34 For who hath known the mind of the Lord, or who hath been his counſeller?

35 Or who hath firſt given to him, and it ſhall be recompenſed unto him again?

36 For of him, and through him, and to him *are* all things: to whom *be* glory for ever. Amen.

In this chapter Paul anſwereth another objection of the Jews; that if *juſtification be by faith* in Chriſt, on whom the Jews believe not, and therefore are rejected, then God hath caſt away his people: But that he will never do. To this he anſwers, That their rejection is neither *total* nor *final.* And his ſcope is partly to comfort the believing Jews, that they ſhould not utterly deſpair, and partly to admoniſh the believing Gentiles not to be proud of their ſtanding, nor to inſult over the Jews, but to entertain charitable thoughts one of another.

This chapter conſiſts of two principal parts, the firſt contains the principal matter, ver. 1,—32. The ſecond is the concluſion, ver. 33,—36.

1. The principal matter is two-fold, and declares,

(1) That the rejection of the Jews is not total: Propounding the objection by way of queſtion. And the anſwer is returned (1) By way of deteſtation, (2.) By ſhewing that it is not total, by the inſtance of himſelf, ver. 1. (3.) By diſtinguiſhing God's people into ſuch as ſhall never be caſt away, whom he calls the foreknown, and into others, who are not foreknown, ver. 2.—(4.) By inſtancing many that belonged to God, in Elias's days, when that Prophet thought they had all forſaken him, and conſequently that he had forſaken them. And here we meet with an introduction or *preface;* wherein the Apoſtle convinces them by their own knowledge. Then he recites Elias's *complaint* to God, Firſt, In general terms, ver.—2. and then more particularly, which he aggravates by his own miſerable condition, ver. 3. and ſubjoins God's *anſwer* to the Prophet's complaint, ver. 4. applying this example to the caſe in hand; which application is propounded and amplified by the cauſe of this reſervation, God's election, ver. 5. and again by an inference; that if election and reſervation be of grace than not of works, as they thought. Which he proves by the nature of grace and works, which are contrary and deſtroy each other, ver. 6. And (5.) By a ſolid determination and reſolution of the queſtion, that though the body of the Jewiſh nation, being unbelievers and non-elect, don't obtain righteouſneſs and life, yet the elect among them do; amplified by the cauſe of their not obtaining, *viz.* their blindneſs and hardneſs of heart, Firſt affirmed at ver. 7. and proved by the double teſtimony of Iſaiah, or Eſay and David, ver. 8. containing an imprecation, curſing their good things, ver. 9. and wiſhing evil things to come on them, ver. 10. Then follows the ſecond part of the principal matter, namely,

(2.) That their rejection is not final; becauſe the generality and body of the nation ſhall be called and brought home to Chriſt before the end of the world; wherein we find (1.) A confirmation of this poſition by ſeveral arguments drawn from God's *end* or purpoſe in rejecting them at preſent, propounded negatively, in a queſtion and anſwer; and affirmatively, as an occaſion of the calling of the Gentiles; amplified by the end of this diſpenſation, to provoke the Jews to emulation, ver. 11. Then from the *benefit* that ſhall redound to the world of Gentiles by their calling; laid down in a compariſon of unequals; that if their caſting off be profitable; much more will their calling home, ver. 12. From Paul's *end* in preaching to the Gentiles, to win them to Chriſt, that thereby he might provoke the Jews to embrace him alſo, and ſo to be ſaved, and therefore he does not look upon their ſtate, as deſperate, ver. 13, 14. Then from the great *benefit*, that ſhall redound to the world thereby (repeated again from ver. 12. in other expreſſions, to ſhew the obſervableneſs of this argument) ver. 15. and finally, from their relation to the covenant made with their fathers, which extends to all their poſterity, and includes the whole *crop*, as well as the *firſt-fruits*, and all the *branches*, as well as the *root*; ver. 16. Then we come to

(2.) An *admonition* to the Gentiles, not to deſpiſe or inſult over the Jews; wherein he puts the *ſuppoſition* or caſe, concerning ſome of the Jews, *broken off*; and then concerning the Gentiles, ſhewing their former ſtate *wild*, and their preſent ſtate grafted, amplified by the effect; *partaking*, &c. all in an elegant ſimilitude, ver. 17. Then he adds a *caution*, or admonition, inferred from the foregoing ſuppoſition, not to inſult over the Jews, urged by reaſon; becauſe they are the *root*, thou but a branch: For, though they are but *branches* in reſpect of the covenant, yet they are the *root* in reſpect of thee, the covenant being not firſt given to thee, but to them; and from them to thee, ver. 18. Which brings him to conſider an inſolent objection of a proud inſulting Gentile, laid down in ver. 19. To which he anſwers by a *conceſſion*, than by an *aſſignment* of the true cauſe of their broken off, not becauſe thou mighteſt be grafted in, but becauſe of their unbelief; illuſtrated by its oppoſite, the true cauſe of thy ſtanding; and thirdly, by both a negative and poſitive admonition, ver. 20. enforced by a reaſon taken from God's ſeverity to the natural branches, where he argues, that God will much leſs ſpare the foreign ones, ver. 21. and concluded by an inference from the foregoing reaſon, containing an exhortation to the conſideration of theſe different diſpenſations; amplified by a double condition, (1.) relating to the Gentiles, ſhewing the condition of their continuance in God's favour; walking worthy of that privilege, and the miſchief of the contrary, ver. 22. (2.) relating to the Jews; that if they forſake their unbelief, they ſhall be received again by God. And,

Thus he relapſes into his former argument concerning the rejection of the Jews, that it is not *final*, but that there ſhall be a *general* call of them before the end of the world, concerning which he ſhews, That it is both *poſſible*, *probable* and *certain*. Poſſible, becauſe it is in the power of God, ver. 23. probable, this he proves by an argument taken from the leſs likely to the more likely, ver. 24. certain, becauſe God had revealed the ſame to him. Wherein we find,

(1.) A *preface*; ſhewing the Apoſtle's deſire, that they ſhould be acquainted with this myſtery; amplified by the uſe they ſhould make of this knowledge, to prevent ſelf-conceit.

(2.) The *myſtery* itſelf; wherein the Jews are deſcribed to be blind in their preſent ſtate, and the time their blindneſs ſhall continue, is ſet forth, ver. 25. And then he declareth what ſhall become of them afterwards; that there ſhall be a general calling of them, confirmed by Scripture-teſtimony, foretelling their turning to God, and his pardoning their ſins; ver. 26, 27. and then by reaſon; becauſe elected and beloved, propounded at ver. 28. and confirmed by God's immutability, ver. 29. where he mentions the like dealing of God with the Gentiles; propounded, ver. 30. applied, ver. 31. and again confirmed, by God's end, in his like dealings both with Jews and Gentiles; *viz.* the general good of all, ver. 32.

II. The concluſion of the things delivered in theſe three laſt chapters; wherein, having ſpoken of many difficult points, as election, reprobation, rejection of the Jews, calling of the Gentiles, recalling of the Jews; having anſwered many queſtions, prevented many cavils, ſatisfied many doubts, he at laſt makes a ſtop, and reflecting upon the various dealings of God with nations and particular perſons, he falls into a pathetical kind of rapturous admiration at the infinite wiſdom of God, and the unſearchableneſs of his ways. This is propounded, at ver. 33. and confirmed by an argument taken from man's deficiency in point of knowledge, ver. 34. and in point of juſtice; that no man can challenge any thing from God, as due to him, and therefore ought not to queſtion his doings, ver. 35, 36. where he concludes with a doxology or acknowledgment of his glorious perfections.

Ver. 1. —— *I am an Iſraelite of the ſeed of Abraham, of the tribe of Benjamin.*] The Jews, as they were the moſt remarkable people upon earth in many reſpects, ſo particularly in this; that they preſerved the pedigrees of their ſeveral tribes and families, with a more ſcrupulous and religious exactneſs, than any other nation in the world.

This care was infuſed into them, and many ways cultivated by God himſelf, in order to aſcertain the deſcent of the Meſſiah when he came, and to prove, that he was as the Prophets had foretold he ſhould be, of the tribe of Judah, and of the lineage of David.

That tribe indeed was moſt concerned on this account, to preſerve their genealogy entire. However, other tribes there were, for inſtance, (Ephraim); which, though not entitled to this diſtinguiſhing honour, yet ſet up their pretences to it, and all of them, even without ſuch a particular claim, had great reaſon to glory in their common deſcent from Abraham, Iſaac, and Jacob, the peculiar favourites of Heaven, to whom the promiſe of the Bleſſed Seed was ſeverally made. All of them, therefore, ſtudiouſly cheriſhed the memory of their honourable extraction, and carefully preſerved the evidences of it.

The example of Paul is a proof that their zeal in this caſe, was laudable. For even he himſelf, who was the Apoſtle of the Gentiles, in thoſe very Epiſtles which he wrote to the Gentile converts, (particularly to thoſe of Rome, the proudeſt part of the Heathen world, and who had entertained the moſt contemptuous opinion of the Jews) fails not to magnify the great privilege of his birth, and highly to value himſelf upon it. Twice we find him not only boaſting of his parentage as an Iſraelite, at large, but particularizing his deſcent from the tribe of Benjamin, as in this Scripture, and in Phil. iii. 5. He often and amply declares the great advantage, Rom. iii. 12. which belonged to the ſeed of Abraham, as ſuch, to whom as he ſpeaks, chap. ix. 4, 5. pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſes, whoſe are the fathers, and of whom as concerning the fleſh, Chriſt came. And though, as concerning the Goſpel, they were, he ſays, — xi. 28. now enemies, through unbelief, yet ſtill he affirms, that as touching the election, or as the elect people of God, they are beloved for the father's, ſake. And on this foundation he builds an argument of great importance, for the general converſion of the Jews to the faith of Chriſt, when once the fulneſs of the Gentiles was come in. Then he ſays, God would provoke the Jews to emulation, ſo that they ſeeing the univerſal reception of the Goſpel by the Heathens, ſhould be induced at length, to believe in Chriſt as Abraham did, and following his faith, ſhould likewiſe ſhare his reward.

Ver. 2. —— *Which he foreknew.*] See the notes on ch. viii. 28.

—— *How he maketh interceſſion*, &c.] In 1 Kings xix. 10, 14.

Ver. 4. —— *The anſwer of God.*] To Elias's complaint againſt the ſins of Iſrael is recorded, in 1 Kings xix. 18.

—— *Baal.*] Any Heathen god made of wood or ſtone, *&c.*

Ver. 5. —— *According to the election of grace.*] Or, that calling which God has made through the Goſpel of Jeſus Chriſt, out of his own free grace, not for any reward due to Iſrael from God, but a free gift to as many as will embrace the glad tidings of his Goſpel-Revelation.

Ver. 7. —— *Which he ſeeketh for.*] By the works of the law, as circumciſion, *&c.*

—— *But the election.*] They that have followed the gracious call of God by his Son, hath obtained the means of ſalvation,

—— *The reſt.*] Or, remaining part of the Iſraelites, who have not embraced the whole law of Chriſt.

—— *Were blinded.*] Or, obſtinate and hardned, as the original ſignifies; and ſo it is more agreeable to the following quotation out of Iſaiah, *&c.*

Ver. 8. *According as it is written.*] In Iſaiah xxix. 10. and vi. 9. Ezek. xii. 2.

Ver. 9. *And David ſaith.*] In Pſalm lxix. 22, 23.

Ver. 11. *I ſay then.*] Or rather, *I ask.*

Ver. 14. —— *Which are my fleſh.*] Of the ſame ſtock, the ſons of Abraham by carnal generation.

Ver. 15. —— *Life from the dead.*] Or, riſing from the death of ſin.

Ver. 16. *For, if the firſt-fruit be holy, the lump is alſo holy; and if the root be holy, ſo are the branches.*] Where by *the firſt-fruit*, and the *root*, we are to underſtand the three great progenitors of the Jews, Abraham, Iſaac and Jacob; eſpecially Abraham, who being eminently *holy*, and dear to God, ſhould derive a bleſſing to his poſterity on that account, and prevail at laſt, to have them alſo accepted as holy, and inſtated in the favour of God. For, as the whole *lump*, or maſs of corn under the law (to which the Apoſtle alludes) was hallowed by the *heave-offering* of the firſt-fruits dedicated to God; as the *branches* partake of the vigour and virtues of the *root* from which they ſpring; ſo the great body of the Jews are accepted in Abraham, and ſanctified by their deſcent from him. They cannot, therefore, be *finally* rejected; but ſhall, in God's good time, be admitted to partake of all the privileges and benefits, which belong to that Sacred Alliance. And,

This they ſhall attain to, partly by virtue of the promiſe made by God, when he entred into covenant with Abraham, and partly alſo, in virtue of thoſe principles of piety and goodneſs, which they derived from their anceſtors, and from the Holy Law of God, committed to their cuſtody; principles, which, though they might be obſcured and buried for a time, yet would afterwards ſpring up, and bring forth fruit; qualifying the heirs of promiſe for thoſe bleſſings to which God hath ordained them.

All this I apprehend to be within the intention of the Apoſtle's diſcourſe. For, the *holineſs*, he ſpeaks of, may be taken in a two-fold ſenſe; either for that external and relative holineſs which belongs to perſons, or things, offered to God, and appropriated particularly to his honour and ſervice; or, for thoſe internal graces and qualities of mind, which ſanctify our natures, and render us habitually holy. And Paul ſeems to point at them both in the words before us; and hath therefore purpoſely, if I miſtake not, illuſtrated his argument by two ſuch inſtances, as refer diſtinctly to each of them: For, the holineſs of *the firſt-fruits*, and *the lump*, is an holineſs merely *of inſtitution*, outward and nominal. Whereas, by the holineſs of the root, and the branches, is to be underſtood an holineſs of nature, inherent and real. So that the Apoſtles meaning in this paſſage, may after this manner be more clearly repreſented, and fully expreſſed; "that the holineſs of the Patriarchs ſhould in both ſenſes of that word, extend itſelf to their progeny, and ſhould one day viſibly reſt on all the tribes of Iſrael, who, as by virtue of their relation to Abraham, they were ſtill nearly related to God, and particularly dear to him; ſo ſhould they likewiſe inherit, and, in God's appointed time, exert the faith and virtues of Abraham; and, by that means, render themſelves every way objects of the Divine Favour and Benediction."

Ver. 21. —— *Leſt he alſo ſpare not thee.*] Who art a Gentile, and only grafted on the ſtock of Abraham, by the covenant of grace.

Ver. 22. —— *If thou continue in his goodneſs.*] Or, in that faith to which he hath been ſo gracious to call thee, out of darkneſs and ignorance, into the light and knowledge of his worſhip, through Jeſus Chriſt.

—— *Thou alſo ſhalt be cut off.*] Or, not attain the glorious reſurrection at the laſt day, if thou doſt not perſevere in that faith, which thou haſt embraced.

Ver. 23. *Graffed in.*] On the ſtock of Chriſt, by the new covenant of grace.

Ver. 26. —— *As it is written, there*, &c.] See Iſaiah lix. 20. xxvii. 9. Jer. xxxi. 31, *&c.* and Pſ. xiv. 7. compared with Heb. viii. 8. and x. 16.

Ver. 29. —*Are without repentance.*] i. e. Before repentance; for God firſt gives us the light of his knowledge, and then by his ſpirit calls us to repentance, and thus it was God dealt with the Gentiles; ſee the next verſe.

Ver. 31. —— *Your mercy.*] Or, the mercy which God hath ſhewn to you Gentiles, in giving you the knowledge of his truth, and calling you to a ſtate of ſalvation.

Ver. 33. *O the depth of the riches both of the wiſdom and knowledge of God!*] In this text we read of the two great attributes of the Deity, *knowledge* and *wiſdom*; of both of which, I ſhall diſcourſe in ſeparate Diſſertations.

A Diſſertation on the knowledge *of God.*

The very notion of a God comprehends his infinity; and if his nature be infinite, ſo muſt his knowledge be alſo. For, he muſt have all perfections, and in the utmoſt degree of perfection; of which an infinite, and moſt abſolute perfect Being, or nature is capable, and conſequently, that perfection of the Deity, which is ſtiled his *knowledge*, muſt be infinite and boundleſs, as extending at one inſtant of time to *all* things, that have ever *been*, or *are*, or ever can be knowable, by any of the moſt perfect Being. Hence,

He is called *a God of knowledges*, in the plural number, as the original expreſſes it; becauſe of his *knowing all things*, 1 Sam. ii. 3. compared with Pſ. cxlvii. 5. and 1 John iii. 20. But to be more particular,

I. Let it be obſerved firſt, That God knows himſelf, and all his own Divine Perfections, after the moſt abſolute and perfect manner; and is moſt perfectly bleſſed and happy in the contemplation of himſelf, and of his own infinite perfections. To this purpoſe the Apoſtle tells us, *The Spirit ſearcheth all things, yea, the deep things of God. For, what man knoweth the things of a man, ſave the ſpirit of a man which is in him? Even ſo, the things of God knoweth no man, but the Spirit of God*, 1 Cor. ii. 10, 11. As if he had ſaid, "the Spirit of God, which is God himſelf, knows all the ſecrets of God, as perfectly, as our own ſpirit knows our ſecrets. For as among men, the thoughts, and great concernments, and deſigns of a man, though none elſe knows them, yet his own ſpirit does; ſo, though no other Being knows the deep things of God, yet the Spirit, which is one with God, is intimately acquainted with them." Now,

This knowledge which God has of himſelf, is ſuch as no other being can have of him: For it is abſolutely perfect, ſo that there is nothing that is proper and eſſential to the Deity, but what he fully knows, and clearly ſees, and is moſt perfectly acquainted with, in all reſpects. Whereas, we know no more of God than we are taught concerning him; and that too, only as he has been pleaſed to manifeſt himſelf unto us, and only ſo, as our imperfect underſtanding is able to conceive an abſolutely perfect being. We can only know him, now, in part, and ſee him only darkly, as in a glaſs; but we cannot find him to perfection in this ſtate, if we ever ſhall be capable of doing it. Briefly, whatever knowledge we have now of God, is only in proportion to our mean capacities; nor have we ſo much, or ſo little knowledge rather, from our ſelves, but have received it all from him, who knows himſelf moſt perfectly, and of his goodneſs to us, has been pleaſed ſo to reveal himſelf unto us, and vouchſafed us ſo much knowledge of his nature and perfections, as well as of his will, as we are capable of, and is truly neceſſary for, and uſeful to us. But,

II. As God thus knows himſelf, ſo he is no leſs perfectly acquainted with all other beings whatſoever. For as all things were created by him, ſo, conſequently nothing can be hidden from him. So the Apoſtle tells us, there is no creature that is not manifeſt in his ſight; but all things are naked and opened unto the eyes of him with whom we have to do, Heb. iv. 13.

Now the knowledge which God hath of all creatures, ſmall and great, extends not only to their eſſence, or nature; but alſo to their reſpective qualities, whether good, or evil.

Firſt, To their eſſence or nature. Thus the Pſalmiſt tells us of him; he telleth the number of the ſtars: He calleth them all by their names, Pſal. cxlvii. 4. as if he had ſaid; "Such is the greatneſs of God's knowledge, that the ſtars of Heaven, which are ſo impoſſible to be numbred by us, that they are compared and joined with the ſand which is upon the ſea-ſhore for multitude, (Gen. xv. 5. xxii. 17.) are not only numbred, but particularly known by him, what powers, qualities, and influences there are in every one of them; and as they were all by a word, or expreſſion of his will, at firſt created, ſo are they perfectly at his command, and at the leaſt beck or call of his, as ſoldiers at the directions of their general, the whole hoſt of them immediately obeys, and does whatever he pleaſes." And as the ſtars of Heaven, ſo our Saviour has aſſured us, the very hairs of our head are all numbred by him, Matt. x. 30. That is, he has the knowledge, and, by conſequence, the care and over-ruling of the leaſt things that belong to us. And,

Secondly, As to the good qualities wherewith any creature is endued, we have ſeveral inſtances of the extent of Divine Knowledge in Sacred Writ. Thus God expreſſed himſelf concerning Abraham, the father of the faithful; Gen. xviii. 19. I know him, that he will command his children and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment, that the Lord may bring upon Abraham that which he hath ſpoken of him. And thus concerning Moſes; my ſervant Moſes is not ſo, who is faithful in all mine houſe, Numb. xii. 7. And ſo we read, concerning David, That the Lord ſaid to Samuel, as ſoon as he appeared, Ariſe, anoint him; for this is he, 1 Sam. xvi. 12. that is, he whom he had ordained to be king, and who he knew would ſerve him, and rule his people faithfully. And ſo, Laſtly, of the ſon of Jeroboam; 1 Kings xiv. 13. all Iſrael ſhall mourn for him, and bury him: For he only of Jeroboam ſhall come to the grave, becauſe in him there is found ſome good thing toward the Lord God of Iſrael, in the houſe of Jeroboam. Thus, I ſay, God knows perfectly, who of the ſons of men are well inclined towards him, and what good qualities they are endued with.

And the ſame Sacred Writings furniſh us with ſeveral inſtances of his knowledge as to the other ſort. Thus we read, concerning the people of Iſrael; I know their imagination, ſays God, which they go about, or do, even now before I have brought them into the land which I ſware, Deut. xxxi. 21. And to the ſame purpoſe elſewhere, I knew, that is, before-hand, that thou art obſtinate, and thy neck is an iron ſinew, and thy brow braſs, Iſa. xlviii. 4. And again, I knew that thou wouldſt deal very treacherouſly, and waſt called a tranſgreſſor from the womb, ver. 8. And the ſame knowledge is likewiſe attributed to our Bleſſed Saviour, as God; in that the Evangeliſt tells us, Jeſus did not commit himſelf unto them, becauſe he knew all men; and needed not that any ſhould teſtify of man; for he knew what was in man, John ii. 24, 25.

Thirdly, God is well acquainted with mens actions, how ſecretly ſoever contrived, or tranſacted by them. To which purpoſe is what the Pſalmiſt ſays concerning him; he that planted the ear, ſhall he not hear? He that founded the eye, ſhall he not ſee? He that teacheth man knowledge, ſhall he not know? Pſal. xciv. 9, 10. As if he had ſaid, by way of affirmation, thus; "Certainly, the Creator of eyes and ears, he by whoſe only power it is, that any creature is endued with thoſe faculties of ſeeing and hearing, cannot be imagined to want himſelf, or not to poſſeſs in a more eminent manner and degree, what he out of his own fulneſs has derived in ſome lower degree to others. It were hard to think, that the ſole Omnipotent Creator ſhould want any power or excellence, which he alone has imparted to his creatures. And therefore, there can be no queſtion of his moſt exact ſeeing, and knowing all that is here done by men." And to the ſame purpoſe is that of the Prophet; am I a God at hand, ſaith the Lord, and not a God afar off? Can any hide himſelf in ſecret places, that I ſhall not ſee him? ſaith the Lord, Jer. xxiii. 23, 24. As if he had ſaid, this cannot be; becauſe, as he tells us in the following words, he fills both Heaven and earth. And on this account, our Saviour has adviſed us, Matt. vi. 4, 6, 18. to give alms, and faſt, and pray in ſecret; becauſe our Heavenly Father ſees in ſecret, that is, he knows, and is perfectly acquainted with our moſt ſecret actions, and will not fail to reward them openly. And ſo the Apoſtle has aſſured us, That at the laſt day God ſhall judge the ſecrets of men, Rom. ii. 16. That is, he will aſſuredly reward men according to their actions in this life, how ſecretly ſoever they are tranſacted, becauſe nothing can be hid from his ſight, or concealed from his knowledge.

Fourthly, God ſearches, and is intimately familiar to, and throughly acquainted with the moſt ſecret thoughts and imaginations of mens hearts. Thus the Pſalmiſt tells us; he faſhioneth their hearts alike; he conſidereth all their thoughts, Pſal. xxxiii. 15. that is, as he created mens ſouls, as well as their bodies; ſo he is certainly able to diſcern particularly all the thoughts and operations of their hearts, as well as all their outward actions. Hence he is ſtiled, in ſeveral places of Scripture, the ſearcher of the hearts, and reins, Jer. xvii. 9, 10. 1 Sam. xvi. 7. Prov. xvi. 2. chap. xxiv. 12. The future righteous retributions of eternal happineſs to the good and virtuous, and of never-ending miſery to the wicked, do both depend, and are both founded on God's knowledge of the actions, words, and thoughts of men. In ſhort, it was the confeſſion of the wiſe king Solomon in his prayer at the dedication of the temple; Thou, even thou only knoweſt the hearts of all the children of men, 1 Kings viii. 39. And it was likewiſe part of the Apoſtles prayer, at their election of one to take part in the Apoſtleſhip, in the room of Judas; Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen, Acts i. 24. So that all things are naked and opened unto the eyes of him, with whom we have to do.

Fifthly, Neither is God's knowledge limited to any time, but all times and ſeaſons are alike to him, and he knows perfectly, and all at once, whatever has been done in any time that's paſt, and whatever ſhall be done at any time hereafter, as well as what is done at preſent. Or we muſt deny that an all-ſeeing and moſt watchful providence does ſuperintend and govern, and direct all things; and muſt alſo doubt of the exiſtence of a God; becauſe no being can be God, who has not all Divine Perfections, of which omniſcience, or the perfect knowledge of whatever is, muſt needs be one. And therefore, if no being is omniſcient, then it will follow, that there is no God; becauſe there is no being that has all Divine Perfections. In ſhort, ſuppoſing God to be ignorant of ſome things, why may we not as well ſuppoſe him to be ignorant of all things, that concern this lower world eſpecially? And if one thing be concealed from him, that is, ſuppoſing there be any thing that he either cannot, or does not actually know; how can we be aſſured that he knows, and is acquainted with any thing that is tranſacted in the world? The Pſalmiſt mentions it, indeed, as a ſtrong temptation to the godly, to call in queſtion the omniſcience of God, when they ſee the great proſperity, and thriving condition of the wicked, Pſal. lxxiii. 10, 11. But he tells us in another place, Pſal. xliv. 20, 21. if we have forgotten the name of our God, or ſtretched out our hands to a ſtrange god; ſhall not God ſearch this out? For he knoweth the ſecrets of the heart. And ſurely, if he knows the ſecrets of mens hearts, nothing elſe can be hid from him. And with reſpect to wicked men particularly; wherefore, ſays he, do the wicked contemn God? He hath ſaid in his heart, thou wilt not require it. But thou haſt ſeen it, for thou beholdeſt miſchief and ſpight, to requite it with thy hand, Pſal. x. 13, 14. In a word, the omnipreſence of God does of neceſſity infer his omniſcience alſo: For if he be preſent every where at once, as living, active, ſearching ſpirit; then he muſt know every thing in every place, how ſecret or concealed ſoever from the ſight and knowledge of all other beings. And,

Sixthly, As he thus knows all things preſent; ſo he cannot but remember all things paſt: For knowledge and remembrance in the Deity are one; at leaſt, one cannot be without the other; that is, he cannot properly be ſaid to know, what he does not remember: And if any thing has been, in any time that's paſt, what he does not remember, and if he don't remember it, he does not know it; then how can we ſuppoſe him capable of doing right and juſtice unto all men at the day of judgment? For the thoughts, and words, and actions of men, which are then to be accounted for, and judg'd, will be ſuch as are all paſt; and therefore, if they are not remember'd, they cannot be judg'd. To this purpoſe is that paſſage, Rev. xx. 12——15. Where, by the books ſpoken of, nothing elſe is meant, but God's knowledge and remembrance of all the paſt thoughts, and words and actions of men, according to which they are to be judg'd, and rewarded or puniſh'd by him to all eternity. And if there ſhall be ſuch a future judgment paſs'd on all men, it is neceſſary that God, who is to be the judge, ſhou'd know, and perfectly remember, all their thoughts, and words, and actions, in this life, that he may paſs a righteous judgment on them; which, otherwiſe, he cannot be ſuppos'd to be capable of doing: And he that is not capable of judging righteouſly, from a moſt perfect knowledge and remembrance of all matters to be judg'd, neither is, nor can be God. Therefore, when God is ſaid, in Scripture, to forget, or not remember, this only ſignifies his withdrawing of his grace and favour and protection from the people, or the perſon he is ſaid ſo to forget; and not that he really forgets them, for he will judge them notwithſtanding, according to their doings. And ſo, when he is ſaid, in other places, to remember any people, or any perſon; this does not ſignify that he had at all forgotten them before, but only that he keeps in mind his promiſe to them, in order to perform it to them.

Laſtly, God knows as well what is to come, as what is paſt; and that is call'd, his preſcience, or foreknowledge of whatever ſhall be, whether neceſſary, as decreed by him to be, or contingent, as being under no neceſſity by any ſuch decree, but altogether free, ſo that either it may, or may not be. And this is plain, from the many predictions of future events, of matters and things that were purely contingent, and no way neceſſary, as depending on the wills and inclinations of free-agents. For, unleſs he before-hand knew infallibly that ſuch things wou'd happen, it were utterly impoſſible for him ſo plainly to foretel them, as the Sacred Writings do abundantly aſſure us that he did, by multitudes of inſtances, which I think it needleſs to recite. From whence Tertullian, ſomewhere, well obſerves; *Præſcientia tot habet Teſtes, quot fecit prophetas*; that God has ſo many witneſſes of his præſcience, or fore-knowledge, as there have been men by him endued with the gift of Prophecy, or foretelling future events. Thus God diſtinguiſhes himſelf from thoſe that have been call'd, but were not God's; Iſa. xlvi. 9, 10, 11. xli. 22, 23.

A Diſſertation on the Wiſdom of God.

In the preceding Diſſertation, having treated of the Divine Knowledge of God at large, I now intend to ſhew you how God applies the fitteſt means to every end he knows, which is called *Divine Wiſdom.*

I. This attribute is alſo *infinite*, even as the Divine Nature and Knowledge is infinite. For, if he be infinitely knowing, he muſt alſo be infinitely wiſe, as to the ordering and diſpoſal of all things, ſo to underſtand their natures, qualities and powers, and by conſequence, the fitneſs of them to whatever end he doth deſign them for. As he knows moſt perfectly what end he hath in view, in every thing he doth, or ſuffers to be done, whatever that end be; ſo he as perfectly knows the *ways* and *means*, by which he will promote and bring about that *end* both as to the *number* and *nature* of them, and likewiſe which of them are moſt fit and proper for it, and moſt likely to promote, and to effect it.

Thus for inſtance, ſuppoſe the *end* propoſed be the manifeſtation and illuſtration of his own glory, which is, indeed, the *primary end* of all his diſpenſations; he not only knows and underſtands moſt perfectly, the various ways and means, whereby this end may be promoted and effected; but likewiſe which of them all are fitteſt, and moſt proper to it, and moſt likely to effect it. Therefore,

Divines have thus defined the wiſdom of the Deity: That it is that perfection, by which God knows and has a perfect underſtanding of the ways and means, whereby to bring about whatever end he has propoſed unto himſelf, and ſo to manifeſt his glory; and whereby he likewiſe knows infallibly what is *fit* for him to do, or ſuffer to be done, in order thereunto. Now,

To explain this matter in reſpect to men; That God may be glorified in them, which is the firſt, if not the only end for which they have their being; as to this *end* he knows the *right* he has to their obedience, and power to exact it of them, ſo he knows as well what obedience they are capable of performing, and conſequently what *law* is fit to be preſcribed unto them, and upon what ſanctions, that is, with what rewards and puniſhments, to eſtabliſh and enforce it; that men may either purſue the reward by their obedience to the law preſcrib'd, or for their diſobedience be juſtly liable to the puniſhment denounc'd againſt it by that law.

So that, in this the greatneſs of God's wiſdom is very manifeſt, that he knows the nature of man, together with the faculties and power of that nature, ſo perfectly, as to be able to preſcribe a law exactly adequate and ſuited thereunto; and to eſtabliſh and enforce that law with ſuch rewards and puniſhments as the human nature is fitted for, and capable of enjoying, or enduring; and ſo to provide for the effectual ſetting forth of his own glory, either by mens obedience and happineſs, or by the eternal puniſhment of their diſobedience. For ſince all men have their being for his glory, he will be glorified one way or other in them; if not by their ſalvation, by their final ruin and deſtruction.

'Tis true of the Divine Wiſdom, what has been before affirmed of the Divine Knowledge; That it is infinite, and infallible; extending to all ſorts of means, that are proper and applicable to any end. And herein, chiefly, lies the difference of the Divine, from whatever wiſdom any other Beings are endu'd with; That the former is infinite, unſearchable, and abſolutely perfect, as the Divine Nature, and all perfections of it are: Whereas the latter is infinite and imperfect, only in ſuch proportion, meaſure, and extent, as is ſuitable to the nature and capacities of created, finite and imperfect beings. For ſuch as the nature of any being is, ſuch are all excellencies and perfections belonging to it; ſo that, in an infinite Being, or natdre, all perfections muſt be infinite; but in a finite nature, all perfections, if it be proper ſo to ſtile them, muſt be finite: And both ſorts cannot but be ſo, according as the nature is to which they do belong.

And this difference holy Job affirms, when, firſt, with reſpect to God, he tells us, " With the ancient is wiſdom; and in length of days underſtanding. With him is wiſdom and ſtrength: He hath counſel and underſtanding," Job. xii. 12, 13. Not that he only has all theſe; for other beings have them likewiſe, in proportion to their ſeveral natures and capacities: But God has all theſe ſo, that is, in ſuch perfection, as no other being has, or poſſibly can have them. And then, ſays he again, " With him is ſtrength and wiſdom: —— He leadeth counſellors away ſpoiled, and maketh the judges fools," ver. 16, 17. That is, in compariſon with him, the wiſeſt and moſt knowing of the ſons of men are very ignorant and fooliſh. Therefore, the Apoſtle had great reaſon to cry out, as once he did, " Where is the wiſe? Where is the ſcribe? Where is the diſputer of this world? Hath not God made fooliſh the wiſdom of this world?" 1 Cor. i. 20. Yes, the Apoſtle ſhews he has effectually done ſo, by *deſtroying the wiſdom of the wiſe, and bringing to nothing the underſtanding of the prudent*; ver. 19. And this according to that ancient prophecy: " Behold, I will proceed to do a marvellous work among this people, even a marvellous work, and a wonder: for the wiſdom of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid," Iſa. xxix. 14. The meaning of which is, That God would diſpoſe of things, and make uſe of means to bring about the ends he had propoſed, quite contrary to the expectation of the wiſe men of the world. So that Paul tells us in 1 Cor. iii. 19, 20. " The wiſdom of this world is fooliſhneſs with God: for it is written, He taketh the wiſe in their own craftineſs. And again, the Lord knoweth the thoughts of the wiſe, that they are vain." As if he had ſaid, with regard to what went before, " God is wont to take off and preſerve the plain ſimple perſon that avowedly adheres to him, and out-wit the ſubtle deſigner; and it will ſoon befal thoſe pretenders to wiſdom, according to that of Job, who ſpeaks to this effect, (Job. v. 13.) " That they who think to be wiſer than other men, are by ſo much verier fools than others, and ſo are diſcerned to be." And ſo as the Pſalmiſt teaches, Pſ. xlix. 11." All the ſubtle contrivances of crafty worldly-minded men, prove vain and unproſperous."

And now, the reaſon of this mighty difference between Divine and human wiſdom, is, that men, whatever their deſigns may be, or how well and cunningly ſoever laid, are generally to ſeek for fit and proper means to bring their purpoſes about; but with God it is not ſo, for he knows perfectly whatever means are fit and proper to any end he has in view, and likewiſe how to apply thoſe means effectually, which he knows to be the moſt proper to that end.

II. Which brings me in the ſecond place, to conſider the Divine Wiſdom, with reſpect to the abſolute perfections of it; as it diſtinguiſhes infallibly the more proper means, from thoſe that are leſs proper, and always makes choice of, and applies ſuch means to every end, as are moſt fit and proper to that end.

'Tis true, God ſometimes acts immediately by his own Almighty Power, without the uſe of any means, becauſe he does not need them; for as he does whatever pleaſes him, ſo he can do what he pleaſes, and bring about whatever end he has in view, without the uſe or intervention of any means whatever. Thus he created all things by his word, or the bare expreſſion of his will that they ſhould be created, without having any matter to work upon, or making uſe of any means, beſides his own Almighty Power, in order to produce them. But he does not always thus exert his power, but generally acts by certain ſecond cauſes, as means to bring his purpoſe to effect; which he directs, and manages at ſuch a rate, that they are often ſeen to execute his will, even by acting, ſeemingly at leaſt, beyond, and ſometimes contrary to their natural powers and propenſions: So that, they do his will effectually, and bring to paſs what he deſigns they ſhould, even ſometimes, when they ſeem to act from a deſign of their own forming, which is repugnant thereunto. But theſe are extraordinary inſtances, in which, for ſome wiſe purpoſes, God is pleaſed to manifeſt to men the greatneſs of his power, and convince them of that abſolute dominion over all creatures, which of right belongs unto him, as the great and ſole Creator of them all. But in the ordinary methods of his providence, he brings about his ends, by means that are by nature fitted to effect them; as rain, to moiſten the earth, and make it fruitful; the warmth and ripening influence of the ſun, to maturate, and bring its fruits unto perfection; and the like. And of this ſort is the general proviſion he has made, for the production, growth and maturation of all beings in this lower world; and this is therefore ſtiled, *The ordinary courſe of nature.*

Now in this is ſeen the great, and even Almighty Wiſdom of the Deity; That the common means he has ordained to every common end, do never fail to bring about that end to which they were at firſt ordained. The rain, for inſtance, never dries the earth, but always makes it moiſt; and ſo the ſun does never make it cold, but always warms it; and both concur to make it fruitful, and to maturate and ripen all its fruits. They are both ſo fitted for theſe purpoſes, by him who firſt created and appointed them, that it is impoſſible they ſhould do otherwiſe; unleſs the ſame Almighty Power change, and make them of another nature, as it cannot be denied he may do, if it pleaſes him to do ſo.

And as his wiſdom is thus viſible, in providing and ordaining means ſo proper, and ſo conſtantly effectual, to all the common ends of nature; ſo it is yet much more conſpicuous, in his making choice of, and applying fit and proper means to every extraordinary end and purpoſe of his providence. That the ſame cauſes, in the ordinary ſettled courſe of nature, ſhould conſtantly produce the ſame effects, is an argument and proof of very great wiſdom concerned in the contrivance and appointment of them to thoſe ends: But the choice and application of fit and proper means, to bring about ſuch ends as all the force of nature is not able to effect, is ſtill a farther demonſtration of the greatneſs, and ſurpaſſing excellency of that wiſdom, which is ſo very manifeſt in the appointment of them to thoſe ends, as well as of that Almighty Power, without which they could not be effected. For, not only an Almighty Power is neceſſary, to the production of ſuch wonderful effects, by the uſe and application of ſuch means, or ſecond cauſes; but alſo an Almighty Wiſdom, to contrive, and rightly to apply ſuch means, as are moſt fit and proper to produce them.

Now in order, firſt, to the contrivance and appointment, and then, to the application of ſuch means, as are moſt fit and proper to produce ſuch wonderful effects, it is no leſs neceſſary that he know infallibly before-hand, and be able to diſtinguiſh perfectly, the more proper, from thoſe means that are leſs proper to any end; than that he have ſufficient power to bring about that end, by the application of ſuch means: For as, if he were defective in the latter, he could not be Almighty; ſo, if he were deficient in the former, he could neither be all-knowing, nor all-wiſe: That is, he could neither have Infinite Power, nor Infinite Wiſdom, nor Infinite Knowledge; and if he wanted either of theſe, or any other Infinite Perfection, he could not poſſibly be God. Therefore, as the Almighty Power of God is manifeſt, in the productions of ſuch effects, as ſurpaſs the utmoſt force and power of nature; ſo the abſolute perfection of his wiſdom is no leſs evident and conſpicuous, in the contrivance, and effectual application of ſuch means, as he knows to be moſt proper, apt, and fit, for the production of them. And therefore, the Apoſtle here, with reſpect to one amazing diſpenſation of his Providence, to wit, the deſertion of the Jews, in order to the calling of the Gentiles, thus cries out; *O the depth of the riches both of the Wiſdom and Knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! For who hath known the mind of the Lord? or who hath been his counſellor?* As if he had ſaid; “ O the depth of the abundant goodneſs of God, in bearing the contumacy of the Gentiles firſt, and then of the Jews; and of his wiſdom likewiſe, in making rhe deſertion of the Jews a means of calling the Gentiles; and of his knowledge alſo, in knowing how to work upon the obſtinate Jews, to wit, by envy and emulation toward the Gentiles, as alſo by thoſe heavy calamities, which according to the prediction of our Saviour fell upon them! How unſearchable are his determinations, and how admirable his ways of bringing them to paſs! According to what the Prophet teaches us; Iſa. xl. 15. That his ways are in wiſdom ſo much above ours, that no thoughts of ours are fit in any degree to be taken into counſel with him. And it is impoſſible that all the men upon the earth cou'd have foreſeen theſe methods, or ever have thought of adviſing them.

In ſhort; the wiſdom by which God governs the world, and orders and diſpoſes all the things in it, muſt be infinite, as his nature is; and therefore able perfectly to know, and effectually to apply, what means are fitteſt, and moſt proper to whatever end he has in view, in his government, and direction, and diſpoſal of all things: Or elſe he has not all Divine Perfections; and then he is not, neither can be God. And ſo much may ſuffice for the ſecond conſideration of the Divine Wiſdom; namely, with reſpect to the abſolute perfection of it, as it diſtinguiſhes infallibly the more proper means, from thoſe that are leſs proper, and always makes choice of, and applies ſuch means to every end, as are moſt fit and proper to that end. Now, therefore, I proceed to conſider it, briefly,

III. In the laſt place, with reſpect to other beings, as it is the ſource of all the wiſdom, with which all other beings are endued.

If, as the Apoſtle, (Jam. i. 17) tells us, “ every good gift and every perfect gift is from above, and comes down from the Father of lights;” then all the wiſdom we are maſters of, is of him likewiſe. As we owe our being to his Power, and our particular kind of being to his Goodneſs; ſo we are no leſs indebted to his Bounty for all the faculties we are endued with, which do any way contribute and conduce to the perfection of our being: Of all which faculties, that of the underſtanding is the chief: as it is that, whereby we are moſt eminently diſtinguiſh'd from all inferior beings; that whereby we reaſon about the nature and tendency of things; and that, in which is ſeated all our knowledge of the difference of good and evil, and our wiſdom to make choice of what is beſt, in order to our preſent and eternal happineſs.

Now, as I have obſerved before of knowledge, ſo I muſt here obſerve of wiſdom: That as it is in God, infinite, and abſolutely perfect, it is an incommunicable attribute, that is, ſuch a perfection, as cannot be in any creature; becauſe no finite being can have infinite and abſolutely perfect wiſdom: But as it is vouchſafed to other beings, in proportion to their natures and capacities, it is therefore juſtly reckoned among the communicable attributes or perfections of the Deity; becauſe it is from him alone that our wiſdom, as well as our knowledge, is deriv'd. So that tho' we are ſomewhere told, that “ he that is wiſe may be profitable unto himſelf;” yet God is our great and only benefactor in this, as well as with reſpect to all other gifts and graces. He is that overflowing, and never-failing fountain, from whence alone our wiſdom flows, and is derived unto us, in ſuch meaſure as is ſuitable and proper to our preſent ſtate of imperfection, and from whom alone we may ask and look for the encreaſe thereof, and power to improve it. So the Apoſtle tells us; “ If any of you lack wiſdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it ſhall be given him; Jam. i. 5.

In ſhort, God's wiſdom being infinite, and moſt abſolutely perfect, and he being the Fountain and Author of all the wiſdom that is in other beings; he is therefore ſtiled by the Apoſtle, *God only wiſe*; Rom. xvi. 27. And in another place, *The only wiſe God*; 1 Tim. i. 17. And whatever wiſdom any other beings are endued with, is all derived from him, and owing to his Bounty.

CHAP. XII.

1 Gods mercies muſt move us to pleaſe God. 3 No man muſt think too well of himſelf, 6 but attend every one, on that calling, where he is placed. 9 Love, and many other duties are required of us. 19 Revenge is ſpecially forbidden.

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, *which is* your reaſonable ſervice.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable and perfect will of God.

3 For I ſay, through the grace given unto me, to every man that is among you, not to think *of himſelf* more highly than he ought to think; but to think ſoberly according as God hath dealt to every man the meaſure of faith.

4 For as we have many members in one body, and all members have not the ſame office:

5 So we being many are one body in Chriſt, and every one members one of another.

6 Having then gifts, differing according to the grace that is given to us, whether prophecy, *let us propheſy* according to the proportion of faith:

7 Or miniſtry, *let us wait* on *our* miniſtring; or he that teacheth, on teaching.

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with cheerfulneſs.

9 *Let* love *be* without diſſimulation. Abhor that which is evil, cleave to that which is good.

10 *Be* kindly affectioned one to another; with brotherly love, in honour preferring one another:

11 Not ſlothful in buſineſs: fervent in ſpirit; ſerving the Lord:

12 Rejoicing in hope; patient in tribulation; continuing inſtant in prayer:

13 Diſtributing to the neceſſity of ſaints: given to hoſpitality.

14 Bleſs them which perſecute you: bleſs, and curſe not.

15 Rejoyce with them that do rejoyce, and weep with them that weep.

16 *Be* of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate. Be not wiſe in your own conceits.

17 Recompence to no man evil for evil, Provide things honeſt in the ſight of all men.

18 If it be poſſible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not your ſelves, but rather give place unto wrath: for it is written, Vengeance *is* mine; I will repay, ſaith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

Here Paul enters upon the practical part of this epiſtle, wherein he exhorts to Chriſtian duties. And

I. He in general exhorts us to dedicate our ſelves to God, in expreſſions taken from legal worſhip, and by an amplification of the properties of this ſacrifice; ver. 1. not to conform our ſelves to the world, but to renew our minds, which will gain us acquaintance with the will of God; ver. 2. Then

II. He deſcends to particulars, (1.) ſuch as relate to publick employments, as to ſhun arrogance and ſelf conceit, and to entertain a ſober opinion of ones own underſtanding and abilities, amplified by the rule thereof, ver. 3 and urged by an argument taken from the communion of the faithful; expreſſed in a compariſon, which is firſt propounded, ver. 4. and then applied, ver. 5. Then he continues with an exhortation to a ſober and diligent uſe of our gifts; wherein we find a ſuppoſition of variety of gifts, with an enumeration of ſeveral extraordinary and ordinary gifts, and directions given for their uſe, ver. 6—8. Hence he deſcends to ſuch as are of a more private, yet general concern; as unfeigned love; flight from evil; purſuit of good, ver. 9. Brotherly kindneſs; mutual reſpect to each other, ver. 10. fervency in God's ſervice, ver. 11. managing afflictions with hope, patience, and prayer, ver. 12. beneficence, hoſpitality, ver. 13. bleſſing our perſecutors, ver. 14. ſympathy both in proſperity and adverſity, ver. 15. unanimity, condeſcenſion and ſober thoughts of our ſelves, ver. 16. patience under injuries, and honeſt behaviour, ver. 17. peaceableneſs, ver. 18. ſhunning revenge, ver. 19. requiting good for evil, ver. 20. and the victory of kindneſs, ver. 21.

Ver. 1. *I beſeech you therefore, brethren.*] So the Apoſtle begins to apply his foregoing arguments. Since, ſays he, the goodneſs of God is ſo exceeding great, as to make all men capable of ſalvation by the righteouſneſs of faith, as I have proved above, delivering us from the rigour and bondage of the law, and admitting Gentiles, as well as Jews to be partakers of the Goſpel-covenant; let me conjure you, who are my brethren in Chriſt, by this ſame goodneſs to offer, and dedicate to God your perſons, a living, inſtead of the former dead, ſacrifice; a pure and holy, ever as thoſe under the law were without blemiſh, and acceptable, for its own ſake, which thoſe were not: For this will be an oblation of rational, as thoſe were of brute and irrational creatures, and proceeds upon rational motives.

—*By the mercies of God.*] Here we are not to underſtand the bleſſings and comforts of this life; theſe were the bounds of the Jews deſires and expectations under the law: But the Apoſtle, as he has ſhewn how imperfect the law was to procure them ſalvation; ſo here concludes by exhorting his converts to fix their minds on thoſe mercies of redemption, which God had now beſtowed upon the whole world through Jeſus Chriſt, even ſuch mercies as will ſave our ſouls alive, if we do but concur with the Divine Influences which God is pleaſed to give us. For, the mercies of God revealed in the Goſpel, are the moſt proper, powerful, and effectual argument to perſuade, and prevail upon ſinners, who have not yet given up and devoted themſelves to God to do it; and thoſe who have done it, to do it ſtill more and more.

——*That ye preſent your bodies a living ſacrifice,* &c.] As above (chap. vi. 12, 13.) the Apoſtle ſaid, That our members became inſtruments of unrighteouſneſs, by obeying the motions of ſin, he now properly exhorts to preſent the ſame bodies now *a living ſacrifice*, in oppoſition to the legal ſacrifices, which were firſt ſlain, and then offered up to God on the altar, *viz.* by being now dead unto ſin, but alive unto God, through Jeſus Chriſt our Lord.

——*Holy.*] As being conſecrated to the ſervice of God, and having our fruit unto holineſs, as the ſervants of God ſtill have, chap. vi. 11, 22. And as the ſacrifices offered to God were to be from any ſpot or blemiſh, and ſo *holy*; ſo our bodies are made *a holy ſacrifice*, when they are kept in ſanctification, and honour, and free from all filthineſs of the fleſh; and thus a ſacrifice *acceptable*, and well-pleaſing to God, who deſireth not the legal ſacrifices, nor delighteth in burnt-offerings, Pſalm li. 16. Heb. x. 8.

——*Which is your reaſonable ſervice.*] The original reads it thus, παραϛῆσαν τὰ σώματα ὑμῶν——τὴν λογικὴν λατρέιαν ὑμῶν. Which is tranſlated verbatim thus, "That ye preſent your bodies,——your rational ſervice to God." Hence we underſtand the Apoſtle to ſay, the ſacrifice which God expects of us under the Goſpel, is not like thoſe ſacrifices of dead and unreaſonable animals under the law, which was bodily ſacrifice, or that in which the body was chiefly employed: But it is a *ſacrifice of our reaſon*, devoting ourſelves who are rational creatures to his ſervice, and alſo is highly ſuitable to our reaſon. This I apprehend to be the meaning of this Scripture. Yet I can't omit taking notice of an ingenious note I have read ſome where, *viz.*

It may be that λογικὴ λατρεία, or *logike latreia* may poſſibly agree to the notion of ὁ λογὸς, the word, as it ſignifies Chriſt, and then it is the Chriſtian ſervice, we are to underſtand thereby.

It may be λογὸς ſignifies the word of God, which we emphatically call the Scripture; and then it will be that worſhip which is preſcribed to us by Divine Revelation: And ſo the Syriac ſeems to underſtand it, according to the mouth of the word; that is, ſuch as the word preſcribes.

It may be alſo as λογὸς, word, is oppoſed to νομὸς, law; and then it will be the Evangelical worſhip. And once more,

It may note ſuch a worſhip of God, as is moſt agreeable to reaſon, and ſuch as a rational man will reſolve to be moſt agreeable to ſo excellent and pure a Deity.

Ver. 2. *Be not conformed to this world.*] As if he had ſaid, Do not faſhion or accommodate yourſelves to the corrupt principles and cuſtoms, or to the ſinful courſes and practices of the men of this world. So the Chriſtian is to remember from hence, that he is not to ſuit his profeſſion according to the faſhion of the times, or the humour of the company he falls into.

—— *Be ye transformed by the renewing of your mind.*] Or, be ye regenerate and changed in your whole man, beginning at the mind or underſtanding, by which the

Spirit of God worketh upon the inferior faculties of the ſoul.

——*That ye may prove, what is that good and acceptable, and perfect will of God.*] That is, that ye may diſcern and approve, what the will of God is under the Goſpel, which requires not what is ritually, but what is ſubſtantially good, and conſequently always acceptable to him.

——*Good.*] That is to ſay, the religion and the myſteries of Jeſus Chriſt, which faith diſcovers in the ceremonies of the law.

——*Acceptable.*] i. e. The victim of whom the hope and promiſes were given by the ſacrifices of the law.

——*Perfect.*] Or the fulfilling of the law by charity, which the precepts of the law oblige us to ask and ſeek for in Jeſus Chriſt.

Ver. 3.—*Through the grace given unto me.*] i.e. The Apoſtolical office whereunto God had pleaſed in a moſt ſingular manner to call this Apoſtle.

— *The meaſure of faith.*] Or, his part or ſtation under the Goſpel, as appears from the context.

Ver. 6.—*Whether the prophecy.*] i. e. An extraordinary gift of expounding the Holy Scriptures, according to that of the ſame Apoſtle, 1 Cor. xiv. 3.

— *According to the proportion of faith.*] Which is the ſame as *the meaſure of faith*, in the 3d verſe of this chapter.

Ver. 21. *Be not overcome of evil, but overcome evil with good.*] By theſe words you arrive to a right interpretation of the foregoing proverbial expreſſion, *Thou ſhalt heap coals of fire upon his head*, ver. 20. For here by *evil* we are to underſtand any unkind or injurious dealing from others; any miſchief or ill turn which our neighbour has done us. And we are *overcome of evil*, when we dwell in our thoughts too much, too often, and too long, upon the injuries and unkindneſſes we have met with; and more eſpecially by way of revenge for injuries we have received. So we on the contrary overcome evil with good, when we return courteſies for injuries, and ſpeak well of thoſe, who have ſpoken both hardly and very ill of us; and this is the meaning of heaping coals of fire upon our adverſaries head, for if he has the leaſt grace in him, it will make him bluſh for ſhame.

CHAP. XIII.

1 *Subjection, and many other duties we owe to the magiſtrates.* 8 *Love is the fulfilling of the law.* 11 *Gluttony and drunkenneſs, and the works of darkneſs, are out of ſeaſon in the time of the Goſpel.*

LET every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God.

2 Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame:

4 For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to *execute* wrath upon him that doth evil.

5 Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake.

6 For, for this cauſe pay you tribute alſo: for they are God's miniſters, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law.

9 For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if *there be* any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of ſleep: for now *is* our ſalvation nearer than when we believed.

12 The night is far ſpent, the day is at hand: let us therefore caſt off the works of darkneſs, and let us put on the armour of light.

13 Let us walk honeſtly as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtriſe and envying.

14 But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to *fulfil* the luſts *thereof*.

This chapter contains an exhortation to three great duties.

I. Subjection to magiſtrates; where is laid down the duty enjoined, and the reaſons to enforce it taken from the author of this inſtitution; ver. 1. From the danger of reſiſting; ver. 2. and from the end of their juſtification, which is ſhewn to be the good of mankind, both in reſpect to rewards and puniſhments, amplified by a diſtribution of parts. (1.) That they are not a terror to the good, wherein we find a queſtion; an exhortation to do good, and the motives of obedience, to be not fear but praiſe; ver. 3. proved, becauſe that's the end why God appointed them; ver. 4. (2.) That they are a terror to the evil; proved by the power and authority God hath committed to them, and by another end in reference to the evil; ver.———4. (3.) The concluſion of this exhortation, by way of inference, ſhewing the neceſſity of ſubjection; where we read of both the duty inferred, which is ſubjection; and the principle out of which it is to be paid, *for conſcience ſake*; ver. 5. And this conſciencious ſubjection is urged by divers arguments, taken from the ſign of it, *paying tribute*; the nature of the office; ver. 6. the equity thereof; *it's his due*; amplified by an exhortation to the juſt payment thereof, and alſo by an enumeration of thoſe dues both of maintenance and reverence, ver. 7.

II. *Love to our neighbours.* Wherein we firſt have the duty enjoined laid down and expreſſed by way of exception to a prohibition; and then follow the reaſons to enforce it, taken from (1.) the *nature* of love; which is the fulfilling of the law, generally affirmed; ver. 8. and proved by an induction of ſeveral particulars; and then ſummed up in the general; ver. 9. (2.) a farther explication of the excellency of love, expreſſed negatively; and amplified by an inference, ver. 10.

III. *Temperance* in reference to ourſelves; wherein we find a two-fold direction (1.) concerning the manner of the performance of this duty, with watchfulneſs; urged by the conſideration of the time or ſeaſon; for, ſays he, it is high time; we are near ſalvation; ver. 11. and the night is far ſpent, *&c.* ver. 12.—— (2.) concerning the matter of the duty; inferred from the laſt words foregoing, *nigh* and *day*, and anſwering to both parts of them; expreſſed both metaphorically; ver.——13. and plainly; wherein an exhortation is propounded, and then expounded both negatively; ver. 13. and affirmatively, including an exhortation to put on Chriſt, and a prohibition to make proviſion for the fleſh; ver. 14.

Ver. 1. *Let every ſoul.*] Here *ſoul* is put figuratively for the whole man. Body and ſoul, as it is common in Scripture.

———*Be ſubject.*] The original word ſignifies an orderly ſubjection, and implies the reverence of the heart, reſpectful language and geſture, obedience without reſiſting, willingly and in due manner. So the Apoſtle does not ſay, *Be obedient*, but *be ſubject*; becauſe this word comprehends all other duties and ſervices.

———*To the higher powers.*] The Supreme Power eſtabliſhed by the rites, privileges and cuſtoms of every nation.

———*There is no power but of God.*] Or, God has ſo created the world, that he has appointed a natural ſubordination among all his creatures, ſo that they who are the higher powers, are ſuch by God's Providence: And therefore it follows, *the powers that be are ordained* (in the original conſtitution of things) *of God.*

Ver. 2.——*Damnation.*] Not eternal puniſhment, but ſuch puniſhments as thoſe higher powers are able and commiſſioned by their ſtation to inflict.

Ver. 4.———*He is the miniſter of God.*] God's Providence has placed him in that ſtation above other parts of the creation, to execute judgment and juſtice between man and man. And therefore it follows *to thee,* (whoever thou be that art injured) *for good*, &c.

CHAP. XIV.

3 *Men may not contemn nor condemn one the other for things indifferent:* 13 *But take heed that they give no offence in them:* 15 *For that the Apoſtle proveth unlawful by many reaſons.*

HIM that is weak in the faith receive you, *but* not to doubtful diſputations.

2 For one believeth that he may eat all things: another who is weak, eateth herbs.

3 Let not him that eateth, deſpiſe him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

4 Who art thou that judgeſt another mans ſervant? to his own maſter he ſtandeth or falleth: Yea, he ſhall be holden up: for God is able to make him ſtand.

5 One man eſteemeth one day above another: another eſteemeth every day *alike.* Let every man be fully perſwaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it.* He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himſelf, and no man dieth to himſelf.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords.

9 For to this end Chriſt both died, and roſe and revived, that he might be Lord both of the dead and living.

10 But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? for we ſhall all ſtand before the judgment-ſeat of Chriſt.

11 For it is written, *As* I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.

12 So then every one of us ſhall give account of himſelf to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a ſtumbling-block, or an occaſion to fall in *his* brothers way.

14 I know, and am perſwaded by the Lord Jeſus, that *there is* nothing unclean of it ſelf: but to him that eſteemeth any thing to be unclean, to *him it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkeſt thou not charitably, Deſtroy not him with thy meat, for whom Chriſt died.

16 Let not then your good be evil ſpoken of.

17 For the kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the holy Ghoſt.

18 For he that in theſe things ſerveth Chriſt, *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat deſtroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat fleſh, nor to drink wine, nor *any thing* whereby thy brother ſtumbleth, or is offended, or is made weak.

22 Haſt thou faith? have it to thy ſelf before God. Happy *is* he that condemneth

not himſelf in that thing which he alloweth.

23 And he that doubteth, is damned if he eat, becauſe *he eateth* not of faith: for whatſoever *is* not of faith, is ſin.

In this chapter the Apoſtle treats of the uſe of things *indifferent*; and how Chriſtians, both *ſtrong* and *weak*, are to carry themſelves therein one towards another, that God may have *glory*, the Church *peace*, and themſelves mutual *comfort*.

The occaſion of this diſcourſe was this, by reaſon of the diſperſion of the Jews, the Church almoſt in all places conſiſted of Jews and Gentiles; the Jews, as we have noted before at the beginning of this Epiſtle, could hardly be brought off from the obſervation of Levitical ceremonies, being brought up in them from their cradles, as in ordinances coming from God himſelf; and therefore, though they entertained the Goſpel, yet they held difference of *days* and *meats* ſtill neceſſary to be obſerved in point of conſcience. The Gentiles very readily embraced their Chriſtian liberty from ſuch things, purchaſed by Chriſt, and lived without making difference; hence proceeded warm diſputes, eager conteſts, and diſſentions almoſt irreconcilable, the Gentile looking upon the Jew to be ſuperſtitious, and the Jew in his turn eſteeming the Gentile no better than a prophane perſon. This flame burnt furiouſly in the Church at Rome, ſo Paul wrote them this Epiſtle, if by any means he might quench the ſame, and endeavours as an umpire, to arbitrate the matter, and unite their differences, that they might thenceforward live in unity of ſpirit, and the Lord of peace. And,

In this chapter we find two general parts, the firſt is concerning differences about meats and days, ver. 1—12. The ſecond, concerning ſcandal in things indifferent, from ver. 13. to 23. incluſive.

I. Concerning differences about meats and days, he gives (1.) a direction how to deal with the weak, he muſt *be received*, yet with this limitation, not to doubtful diſputations, ver. 1. (2.) Another direction how to prevent or remove differences that might ariſe about *meats* and *days*, and ſuch like indifferent things.

Firſt, about meats, he lays down the *occaſion* of the difference between the ſtrong and the weak, *viz.* their different perſwaſions about *meats*, ver. 2. Then he preſcribes a *remedy* againſt it; neither to *deſpiſe* nor *judge* one another raſhly nor uncharitable for any ſuch thing. And then he gives the *reaſons* againſt ſuch a practice. (1.) Becauſe God will accept him, ver. 3. (2.) Becauſe he is not ſubject to this cenſure or judgment, being another's ſervant. (3.) Becauſe he is ſubject to God's judgment alone. (4.) Becauſe God will preſerve him from thoſe miſcarriages thou ſuſpecteſt he may be guilty of, ver. 4.

Secondly, about days, where he lays down their different opinion about them, and preſcribes certain directions how to behave themſelves, as (1.) to endeavour full ſatisfaction in their own minds, ver. 5. (2.) to refer all, whether one way or other, to the glory of God, (for I think this is to be underſtood rather of matter of right and duty, than of matter of fact; this being uſual in Scripture to put matter of fact, for matter of right, as (chap. xiii. 4.) urged from the general intent, ſcope and deſign both of a Chriſtian's life and death, laid down negatively, *not to ourſelves*, and poſitively, but *unto the Lord*, amplified by an inference concerning our relation to God as Lord in all conditions, propounded at ver. 8. and proved by the ground of this Lordſhip, Chriſt's performance, where are both the actions cauſing, and the effect cauſed, ver. 9.

Judging and deſpiſing one another, diſwaded by conſiderations of the laſt judgment, ver. 10. proved by a teſtimony of Scripture; wherein the matter teſtified (1.) bowing, (2.) the certainty of it; it being aſſured by God's oath, ver. 11. (3.) the amplification thereof, by the end of our appearance, before Chriſt's tribunal, to give an account, ver. 12. and by an inference concerning judging (1.) negatively, not to judge one another (2.) poſitively; to judge this, that none ſhould ſcandalize his brother. And thus he falls into the ſecond general part, namely,

II. Concerning ſcandal in things indifferent. The Sum whereof is, that as the weak may not judge or condemn the ſtrong for the uſe of his Chriſtian liberty, ſo the ſtrong muſt not in ſuch uſe, contemn the weak, but moderate his liberty for their good. Wherein we find a general declaration not to give offence, ver. 13. amplified by a conceſſion, that nothing is unclean in itſelf, limited by an exception, when a man judges any thing unclean, ver. 14. and confirmed by ſeveral reaſons; becauſe it is a breach of charity, it tends to the deſtruction of our brother, aggravated by the dignity of him thus liable to deſtruction; *one from whom Chriſt died*, propounded in form of a prohibiton, ver. 15. It will bring a reproach upon our Chriſtian liberty, (ſet down alſo in form of prohibition) ver. 16. and ſhewing that the nature and eſſence of true religion does not conſiſt in ſuch things. This is propounded both negatively and affirmatively, at ver. 17. and proved as to the affirmative part, (1.) from the nature of them, they are ſervices to God, and (2.) from their effects, *i. e.* God's acceptation and man's approbation. Then he applies the premiſes in an exhortation (by way of inference from the foregoing deſcription of the kingdom of God) to peace and mutual edification, ver. 19. In fine, ſays he, it tends to the overthrow of the work of God, amplified by conceſſion, *that all things are pure*, and by a correction, that yet it is evil to eat with offence, ver. 20. and then infers, from the rule of contraries, that it is good therefore to forbear, ver. 21. And then concludes with a direction concerning the uſe of our knowledge, amplified by two aphoriſms. The firſt relating to the ſtrong, ver. 22. the ſecond relating to the weak, wherein we find a poſition, and the confirmation thereof, at ver. 23.

Ver. 1. —— *Weak in the faith.*] Such as the Jews, who, being weak in underſtanding, thought it needful to retain the ceremonial law of Moſes in the Chriſtian Church.

—— *Receive ye.*] i. e. Do not reject him nor caſt him out of your communion, but rather bear with his weakneſs, and by good inſtructions convince him of his errors.

—— *Doubtful diſputations.*] Diſputes about things indifferent.

Ver. 2. *For one believeth that he may eat all things*, &c.] See this doubt reſolved by the Apoſtolical decree in Acts xv.

Ver. 3. *Let not him that eateth deſpiſe*, &c.] This is the Apoſtle's exhortation to peace and unity in the Church, that if a difference of opinion ariſeth, we muſt not vilify or ſet at nought one another, nor condemn each other, as humorous and ſcrupulous, much leſs as obſtinate and wilful; and eſpecially not to ſeparate from, or break communion, with each other on ſuch trifling occaſion. As if he had ſaid, while there is error in our underſtandings, weakneſs in our judgments, and narrowneſs in our faculties, differences will ariſe in the Church of God, but take care, that where there is not compliance, yet there may be peace, deſpiſe not, judge not, one another.

Ver. 4. *Who art thou that judgeſt.*] See the notes on Matt. vii. 1.

Ver. 5. *Eſteemeth one day above another.*] The Chriſtians converted from Judaiſm, thought or eſteemed the days which the law preſcribed for feaſting or faſting were moſt proper, and preferable to any other for the worſhip of God.

Ver. 6. *He that regardeth the day, regardeth it unto the Lord.*] According to the direction of the Lord in the old law.

—— *And he that regardeth not*, &c.] i. e. Doth it out of reſpect to the ſame Lord, who by the liberty of the Goſpel, hath freed us from thoſe Jewiſh obſervations.

Ver. 7. *None of us liveth to himſelf.*] According to his own will.

Ver. 8. —— *We live unto the Lord.*] Or, according to the will and word of the Lord.

Ver. 20. —— *All things indeed are pure*, &c.] See Luke xi. 21. and Acts x. 15.

Ver. 23. —— *Whatſoever is not of faith.*] Or, according to the Goſpel of Chriſt.

CHAP. XV.

1 *The ſtrong muſt bear with the weak.* 2 *We may not pleaſe ourſelves.* 3 *For Chriſt did not ſo,* 7 *but receive one the other, as Chriſt did us all,* 8 *both Jews,* 9 *and Gentiles.* 15 *Paul excuſeth his writing,* 21 *and promiſeth to ſee them,* 30 *and requeſteth their prayers.*

WE then that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe our ſelves.

2 Let every one of us pleaſe *his* neighbour for *his* good to edification.

3 For even Chriſt pleaſed not himſelf; but as it is written, The reproaches of them that reproached thee fell on me.

4 For whatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the ſcriptures might have hope.

5 Now the God of patience and conſolation, grant you to be like-minded one towards another, according to Chriſt Jeſus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jeſus Chriſt.

7 Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God.

8 Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name.

10 And again he ſaith, Rejoice, ye Gentiles, with his people.

11 And again, Praiſe the Lord, all ye Gentiles, and laud him, all ye people.

12 And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles; in him ſhall the Gentiles truſt.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghoſt.

14 And I my ſelf alſo am perſwaded of you, my brethren, that ye alſo are full of goodneſs, filled with all knowledge, able alſo to admoniſh one another.

15 Nevertheleſs, brethren, I have written the more boldly unto you, in ſome ſort, as putting you in mind, becauſe of the grace that is given to me of God,

16 That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtring the Goſpel of God, that the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt.

17 I have therefore whereof I may glory through Jeſus Chriſt, in thoſe things which pertain to God.

18 For I will not dare to ſpeak of any of thoſe things which Chriſt hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty ſigns and wonders, by the power of the Spirit of God; ſo that from Jeruſalem and round about unto Illyricum, I have fully preached the Goſpel of Chriſt.

20 Yea, ſo have I ſtrived to preach the Goſpel, not where Chriſt was named, leſt I ſhould build upon another mans foundation:

21 But as it is written, To whom he was not ſpoken of, they ſhall ſee: and they that have not heard, ſhall underſtand.

22 For which cauſe alſo I have been much hindred from coming to you.

23 But now having no more place in theſe parts, and having a great deſire theſe many years to come unto you;

24 Whenſoever I take my journey into Spain, I will come to you: for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, if firſt I be ſomewhat filled with your *company*.

25 But now I go unto Jeruſalem, to miniſter unto the ſaints.

26 For it hath pleaſed them of Macedonia and Achaia, to make a certain contribution for the poor ſaints which are at Jeruſalem.

27 It hath pleaſed them *verily*, and their debters they are. For if the Gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things.

28 When therefore I have performed this, and have ſealed to them this fruit, I will come by you into Spain.

29 And I am ſure that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the Goſpel of Chriſt.

36 Now I beſeech you, brethren, for the Lord Jeſus Chriſts ſake, and for the love of the Spirit, that ye ſtrive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judea; and that my ſervice which *I have* for Jeruſalem, may be accepted of the ſaints:

32 That I may come unto you with joy by the will of God, and may with you be refreſhed.

33 Now the God of peace *be* with you all. Amen.

This chapter contains, in proſecution of the former argument,

I. Another direction (beſides that in ch. xiv. 1.) to the ſtrong, how to behave themſelves towards the weak; (1.) To bear their infirmities, ver. 1. (2.) to pleaſe them; yet only ſo far as may conduce to their edification; ver. 3. which being produced, is proved to be pertinent to the caſe in hand, by the end of the Scriptures, which is inſtruction; and by their uſefulneſs, to beget and nouriſh hope; ver. 4. and is again amplified by a prayer for unity and unanimity among thoſe that believe; ver. 5, 6. (3.) To receive them (expreſſed by way of inference from what went before) where we have firſt the duty, and then the rule of it; Chriſt's example receiving us; propounded at ver. 7. and proved by a diſtribution of the perſons received, who were Jews and Gentiles. So that at ver. 8. the Apoſtle gives us Chriſt's office and employment in reference to the Jews, and both the remote and nearer ends thereof. And he proves alſo, that the Gentiles are receiv'd into the covenant of grace, by the effect, their glorifying God, and by diverſe teſtimonies of Scripture; ver. 9——12.

II. A prayer for their joy and peace; amplified by the *root*, believing; the *end*; abounding in hope; and by the worker, who is the Holy Ghoſt; ver. 13.

III. The concluſion of the Epiſtle; (which begins at this place) wherein we have an excuſe (1.) concerning the manner of his writing; and here is a conceſſion of their eminency both in goodneſs and knowledge; ver. 14. And a correction; that yet he wrote to them to put them in mind of their duty, as his office obliged him; which duty of his office he deſcribes more generally at ver. 15, 16.——And then more particularly, in reference to the object, who were the Gentiles; then in reference to his work, which was to preach the Goſpel; and finally, in reference to the end thereof, *viz.* acceptation, amplified by the condition thereof, ver.——16. And its efficacy; *ſo that he may glory.* Affirmed, and then limited in reſpect of the principal efficient, Chriſt; and in reſpect of the matter; things pertaining to God; ver. 17. Both which are amplified; the former, by his refuſing to ſpeak of other things; ver. 18.——And the latter, concerning the matter of his glorying, by declaring (1.) the means, both inward and outward, whereby his miniſtry he became ſo efficacious; ver.——18, 19.——(2.) his travel about it; ver. 19 (3) his choice of places where to preach; ſet down negatively with the reaſon; ver. 20. and affirmatively in the words of Eſay; ver. 21. amplified by the conſequent (which is the other thing he excuſes) *viz.* (2.) concerning his not coming to them, in reference to the time paſt; that he had not done it all this while. This he excuſes by the reaſon thereof; his hindrance by another more neceſſary work; ver. 22. and by a promiſe to come to them; amplified by the reaſons; ver. 23. the time, and the benefit he hopes to receive thereby; ver. 24. Then he excuſes himſelf in reference to the time preſent, by telling them of his preſent journey elſewhere upon a weighty occaſion, even to carry the contributions of the rich brethren to thoſe that were diſtreſſed. This is firſt generally expreſſed at ver. 25. then particularly expounded in ſeveral circumſtances; ver. 26. and then amplified by the equity thereof; ver. 27.

He nevertheleſs promiſes to come as ſoon as occaſion offered, and his neceſſities would permit; which promiſe he amplifies by the benefit he was ſure they'd receive thereby; ver. 29. For which end he intreats their prayers; ver. 30. and mentions thoſe bleſſings he would have beg of God in his behalf, namely, deliverance from adverſaries, and acceptance of his ſervice; ver. 31. That his coming to them might be comfortable, and their meeting and converſe might be mutually refreſhing; ver. 32. And ſo concludes with his Apoſtolical Benediction; ver. 33.

Ver. 1. *We then that are ſtrong.*] In faith, knowledge and grace. We that have received a greater meaſure of grace, ought to exerciſe more charity towards our Chriſtian Brethren than others. If they be *weak*, haſty, froward, peeviſh, vexatious, let us uſe indulgence towards them, bear with them, help and relieve them; becauſe they are not ſo well inſtructed as we are.

——*Ought to bear the infirmities of the weak.*] We that are well grounded in faith ought to bear with meekneſs the miſtakes of others.

——*And not to pleaſe ourſelves.*] Or rather, not to be *ſelf-willed*, that will have their own way in every thing; that will ſpeak their pleaſure of every man; that will ſay what they liſt, let who will take offence at it; theſe are the preſumptuous perſons of whom the Apoſtle Peter ſays, that they are not afraid to ſpeak evil of dignities.

Ver. 5.——*According to Chriſt Jeſus.*] Or, after his example.

Ver. 8.——*A miniſter of the circumciſion.*] See Matt. xv. 24. and Acts iii. 25, 26.

Ver. 9.——*For this cauſe*, &c.] See Pſalm xviii. 49.

Ver. 10. *Again he ſaith*, &c] See Deut. xxxiv. 43.

Ver. 11.——*Praiſe the Lord*, &c.] See Pſalm cxvii. 1.

Ver. 12.——*Eſaias ſaith.*] In ch. xi. 1.——10.

Ver. 13.——*Through the power of the Holy Ghoſt.*] i. e. By the grace of the Holy Ghoſt working effectually in our hearts.

Ver. 17.——*Becauſe of the grace given to me of God.*] See ch. i. 5. and xii. 3.

Ver. 16.——*The offering up of the Gentiles*, &c.] See Iſaiah lxvi. 20.

Ver. 21.——*As it is written.*] In Iſaiah lii. 15.

Ver. 22. *Much hindered.*] The original may be tranſlated, inſtead of *much*, *many ways*, or *oftentimes.*

Ver. 23.——*No more place in theſe parts.*] Of the caſt, where he had not preached the Goſpel to the Gentiles.

——*Having a great deſire*, &c.] See Acts xix. 21.

Ver. 27.——*Their duty.*] i. e. The Gentiles ought to miniſter unto the poor Jewiſh converts out of the abundance of their earthly wealth.

Ver. 28.——*By you.*] i. e. By your way.

Ver. 31.——*That do not believe in Judea*] Thoſe Jews that would not ſubmit to the faith in Chriſt.

Ver. 32.——*By the will of God.*] Or, God willing, or permitting.

Now from the whole of this chapter it may be obſerved, That all people are not ſo ſtrong to diſcern the whole of our holy religion without much labour, and patient inſtruction; and that the great qualification for this, is a ſincere deſire to do the will of God: Therefore, note as follows,

1. This character of a man that is deſirous to do the will of God is to be conſidered as diſtinguiſhed from thoſe of great abilities and learning. Theſe are, no doubt, great advantages to a man, when joined with a good diſpoſition of mind; they will enable him to carry his enquiries a more conſiderable length, and are particularly requiſite for qualifying one to be a ſucceſsful inſtructor of others: But it was not deſigned, that religion ſhould be accommodated only to the underſtandings of the learned; it is brought down to the loweſt capacities. To underſtand the great things belonging to it, and diſtinguiſh truth from falſhood and impoſture, the principal thing required, is an honeſt heart and ſincere good meaning. Where this is wanting the moſt extraordinary parts and learning will be found to prove no great advantage, but rather perhaps the contrary. As knowledge ſeparated from goodneſs puffeth up; ſuch a perſon, with all his boaſted abilities, may run the greateſt hazard of knowing nothing to purpoſe, of miſtaking and miſrepreſenting to himſelf theſe things which he pretends to know: His conceit is apt to make him leſs exact in his reſearches, poſitive and inflexible in theſe opinions he hath embraced, incapable of receiving further light from others, and liable to be prejudiced againſt any who may offer this to him. From this character is to be diſtinguiſhed, a ſincere good diſpoſition and honeſt intention; as that which will lead moſt ſucceſsfully to the diſcovery of Divine Truth, amidſt all falſe pretenſions; and will ſecure a man from

miſtakes, in a great meaſure, even without the advantage of a learned education.

2. This character, which was given by Chriſt himſelf, John vii. 17. is diſtinguiſhed from that of a mere curious ſpeculative enquirer; by this, that it propoſes the doing of what may appear to be the will of God, as the great deſign to which all our enquiries about religion are to be made ſubſervient. There are many, alas, of thoſe, who ſeem to be ſenſible, in general, of the importance of embracing the true religion; who are unhappily prepoſſeſſed with one fundamental miſtake about the great deſign of it, turning it into a piece of mere ſpeculation. Being very conceited of their own judgments, or blindly fond of theſe ſentiments in which they have brought up, their whole concern has been engaged in maintaining their own particular opinions: To be of their ſide of the queſtion has been thought of the greateſt importance: This hath been reckoned the chief thing to be minded; and ſo the main ſtreſs of religion has come to be laid on a ſound belief. In oppoſition to this, the character given by Chriſt, and is ſuppoſed in this whole Epiſtle to the Romans, as neceſſary to make a man a good Chriſtian, carries in it a ſincere deſign to do the will of God, as that which leads a man on in his religious enquiries. This ſuppoſes the firm belief of a God, of his infinite goodneſs, power, and wiſdom, and other perfections; ſuch a belief as is not merely the mechanical product of education and cuſtom, but eſtabliſhed upon reaſonable grounds and conſiderations: From this ariſes a regard to God, as a being infinitely great and good; a ſenſe of the importance of being on good terms with him, and the indiſpenſible obligations we are under to do what is agreeable to him: A conformity to him, and to his will, is regarded as the great honour and happineſs of men; to direct and influence us to this, is conſidered as the great deſign, which any true religion, any doctrine which is truly from God, muſt have in view, and for the ſake of which alone it is valuable. It being the language of ſuch a perſon, through the whole courſe of his enquiries about religion, Acts ix. 6. *Lord, what wilt thou have me to do?* He carries along with him a ſettled reſolution to put in practice whatever ſhall appear to be the will of God; to make that his chief care and ſtudy, which he ſhall find God himſelf lays the greateſt ſtreſs upon: And accordingly he ſhews this to be his ſincere diſpoſition, by actually conforming himſelf to whatever, upon due examination, appears to be the will of God, having reſpect to all his commands, without excepting any one thing which he finds God requires, and chiefly minding and purſuing what God himſelf principally inſiſts upon.

3. This character ſtands oppoſed to the conduct of thoſe, who, without a deliberate enquiry after the truth, are governed by humour and fancy in their opinions, or yield a blind ſubmiſſion to human authority. Some are, in their religious opinions, immediately determined by mere fancy: Whatever pleaſes their preſent humour and taſte, without undergoing a reaſonable examination, eaſily prevails with them; whatever does not ſuit this, is, without more ado, rejected by them. This is what the Apoſtle obſerves to have been the caſe with the generality of both Jews and Gentiles, 1 Cor. i. 22. the Jews, ſays he, require a ſign: They built much upon extraordinary ſigns from Heaven, ſuch as ſhould give a great deal of awful pomp and outward ſplendor to the appearance of their Meſſiah: And the Greeks, ſaith the Apoſtle, ſeek after wiſdom: They dealt much in ſophiſtry, and a great ſhew of learning and empty eloquence; and it was by this they were diſpoſed to judge of any perſon, who pretended to any thing of an extraordinary character: And therefore the doctrine of our Saviour and his Apoſtles was rejected by both Jews and Greeks, as not anſwering the demands which their humour and fancy ſuggeſted; the doctrine of Chriſt crucified was to the Jews a ſtumbling-block, and to the Greeks fooliſhneſs. Others are governed in their ſentiments by human authority. This too was partly the caſe with the Jews; they had ſurrendered themſelves to the abſolute conduct of their pretended guides; the prevailing argument with them was, John vii. 48. *Have any of the rulers, or of the Phariſees believed on him?* This is the way, by which thoſe of the Church of Rome have pretended to ſecure people from errors and miſtakes, and have in reality detained them in the groſſeſt deluſions. This is what many people are liable to fall into, through indolence and careleſneſs they take up their religion as they find it formed to their hand; or their regard to men of character, not being governed by reaſon, excludes the conſideration of that frailty which remains with the beſt, and inſenſibly produces a blind ſubmiſſion to their judgments. But a ſincere deſire to do the will of God, being founded in reaſon, proceeds in a rational way toward the diſcovery of the truth, and carries along with it a ſerious and unbiaſſed examination of whatever is pretended to be God's will. One of this character, being ſenſible of how great importance it is to have juſt notions of the Divine Will, ſpares no pains for attaining to theſe, and avoiding miſtakes about it; and admits of nothing as ſuch, but upon good and ſufficient evidence. What is preſented to him as a revelation from God, commands his attention; he ſets himſelf to the cloſeſt examination of its pretenſions, reckoning this a matter in which he has the greateſt concern: Having found its pretenſions to be good, he carefully enquires into the meaning of it; he reads it frequently, and meditates upon it, and makes uſe of all proper helps for leading him to the underſtanding of it; particularly of what aſſiſtance and inſtruction he can receive from thoſe of good abilities, and who have it for their profeſſed buſineſs to be guides to others: This, I ſay, he improves as an help to him; but remembring that the beſt may err, he does not give up his judgment to be abſolutely governed by them. What he hath thus diſcovered to be the will of God, he reaſonably adheres to, not ſuffering himſelf to be beat out of his ſentiments by the force of authority; yet ſtill, from the ſenſe of his liableneſs to miſtakes, he is ready to hearken to fair reaſoning, and to allow his opinions to be freely canvaſſed. And, in fine, according to this temper of his mind, which ſincerely regards the Divine Approbation, what he thus admits as a ſufficient intimation of the Divine Will, he reſolutely conforms his practice to, without fear of man's judgment. To this purpoſe are theſe exhortations, 1 Theſſ. v. 20, 21. *Deſpiſe not propheſyings; prove all things; hold faſt that which is good.* 1 John iv. 1. *Beloved, believe not every ſpirit, but try the ſpirits, whether they are of God.* It is only in this way, that a man can pretend to do the will of God. No man can be thought ſincerely diſpoſed to this, who is careleſs of informing himſelf about it, and obtaining juſt views of it; that perſon cannot be juſtly ſaid to do God's will, even while he does what happens to be agreeable to it, while he himſelf is either not convinced of its being ſo, or, which is the ſame thing, does not know why he thinks ſo.

4. This regard to the will of God is ſuppoſed to be the *prevailing* temper of a man's mind; and this diſtinguiſhes him from ſome, who, though they have ſomething of a deſire to know and do God's will, and would be thought to examine and judge for themſelves; yet being, in the main, governed by their paſſions, theſe have the ſecret direction of their judgments. Some have ſome natural impreſſions of a God, of his awful majeſty, and of an eternal ſtate; they tremble at the thought of his wrath, and of everlaſting miſery; they would gladly be ſecured of eternal happineſs: In the mean time, they are habitually under the power of their luſts, the love of this world, and the pleaſures of ſin, their pride, malice, and other evil paſſions: The effect of which is, that, while they are ſome way concerned about religion, and taken up in enquiring into it, their prevailing paſſions repreſent things to them in a falſe light; as a diſeaſed eye gives a wrong colour to the objects preſented to it. Theſe paſſions have a ſecret influence on their judgments, ſo as to make their notions in religion to correſpond with their inclinations. But in the character of a true Chriſtian, deſire to know and do the will of God is ſuppoſed to be the prevailing principle of a man's mind, and to have the command of his other paſſions and affections. Not that theſe are ſuppoſed abſolutely ſubdued; they may be apt ſometimes to riſe in a good man's mind, and ſecretly to influence his judgment in ſome particular caſes: But, *in the main*, they are brought in ſubjection to a prevailing regard to God and his will. The good man ſets himſelf, in his enquiries, to have no regard to the gratifying of his paſſions; is at pains to diveſt himſelf of theſe, and to make a calm and deliberate judgment of things; and is ready to receive and embrace what appears to be God's will, however it may contradict his ſenſual inclinations and particular humours. Now,

Here it would ſeem neceſſary to ſhew how far a ſincere deſire to know God's will, ſhall prove a ſufficient preſervative from miſtakes in religion. Therefore,

1. This is chiefly to be underſtood with reſpect to more groſs and dangerous errors. It is not to be doubted that thoſe who ſincerely deſire, and intend to do the will of God, fall into ſmaller miſtakes, ſuch as are not inconſiſtent with a practice, *in the main*, coming up to their ſincere intention. As it is acknowledged that ſome things, which are not of abſolute neceſſity to be known and believed in order to ſalvation, are more obſcurely revealed, every honeſt mind may not be capable of apprehending theſe diſtinctly; in particular caſes, where the application of the general rules is not immediately obvious, ſuch may miſtake their duty. Hence is there, and always muſt be, in this dark ſtate, (1 Cor. xiii. 12.) a diverſity of ſentiments about ſmaller matters, among perſons of a ſincere good diſpoſition. Their ſecurity then muſt be underſtood chiefly to take place, with reſpect to matters of greater importance and neceſſity, on which the deſign of all religion does either entirely, or very much depend; the diſtinguiſhing a true from a pretended revelation; the diſcerning theſe doctrines, the knowledge and belief of which is neceſſary to a good practice; and theſe errors which are, in their conſequences, fatal to goodneſs.

2. If ſuch ſhould at any time fall into miſtakes which have a dangerous appearance, they ſhall nevertheleſs be preſerved from the malignant influence of theſe, and ſhall in time come at the diſcovery of the truth in theſe matters. It may perhaps be ſuppoſed that ſuch as are, in their general courſe, influenced by a ſincere inclination to do God's will, may, in a particular inſtance, fall into a miſtake, which ſeems threatning to the intereſts of virtue: This may ſerve for wiſe purpoſes in the Divine Conduct, ſuch as to teach others, and themſelves too upon the diſcovery, the frailty of human nature, and the weakneſs of our underſtandings, and to inſpire them with humble thoughts of themſelves. Yet to do God's will being their habitual and prevailing deſire, they ſhall eſcape the dangerous influence of ſuch a miſtake, which might prove fatal to others; and it is reaſonable to believe, that in the courſe of their enquiries, they ſhall come to diſcover their error. See to this purpoſe, Phil. iii. 15. *Let us*, ſays the Apoſtle, *as many as be perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you. If in any thing ye be otherwiſe minded:* You will obſerve that what the Apoſtle ſeems to be referring to, was of ſome conſequence; *the liberty wherewith Chriſt* had *made* them *free*, from circumciſion, and the other ceremonies of the Jewiſh Church; the introducing of which into Chriſtianity might prove very prejudicial to it, as it had no ſmall tendency to lead people's minds of from the great deſign and ſubſtantial parts of it: As to this, ſays he, *if in any thing ye be otherwiſe minded, God ſhall reveal*, or make known, *even this unto you.* And conſequently, as Chriſtianity is, upon good grounds, acknowledged by us for a true Divine Revelation; ſo ſufficient proviſion is made for our coming at a due underſtanding of the neceſſary and important doctrines of it, and diſtinguiſhing theſe from what may be falſely obtruded upon Chriſtianity. We may be perſuaded that all neceſſary points contained in it are among the things which are clearly ſet forth: Theſe things, I mean, which have a more immediate relation to, and connection with virtue; theſe things, the knowledge of which is neceſſary to promote and ſupport true goodneſs, and the importance of which did chiefly make a revelation needful; theſe things, I ſay, we may be ſure, are to be found among the things which are clearly revealed. There may be good reaſons why other things, which are not of that conſequence, ſhould be more obſcurely delivered. The firſt preachers of Chriſtianity, in accommodating themſelves to thoſe whom they more immediately addreſſed, may well be ſuppoſed to have frequently alluded to cuſtoms and facts very well known to them, but which we cannot have ſo diſtinct a knowledge of at this diſtance of time: And it is natural enough to think that, in the mean time, doctrines of univerſal concern were delivered in terms which might be always underſtood; other things, of particular uſe to thoſe to whom immediately they were ſpoken or wrote, but not of that univerſal importance with the other, might be expreſſed in a ſtile, which they indeed were well acquainted with, but, which length of time hath rendred obſcurer to us. That things of leſs importance, the diſcovery of which may indeed be of uſe to virtue, but is not abſolutely neceſſary for the ſupport of it; that theſe, I ſay, ſhould be left ſomewhat obſcure, may ſerve for ſome good purpoſes: It gives occaſion for ſome particular exerciſes of love and charity; ſuch as mutual forbearance amidſt our different ways of thinking; as it gives place for different degrees of knowledge and improvement among Chriſtians, it affords opportunity for thoſe who are farther advanced, to exerciſe their love, in *bearing the infirmities of the weak*, as it is worded in the firſt verſe of this chapter, and communicating to them further meaſures of knowledge. Theſe are among the exerciſes of charity belonging to this ſtate of trial, by which we are trained up to a ſtate of perfection. But certainly all theſe things, the knowledge and belief of which is more immediately neceſſary to a good practice, muſt, in a true revelation, be delivered in ſo plain a manner, as people, even of ordinary capacities, may readily come at the apprehenſion of them, by the due uſe of their faculties, and the means of knowledge. A revelation obſcure in theſe very articles, for the ſake of which chiefly a revelation was requiſite, would be unworthy of God: This would be to trifle with the weakneſs and ignorance of his poor creatures; it would be for God Almighty to act inconſiſtently with himſelf.

CHAP. XVI.

3 Paul willeth the brethren to greet many, 17 and adviſeth them to take heed of thoſe which cauſe diſſenſion and offences, 21 and after ſundry ſalutations endeth with praiſe and thankſgiving.

I Commend unto you Phebe our ſiſter, which is a ſervant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you: for ſhe hath been a ſuccourer of many, and of my ſelf alſo.

3 Greet Priſcilla and Aquila my helpers in Chriſt Jeſus:

4 (Who have for my life laid down their own necks: unto whom not only I give thanks, but alſo all the churches of the Gentiles)

5 Likewiſe *greet* the church that is in their houſe. Salute my well-beloved Epenetus, who is the firſt-fruits of Achaia unto Chriſt.

6 Greet Mary, who beſtowed much labour on us.

7 Salute Andronicus and Junia my kinſmen and my fellow-priſoners, who are of note among the apoſtles, who alſo were in Chriſt before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane our helper in Chriſt, and Stachys my beloved.

10 Salute Apelles approved in Chriſt. Salute them which are of Ariſtobulus *houſehold.*

11 Salute Herodion my kinſman. Greet them that be of the *houſhold* of Narciſſus, which are in the Lord.

12 Salute Tryphena and Trypheſa, who labour in the Lord. Salute the beloved Perſis, which laboured much in the Lord.

13 Salute Rufus choſen in the Lord, and his mother and mine.

14 Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his ſiſter, and Olympas, and all the ſaints which are with them.

16 Salute one another with an holy kiſs, The churches of Chriſt ſalute you.

17 Now I beſeech you, brethren, mark them which cauſe diviſions and offences, contrary to the doctrine which ye have learned; and avoid them.

18 For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly; and by good words and fair ſpeeches deceive the hearts of the ſimple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wiſe unto that which is good, and ſimple concerning evil.

20 And the God of peace ſhall bruiſe Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt *be* with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jaſon, and Soſipater, my kinſmen ſalute you.

22 I Tertius, who wrote *this* epiſtle, ſalute you.

23 Gaius mine hoſt, and of the whole church, ſaluteth you. Eraſtus the chamberlain of the city ſaluteth you, and Quartus a brother.

24 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

25 Now to him that is of power to ſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt, (according to the revelation of the myſtery which was kept ſecret ſince the world began,

26 But now is made manifeſt, and by the ſcriptures of the prophets according to the commandment of the everlaſting God, made known to all nations for the obedience of faith.

27 To God only wiſe, *be* glory through Jeſus Chriſt for ever. Amen.

¶ Written to the Romans from Corinthus, *and ſent* by Phebe ſervant of the church at Cenchrea.

We are to note in this chapter, which is, as it were, an appendix to the Epiſtle to the Romans.

I. A recommendation of one to their love and aſſiſtance, with the reaſon, ver. 1, 2.

II. Paul's ſalutations to divers worthy and excellent perſons, from ver. 3. to 15. incluſive.

III. His precept of mutual ſalutations among themſelves, and the ſalutation of others to them, ver. 16.

IV. An admonition; wherein the duty enjoined is firſt laid down, to avoid ſchiſmaticks, ver. 17. and confirmed in reference to theſe falſe teachers. (1.) From the end that they aim at, and (2.) from the miſchief they do, ver. 18. and in reference to the Romans themſelves; wherein we find a commendation of their obedience, amplified by his rejoicing in that reſpect. Then a caution at ver. 19. conſolation, in a promiſe or propheſy of what God would do for them, and laſtly, a bleſſing or benediction, ver. 20.

V. The ſalutations of divers perſons to them, ver. 21. ——23.

VI. A repetition of his Apoſtolical Benediction, ver. 24.

VII. A doxology, or acknowledgment of glory to God, wherein he gives us a deſcription of God, by his power to eſtabliſh them, which eſtabliſhing is amplified by the inſtrument or pattern, *i. e.* the Goſpel and preaching of Chriſt deſcribed by its different diſpenſation, as a myſtery kept ſecret before Chriſt, ver. 25. and a revelation made manifeſt ſince the preaching of Chriſt; then (2.) By the means of this revelation, the Scripture now better underſtood. (3.) By the authority, by which it is undertaken, even the commandment of God, and laſtly, by the *end* of this revelation, the obedience of faith, ver. 26. To which is added, an aſcription of glory to him, at ver. 27.

Ver. 1. *I commend unto you Phebe our ſiſter.*] i. e. I commend unto your care and affectionate regard Phebe, our ſiſter in the faith, who ſerveth the Church Cenchrea, either in quality of a deaconneſs, or in receiving and harbouring poor Chriſtians, who were perſecuted from city to city for Chriſt's ſake, among whom was the Apoſtle himſelf.

Ver. 2. *That ye receive her in the Lord.*] viz. With Chriſtian Love for the Lord's ſake.

Ver. 3.——*My helpers in Chriſt Jeſus.*] As it is before recorded of them in Acts xviii. 26.

Ver. 4.——*Laid down their own necks.*] An hyperbolical figure, ſignifying, That they had always ſhewn ſo much zeal for the Apoſtle and his doctrine, that they ſeemed ready to lay down their lives for his ſake; or that they had often expoſed themſelves to the hazard of their lives for his preſervation; ſee Acts xviii. 12, *&c.* 2 Tim. iv. 19.

Ver. 5.———*The Church that is in their houſe.*] i. e. The aſſembly or congregation of Chriſtians, who met there publickly to worſhip God; not a ſeparate aſſembly, but a part of the univerſal or Catholic Church, united to the whole in their worſhip and doctrine. And thus we are to underſtand the *Church* or Churches, of a particular city or place, in Scripture. Therefore, it will be proper to obviate the Romiſh uſurpations, to add the following note, which I ſhall draw up by way of Diſſertation, ſhewing you

What the Church of Chriſt was in the Apoſtle's days.

And this I propoſe to do by a deſcription of that original Church by all its tokens and characters, which are excellently deſcribed by the Evangeliſt Luke in the Acts of the Apoſtles, where he ſpeaking of the firſt Chriſtians, ſays, "They continued ſtedfaſtly in the Apoſtles doctrine, and fellowſhip, and in breaking of bread, and in prayer," Acts ii. 42. And this multitude, of whom this is recorded, is called at the laſt verſe in the ſame chapter, the Church, the Church of Chriſt in thoſe days. But

Before I ſpeak of the characters of a true Church, I ought to ſhew in few words what it is that is to be known by them.

The Church, *Eccleſia*, among Chriſtians in the largeſt uſe of the word, is the whole multitude of believers joyned together in one body or ſociety, under one head Jeſus Church.

In the Nicene Creed it is called, the *Catholic Apoſtolic* Church. *Apoſtolic*, becauſe it was planted at firſt by the Apoſtles, and ſtill retains the characters of their original Church. *Catholic*, that is, Univerſal; (for that is the plainer Engliſh word,) becauſe it is made up of all thoſe particular Churches, of which every one hath theſe characters in the fore-cited Scripture, and is therefore a true part of the Catholic or Univerſal.

For the word *Catholic*, as fond of it as they are now in the Roman Church, if any Chriſtian of Rome, for ſome ages, after Chriſt, had heard any one ſay, *I am a Catholic*, he would not have been able to have gueſt what religion he had meant. But when the Greeks had uſed the word καθολικὴ in their language: Firſt, to diſtinguiſh the Chriſtian Church as extending to all nations, from the Jewiſh which was confined to one nation in particular; afterwards to diſtinguiſh the common Chriſtianity, which was in all parts of the world, from that of a ſect which ſprang up in ſome particular country: After this, the word Catholic was taken up by them of the Roman Church. And in proceſs of time they came to diſtinguiſh themſeives by it, from the Greeks, and from thoſe of the other eaſtern Churches that firſt uſed it. Thus

The *Catholic* Church (as I have ſhewn) ſignifies the *Univerſal.* And by the Univerſal Church, we mean that which from this head came to diſperſe itſelf into all parts of the inhabited world. The original of this Church Univerſal was that Church which the Apoſtles planted firſt at Jeruſalem; therein following the command of our Saviour who bade them, *Go, preach to all nations, beginning at Jeruſalem*; Luke xxiv. 37. The body of this Univerſal Church conſiſts of all thoſe, whether national, or leſs, that are called particular Churches. Which were either derived from that original Church in that age; ſuch as were, thoſe ſeven Churches of Aſia, that in the houſe of Aquila, *&c.* and the reſt which are mentioned in Scripture: Or that have been derived from them by any after converſion, in whatſoever country or age.

Theſe particular Churches are many, as the parts of the body are many. And as all thoſe parts together are one body, ſo all theſe particular Churches make up one Univerſal. One, I ſay, in both reſpects, both as being derived from one ſource, that original Church at Jeruſalem: And alſo one, as being united together in thoſe common characters, by which that *original Church* is deſcribed above, in Acts ii. 42.

Thoſe characters are four, which I come now to conſider particularly; the Apoſtles doctrine, and fellowſhip, and ſacraments, and prayers.

The firſt is the Apoſtles doctrine, the doctrine of faith; and not the inward belief, but the outward profeſſion of it. The inward belief is required to make us true Chriſtians, but the outward profeſſion makes us members of a true Church. And as it can be no true Church that has not a public profeſſion of the Apoſtles doctrine; ſo it can be no ſound Church that embraces any other for the doctrine of faith, than what was received from the Apoſtles.

Now their doctrine, at this time referred to in Acts ii. 42. was no other than what they preached as the faith of Jeſus Chriſt. But conſidering how long ago it was that they preached; how many ages have paſt ſince; and eſpecially what ages they have been; many ages together, of darkneſs and groſs ignorance, as they cannot but know, that are any thing acquainted with hiſtory; V. Card. Baron. Annol. Eccl. Annal. *900, &c.* I ſay, after ſo many extreme ignorant ages, it is impoſſible we ſhould have known what was preached by the Apoſtles, unleſs it had been alſo delivered in writing, and unleſs thoſe writings had been brought down to our own hands. And, bleſſed be God! there was ſuch a delivery, in the Books of the New Teſtament. In which Books, the Apoſtles bearing witneſs, as they do, to the Scriptures of the Old Teſtament, that they were *written by Divine Inſpiration*; 2 Tim. iii. 16. and that they are *able to make us wiſe to ſalvation through faith in Jeſus Chriſt*; 2 Pet. i. 21. 2 Tim. iii. 15. and delivering *the faith in Jeſus Chriſt*, as they do, in their own writings, to the end *that all men may believe on him to eternal life*; John xxx. 31. Therefore in theſe Books of the Old and New Teſtament together, we have a ſtandard of the Apoſtles doctrine, and we have not the like for any other than what is written in theſe books.

Here is all that we can ſurely call *the doctrine of the Apoſtles*, unleſs we know more than the fathers of the primitive Church. They, through whoſe hands this doctrine muſt paſs, before it could come into ours, knew nothing but what they had in the Scriptures. This was conſtantly their "ſtandard and rule of all things, *in the words of Chryſoſtom. Who ſays again*, All things that are neceſſary, are plain and maniſeſt in the Scriptures; Chryſoſt. in 2 Cor. Hom. 13. Edit. Savil. Tom. iii. p. 624. 43. Idem in 2 Theſſ. Hom. 3. ib. Tom. iv. p. 234, 19. *So Auſtin ſays*, All things that belong to faith or life are to be found in plain places of Scripture. *Baſil ſaith*, Believe thoſe things that are written, inquire not into things that are not written." Jerom, *Non credimus quia non legimus*; "we believe no more than we read." In like manner ſay many other of the fathers.

And though they did ſometimes quote the Apoſtles traditions, for ritual things; yet in matters of faith, if they prove any thing from tradition, it is either the written tradition of Scripture; or if unwritten, 'tis no other than the Creed (as it were eaſy to ſhew in many inſtances. And withal, they believed there was nothing in the Creed but what they could prove from the Scriptures; and they did prove it from the Scriptures upon occaſion in every particular; as it is plain from Cyprian. Teſtim ad Quirinum. lib. 1. & 2. *proving all things of faith and life from the Scripture.* Conſtantin. M. apud Theodorit. Hiſt. Eccl. l. 1. c. 7. Edit. Valeſ. p. 25. D. "offers the Scriptures for deciding all controverſies touching the faith. So Athanaſius and others prove every diſputed article. And when the Heretics produced tradition on their ſide, the fathers held them to the Scriptures.

So that in their judgment, it is not only a ſufficient, but the only meaſure of the doctrine of the Apoſtles. And by this we may judge (as to matter of doctrine) who are, and who are not members of the Apoſtolical Church.

The next character is this, that they *continued in the Apoſtles* Κοινωνία or *fellowſhip*; a word that has diverſe ſenſes in Scripture. In this place it ſeems to be the ſame as ſociety. They were in the Apoſtles ſociety or communion.

Now to continue in their ſociety (conſidering what they were, men deputed by Chriſt for the government of his Church;) it could be no other than to continue as members of that body which Chriſt put under his government.

But how can any be ſo now? they being dead ſo many ages ſince, and their government ſo long ſince expired with them. No, their government is not expired, though they are. For it was to continue *till the end of the world*; Matt. xxviii. 20. So that according to the common ſaying among the Jews, *Whoſoever one ſends being as himſelf*: So our Saviour having ſent the Apoſtles, ſaith, *Whoſoever receives you, receives me*; Matt. x. 40. In like manner, whoſoever were ſent by the Apoſtles, were as themſelves; and whoſoever continued in their fellowſhip, were in the fellowſhip of the Apoſtles.

Now their government is declared to have been 'Επισκοπὴ, their Biſhopric; Acts i. 20. And in this office they were equal among themſelves; as our Saviour deſcribes them, ſitting on twelve thrones, and judging the twelve tribes of Iſrael; Matt. xix. 28. Luke xxii. 30.

It is obſervable that this was after his promiſe to Peter, Matt. xvi. 16, *&c.* Which promiſe I conſider, by the way, becauſe 'tis ſo much preſſed by the Romaniſts, to prove a power, which Chriſt had given Peter over the reſt of the Apoſtles. If Chriſt had truly given it, we muſt then have conſidered, whether Peter left any ſucceſſors in that power? And if ſo, why not John the Apoſtle by ſurvivance? why not the Biſhop of the undoubted Mother-Church at Jeruſalem? Why not the Biſhop of ſome other city, where the Scripture has aſſured us that Peter preacht? rather than of Rome, where if he did preach, we have not a word of it in Scripture. Theſe and ſundry more ſuch queſtions would have riſen up that hypotheſis, of ſuch a power given to Peter. But it is out of queſtion that the Apoſtles never ſo underſtood thoſe words of Chriſt. They knew of no power that was promiſed to Peter more than to themſelves in that text. For after this, they were at ſtriſe among themſelves who ſhould be chief; ſee Matt. xviii. 1. xx. 24. After this, they diſputed it again and again; Luke xxii. 24. and Chriſt chid them every time, but never told them, I have promiſed it to Peter. Nay, it appears that Chriſt did not intend it, by his open declarations to the contrary; that *it ſhould not be among them*, as in ſecular kingdoms and monarchies; Matt. xx. 26. and xxiii. 8, 9, 10. Luke xxii. 26. It appears more plainly in the fulfilling of his promiſe. For he both ordained the reſt with Peter, without any difference; John xx. 21, 22, 23. and when they altogether had received the Holy Ghoſt, in this chapter, *Peter ſtood up with the eleven*, ver. 14. And upon him and them Chriſt built his Church; even all theſe who continued, not only in his, but *in the fellowſhip of all the Apoſtles*.

Now if all the Apoſtles were equal in their 'Επισκοπή or government, then it is certain that their ſucceſſors muſt be ſo in like manner. Though one muſt have precedence before other, for order's ſake; as Peter had *uſually*, tho' *not always among the Apoſtles*, when they were together; Acts xv. Gal. ii. 9. And though one may be above others, in the ſame national Church, as all Primates are, by human laws; yet none, by the law of God, had authority over others; I ſay none, among their ſucceſſors, any more than among the Apoſtles themſelves. So Cyprian declares oftentimes in his writings; de Unit Eccl. c. 3. Not to mention the like, as I might, from many other of the fathers.

Now the Biſhops in after-times, in their ſeveral Churches, were undoubtedly held to be the ſucceſſors of Apoſtles. We have as great a conſent among the antients for this, as we have for the obſervation of the Lord's Day. And it is evident from the primitive writers, that they look'd upon communion with their Biſhops as communion with the very Apoſtles. They held it the duty of every Chriſtian, to obey them in ſpiritual things; they held it the duty of every Biſhop, to govern and feed his own flock; to attend to that only, and not to uſurp upon his brethren; but all, as occaſion ſerved, to do all good offices one for another, and to join their endeavours for the common concernments of the Church. And for them ſo to govern the Church, and for the people to live under their government, in ſpiritual things; this was to live in the fellowſhip of the Apoſtles.

The third character of an Apoſtolical Catholic Church, is the participation of the ſame ſacraments. One only is mentioned in Acts xi. 42. that is, the ſacrament of the Lord's Supper. For being already baptized, they had no more occaſion for baptiſm; but that being ſpoken of before, ver. 41. I therefore mention both theſe ſacraments.

The uſe of both theſe, in the Apoſtles times, was a character and token of the Chriſtian Church. Thus Paul, 1 Cor. xii. 13. mentions both theſe ſacraments, as the inſtruments and means by which we are united to Chriſt. By one ſpirit we are all baptized into one body, and we have all been made to drink into one ſpirit.

Both theſe ſacraments they received of Chriſt's own inſtitution, who required them to be uſed in all ages of the Church; to be adminiſtred to all its members by every Church. And that in the ſame manner as they were inſtituted by Chriſt; I mean as to all the eſſential parts of the ſacraments. However ceremonies or rites may be varied; yet in their eſſential parts they are of perpetual obligation.

For baptiſm, when it was inſtituted by our Saviour for the admiſſion of members into his Church; he ſaid thus to his Apoſtles, Go, make diſciples, (that is, Chriſtians) of all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghoſt, Matt. xxviii. 19. And thus doing, lo I am with you till the end of the world, Matt. xxviii. 20.

And for the Lord's Supper, he adminiſtred it himſelf to his diſciples, (who were then not in orders, for it was before his death; and he did not ordain them till after his reſurrection.) And adminiſtring the ſacrament to them, who were not in orders, he took bread, and bleſſed it, and brake it, and gave it to them, ſaying, take, eat, this is my body, Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19. 1 Cor. xi. 24. and what follows. He gave them the cup in like manner, ſaying, drink ye all of it. This is my blood, or this cup is the New Teſtament in my blood, Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25.

Accordingly it was done in the Church in the Apoſtles times. The Apoſtle calls it the bread and the cup which they received in the ſacrament, never otherwiſe; though ſpiritually and ſacramentally the body and blood of Chriſt, yet bread and wine in its natural and bodily ſubſtance. He ſays, the cup which we bleſs, is it not the communion of the blood of Chriſt? And the bread which we break, is it not the communion of the body of Chriſt? 1 Cor. x. 16. No doubt we have the mind of Chriſt in theſe words. It is properly the communion of his body and blood, which we receive in this ſacrament. And according to his law they are conveyed to us, under the elements of bread and wine. For ſo the Apoſtle tells us, that, even after conſecration, it is bread which we break; it is bread which we partake; it is bread that we eat in this ſacrament. Which laſt thing he ſays three times together, in three verſes. In like manner it was properly wine which remained in the cup, even after conſecration, 1 Cor. x. 1, 6, 17. and xi. 26, 27, 28. So it was called by our Saviour, the fruit of the vine, and this fruit; even the ſame of which he had ſaid, this is my blood, Matt. xxvi. 29. Mark xiv. 25. And, as he ſaid to his Apoſtles, being laymen, drink ye all of it, and as Mark obſerves, xiv. 23. they all drank of it, ſo did all others in thoſe times, as well laity as clergy, 1 Cor. xii. 13. we are all made to drink into one ſpirit.

It is obſervable, the whole ſacrament there is called drinking, as here the whole ſacrament is called breaking of bread.

And the ſacrament being thus inſtituted by Chriſt, being thus adminiſtred by his Apoſtles, and being thus received in his Church, was to continue till Chriſt's coming again. So the Apoſtle ſaith expreſly, 1 Cor. xi. 26. So that here's a third character of an Apoſtolic Church; to continue the uſe of thoſe ſacraments which they uſed, and that in all the eſſentials of them, according to Chriſt's own inſtitution.

A fourth character is prayer, προσευχαῖς, in the plural number; that is, not one or two, but many, and oft. And it appears they were publick prayers, by what follows, ver. 46. *They continued daily with one accord in the temple.* There the Apoſtles uſed to meet after Chriſt's aſcenſion into Heaven. They were continually in the *temple praiſing and bleſſing God*, Luke xxiv. 53. They were conſtantly there in the times of devotion, as may appear from Acts iii. 1. and other places. They continued this practice as long as the Jews would ſuffer them; till they drove them away from their temple and ſynagogues. After which, theſe firſt Chriſtians had aſſemblies elſewhere, as we read, Acts xviii. 17. and in this chapter to the Romans.

In which aſſemblies, what they prayed, and what they did beſides praying, we have no particular account in Holy Scripture. But we have in thoſe writers that lived within the age of the Apoſtles. That is, in an Epiſtle of the younger Pliny to Trajan, and in Juſtin Martyr's Second Apology.

There we find in Pliny, that they did *carmen Chriſto quaſi Deo dicere ſecum in vicem*, Plin. lib. x. Epiſt. 97. They ſpoke verſes, anſwering one another by turns; as we ſpeak the reading Pſalms, I know not how he could better expreſs it.

And, ſaith Juſtin Martyr, Apol. 11. p. 98. they read leſſons out of the Apoſtles, and out of the Prophets; and when the reader had done the Biſhop preached, ὁ Προεστὼς, either the Biſhop, or the chief miniſter.

Then they roſe up all together, and prayed. They had, ſaith Juſtin Martyr, Κοινὰς ἐυχάς, common prayers. (Thoſe are his words.) In which they prayed for themſelves, and for their princes, and for all others that were living with them. They prayed only to God, ſaith Juſtin Martyr twice, ibid.

This, together with the adminiſtration of the ſacraments, and their gatherings for the poor, is all the account they give us of their meetings. Which account being given much within fifty years of the Apoſtles times, we may reaſonably conclude it was the manner of their prayers, the uſe whereof was the fourth character in our deſcription of the Apoſtolick Church; and ſhould be a ſtandard, for us Chriſtians, in our worſhip of God.

Ver. 7. —— *Of note among the Apoſtles.*] i. e. Men of high eſteem among them. Men eminent, not only among the teachers, but Apoſtles of the Churches. For they who were co-workers with the Apoſtles in planting Churches are ſtiled, *Apoſtles of the Churches*, 2 Cor. viii. 23. Phil. ii. 25. In which ſenſe, Philip the Deacon was called an Apoſtle by the ancients. So,

Let it be obſerved, that the word Apoſtle may be taken in three different ſenſes; 1. For one ſent immediately by Chriſt himſelf; as were the firſt Apoſtles, and Paul and Barnabas. 2. For one that does the work of an Apoſtle, though not ſo particularly ſent as the former. Thus the firſt preachers of Chriſtianity, Philip, Mark, Epaphroditus, and others in the Apoſtolic age, were called alſo Apoſtles for their works ſake, having converted many to the faith. 3. For one, who though not the firſt preacher of Chriſtianity in that province, has converted many to the Goſpel of grace; thus the miſſionaries in the Eaſt and Weſt-Indies, may be ſtiled Apoſtles in thoſe days, where they reap a plentiful harveſt to Chriſt.

——— *In Chriſt before me.*] Had embraced the faith of Chriſt, before I was called; ſee Gal. ii. 22.

Ver. 9. —— *Our helper in Chriſt.*] i. e. In the Goſpel or doctrine of Chriſt.

Ver. 10 —— *Approved in Chriſt.*] By many perſecutions for his ſake, and the Goſpel's.

Ver. 11. —— *Narciſſus.*] Was the famous freedman of the Emperor Claudius, put to death by Agrippina in the beginning of Nero's reign; ſee Fleury's hiſtory.

——— *In the Lord.*] The ſame as in Chriſt; ſee ver. 9.

Ver. 13. ——— *His mother.*] Rufus's mother by nature.

——— *And mine.*] Or whom I reſpect as a mother for her affection and kindneſs ſhe ſhews towards me.

Ver. 16. *Salute one another with an holy kiſs.*] There had been much diſſenſion among them about meats and days; he therefore exhorts them to embrace each other with cordial love and affection; and as a token of unity, to ſalute one another with an holy or decent kiſs, the uſual expreſſion of friendſhip in thoſe days, as I have noted before.

—— *The Churches of Chriſt.*] See the notes on ver. 5.

Ver. 17. *Mark them.*] The original word, which we tranſlate *mark*, ſignifies ſuch a marking, as a watchman uſes, from a watch-tower, to deſcry an enemy; which is performed with great accuracy. So that we muſt mark ſuch people as are here deſcribed, ſo as to *avoid* them; as a man would ſhun another that has a plague.

——— *Diviſions.*] Such are made either by hereſy or ſchiſm.

——— *Offences.*] Proceed from diviſions, as fruit from a tree.

——— *Contrary to the doctrine wherein ye have learned.*] This is the touch-ſtone by which all offences and diviſions are to be tried; by this we muſt try the ſpirits whether they be of God. Now this doctrine is the revealed will of God.

Ver. 18. —— *Their own bellies.*] i. e. Deſigning men, aiming at themſelves under a pretence of acting for Chriſt and his glory, by flattering the Jews in their perſecuting ſpirit.

——— *Fair ſpeeches deceive*, &c.] Seducers have ſmooth tongues, and innocent men are miſled by their fair pretences. And the men whom the Apoſtle particularly notes in this place egregiouſly chargeable with this hypocriſy, they were the Gnoſtic's, who endeavoured to gain reputation to themſelves, and their party, by hazarding the faith of Chriſt.

Ver. 21. —— *Lucius.*] See the Introduction to the Acts of the Apoſtles.

——— *Jaſon.*] See Acts xvii. 5.

——— *Timotheus.*] See an account of him hereafter before the 1 Epiſtle to Timothy.

Ver. 22. *I Tertius who wrote this Epiſtle.*] As Paul's Amanuenſis, or writer.

Ver. 23. *Gaius*, &c.] See Acts xix. 29. xx. 4. 1 Cor. i. 14.

——— *Mine hoſt, and of the whole Church.*] In whoſe houſe I, and all the faithful in thoſe parts, aſſemble for Divine Worſhip, at Corinth.

——— *Eraſtus the chamberlain.*] Or, ſteward of the city of Corinth.

Ver. 25. ——— *Of the myſtery.*] Of the coming of the Meſſiah, the abrogating the law of Moſes, and the call of the Gentiles.

——— *Since the world began.*] Or, from the beginning of ages, the promiſe of the Meſſiah being obſcurely revealed to Adam from the beginning.

Ver. 26. *Now is made manifeſt.*] By the writings of the Prophets, whoſe Prophecies are *now accompliſhed*. For though they were clearly foretold, yet they were myſterious till they were proved true by their accompliſhments, in Jeſus Chriſt and his Goſpel.

Now from the whole of this Epiſtle it may be obſerved how ſoon diviſions and animoſities diſturbed the Church of Chriſt, how ſoon that Prophecy of Chriſt was fulfilled, that offences would neceſſarily ariſe in his Church, and from the labour of the Apoſtle to certify the truth, and moderate indifferent things, and eſpecially leaſt we incur the diſpleaſure of our Lord and Saviour, who has pronounced *woe* on all thoſe, by whom ſuch *offences come*; that it ſhould be our higheſt care to *mark* thoſe that would ſeduce us, and *avoid* their ſnares.

Critical and Explanatory ANNOTATIONS,
ON THE
Firſt Epiſtle of *PAUL* the *APOSTLE*,
TO THE
CORINTHIANS.

The INTRODUCTION.

Corinth was a celebrated city, and the capital of Achaia, ſeated on the Iſthmus; which ſeparates the Peloponneſus from Attica. Paul came to preach in this city in the year of Chriſt, An. 52.

This city was one of the laſt peopled, and the wealthieſt in all Greece. Its ſituation between two ſeas drew thither the trade of both the eaſt and weſtern parts of the world. Its riches produced pride, oſtentation, effeminacy, and all manner of vices, in its inhabitants, as the general conſequences of too much plenty. Laſciviouſneſs was not only tolerated, but in ſome ſort conſecrated there, by the worſhip of Venus, and the publick proſtitution of thoſe who were devoted to her. The Corinthians nevertheleſs, as well as all other Greeks, pretended to philoſophy, politeneſs and learning. Such was the condition of Corinth, when Paul arrived there with the Goſpel of Chriſt; and theſe were the monſters he was there to encounter.

He lodged there with Aquila and his wife Priſcilla, who, as well as he, made tents. For he got a livelihood by the labour of his own hands, to prevent his being burdenſome to any. He preached every Saturday there in the Jewiſh ſynagogues, and made ſome converts in that way; and from hence he writ his two Epiſtles to the Theſſalonians in the ſaid year 52. But ſometime after obſerving, that the Jews of this city Corinth, inſtead of being benefited by his inſtructions, oppoſed him with very blaſphemous words, he ſhook his raiment, and ſaid, *Your blood be upon your own heads, I am clean: From henceforth I will go to the Gentiles*, Acts xviii. 6, 7, 8. He went therefore, and lodged with Juſtus ſirnamed Titus, who was a Gentile indeed, but one who feared God; and many of the Gentiles afterwards embraced the faith.

Paul ſuffered a great deal at Corinth, but Jeſus Chriſt appeared one night to him, and ſaid, *Be not afraid, for I have much people in this city.* So that, taking freſh courage at theſe words, he continued eighteen months at Corinth, or in the neighbouring places; ſee Acts xviii. and our general Introduction to the Epiſtles.

He departed from thence in the fifty-fourth year of Jeſus Chriſt and went to Jeruſalem, leaving Apollos, a Jewiſh convert, to take care of the Corinthian Church; ſee Acts xviii. and Rom. xvi. 3. And from hence he went to Epheſus (ſee the general Introduction to the Epiſtles); where continuing ſome conſiderable time, he took up ſome reſolutions to go into Macedonia and Achaia, and to winter at Corinth, and ſo paſs again to Jeruſalem, where he intended to keep the feaſt of Pentecoſt, 1 Cor. xvi. 5, 6. After theſe viſits he deſigned to go to Rome, and ſee the Church there, which he had deſired many years, ch. iv. 17. and beg of God to direct his way to them, ch. xvi. 11. But his journey being delayed for ſome time, he ſent Timotheus and Eraſtus into Macedonia, giving Timothy order to viſit Corinth before his return, and prepare their alms for the poor Chriſtians in Jeruſalem. Not long after Timothy's departure came Apollos, Stephanas, Fortunatus, and Achaicus, to Paul from Corinth, bringing him an account of the ſtate of that Church from ſome perſons of the family of Chloe; and a letter from the Church itſelf deſiring from him the reſolution of ſeveral points about marriage and chaſtity, and many other ſubjects. From the family of Chloe, he underſtood the diſtracted and bad condition of that Church, that they were crumbled into many parties and factions upon the account of their teachers, ſome adhering to Paul, others to Cephas or Peter (who, as Clemens ſays in his Epiſtle, was at Corinth when Apollos was there,) and others of Apollos, and others of Chriſt; and ſeparating from and contemning each other, as not ſo well or edifyingly taught; that many diſorders were committed at their *love-feaſts*, and the Holy Sacrament corruptly and irreverently celebrated; that the Chriſtians wronged and defrauded one another, and went to law at the Heathen tribunals, and that a Chriſtian of their city had married his mother-in-law, and that ſome denied the reſurrection.

In anſwer to both theſe, Paul compoſed this his firſt Epiſtle to the Corinthians, and beginning with their ſelf-conceitedneſs, in the four firſt chapters, the Apoſtle reproves them for their diviſions and factions, ſiding with ſome teachers more than others, and exhorts to unity and peace, and a due ſubjection to him, as an Apoſtle of Chriſt; altho' his preaching had not been with their admired eloquence, and the wiſdom of this world; but far above it, in demonſtration of the Spirit and of power, and a diſcovery of the trueſt wiſdom, *viz.* that of God, and ſuch as the Spirit of God had revealed, and confirmed by miracles. For his part, he had laid the only ſure foundation, that is, faith in Jeſus Chriſt the true Meſſiah; and if any man builded on that foundation, *gold*, *ſilver*, *precious ſtones*, chap. iii. *viz.* ſound doctrine, that would abide the trial, (as gold and ſilver abides the fire) he ſhould receive a reward; but whoſoever builded *wood*, *hay*, or *ſtubble*, thoſe doctrines that would not abide the trial, but proved like wood and ſtubble, which the fire conſumes; *viz.* ſuch as conſiſted of curious queſtions and diſputings, (chap. i. 20.) Judaical obſervances and traditions taught by the ſcribes, (chap. i. 20.) or ſuch like, this labour ſhould be loſt, as ſtubble in the fire; yet ſuch a teacher, if he did it through ignorance of the ſimplicity of the Goſpel, and meant well and ſincerely, might be ſaved, though with difficulty, as a brand plucked out of the fire: For the Apoſtle aſſured them, the day would come, (whether that of Chriſt's coming to take vengeance on the Jews in the deſtruction of their city, temple, and nation, or the laſt day of judgment) when all doctrines and works ſhould be tried, (as metals or ſtubble are by the fire:) Upon which he exhorts them all, both Jews and Greeks, who were called or converted, that they would not ſet up their own vain philoſophy, or wiſdom of this world, or any legal rites or Jewiſh traditions, above the plain truths of the Goſpel, and that only ſolid wiſdom of God preached by him; which ſome indeed called fooliſhneſs, but it ſhould confound the wiſe among them. To this purpoſe he writes the four firſt chapters, concluding this part of his diſcourſe with aſſuring them of his faithfulneſs in preaching the Goſpel unto them, however diſcouraged by their behaviour; not without a mixture of threatning, to uſe the power of diſcipline Chriſt had intruſted him with, for the manifeſting his own commiſſion, and reforming the pride, and faction, and other irregularities of ſome among them.

In the next place, (chap. v, vi.) he writes concerning an inceſtuous perſon, whom he ſubjected to the diſcipline of the Church, commanding him to be delivered unto Satan, in order to his repentance, (for by ſuch delivering up, the Devil had power to inflict bodily puniſhment by ſome diſeaſe, &c. on the offender, which the Apoſtle calls, *a rod*, chap. iv. 21.) He alſo reproves them for vexatious law-ſuits, and appealing to Heathen tribunals to the ſcandal of Chriſtianity, and reflection upon its profeſſors, telling them the Saints ſhall judge the world and Angels, therefore ſmall controverſies ſhould be left to their deciſions among themſelves; whether the Apoſtle meant by the Saints judging the world and Angels, the eſtabliſhment of a Chriſtian magiſtracy, and a power over ſpirits; or, that they ſhould be aſſeſſors with Chriſt at the Day of Judgment, is not evident. The Apoſtle proceeds to caution them, as againſt other vices, ſo particularly againſt fornication, which of all other Gentiles, the Corinthians were moſt noted for.

Afterwards, (chap. vii, viii.) the Apoſtle anſwers ſome queſtions they had propoſed to him. 1ſt, Concerning virginity and marriage: Thoſe, who having the gift of continency, abſtain from marriage, ver. 1, *&c.* are thereby freed from worldly incumbrances, or live without carefulneſs, and are more at leiſure to care for the things that belong to the Lord, eſpecially in the preſent diſtreſs or ſtreights of the Church. However, marriage being appointed a remedy againſt fornication, thoſe who cannot contain ſhould marry; and the huſband or wife converted ſhould not forſake either though unconverted, becauſe the converſion of one of them renders their children holy, ſanctifies their offspring, that is, entitles them to the Goſpel-covenant; but if the unbelieving depart, let him depart; a Chriſtian huſband or wife is not under bondage in ſuch caſe, (but it may be objected, Chriſt forbids divorce except in caſe of fornication, Matt. v. 32. it is anſwered, St. Paul is ſpeaking of a voluntary departing of the unbeliever, and that moſt likely on the account of the faith, and when it is probable the marriage is diſſolved by the adultery of the unbelieving huſband or wife. In the next place, the Apoſtle declares that their being called, or converted to Chriſtianity, does not make any alteration in mens civil affairs, whether one be a freeman, or a ſlave, or ſervant, chap. vii. 20, *&c.*

And as to the caſe of thoſe of either ſex, who, according to the common notions of the Jews and others, eſteemed it undecent to paſs the flower of their age unmarried, chap. vii. 36. if need ſo require, as that they cannot eaſily contain, it is beſt that they marry; otherwiſe, if one find himſelf to have a ſtedfaſt purpoſe, and there is no neceſſity, that is, perceives that he can refrain, he or ſhe may better continue as they are. This ſeems to be the ſenſe, not in reſpect to parents diſpoſing of their daughters; if by virgin, ver. 36. we underſtand a perſon's own virginity, and tranſlate, ver. 38. not giveth her in marriage, but marries, as may be according to ſome of the beſt copies in the Greek. And this ſeems the rather to be the ſenſe, becauſe that this decreeing, or reſolution depends upon the ſtedfaſtneſs, or purpoſe of one's own heart, and the power a perſon hath over his own will; which ſhews it to belong rather to the perſon that marries than the parent.

After this, the Apoſtle anſwers another queſtion, chap. viii. concerning the partaking of the feaſts of the idol temples, which he would have them abſtain from. In the ancient ſacrifices, one part was offered on the altar, the other eaten by the offerers: This was eſteemed a federal rite, or a ſign of friendſhip and communion with that God to whom the ſacrifice was offered; ſo that ſuch a religious feaſt was a communion or fellowſhip with the idol, or falſe god. Sometimes a part of the fleſh offered to the idol, was afterwards ſold in the publick market-place: Now, as the Apoſtle argues, the meat is in itſelf indifferent, an idol being nothing, as for any Deity, (only a fiction, no real god) and ſo could not pollute the meat. The Apoſtles indeed decreed, (Acts xv.) that the Gentile converts ſhould abſtain from ſuch meats, eſpecially thoſe who had been proſelytes of the gate, poſſibly by virtue of one of the precepts given to the ſons of Noah, as hath been obſerved before in the Acts. Hereby alſo they would not break the Chriſtian union, by giving offence to the Jewiſh Chriſtians, who made conſcience of eating any ſuch; yet the eating or not eating is not otherwiſe neceſſary in itſelf, or in the ſight of God of any moment; however, ſince many of the newly converted did think otherwiſe, *viz.* that eating of ſuch meat was an honour and worſhip to the idol, a knowing Chriſtian, though he might be ſatisfied himſelf the meat was harmleſs, yet by going and eating with ſuch became an offence, or ſtumbling-block, or an occaſion of falling, by betraying them into ſin, who (out of an erroneous conſcience) believing ſuch meat to be unclean, were hardened by ſuch an example, in partaking with the ſacrifice offered to idols againſt their conſciences; and therefore,

fore, a good Chriſtian is to take care, how he uſes his liberty in things indifferent, where there may be danger of being the occaſion of ſin to another; as the Apoſtle himſelf would rather wholly abſtain from ſuch a diſh, as the fleſh, or meat that had been offered to idols, how indifferent ſoever it was in itſelf, than wound the weak conſcience of any Chriſtian brother.

Furthermore, as the Apoſtle exhorted them to a care of uſing their liberty in things indifferent; ſo he tells them, how himſelf was careful in that matter, chap. ix. becauſe, although the Goſpel allows of a maintenance for the miniſters thereof, which he fully proves; yet he himſelf quitted that privilege whilſt he was amongſt them, as he did in divers other reſpects condeſcend both to the Jews and Gentiles, ver. 19, *&c.* complying with them, in order to the promoting the Goſpel. Here, upon the occaſion of mentioning his own zeal, he ſtirs them up to imitate him in running the Chriſtian race, taking a compariſon from the Iſthmian games of running and wreſtling much uſed at Corinth.

And to make them the more diligent, and that they might not depend too groundleſly on their Chriſtian privileges, but avoid the dangers by which others miſcarried, and eſpecially by idolatry, which they might ſtill be enſnared in, by going to the idol feaſts of their Gentile neighbours; he lays before them, chap. x. the caſe of the Iſraelites, and ſhews their privileges and advantages, in being all baptized into the covenant of God, in the cloud, and Red-ſea, and made partakers of the manna, and waters of the rock, which he calls ſpiritual, becauſe they were types of Chriſt; and yet many of them, as they themſelves might do, miſcarried by reaſon of divers impieties, which therefore he exhorts them to flee from, particularly idolatry, fornication, murmuring, *&c.* and if they were not wanting to themſelves, God would protect them, and not ſuffer them to be tempted above their ability. Upon this occaſion, he inſtructs them again, as he had done before, chap. viii. in their behaviour concerning things offered to idols, ver. 15, *&c.* and ſhews, that although idol gods were nothing, as to what the Gentiles believed of them; yet ſince under the names uſually given them, as Jupiter, Apollo, Mercury, and ſuch like) the Devil deluded mankind, and acted in and by the images, Deut. xxxii. 17. therefore, as they who offered the ſacrifice did ſacrifice to Devils, ſo the going to their idol temples, and knowingly eating of meats offered to idols, as ſuch, was a communion with the Devil, as it were feaſting with him upon what had been offered to him, as hath been ſaid, and utterly inconſiſtent with our communion with Chriſt in the Holy Sacrament: And although the meats offered to idols were indifferent in themſelves, and therefore lawful when not eaten as ſuch, in honour of, and by way of partaking with the idol; yet they ſhould be careful to give none offence by eating them, when they were told or knew them to be ſuch, neither to the unbelieving Jews, who would thence conclude them enemies to the law and prophets, and imagine that Chriſtians were allowed to honour and worſhip idols, nor to the idolatrous Gentiles, who might thence ſuſpect their abhorrence of idols was not real, nor to the weaker members of the Church of Chriſt, leſt they might be tempted by their example to eat thoſe things, which themſelves judged unclean againſt their conſciences: *The earth is the Lord's*, and therefore it both follows, that he can provide ſuſtenance ſome other way, and alſo that whatever we eat or drink, or do, it ſhould be all to his glory.

Afterwards, chap. xi. the Apoſtle treats of the decency and order of their publick aſſemblies, that whereas the man is the head of the woman, as Chriſt is of the man, they ſhould not confound the ſex; but that the man ſhould be uncovered in token of ſuperiority, and the woman covered, or veiled, in token of ſubjection; which decent behaviour ought to be ſhewn, becauſe of the Angels, who are eſteemed to be preſent in the aſſemblies of the ſaints: And for the ſame reaſon of decency, and a preſerving of the diſtinction of ſexes according to nature, the man ſhould not wear his hair long, after the manner of women, or which becomes a woman, whoſe hair growing long, is given her for a natural veil, or covering.

(Here it is not ſo much to be enquired, what may be natural or cuſtomary in ſome countries; as for men either to have or wear long hair; but the Apoſtle's argument ſeems to be taken from the particular notion of the Corinthians, ver. 14. 15. *That for* *a man to wear his hair long, it is a ſhame unto him; but that for a woman to have long hair, it is a glory to her.)*

The Apoſtle alſo directs a ſuitable behaviour in feaſts of charity, and the Lord's Supper, which they celebrated unworthily, by reaſon of the diviſions and factions among them, and the diſorders in not ſtaying for one another, and alſo intemperance, not diſcerning the Lord's Body, not diſtinguiſhing this ſupper from other meals, nor behaving themſelves ſuitably to the end of its inſtitution, by a ſolemn commemoration of Chriſt's death. This is the ſubſtance of what is ſaid to the end of the eleventh chapter.

In the next place, chap. xii. the Apoſtle diſcourſeth concerning ſpiritual perſons, and their ſpiritual gifts, ſuch as peculiar wiſdom and knowledge in matters of religion; the gifts of healing, and of languages, and propheſying, *&c.* of theſe he declares that every one had his proportion, according to the will of God, and they ſhould not look on each other as ſingle by himſelf, but one aſſiſt the other, and all join for the publick good of the Church, as members of the ſame body, each ſupporting and helping another; otherwiſe, without this unity, and alſo love and charity, which Paul hence takes an occaſion to deſcribe, particularly, chap. xiii. the beſt gifts are not valuable. The Apoſtle adds a ſolemn charge againſt uſing the gift of tongues without interpreting, chap. xiv. and that women keep ſilence in the Churches, ſo as not to perform any miniſterial office in the Chriſtian aſſemblies, as a ſign of their being under obedience or ſubjection to their huſbands, ver. 34, *&c.* Thus much from the beginning of the twelfth, to the end of the fourteenth chapter.

And becauſe ſome among them had learned from their philoſophers, to deny *the reſurrection of the dead*, (ch. xv. 12.) therefore the Apoſtle fully aſſerts and proves that doctrine, ch. xv. ſhewing, that we ſhall ariſe by virtue of Chriſt's reſurrection, which is a pledge of the general reſurrection of all mankind, ver. 13, *&c.* and whereby Chriſt having ſubdued all the enemies of his Church, the laſt of which is death, he himſelf ſhall deliver up, and reſign his kingdom, or kingly power and office, as Mediator, to the Father; there being then no farther occaſion for ſuch a power or office: And then *God* (Father, Son, and Holy Ghoſt) *ſhall be all in all*, govern all things immediately without a Mediator for the future, ver. 24, *&c.* Farther, if there be no reſurrection, *what ſhall they do who are baptized for the dead?* ver. 29. Of which difficult text there are, among others, the following interpretations, *viz.* 1ſt, That to be *baptized for the dead* ſignifies to be baptized in the perſon, or ſtead, of one that died before he was baptized; (but this being the practice of ſome hereticks, its not likely that the Apoſtle would raiſe an argument from thence.) Or, 2dly, Upon confeſſing the article of the reſurrection of the dead, and conſequently in hope of the reſurrection: Which interpretation ſeems moſt probable. And ſo the queſtion is put, Why have they, in their baptiſm, made profeſſion of the reſurrection from the dead? ſee ver. 14, 17. The Apoſtle ſays, indeed, that *fleſh and blood ſhall not inherit the kingdom of God*, ver. 50. but that is meant of fleſh and blood, as it is now unaltered, and ſubject to corruptions; and therefore he adds in the following words, *Neither doth corruption inherit incorruption:* But the groſs bodies of the ſaints ſhall be altered, as to their quality, at the reſurrection, and changed into ſpiritual bodies, ver. 44. Whereby it is underſtood, that they ſhall be free from their groſs allay, and be refined and made pure and bright, like ſpirits, be *raiſed in glory*, fitted for the enjoyment of ſpiritual and heavenly pleaſures; and alſo have no need of ſleep or nouriſhment, like unto a natural body, nor be ſubject any more to ſickneſs, death, or corruption; for *this corruptible muſt put on incorruption, and this mortal muſt put on immortality*, ver. 53. And as for ſuch who ſhall be living when the day of judgment comes, or found alive *at the laſt trump*, they *ſhall not ſleep*, or die, that is, after the uſual diſſolution of nature, ver. 51. *but ſhall be changed in a moment*, or put into the ſame ſtate with ſuch, who were dead, and are riſen again.

Afterwards, ch. xvi. he puts them in mind of providing before-hand a relief to be ſent to their Chriſtian brethren at Jeruſalem; and to that purpoſe, that every one ſhould *lay by him in ſtore*, each Lord's day, in ſuch a meaſure as God had bleſſed him the week before.

Laſtly, Having exhorted them to ſtedfaſtneſs and Chriſtian Love, with ſubmiſſion to their ſpiritual teachers, as the beſt way to cure their diſſenſions and diſorders, he concludes.

In the twenty-ſecond verſe of this laſt chapter, the Apoſtle pronounces a direful judgment againſt one who *loves not the Lord Jeſus, let him be anathema maranatha*; concerning which words ſee the note on the place.

Now beſides what has been ſaid, it will be neceſſary to add ſome remarks on particular paſſages which occur in many parts of this Epiſtle, by which means the reader may be the better enabled to proceed in his reading with pleaſure and profit; becauſe thereby we ſhall endeavour to obviate all cavils, and illuſtrate many apparent difficulties. As for example,

I. We read in the third chapter of a purification by *fire*: Which, ſays the Papiſt, is a proof of the *fire of Purgatory*. Therefore, let it be obſerved, that this can't by any means be wreſted with any ſhew of truth to ſerve ſuch a bad cauſe, it is not proper *material* fire, but only figuratively ſo called, as the fifteenth verſe of the ſame chapter explains, where it is ſaid, He ſhall be ſaved *ſo, as* by fire. Moreover, this fire was to try not every *man*, but only the *works* of every man. Of which I have ſpoken ſomewhat before. Beſides, the Scripture intimates no more than two ſtates after this life in Heaven or Hell; and two expectances of ſalvation or damnation; and divides all people into two ranks, ſheep and goats; neither can a third place or middle ſtate of ſouls be any ways ſhewn deſcribed; ſee the Diſſertation on Purgatory, at the place laſt cited.

II. It is of great concern that every member of Chriſt's Church do his duty in preſerving peace and unity among Chriſtians; for the Apoſtle writes earneſtly to the Corinthians, as he does alſo to the Romans, on that ſubject; ſee ch. i. 10, 11, 12, 13. and iii. 3, 4, &c. and xii. 12, 13, 25. and repreſent thoſe that cauſe diviſions as mere *carnal* perſons, and their behaviour as contrary to the Chriſtian Doctrine, as it would be unnatural to tear off a limb or member, from the reſt of one and the ſame body.

III. *Note*, that although the Apoſtle wrought with his own hands at Corinth; yet he declared it to be the ordinance of the Lord, that the miniſters ſhould be maintain'd by thoſe to whom they miniſter ſpiritual things (either by publick prayer, and praiſes, preaching or adminiſtring of ſacraments) ch. ix. 7. to 15. See alſo 2 Theſſ. iii. 8, 9. The Prophet Micah, iii. 11. complained, that the prieſts *taught for hire*; but that was not becauſe they had a maintenance, for God allotted the ſame, and a very large one too: For firſt, they had the *tenth* part, which from the beginning God had reſerved to himſelf; Levit. xxvii. 30. and then ſettled it on the Levites; Numb. xviii. 20, 21. Then another tythe of the nine parts remaining, was to be ſpent at the tabernacle, of which the Levites had their ſhare; Deut. xii. 17, 18. to which if we add the firſt-born, with other offerings, the cities and ſuburbs appropriated to the Levites, it hath been computed, that a fifth part of the land belonged to them; and the Prophet reproved the people for with-holding any part of theſe tythes and offerings, becauſe thereby they *robbed*, not ſo much man, as God himſelf; Mal. iii. 8. But the Prieſts were reproved, becauſe for *hire* they dared to teach, not what God appointed them, but what beſt pleaſed the people, and for money ſoothed them in their ſins; ſee Mic. ii. 11. and iii. 5. So the *hireling* in John x. 12. is not he who receives money, maintenance or *hire*, of which, Chriſt ſaith, *the labourer is worthy*; Luke x. 7. but it is he who intrudes, *whoſe own the ſheep are not*; ver. 12. and deſigns not their good, *careth not for the ſheep*, but in danger fleeth, and leaveth them to themſelves; ver. 13.

4thly. Tho' the Apoſtle declares againſt the Philoſophy, *or wiſdom of this world* and *the excellency of ſpeech*, or eloquence, in the beginning of this Epiſtle; doth not thereby diſparage ſound philoſophy, human learning and wiſdom properly ſo call'd, or the gift of perſwaſive ſpeaking, but ſuch vain philoſophy, wiſdom, and eloquence of the Corinthians as rendered them proud and conceited, and made them eſteem *the preaching of Chriſt fooliſhneſs*; chap. i. 18---24. and oppoſe the Wiſdom of God, and the myſteries of the Goſpel; as if it were beneath their deep knowledge and lofty eloquence, to vouchſafe attention to the Apoſtle, when he preached Chriſt crucified, *in weakneſs and fear and much trembling*; chap. ii. 2, 3. But when on the other hand, human learning, true philoſophy and knowledge, and fluency of ſpeech are made to be ſubſervient to the glory of God, the author of every good and perfect gift, and the demonſtration of the Goſpel, by promoting the great end and deſign thereof, to the honour of God and the good of ſouls; ſuch wiſdom and learning Paul is ſo far from diſparaging, that he thanked God, chap. i. 4, 5. that they were enriched in all utterance, and in all knowledge; and he himſelf, as other inſpired writers of the Scriptures, very often illuſtrates Divine ſubjects by the ornaments of eloquence and figures of ſpeech to make the greater impreſſion on our minds. It is true, indeed, that we ought to attend more to the truth of them, than to the ornamental expreſſion; yet we here learn, that this laſt is often very uſeful to make the former the more agreeable and acceptable: and further, as for the ſtudy of philoſophy, and a skill in nature, it is apt to beget in men the higher veneration for the God of nature. Some, indeed, who had but a ſlight ſuperficial knowledge, and looked only on ſecond cauſes, withal having proud minds and vicious inclinations, have become obnoxious to Atheiſtical thoughts, and have fancied they could give an account of things, without having recourſe to a creation or providence; but the more deeply men penetrate into the nature of things, they will be the more apt to acknowledge their own ignorance, and the Divine Wiſdom, Power, and Goodneſs; and conſequently become the more expoſed to a regularity in their minds and converſations, and be the more virtuous and religious. The ſame may be ſaid of the *philoſophy and vain deceit* this Apoſtle cautions the Coloſſians to beware of; Col. ii. 8. See more of this in the third obſervation hereafter, on the Epiſtle to the Coloſſians.

V. The worſhipping of images, or idols, is a very Heatheniſh cuſtom and ſin; therefore, the Apoſtle puts the Corinthians, who had embraced Chriſtianity, in mind, that before their converſion they were carried away to dumb idols, chap. xii. 2. The Papiſts pretend, that as their images are the images of Chriſt and ſome ſaints, not the idols of the Gentiles, ſo in their intentions the worſhip, which for inſtance, is paid to the image of Chriſt, is referred to Chriſt himſelf, whom the image repreſented: But then in the firſt place, whatever worſhip they give to Chriſt, they give it firſt to the image. 2dly, This was the pretence of the Pagan idolaters, who did not make the image the laſt object, but fancied that their gods reſided in the conſecrated images; as our primitive reformers ſet forth in their third homily of the Church of England againſt the peril of idolatry. 3dly, They ought not religiouſly to worſhip an image at all; for God hath made all religious worſhip peculiar to himſelf; and therefore, he *only* is the *object* of *religious* worſhip, Matt. iv. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* The repreſenting God by an image is a debaſement of him, who is a jealous God, as if he were a corporeal being, or a creature like our ſelves; when therefore, God hath determined the way of his worſhip, not to be by an image, his law is to be the rule of worſhip, and not our invention, eſpecially when the outward act is expreſly contrary to his law.

VI. Let it alſo be carefully remarked, that it is contrary to the Apoſtle's directions for the publick worſhip and ſervice, to uſe a language, which is not underſtood by the people, ſince they cannot ſay, *Amen*, to what they do not underſtand, ch. xiv. 14---17. This uſage is alſo contrary to the cuſtom of the ancient Chriſtian Churches, who worſhipped God in their own languages, (ſee Biſhop Jewel's Defence, part v. ch. iii. diviſ. 9. and reply, art. 3. and) as appears by the liturgies we have in languages then generally ſpoken; which were Greek in the eaſtern Churches, and Latin in the weſtern. Amongſt the reſt they of the Church of Rome, had the publick ſervice in the Latin tongue, becauſe it was then their own language, and well underſtood by the people, but by the barbarous nations among them, they loſt their language by degrees, and yet moſt ridiculouſly kept up the Scripture, and the publick ſervice in the Latin tongue, when it was not underſtood, except by the learned only. Which unreaſonable practice is contrary to a decree of one of their Popes and council, twelve hundred years after Chriſt; (ſee the council of Lateran, ch. ix.) and, which is more, to that *edification*, which the Holy Ghoſt enjoins at ver. 26. and therefore, the Apoſtle gives this reaſon againſt it, at ver. 17. *the other is not edified.* It is therefore in vain to pretend, as the Papiſts do, that it is ſufficient to be preſent at the ceremony, or to her *maſs*, if one does not know what is done, and in his heart contemplate the Divine myſteries, and thereby raiſes his affections of love, hope, ſorrow for ſin, whereby he may be a partaker of the prayers of the prieſt, and of the ſacrifice, which, they ſay, he is then offering, altho' he underſtood not the words ſpoken (as it was among the Jews, while the prieſt was offering in the temple, the people were praying without, Luke i. 10. and could not hear what the prieſt ſaid) as if Paul's diſcourſe about edification and the Church-ſervice in a known tongue, and the conſtant practice of the primitive Church, had ſignified nothing; and as if it had been no part of the publick devotion, to join in the publick prayers; or laſtly, that a man may as eaſily raiſe his affections by words, which he cannot underſtand, as by thoſe he doth. As for the Jews, what the prieſt did in the temple at the offering incenſe, was peculiar to him as a prieſt, in which the people were not to bear a part with him; and it does not appear that he then uſed any prayers at all: But there are prayers in the *maſs* which the people are concerned in; and whatever devout thoughts they may have otherwiſe, they cannot join with the prieſt in offering up the ſame petitions to God.

VII. The Apoſtle has explained the words of Chriſt concerning the *bread* in the Sacrament, *This is my body*; namely, that we are not to underſtand it, as if the ſubſtance of the *bread* was by *tranſubſtantiation* changed into the real groſs ſubſtantial *body* of Chriſt, as the Papiſts pretend; for, he calls it *bread* after conſecration, ch. x. 16, 17. *The bread which we brake*; and *we are all partakers of that one bread*. Again, ch. xi. 26. *As often as we eat this bread*, which we cannot do till after conſecration; but that ſuch bread, duly bleſſed, broken, and received, is *the communion* (or communication) *of the body of Chriſt*; ch. x. 16, 17. a making the faithful joint-partakers of thee, (of the benefits of Chriſt's body) being crucified on the croſs, and his blood ſhed for our redemption. So that the *bread* is Chriſt's *body* only in a myſtical and ſpiritual ſenſe; that is, *the ſacrament* of his body, as repreſenting his crucified body, and conveying the benefits thereof to our ſouls. When Chriſt ſpake theſe words to his diſciples, *Take, eat, this is my body*, they ſaw him alive before them, and therefore could not conceive, that he meant his natural body to be both whole and living before their eyes, and yet broken and crucified, or given for them at the ſame time; but they muſt know it was a ſacramental phraſe, like that of the Paſſover Lamb, which was a type of Chriſt, Exod. xii. 11. *Ye ſhall eat it in haſte*; *it is* (that is to ſay, it repreſents) *the Lord's Paſſover*. So we hence infer,

VIII. That to worſhip the hoſt, or conſecrated wafer in the ſacrament, is to worſhip a creature, which is to commit idolatry; for although it ſhould be granted that by conſecration it is ſanctified to a ſpiritual and more exalted uſe, than it was before, yet the ſubſtance of it ſtill remains; accordingly the ancient Chriſtians, as they expreſſed a great reverence for this ſacrament, and apprehended it to be an unſearchable myſtery, and on all occaſions endeavoured to enflame their own and their brethrens hearts, with the moſt ardent love of God for it, and the devouteſt receiving thereof; and often ſay, the Euchariſt *is the fleſh and body of Chriſt, which ſuffered for our ſins*; Ignatius in Epiſt. ad ſmyr. ſect. 7. Yet (which is the main point) they plainly diſtinguiſh between the *material, bodily and earthly* part thereof, and the *ſpiritual*, or *heavenly* part. The former, ſay they, we receive with our *mouths*, and that nouriſhes our *bodies*; the latter we receive by *faith*, and that feeds our *ſouls*. See Forbeſii Inſtruct. hiſt. Theolog. l. 2. c. 11. 15, 17. Tillotſon's Diſcourſe againſt Tranſubſt. Jewel's Defence of his apol. part 2. ch. xii. diviſ. 1. and Irenæus, l. 4. c. 34. fiere ad finem, with Grabe's notes.

IX. The Apoſtle abſolutely forbids a woman to teach in the congregation, or aſſembly of the faithful, meeting for religious worſhip, that ſhe may not thereby *uſurp authority over the man*; but commands, *That the women keep ſilence in the Churches, for it is not permitted for them to ſpeak*; and if they will learn any thing, let them aſk their huſbands at home, for it is a ſhame for a woman to ſpeak in the Church; chap. xiv. 34, 35; ſee alſo 1 Tim. ii. 12. What the Apoſtle ſays of a woman's praying or propheſying, (chap. xi. 5.) cannot mean the performance of any miniſterial office, of praying or teaching in the congregation, or during the time of publick Divine Service; for that would contradict what he ſays in the ſame Epiſtle, as above-mentioned, but imports only ſome extraordinary ſudden motion or impulſe of the Holy Spirit (as we may conclude from many paſſages of the Apoſtolic writings, was uſual in the firſt times of the Goſpel) and even upon that account they were not permitted to ſpeak in *the Churches*, or during the time of public Divine Service, though at any other time and place, they might, with their head veiled. Whether propheſying there ſignifies the foretelling of ſomething to come, or to expound Scripture myſteries, or rather, to praiſe God by inſpired hymns, (ſee Mede's diſc. 16.) it is evident thoſe gifts were extraordinary; and conſequently no warrant for ſuch a practice in our days, when there are no ſuch gifts neceſſary, and therefore not beſtowed.

X. As nothing is to be enjoined or obſerved in the worſhip of God, but what in general is agreeable to his Holy Word; ſo, as to the particular circumſtances of public worſhip, *viz.* the *place*, *time*, *method*, or *manner*, *&c.* theſe are left to the conſcience and prudence of the overſeers of the Church, provided always, that what is ordained ſhall, in every particular, be agreeable to the general rules laid down here by Paul, (in chap. xiv. 26.) *Let all things be done to edifying*, and (at ver. 40.) *Let all things be done decently and in order.* Hence it follows, that the miſtake of ſome, concerning ceremonies in our worſhip, ariſes from their not diſtinguiſhing between the *ſubſtance* of worſhip, and the *circumſtances* thereof: for altho' nothing can be an article of faith, unleſs God hath revealed it, and conſequently it is only God who can direct in the ſubſtance of religious worſhip; as *adoration*, *prayer*, *praiſe*, the *ſacraments*, *&c.* Yet, as to the time, manner, order, or method, the garb of the miniſter, *&c.* they are circumſtances indifferent and mutable in themſelves, and left to the diſcretion of the Church, according to foreſaid rule, for edification, decency, and order, which Paul here appoints; and the enjoining theſe indifferent things, in compliance with the Apoſtle's rule, is not *teaching for doctrines the commandments of men*, becauſe they are not enjoined as neceſſary and good in themſelves, as the Phariſees eſteemed their traditions to be of old amongſt the Jews; but only as the Holy Ghoſt directs, as tending to *edifying*, *decency*, and *order*.---The Scripture no where ſays, that nothing is to be uſed in the worſhip of God, but what is preſcribed therein; and when the ſubſtance of Chriſt's inſtitutions remains entire, the appointing *circumſtances* is not an *addition* in the Scripture-ſenſe, provided thoſe circumſtantials are not diſagreeable to the nature of Chriſt's inſtitutions, and do not render any religious office the leſs acceptable to God.

XI. The *matter* of prayer, and the ability of *expreſſing* it, either in known or unknown languages, in the Apoſtles and firſt Chriſtians, was extraordinary, as the other ſpiritual gifts of interpreting ancient Prophecies, healing diſeaſes, *&c.* and were then beſtowed by the Holy Spirit of God for two reaſons; namely, to ſupply the preſent neceſſity of the Church in its infancy, when there was neither *time*, nor perchance natural *abilities* in the firſt preachers of Chriſtianity, to learn the languages of all nations; and alſo to be for a *ſign*, and confirmation of the Goſpel: This is evident from what you may read in ch. xiv. where we find that ſome abuſed their *ſpiritual gifts* of tongues, by their prayers and hymns in the publick aſſemblies, when none, or at leaſt very few were preſent, who underſtood them; his being ſo contrary to that decency, order, and edification, which the Apoſtle directs them to obſerve and ſupport, as a rule to regulate their behaviour, and the exerciſe of their gifts in publick; ver. 26--40. So he forbids any one's praying or ſinging in an unknown tongue, unleſs the meaning were known to the reſt; or himſelf, or ſome other perſon preſent might interpret the meaning, ver. 8. to 15. And then adds at ver. 15. *What is it then? I will pray with the Spirit, and I will pray with the underſtanding alſo: I will ſing with the Spirit, and I will ſing with the underſtanding alſo*; i. e. ſo as to be *underſtood*, or to *teach others*, ver. 19. Conſequently no one ought any more to pretend to the gift of praying with, or by the immediate influence or dictate of the Spirit, which is the ſenſe of the Apoſtle here, than to the gift of tongues, or languages, which he never learnt.---The like ſeems to be the true ſenſe of Romans viii. 26. *The Spirit helpeth our infirmities, for we know not what we ſhould pray for as we ought; but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered*; in which place the Apoſtle is ſpeaking of thoſe who had *the firſt-fruits of the ſpirit*; ver. 23. Or, were endued with the extraordinary gifts thereof. See Chryſoſtom in Loc. and Dr. Hammond on Jude, ver. 20.

So that, as far as we can know, ſince miracles are ceaſed, the gift of prayer, which we can expect now, is properly that *compunction of heart* in praying, whereby we may perform the duty rightly, by the aſſiſtance of the Holy Spirit; and therefore, when we perceive our minds to be poſſeſſed with deep impreſſions of the Glorious Majeſty of God, his Holineſs, and Purity, Infinite Power, Juſtice, Love, and goodneſs towards all creatures, but more eſpecially *to-us-ward*; together with an humble ſenſe of our own vileneſs and ſolutions, and of our neceſſities, and abſolute dependance upon him; if from hence, our affections are excited, and our hearts lifted up to God, through faith in Chriſt, with fervour, an affectionate reliance on his goodneſs, and an entire reſignation to his Divine Will; this is *ſpiritual praying* with us, whether we have gotten ſome *form* of prayer by heart, or *read* the ſame in a book, or *hear* it read by others.

XII. The Apoſtle affords an evident argument for *infant-baptiſm*, where he ſaith, ch. vii. 14. *The unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified by the husband; elſe were your children unclean, but now are they holy*, i. e. having by birth a title or claim to be admitted into the Chriſtian-Covenant, which the children of unbelievers have not, as appears; becauſe the Scriptures often underſtand by the *unclean*, the Heathens in oppoſition to the Jews, who were the clean or *holy* people, being in covenant with God. So Iſaiah xxxv. 8, 9, *An high-way ſhall be there, it ſhall be called the way of holineſs; the unclean ſhall not paſs over it----, but the redeemed ſhall walk there.* See alſo, Iſa. lii. 1. Acts x. 28. Hence the Jews are ſtiled, *an holy ſeed*; Ezra ix. 2. Iſaiah vi. 13. in the ſame ſenſe the Jews, in the times of the New Teſtament were wont to underſtand the term *holy*; (ſee Lightfoot's Hor. in 1 Cor. vii. 14.) for, when a man and his wife, who had been Heathens, were made Proſelytes to Judaiſm, they were to be ſeparated ninety days, that it might be known whether their children were begotten *without holineſs*, as they expreſſed it, or *within*: That, while the parents were Gentiles or Jewiſh Proſelytes, and ſo within the covenant; to which known and common ſenſe of the word *holy*, the Apoſtle alludes in this place of Corinthians; and thus Peter alſo, 1 Pet. ii. 9, 10. Where he obſerves, that the Holy People, who had been in covenant with God, namely, the Jews, being caſt off, the profeſſors of Chriſtianity were ſeparated to be the people of God, and ſo became holy: *Ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people; which in time paſt were not a people, but are now the people of God.* And in this ſenſe Paul ſhews in the fore-cited 1 Cor. vii. 14. that the children of either Chriſtian parent are *holy*, or have a title to be admitted to the covenant of grace; and then they are as capable of being ſo admitted, and of receiving the ſign thereof, which is *baptiſm*, as the holy ſeed of the Jews were of *circumciſion*.

Obj. It is objected, that by *unclean* in this Epiſtle is meant *baſtards*, and that holy, in the oppoſition ſignifies here *Legitimate*. But that is not conſiſtent: Becauſe,

I. *Anſw.* Firſt, if both parents were Heathens, no body would declare their children baſtards purely on that account; that they were born of Heathen parents. And

II. *Anſ.* Secondly, The Apoſtles does not there ſpeak of any political affair, as of baſtardy or legitimacy; but for the ſatisfaction of the conſcience of ſuch a Chriſtian man, or woman, whoſe wife or husband was a Gentile or unbeliever; that the Chriſtian in ſuch a caſe ſhould not diſſolve the marriage, becauſe it was ſo far ſanctified by one of them being a Chriſtian, that their children were as holy, having as much a title to the covenant of grace, as if both parents had been Chriſtians.

XIII. Though Paul commends the Corinthians for keeping the ordinances or traditions, which he delivered them, chap. xi. 2. Yet this can be no plea for the ſuperſtitious traditions of the Papiſts, till they can prove their traditions confirmed by their council of Trent in the ſixteenth century, to have been delivered above fifteen hundred years before, by the mouth of an Apoſtle, and received as ſuch by the primitive Church, as the ordinances and traditions mentioned by Paul were received by the Corinthians.

XIV. From the direction in ch. xvi. 2. "Upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him," many pious Chriſtians, both in the ancient Church, and of latter years, have kept a ſtock in a *box*, or *purſe*, for the poor (ſee Caryloſt. in loc.) that might be ready, as opportunity ſhould be offered to diſtribute it; and have experienced a great conveniency in this method of charity, in being ſo far from grudging when a due occaſion has been offered, that they have been rather pleaſed with an opportunity of diſpoſing well what they had laid up for that purpoſe. And again, hence we learn, that not only the richer ſort are concerned in the duty of charity, but all Chriſtians in their ſeveral degrees (though from thoſe to whom much is given more is required) muſt according to Paul's directions lay up in ſtore, as God hath proſpered him, and ſo in 2 Cor. viii. 12. the meaſure of charity is proportioned, "according to that a man hath," and in 1 Pet. iv. 11. "The ability which God giveth;" ſo that a poor man, when he ſeeth another in greater want than himſelf, at ſuch a time, either in reſpect to the ſufferings in the body or goods, in ſuch caſe, Chriſtian compaſſion, and the giving aſſiſtance, is the poor man's duty, and will procure his reward from him whoſe providence ruleth over all.

CHAP. I.

After his ſalutation and thankſgiving, 10 he exhorteth them to unity, 12 reproveth their diſſenſions. 18 God deſtroyeth the wiſdom of the wiſe 21 by the fooliſhneſs of preaching; and 26 calleth not the wiſe, mighty, and noble, but 27, 28 the fooliſh, weak, and men of no account.

PAUL called *to be* an apoſtle of Jeſus Chriſt, through the will of God, and Soſthenes *our* brother.

2 Unto the church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called *to be* ſaints, with all that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours.

3 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

4 I thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge:

6 Even as the teſtimony of Chriſt was confirmed in you.

7 So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt:

8 Who ſhall alſo confirm you unto the end, *that ye may be* blameleſs in the day of our Lord Jeſus Chriſt.

9 God *is* faithful, by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

10 Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and *that* there be no diviſions among you; but that ye be perfectly joined together in the ſame mind, and in the ſame judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the houſe* of Chloe, that there are contentions among you.

12 Now this I ſay, that every one of you ſaith, I am of Paul, and I of Apollos, and I of Cephas, and I of Chriſt.

13 Is Chriſt divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Criſpus and Gaius:

15 Leſt any ſhould ſay that I had baptized in mine own name.

16 And I baptized alſo the houſhold of Stephanas: beſides, I know not whether I baptized any other.

17 For Chriſt ſent me not to baptize, but to preach the goſpel: not with wiſdom of words, leſt the croſs of Chriſt ſhould be made of none effect.

18 For the preaching of the croſs is to them that periſh, fooliſhneſs: but unto us which are ſaved, it is the power of God.

19 For it is written, I will deſtroy the wiſdom of the wiſe, and will bring to nothing the underſtanding of the prudent.

20 Where *is* the wiſe? where *is* the ſcribe? where *is* the diſputer of this world? hath not God made fooliſh the wiſdom of this world?

21 For after that, in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe.

22 For the Jews require a ſign, and the Greeks ſeek after wiſdom:

23 But we preach Chriſt crucified, unto the Jews a ſtumbling-block, and unto the Greeks fooliſhneſs;

24 But unto them which are called both Jews and Greeks, Chriſt the power of God, and the wiſdom of God.

25 Becauſe the fooliſhneſs of God is wiſer than men; and the weakneſs of God ſtronger than men.

26 For ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble *are called*.

27 But God hath choſen the fooliſh things of the world, to confound the wiſe; and God hath choſen the weak things of the world, to confound the things which are mighty;

28 And baſe things of the world, and things which are deſpiſed, hath God choſen, *yea*, and things which are not, to bring to nought things that are:

29 That no fleſh ſhould glory in his preſence.

30 But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

We note in this chapter a *preface* to the whole Epiſtle; wherein the Apoſtle begins with an inſcription, 1, 2. to which he immediately adds a ſalutation, ver. 3. and then declares his good will towards them: Which declaration of his good will is manifeſted. (1.) By his thankfulneſs for the benefits beſtowed upon him, of which he gives a general idea in ver. 4. and then ſpecifies them more particularly in ver. 5. amplifying them from their uſe, which is the confirmation of the Goſpel, ver. 6. and their effect, ver. 7. (2.) By the aſſurance he gives them of perſeverance. Which is firſt propounded, and afterward amplified by the effect, *blameleſs*, ver. 8. proved by God's faithfulneſs, ver. 9. which concludes the preface and brings us to *The body of the Epiſtle*; wherein we

(1.) Meet with an emphatical exhortation to unity; ver. 10. amplified by the occaſion thereof, *viz.* the report of their contentions, ver. 11. By the matter of their contentions, *viz.* about their teachers; ver. 12. By a diſſuaſive taken from the unity of the Church and religion, in reſpect of its head, redeemer and form of baptiſm; ver. 13. and finally, by Paul's vindication of himſelf from being any occaſion thereof; neither by his *baptizing*; for he baptized but few of them; ver. 14, 16. both to avoid all miſrepreſentation; ver. 15. and beſides, it was no part of his commiſſion, ver. 17. nor by his *preaching*; which was not to gain applauſe and admiration among them. Now upon this occaſion he falls into a long diſcourſe concerning,

(2.) The way of preaching, and the abuſe of eloquence therein. So he begins (1.) with his denial of his uſe of ſuch a way of preaching, with the reaſons: Becauſe it tends to fruſtrate the deſigns of the Goſpel; ver. 17.—— and becauſe it is only the other way, (preaching the croſs) wherein God ſhews his power, and which he bleſſes to converſion and ſalvation, ver. 18. Becauſe the other way eloquent preaching is ineffectual for this purpoſe; as appears by the teſtimony of Eſay, ver. 19. and by the event and experience of its ineffectualneſs and folly, ver. 20. (2.) The reaſon of God's appointment of this way contrary to carnal wiſdom, *viz.* as a puniſhment to the world for their abuſe of other means and helps, ver. 21. (3.) The reaſon why this way is rejected both by Jews and Gentiles; becauſe it is contrary to their carnal expectations, ver. 22. (4) The different opinions of perſons about this way of preaching and ſalvation, both of unbelievers, ver. 23. and of believers, ver. 24. illuſtrated by a compariſon between the wiſdom of God and men; wherein is ſhewn the ſuperiority of the wiſdom of God, ver. 25. which is proved by the effect of this wiſdom and power, *viz.* the ſucceſs he gives to weak, unlikely means, ver. 26. amplified by the ends thereof, as (1.) to confound and bring to nought all worldly excellency, ver. 27, 28. (2.) to take away matter of glorying from man, ver. 29. (3.) that the glory of all may be aſcribed to himſelf, where God is ſhewn to be the efficient cauſe of all bleſſings; as Chriſt is the meritorious cauſe of our ſalvation. Then follows an enumeration of ſundry benefits, ver. 30. and their final cauſe; *that all glory may be given to him.*

Ver. 1. *Paul called to be an Apoſtle.*] When Chriſt appeared to him in the way to Damaſcus.

——*Through the will of God.*] Merely by the grace of God; who, at the time that this Paul was breathing out threatnings, and was going with commiſſion and authority to perſecute the Chriſtians at Damaſcus, vouchſafed to bring him to a due ſenſe of his error, and a thorough repentance of his ſins, and moreover, was pleaſed, of a perſecutor, to make him a powerful and zealous preacher of the Goſpel of Chriſt.

——*Our brother.*] Or, coajutor, aſſiſtant, or one that labours together with us in the work of the Goſpel.

Ver. 2. *Unto the Church of God which is at Corinth.*] See the notes on Romans, chap. xvi. 5.

——*Sanctified in Chriſt Jeſus.*] i. e. Separated from the reſt of mankind through faith in Chriſt, to be a peculiar people to God, as the Jews had been afore-time: All Chriſtians being by virtue of their calling in Chriſt, *a choſen generation, a royal prieſthood, a holy nation, and peculiar people,* 1 Pet. ii. 9. and ſo it follows;

—*Called to be ſaints.*] This is, as it were, an explication of the laſt clauſe; for it muſt be remembred, that, as I have explained long ago, the word *ſaints* in many places of the Acts, and of the Epiſtles, is as extenſive as the word *Chriſtians*: And ſtands in oppoſition, as the word *holy* among the Jews did, to the heathen world; and not, as ſome have imagined, to unſound or wicked Chriſtians.

—*In every place.*] Here the Apoſtle ſays, that though he primarily and purpoſely writes to the Corinthians; yet he intends to write ſuch things as ſhould be ſerviceable and binding to all the Churches of Chriſtians throughout the world.

——*Both theirs and ours.*] i. e. Both the *Lord* of me, who write theſe things in his name, and of you to whom I write for his glory, and your ſalvation.

Ver. 4.—*For the grace of God which is given you by Jeſus Chriſt.*] Which grace is the confeſſion of a true faith in Chriſt; ſee Rom. i. 8. and the bleſſings of great abilities to make it known, and defend it, and to give a good account thereof before the wiſe men of their nation; for ſo much may be fairly gathered from the three following verſes.

Ver. 5. —— *In all utterance.*] i. e. In an excellent faculty of preaching, or making known by a good elocution, which is engaging to the ear, that knowledge which the Spirit had enriched them with in matters of faith, or the myſteries of our holy religion.

——*In all knowledge.*] Or, ability to explain prophecies and myſteries.

Ver. 6.—*The teſtimony of Chriſt.*] Was the Goſpel; ſee chap. ii. 1.

——*Was confirmed in you.*] By my preaching, and ſince that by ſufficient probation of the truth thereof, which muſt eſtabliſh you therein againſt all oppoſition.

Ver. 7.——*In no gift.*] See chap. xii. ver. 8.

Ver. 8. *Who ſhall alſo confirm you unto the end.*] Provided you hold faſt that faith whereunto you are called, and are now confirmed in it; ſee ver. 2, 6, 9.

—— *That ye may be blameleſs.*] And then ye will, as I pray ye may, be found *blameleſs*, without ſin, in the day of our Lord Jeſus Chriſt, even in that day when Jeſus Chriſt ſhall come to judge all the earth.

Ver. 9. *God is faithful.*] In all his promiſes: Therefore, as he has called you to ſalvation under certain conditions by his Son Jeſus Chriſt, if you obſerve to perform your part of that covenant, he will certainly comply with his.

Ver. 10. —— *That ye all ſpeak the ſame thing.*] i. e. Hold the ſame faith, the ſame terms of Communion in Chriſt; that they preach all one and the ſame doctrine. Where I would have it obſerved, that theſe words are ſpoken to the elders of the Church, or preachers of the word of God at Corinth, and not to the whole body of the Church; for ſo I underſtand by the word *brethren* in this Scripture, compared with what Paul ſaid before of Soſthenes, whom he calls *our brother*, ver. 1. becauſe occupied in the work of the miniſtry.

—— *No diviſions among you.*] No hereſies, nor ſchiſms. *Hereſies* are properly Church diviſions about certain fundamental doctrines: *Schiſms* are ſuch diviſions as are occaſioned by contrary practices in the Church, in point of ceremonies, *&c.*

—— *But that ye.*] My brethren in the miniſtry.

Ver. 11. —— *It hath been declared unto me.*] i. e. I have been perfectly informed in ſuch a manner, as I can't miſtruſt the relation of your differences.

—— *That there are contentions among you.*] Where note, that the Corinthians as if they had learned a new religion from every teacher, began to diſtinguiſh themſelves into ſects and parties, and made uſe of their teachers names, as the heads of their ſeveral ſects, ver. 12. for one ſaid I am of Paul, another I am of Apollos, *&c.* as if Chriſt had been divided, or elſe were to ſtand with the reſt, as the name of a diſtinct religion. Not that the Apoſtles gave any occaſion to this diviſion, or encouraged the Corinthians in their fond humour of preferring one before another; but from the diverſity of their own minds and opinions flowed this diverſity of names. When the unlearned, wreſting the ſenſe of what they had heard preached, would impoſe that ſenſe upon others, who thinking that contrary to what they had been taught by another Apoſtle, ſet up the one in oppoſition to the other.—— Thus congregation cenſured congregation, and quoted Paul againſt Peter, Apollos againſt both; and Chriſt againſt them all. —— This by a natural tranſition, grew to diſagreement in ſociety and common life. They were no longer neighbours to one another; and he was moſt acceptable to his party, who ſhewed himſelf moſt irreconcileable to thoſe in the oppoſition. It was therefore to reconcile theſe differences, and to make the reconciliation firm and laſting that Paul laid down the directions in the context; and that he might prove more ſucceſsful in this undertaking, he lays aſide, for a while, the authority of an Apoſtle, and mingles requeſt and conjuration, with exhortation and advice, he acts the part of an Apoſtle in the form of a petitioner.

This diverſity of chief paſtors in the Church of Corinth ſeems to have proceeded from the different ſort of Chriſtians, of which that Church was compoſed. For, one part of the Gentile believers preferred Paul, as their Apoſtle, or ſpiritual father, becauſe, in Chriſt Jeſus, he had begotten them through the Goſpel, 1 Cor. iv. 5. Others of them preferred Apollos, as being an eloquent man, and mighty in the Scriptures, Acts xviii. 24. But the Jewiſh Chriſtians adhered to Peter, as the Apoſtle of the circumciſion.

Ver. 12. — *Every one of you.*] i. e. You all in your turns ſay,

——— *I am of Paul.*] I adhere to the doctrine taught by Paul.

——— *I am of Apollos.*] I am a zealous follower of our teacher Apollos.

——— *I of Cephas.*] I believe thoſe things which Peter teacheth concerning circumciſion.

——— *And I of Chriſt.*] I am for the circumciſion of the Gentiles, that they may be like Chriſt, who was alſo circumciſed on the eighth day. This was the doctrine of the Ebionites, according to Epiphanius.

Ver. 13. *Is Chriſt divided?*] Can he be the head of two oppoſite Churches? Or, can his doctrines be oppoſite?

——— *Was Paul crucified for you?* &c.] Do you look upon Paul with that regard, as you ought to look upon Chriſt alone, who is your Saviour; and yet they who take up doctrines, and believe them for the ſake or on the account of the preacher thereof, makes ſuch a one their Saviour, and thereby diſhonoureth Chriſt, who is our only Saviour and Mediator between God and man. He that holdeth Chriſt for his only maſter, will hear his doctrine by whomſoever it is preached.

——— *In the name of Paul.*] i. e. To believe in Paul, or in Chriſt whom Paul preaches?

Ver. 17. —— *Chriſt ſent me not to baptize, but to preach the Goſpel.*] Here the Apoſtle refers to that commiſſion he received from Chriſt's own mouth at his converſion, in which is no mention of baptiſm; ſee Acts xxii. 21. See my Diſſertation on baptiſm at the end of this chapter.

——— *Not with wiſdom of words.*] Or *ſpeech* more properly, by which the Grecian orators were accuſtomed to varniſh over their publick harangues and declamations, &c.

——— *The croſs of Chriſt.*] i. e. The crucifixion of Chriſt.

Ver. 18. *The preaching of the croſs.*] Or, of Chriſt crucified to make ſatisfaction to God for our ſins.

——— *Fooliſhneſs.*] Becauſe it propoſed ſalvation through a crucified Saviour.

——— *The power of God.*] i. e. The powerful inſtrument in God's hand, of ſalvation to thoſe who embrace the Goſpel, however it may be deſpiſed by thoſe who think themſelves wiſe; ſee John iii. 18. Acts xvii. 18. and Rom. i. 16.

Ver. 19. —— *It is written.*] In Job. v. 12, 13. and Iſaiah xxix. 14. xxxiii. 18.

Ver. 20. —— *Hath not God made fooliſh,* &c.] See Job xii. 17, 20, 24.

Ver. 21. *For after that, in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe.*] From hence we learn, that the *wiſe* men among the Greeks; the ſcribe or interpreter of Scripture among the Jews are by this *revelation* of God's will through Jeſus Chriſt, convinced of *folly*, and inſufficiency to give men the knowledge of ſaving truth. And therefore, it will be highly neceſſary for every Chriſtian to note as follows.

By the *wiſe*, the diſputer of this world, and the wiſdom of this world, we are here to underſtand the ancient philoſophers eſpecially, whom I ſhall prove to have been utterly ignorant of many important points in religion, as the context here directs us to underſtand, which the revelation of God's will to man has diſcovered to us in Chriſt our Saviour. For,

They were ſtrangers to the true account of the creation of the world, and the original of mankind, and to God's adminiſtration of the world, and intercourſe with mankind, in the moſt early ages. One ſect of philoſophers, the Peripateticks, held, that the world was *eternal*, and another, the Epicureans, that it was made by *chance*; and they who believed it had a beginning in time, knew not by what ſteps, nor in what manner it was raiſed into ſo much beauty and order; and ſo, for want of a ſure hiſtorical knowledge concerning this point, it became a fit ſubject for the fancy and imagination of the poets.

They were ſenſible of a great degree of corruption and irregularity in the nature of man, but could not tell from what cauſe it proceeded, nor in what ſtate our firſt parents came out of the hands of God, nor by what means they loſt their original perfection. And the want of knowing theſe things, leads men of courſe into endleſs perplexities, how to reconcile the purity and perfection of God the Creator, to the uncleanneſs and corruption of man the being created; and tempts them to ſuppoſe, either that the nature of God is not pure, or, that the ſoul of man is not of a Divine Original.

Much leſs could the light of nature acquaint them with the method he has ordained and eſtabliſhed for the recovery of loſt man; to effect a reconciliation between God and man, to exerciſe his goodneſs without the violation of his juſtice, and not only to make the pardon of ſinners conſiſtent with the wiſdom of his government, the honour of his laws, and his hatred of ſin, ſo as to render their ſalvation poſſible, but to give them the ſtrongeſt aſſurances of pardon and favour, upon the plain conditions of faith and repentance. Theſe are things that depend wholly upon revelation; and without the knowledge of theſe, mankind muſt remain in a perplexed and deſponding ſtate, as to the pardon of ſin, and the favour of God. The comfort they would raiſe from the mercy and goodneſs of God is checkt by the conſideration of his juſtice, and nothing is able to fix the guilty mind in a ſtate of ſolid and well-grounded comfort, but an aſſurance that the Divine Juſtice is ſatisfied, and an expreſs declaration on the part of God, upon what terms and conditions he will receive the ſinner into favour.

Then as to the publick worſhip of God; the light of nature might in general ſuggeſt to men the reaſonableneſs of joining in worſhip; but in what manner he would be worſhipped, and in what way they might perform a ſervice that would be acceptable to him, was underſtood to be a point which the wit and penetration of man could not fix and determine. Inſomuch, that the founders of ſtates and kingdoms, who undertook to ſettle civil adminiſtrations by the rules of human prudence, found it neceſſary to ground their ſchemes of religion upon pretended revelations, as the only way to give them a proper ſanction, and the people an aſſurance, that their religious performances would be accepted.

The points of knowledge mentioned under this firſt head, are evidently ſuch as the philoſophers were wholly ignorant of, as not falling within the compaſs of human reaſon in its corrupt ſtate; and the importance of them to the comfort and happineſs of mankind, ſhews the vaſt advantage we receive from revelation, in removing many doubts and difficulties which would otherwiſe ariſe concerning the nature and attributes of God, in ſhewing us the true ſtate of our own original and condition, and in acquainting us in the cleareſt manner, upon what terms, and by what ſervices, we may be ſure of his favour and acceptance. To all which we may add, as another point above the reach of human reaſon, the comfortable promiſe he has made us of ſupernatural aid and aſſiſtance in our ſincere endeavours to perform what he has revealed to be his will, in order to render ourſelves acceptable to him.

2. The knowledge which the philoſophers had of ſeveral important points of religion, was dark, imperfect and uncertain. Many of them, and thoſe, of the greateſt note, laid it down for a general maxim, that all things were uncertain, that truth lay buried in a deep abyſs, and, that the furtheſt that human wit and underſtanding could go in ſearch of it, was no more than probability and conjecture; and accordingly we find the wiſeſt among them

plainly intimating the need there was of a Divine Revelation, to give mankind a full and certain knowledge of their duty. But ſuppoſing them to have been able to lay out all the duties and offices of life in the cleareſt manner; that which diſabled them from reforming the world and obliging men to attend to their duty, was the uncertainty they were under about the great and only effectual motives to it, the immortality of the ſoul, and a future account.

Cicero, (Tuſ. q. l. 1.) enumerating the opinions of philoſophers upon this head, not only aſſerts what every one knows to be true, that the whole ſect of Epicureans diſbelieved the ſoul's immortality, but adds, that many of the moſt learned philoſophers were of the ſame opinion; and he particularly mentions two of great note among them; one, who in his writings had avowedly argued againſt it, and another who had profeſſedly written three books to confute it. He tells us further, that though the Stoicks believed that the ſoul remained after death for ſome time, yet they did not believe it was immortal. And even Socrates and Cicero, who were peculiarly favourable to the doctrine of the immortality of the ſoul, do yet diſcover ſome doubt and uncertainty about it.

Socrates, (in Phæd.) a little before his death, tells his friends, he had good hope of ſome ſort of being, when this life was at an end; but after that, he ſpeaks doubtfully, and ſays, though he ſhould be miſtaken, he did at leaſt gain thus much, that the expectation of it made him leſs uneaſy while he lived, and his error would die with him; and he concludes, (In Apol. Socratis.) I am going out of the world, and you are to continue in it; which of us has the better part, is a ſecret to every one but God.

And Cicero, (Tuſc. q. l. 1.) ſpeaking of the ſeveral opinions concerning the nature and duration of the ſoul, ſays, "Which of theſe is true, God alone knows; and which is moſt probable, a very great queſtion." And he introduces one, complaining, "that while he was reading the arguments for the immortality of the ſoul, he thought himſelf convinced; but as ſoon as he laid aſide the book, and began to reaſon with himſelf, his conviction was gone." All which gave Seneca juſt occaſion to ſay, (Ep. 102.) that immortality, however deſireable, was rather promiſed than proved, by thoſe great men. And if the philoſophers doubted even of the exiſtence of the ſoul after death, much leſs could they pretend to know any thing of the reſurrection of the body, and a ſolemn day of judgment, and the ſentence that will be finally pronounced upon good and bad men at that day. So far from this, that the great argument by which they prove that death cannot properly ſpeaking be called an evil, is, That it either wholly extinguiſhes our being, or at leaſt leaves us ſuch a being as is not ſubject to puniſhment or miſery in another ſtate. And they eaſed the people of thoſe fears, by exploding the notion of infernal torments prepared for the wicked, as mere dreams, and fictions of the poets; Plut. de Aud. Poet. Cic. Tuſc. q. l. 1. Sen. ad. Marc. c. 19.

This uncertainty about thoſe great and fundamental truths, was attended with fatal effects both in principle and practice: In principle, it naturally led mankind to call in queſtion the providence, juſtice, and goodneſs of God, when they obſerved the proſperity of the wicked, and the calamities of the righteous, without being ſure that either of them ſhould ſuffer or be rewarded in another ſtate; or elſe to doubt, whether there really was any eſſential difference between virtue and vice, and whether it did not depend wholly upon the inſtitution of men. In practice; hope and fear are the two things which chiefly govern mankind, and influence them in their actions; and they muſt of courſe govern and influence more or leſs, in proportion to the certainty there is, that the things feared and hoped for are real, and the rewards and puniſhments aſſuredly to be expected. And as the corrupt inclinations of human nature will eaſily overcome any fear, the foundation of which is but doubtful; ſo thoſe being let looſe and freed from the apprehenſion of a future account, will of courſe carry men into all manner of wickedneſs. Nor is it ſufficient to ſay, that they are under the reſtraint of human laws; ſince it is certain, that very great degrees of wickedneſs may both be harboured in the heart, and carried into execution, notwithſtanding the utmoſt that human authority can do to prevent it.

From hence it appears, how great a bleſſing and benefit it is to mankind, that the Goſpel-revelation has given us a full aſſurance of the immortality of the ſoul, and of rewards and puniſhments in another life, according to our behaviour in this; and not only ſo, but has very particularly acquainted us, "who ſhall be our judge. What the manner and ſolemnity of the judgment, "What is to be the rule of judging, "what the ſentence that will be paſſed both upon good and bad men, and "what will be the ſtate of each in conſequence thereof. The certain expectation of theſe things, enforced by the aſſurance God has given us that he takes notice of all our thoughts, words, and actions, in this life, in order to that future account, conduces greatly, or rather is of abſolute neceſſity, to ſecure the general peace and order of the world, as well as to preſerve the virtue and innocence of particular perſons.

3. The differences among the philoſophers in points of the greateſt weight and moment, were endleſs, and irreconcileable. This is a truth ſo well known, and ſo univerſally acknowledged, that thoſe among us who have the greateſt zeal for natural reaſon as a ſufficient guide in religion, will not deny the fact. A lively deſcription of which, we find in an ancient writer of the Church, Lact. l. 3. c. 4. "Every ſect of them overthrows all others, in order to eſtabliſh itſelf, and can allow none to be wiſe, becauſe by that it would acknowledge itſelf to be fooliſh; and as it overthrows the reſt, ſo is itſelf overthrown by the reſt." And elſewhere, —c. 28. "To what end ſhould we fight againſt thoſe, who are deſtroying one another?" Nor can it be ſaid, that theſe differences were only about matters of leſs conſequence; ſince it is notorious, that the moſt important points in religion were ſubjects of the greateſt diſputes. While ſome aſſerted the being of a God, others openly deny'd it; and others again ran into the notion of a multiplicity of gods, celeſtial, aerial, terreſtrial, infernal; and as every country had its peculiar gods, ſo the philoſophers made it a general rule, that every one ſhould worſhip the gods of his own country. While ſome were willing to believe that the ſoul was immortal, and that they ſhould live in a future ſtate, others affirmed it to be mortal, and to die with the body: While ſome affirmed that virtue and vice, as founded in the nature of things, were eternal and unchangeable; it was the doctrine of others, that nothing was good or evil, juſt or unjuſt, right or wrong, otherwiſe than as the laws and cuſtoms of particular countries determined: While one ſect, (the Stoicks,) affirmed that virtue was the ſole good, and its own reward; another ſect (Ariſtotelians) rejecting that notion in the caſe of virtue in diſtreſs, made the good things of this life a neceſſary ingredient of happineſs; and a third ſet (Epicureans) up pleaſures, or at leaſt indolence and a freedom from pain, as the final good that men ought to propoſe to themſelves; upon which differences Tully very juſtly obſerves, (Cic. Acad. qu. l. 1. —— de Fin. l. 5.) "That they who do not agree in ſtating what is the chief end or good, muſt of courſe differ in the whole ſyſtem of precepts for the conduct of life. Again, while many of them thought it reaſonable to believe, that the general order and government of the world could not be maintained without the ſuperintendence of ſome ſuperior power; one whole ſect (Epicureans) abſolutely denied a providence; others (Ariſtotelians) acknowledged no more than a general providence which did not reſpect particular beings; others, who owned a particular providence, extended it only to greater matters, while the leſs, in their opinion, were neglected; others again denied the omniſcience of God, which was little leſs than the denial of a providence, as to the effects it ought to have upon the behaviour of mankind. And while ſome talked of their gods taking vengeance upon the bad and rewarding the good, in order to deter men from wickedneſs, and excite them to goodneſs; others exploded the notion of the gods being pleaſed or diſpleaſed on any account, and by that, entirely removed out of the minds of men the deſire of pleaſing and the fear of diſpleaſing them, and all thoughts of praying to them or thanking them, for the benefits they either wanted, or enjoyed. Upon which, it is juſtly obſerved by an ancient Chriſtian writer, (Lact. de Ira. c. 6.) that if this principle of God's being neither pleaſed nor diſpleaſed, were true, there muſt be an end of all religion; ſince it leaves no foundation either for honouring or fearing the Deity. And yet it is ſaid (by Cic. Offic. l. 3.)

to have been the univerſal opinion of philoſophers (not only of thoſe who thought that God did not concern himſelf with human affairs, but of thoſe who believed he did) that he was neither angry with men, nor would puniſh them.

Theſe and the other differences among them which would fill volumes, are not mentioned as any reproach to the philoſophers in point of ability and underſtanding ; ſince it happened no otherwiſe to them, than it always will do to any number of men, who in this corrupt ſtate of things will depend upon themſelves alone, in matters of religion. But I mention them, to ſhew the weakneſs and folly of thoſe, who, becauſe the philoſophers now and then indulged themſelves in ſpeculations of a Divine Nature, would ſend us to them for a complete and uniform ſcheme of religion ; who, from their having laid down many uſeful rules, grounded upon the natural connexion of things as they appear in daily experience and obſervation, in order to the wiſe conduct of human affairs, and our peace and happineſs in this life, would infer, that they are therefore proper and ſufficient guides to our happineſs in the next ; and who, in reality, under this pretext, are doing all they can to gratify and encourage the voluptuous part of mankind, by diſcharging them from all regard to the laws of Chriſt (which have the ſanction of Divine Authority, and againſt which there can be no objection, but that they are too pure for appetites ſo much vitiated and depraved,) and leaving them to form a religion for themſelves out of this or that philoſopher, whoſe maxims and doctrines they can beſt reliſh ; the wiſeſt of which, (how ſublime ſoever ſome of the thoughts may ſeem) were no more than the imaginations and conjectures of fallible men.

But be their ſchemes of religion what they would, theſe two things are certain ; that no one philoſopher had more right than another, to impoſe his ſcheme upon mankind ; and, that ſetting aſide revelation, no one perſon at this day has any authority to determine, amidſt ſo many different and contradictory opinions, which of the philoſophers was in the right, and which in the wrong. Upon this foot therefore, the greateſt part of mankind are left in a ſtate of endleſs perplexity, without ability to determine for themſelves, and without any certain guide on whoſe determination they may ſafely rely. And this made one of the beſt and wiſeſt among them ſay, “that error was ſo mixed with truth, and oft-times with ſuch likeneſs to each other, that there was no way left to determine the judgment ; and, “that it would be time enough to blame the Sceptick philoſophy which doubted of every thing, when either the reſt of the philoſophers were agreed, or ſome one ſhould be found who could aſcertain the truth.” Which ſhews the great advantage of a Divine Revelation, as well to aſcertain our duty, as to engage our attention and regard to it ; to give all men, great and ſmall, learned and unlearned, a ſure rule, and a clear view of all they are to do, and effectually to engage them in a ſteady and uniform purſuit of the great end that ſuch a revelation propoſes.

By attending to the matters wherein the philoſophers differed, we ſee clearly that they were points which concerned the very being of religion and virtue ; and that thoſe differences rendered the motives and obligations to both, precarious and uncertain. And this ſhews how unjuſt the objection is, which infidels raiſe upon this head, from the different opinions among Chriſtians, and the ſeveral ſects and denominations formed upon thoſe differences. As long as men are men, and have different degrees of underſtanding, and every one a partiality to his own conceptions ; it is not to be expected, that they ſhould agree in any one entire ſcheme and every part of it, in the circumſtances as well as the ſubſtance, in the manner of things as well as in the things themſelves, it is ſufficient that they believe the doctrines, ſo far as they find, upon due enquiry and examination according to their ſeveral abilities and opportunities, that God has revealed them. Now, this is a ſtate of things very different from that of the Heathen world ; in which their teachers differed about the moſt important points in religion : And while no one could claim an authority from God, nor any right to require an aſſent to his doctrines , the generality of people had no certain teſt to try them by, nor by conſequence any means to deliver themſelves out of a maze of endleſs doubt and uncertainty. Which is well expreſſed by an ancient writer, (Lact. l. 3. c. 27.) in anſwer to the queſtion, Did the philoſophers then teach nothing that was right ? Yes, ſays he, many things ; but their precepts have no weight, becauſe they are human, and want a Divine Sanction. They are not believed, becauſe he who hears, thinks himſelf a man, as well as he who teaches.

4. The philoſophers taught doctrines, which directly tend to encourage vice and wickedneſs in the world. Of this ſort, were the notions concerning providence, and the omniſcience and omnipreſence of God, and their denying that he was either pleaſed or diſpleaſed with mankind, and their reſolving the diſtinctions between good and evil into human authority and appointment. Such was alſo the doctrine of *fate*, or mens doing every thing through neceſſity, and not by choice ; which takes away all virtue and vice, and leaves no place for rewards or puniſhments either here or hereafter ; and yet this was the avowed doctrine of one famous ſect (the Stoicks) among them. And the prevalency of this doctrine of fate in the Heathen world, together with the pernicious influence it naturally has upon virtue and religion, was the reaſon why the ancient fathers of the Chriſtian Church took ſo much pains in their ſeveral writings to confute and expoſe it.

Nor did they only hold principles deſtructive of virtue, but alſo maintained practices of a very vile and corrupt nature. Plato taught the expedience and lawfulneſs of expoſing children in particular caſes, and Ariſtotle alſo of abortion ; at Athens, the great ſeat and nurſery of philoſophers, it was laid down for a rule, that infants which appeared to be maimed, ſhould either be killed or expoſed ; and, that the Athenians might lawfully invade and enſlave any people, who, in their opinion, were fit to be made ſlaves. Many of the philoſophers maintained the lawfulneſs of ſelf-murder. Not only the Epicureans and others, but even Plato himſelf allowed fornication, and, which is more ſhocking, a community of wives ; and the moſt famous among them were known not only to approve, but practiſe, unnatural luſt. To which we may add the Cynicks, who, laying aſide the natural reſtraints of ſhame and modeſty, committed the acts of luſt like brute beaſts, openly, and *in the ſight of the ſun* ; and the Stoicks, who held that no words or ſpeech of any kind ought to be avoided or cenſured, as *filthy* and *obſcene*.

Theſe are principles and doctrines, by which many of the philoſophers, and thoſe of greateſt note, let men looſe from the obligations of duty, and gave them full liberty to indulge their brutal appetites, and degrade human nature into that of beaſts, while they were filling their heads with fine notions and exalted ſpeculations. And as theſe indulgences, ſo agreeable to the corruptions of nature, plainly account for that zeal which is ſhewn for reaſon and philoſophy, as our beſt guides in religion ; ſo the great objection againſt the Goſpel-revelation is, that it expreſly forbids uncleanneſs of all kinds, whether in thought or deed, as that which above all other things poiſons and corrupts the ſoul, and makes it utterly unfit for the ſpiritual joys and delights of the next world ; for which the pure precepts of the Goſpel, and the daily practice of them, are deſigned to prepare us.

5. In fact, the influence which the ancient philoſophers had in reforming mankind, was inconſiderable. Idolatry was univerſally practiſed throughout the Heathen world, and the worſhip of their gods conſiſted of the moſt filthy, abſurd, and abominable rites. The oblation of human ſacrifices to their gods was frequently practiſed ; nor was their own offſpring ſpared upon ſome occaſions. Nothing could be more cruel and barbarous, than to take pleaſure in ſeeing men murder and deſtroy one another, which yet was avowedly practiſed in their publick ſhews, and perſons were trained up to that inhuman exerciſe, and permitted to hire themſelves out to the work ; and it is affirmed by Lipſius, who wrote an entire diſcourſe upon the ſubject, that even war itſelf did not occaſion ſo great a deſtruction of mens lives, as thoſe ſhows which they inſtituted for publick diverſion. Nor, in private life, can we reaſonably hope or expect to find among them the great virtues of love, meekneſs and forgiveneſs, when we find Socrates declaring it neither unjuſt nor revengeful, to rejoice in the calamities of our enemies ; and Cicero expreſly approving and profeſſing revenge ; and Ariſtotle

ſpeaking of meekneſs, not only as a defect of the mind, and as carrying in it too great a diſpoſition to forgive, but calling the patient enduring of reproach, the ſpirit of a ſlave, Ariſtot. Eth. l. 4. c. 11.

When our Saviour came into the world, and for ſome time before, human knowledge of all kinds, and particularly the ſtudy of philoſophy, was cultivated and improved in the Roman empire, with the greateſt application, and by the ableſt hands. But how little effect either theirs or the writings of the Greek philoſophers had upon the generality of mankind, may be learned from this ſame Paul's account of the ſtate of the Heathen world, and the cautions he gives the Chriſtian converts againſt their wicked and abominable practices. *This I ſay therefore, and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanities of their mind; having the underſtanding darkned, being alienated from the life of God, thro' the ignorance that is in them, becauſe of the blindneſs of their hearts; who, being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs*, Epheſ. iv. 17, &c. And again, *Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them; for it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret*, Epheſ. v. 11, 12. i. e. in the celebration of ſeveral of their rites and myſteries, which was accompanied with all manner of lewdneſs. And in his Epiſtle to the Coloſſians, ch. iii. 5, 6, 7. *Mortify therefore your members which are upon earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs which is idolatry; for which things ſake the wrath of God cometh upon the children of diſobedience; in the which ye alſo walked ſome time, when ye lived in them.* Agreeably to this, John tells us, that except the profeſſors of Chriſtianity, *the whole world lay in wickedneſs*, 1 John i. 5. and Paul, ſpeaking of the Gentile world in general as living under the law of nature, and having mentioned *unnatural luſt* as common among them, goes on and tells us, That *they were filled with unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs; full of envy, murder, debate, deceit, malignity, whiſperers, backbiters, haters of God, deſpiteful, proud, boaſters, inventers of evil things, diſobedient to parents, without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful*, in Rom. i. 26, 27—29, 30, 31. Peter alſo exhorting the Gentiles who had been converted to Chriſtianity, to live as became their new profeſſion, tells them, that *the time paſt of their life may ſuffice them to have wrought the will of the Gentiles, in which they walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquettings, and abominable idolatries*, 1 Pet. iv. 3.

And, in truth, between the corruptions of human nature, and the inability of the philoſophers to reform them, we are not to wonder that the Heathen world had grown by degrees to ſuch a pitch of wickedneſs. The philoſophers in the ſeveral ages were but few; the numbers who repaired to them for inſtruction, were ſmall in compariſon, and their inſtructions confined to their own ſcholars, who were uſually perſons only of fortune and diſtinction; the generality of the people had no opportunity to be inſtructed by them, nor if they had, were they able to underſtand and enter into the many dark and abſtruſe notions of their inſtructors; the publick rites of worſhip, which the people did attend, conſiſted wholly of the ceremonies performed by their prieſts, without any moral inſtructions or leſſons of duty; though the philoſophers had been more clear, few of them had ſchemes of religion and duty, or any more than ſcattered notions of morality, added to ſome private and ſingular tenets to diſtinguiſh them from other ſects: Though they had given ſchemes entire and uniform, they had not ſufficient authority either to command attention, or require obedience; or, whatever authority any one had, it was greatly diminiſhed by the endleſs diſputes among the philoſophers themſelves; and though they had been qualified to teach in all other reſpects, little fruit was to be expected from teaching, where it was not accompanied with good living. Which laſt defect is noted by Tully, in this remarkable paſſage (Cic. Tuſc. qu. l. 2.) "Scarce any of the philoſophers, ſays he, are formed in mind and manners, according to the dictates of reaſon: Scarce any, who do not make their inſtitutions rather an oſtentation of knowledge, than a rule of life; ſcarce any, who obey themſelves, and are governed by their own precepts." And ſo, Ariſtotle, long before, repreſented the ſcholars of the philoſophers, (Ariſt. Eth. l. 2. c. 3.) "as learning to *wrangle*, rather than to *live*, and being no more bettered by the moral leſſons of their maſters, than ſick men would be by the diſcourſes of their phyſician without taking his preſcriptions." To the ſame purpoſe, Quintilian ſpeaks of the philoſophers of his own time, (Quintil. inſt. l. 1. præf.) "That the moſt notorious vices were ſkreened under that name; and that they did not labour to maintain the character of philoſophers by *virtue* and *ſtudy*, but concealed very vicious lives, under an *auſtere look* and a *different habit* from the reſt of the world. All which is agreeable to what the Apoſtle ſays in the firſt chapter to the Corinthians.

As to their worſhip; it may be truly ſaid in general, that idolatry has been found in almoſt every country that has been diſcovered, and, in many of them, rites of worſhip very wicked and abominable. In ſome, they were performed by women, who, in performing them, laid aſide all natural ſhame and modeſty; and, in others, women proſtituted themſelves for the maintenance of their idol, and in honour of it. In ſome places, the people cut off pieces of their own fleſh, and threw them to their idol, and in many others they were found to offer human ſacrifices, and vaſt numbers of them at a time. The objects of their worſhip were the ſun, moon and ſtars, the four elements, the ſeveral quarters of the earth, apes, elephants, ſerpents, vipers, dragons, tygers, herbs, trees, birds, fiſhes, mountains, and in many places evil ſpirits. And, together, with their idolatrous worſhip, ſorcery, divination, and magick, were found to be common among them.

Among their doctrines, and heads of belief, were found theſe that follow. Two Gods, one of heaven, the other of earth; two ſorts of gods, dæmons to be feared, and conquerors and benefactors to be honoured; ſeveral gods, preſiding over ſeveral quarters of the earth; one God above the reſt, becoming ſo, by firſt paſſing through a multitude of bodies; gods ſubject to various changes, and limited certain times of government; Providence concerning itſelf only about the great affairs of the world; the tranſmigration of human ſouls into the bodies of beaſts; pagans eating and drinking like men; the ſouls of men, after death, needing meat and drink, and other accommodations of this life.

Many practices have been found among them that are abominable; women burning themſelves with their huſbands, when dead; the chief ſervants of a prince killed at his death, to attend him in another world; eating mens fleſh, and ſhambles for ſelling it; ſucking up the blood of wounded and dying perſons; feaſting upon the bodies of their captives; having a number of wives and concubines, and putting away wives at pleaſure; expoſing and killing their children, if born under an unhappy planet, or born before the mother was of ſuch an age, or if the parents found themſelves over-charged. More inſtances of the like kind may be ſeen in Mr. Lock's Eſſay, l. 1. c. 3. ſ. 9.

Theſe, and the like inſtances of corruption in worſhip, doctrine, and practice, which have prevailed, and do ſtill prevail, in ſeveral parts of the heathen world, may further ſhow that *the wiſdom of this world is fooliſhneſs with God*, or the inſufficiency of natural reaſon to be a guide in religion, and into what monſtrous opinions and practices whole nations may be led, where that is their guide, without any help from revelation. Nor will it take it off the force of this argument, to ſay, that theſe were owing to an undue uſe of their reaſon, which is in effect to beg the queſtion; or that the meaſure of reaſon they had was low and imperfect, ſince they appeared to be ſkilful and dextrous enough in worldly matters, in the arts of annoying their neighbours, and defending themſelves againſt incurſions, in entering into leagues for their mutual defence, and conducting the ordinary affairs of life according to the manners and cuſtoms of their ſeveral countries. Nor are the abſurdities in religion that have been found among them, greater than thoſe that have been found among the moſt polite nations before the publication of the goſpel; which are a joint proof, that no age or country, be it rude or civilized, inſtructed or uninſtructed in arts and ſciences, infected or uninfected with plenty and luxury, is ſecured by mere *natural reaſon* againſt falling into the groſſeſt errors and corruptions in religion.

Hitherto, you have ſeen the pernicious errors and wicked practices into which the world has fallen both in ancient and later days, notwithſtanding the light of natural reaſon, and the leſſons of philoſophers. But as the Chriſtian inſtitution, in its nature and tendency, is far better calculated for the reformation of mankind than any teaching or diſcipline the world had in the days of heatheniſm; ſo in fact it has had a far greater effect in the advancement of true religion, and the reformation of the lives and manners of men. *For after that, in the wiſdom of God, the world by wiſdom* (or natural reaſon) *knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe*, or follow the light of divine revelation. Therefore, not to inſiſt upon the exalted degrees of purity and perfection to which Chriſtianity raiſed ſo many of its firſt profeſſors, "their contempt of the world, "their wonderful courage and patience under perſecution, "their mortifications and ſelf-denials, "their fervent love and charity and devotion," not, I ſay, to inſiſt upon theſe, though the true and genuine effects of Chriſtianity, becauſe it may be ſaid they were effects of an extraordinary kind, and wrought only upon particular perſons; let us take a view of it, not as it was embraced by ſingle perſons or families, but as it became the received religion of whole countries, and ſee what effects it had among them. And it is univerſally true, that whereever Chriſtianity prevails, oracles ceaſes, idols are deſtroyed, and the worſhip of the true God is eſtabliſhed. And whereas the heathen worſhip, as we have ſeen, conſiſted of the ſacrifices of beaſts and men, and was accompanied with many fooliſh, cruel and impure rites, Chriſtianity baniſhes all theſe, and, wherever it is received, eſtabliſhes a worſhip ſuitable to the pure and ſpiritual nature of God, a worſhip of the heart, conſiſting of prayers, and praiſes and thankſgivings, to him who is the author of our being, and under whoſe daily protection we live, and who beſtows upon us all the good things we enjoy. And there is no Chriſtian country, wherein this reaſonable ſervice is not ſolemnly performed by miniſters, and attended by the people; to which, and to the inſtructions and exhortations of Chriſtian preachers, it is to be aſcribed, that the knowledge of the true God, and the duty we owe him, is preſerved to ſuch a degree upon the minds of the generality of the people, and that ſeveral vices which were not only practiſed, but publickly allowed in the times of heatheniſm, are ſcarce known, and never named without abhorrence, in Chriſtian countries. Thus it has *pleaſed God by the fooliſhneſs of preaching to ſave them that believe*. Nor can it be ſaid, with any colour of reaſon or truth, that the general order, regularity, and ſenſe of duty, which is found in Chriſtian countries at this day, compared with the cruelties, diſorders, and exceſſes of all kinds, that are generally practiſed in heathen nations, is not owing to the Chriſtian inſtitution and worſhip, and to the certainty of future rewards and puniſhments that Chriſt brought to light; the ſenſe of which is preſerved upon the minds of the people by ſuch publick teaching. And though ſo great is the corruption of human nature, that notwithſtanding thoſe means of inſtruction, and thoſe reſtraints from wickedneſs, many diſorders and exceſſes are practiſed in Chriſtian countries; it is ſufficient to our preſent purpoſe, "That if thoſe means and reſtraints were removed, the exceſſes would evidently be far greater and more general than they are;" "That the commiſſion of them among Chriſtians, is by far leſs frequent, and is attended with more caution and ſhame than among heathens;" "That beſides thoſe general influences of Chriſtianity, ſuch exceſſes are in ſome meaſure balanced by the extraordinary degrees of piety, purity, and exactneſs of life and manners, which are obſerved by multitudes of people in every Chriſtian country;" "That the deſign of the Chriſtian inſtitution was not to force men to be good, but only to propoſe fit motives and proper encouragements and aſſiſtances to make them ſo; and our Saviour himſelf (Matt. xiii. 24.) ſuppoſes that in his kingdom here upon earth there will always be tares growing up with the wheat (a mixture of good and bad) till he himſelf ſhall make the final ſeparation." Though his kingdom is not of this world, it is in it; and it is a very unfair inference, that becauſe wickedneſs is found in Chriſtian countries, therefore Chriſtianity has failed of its end.

Ver. 22.——*The Jews require a ſign.*] That is, beſides all the miracles and the reſurrection of Chriſt, the Jews demand ſome greater ſign from heaven to prove that Chriſt was the Meſſiah ſent from God.

——*The Greeks ſeek after wiſdom.*] i. e. They look for worldly learning and philoſophical ſpeculations in the goſpel, and deride it, becauſe they do not find it anſwer their appetites.

Ver. 23. ——*We.*] Chriſtians

——*Preach Chriſt crucified.*] Propoſe a crucified perſon for the example of all mankind, even as he is the Saviour of us all; and that through him alone we are to expect ſalvation, by his nailing our ſins to his croſs.

——*Unto the Jews a ſtumbling block.*] In regard of his poverty and ſufferings; the meanneſs and miſery of his condition in this world, which in no wiſe ſuited their expectations of a victorious Meſſiah, that ſhould reſcue them from their enemies.

——*And unto the Greeks fooliſhneſs.*] They concluded the incarnation of God impoſſible, and rejected the death of our Saviour, as an impiety contumelious to God. They could not reconcile ſervitude with ſovereignty, nor puniſhment with innocence, nor the loweſt human miſeries with the higheſt of divine honours; and accordingly they eſteemed it *fooliſhneſs* to expect eternal life from him, who was put to death; and that he was able to bring them to the higheſt glory, who himſelf ſuffered in the loweſt weakneſs.

Ver. 24.——*But to them that are called.*] This is the Apoſtle's limitation of his diſcourſe; as much as if he had ſaid, what I have ſaid in the foregoing clauſe relates only to the unconverted: for as many Jews and Greeks as have embraced the goſpel, they believe that God the Father made and upholdeth all things, and redeemed all men by his ſon Jeſus Chriſt, in which both the *power* and *wiſdom* of God is demonſtrable. And this Chriſt is properly called *the power and wiſdom of God.* See ver. 30.

Ver. 25. *Becauſe the fooliſhneſs of God.*] Or, that which the unconverted Greeks call *fooliſhneſs*; ſee the notes on ver. 23.

——*Is wiſer than men,* &c.] See the notes on ver. 21. where this is proved at large.

——*The weakneſs of God.*] i. e. The ordinances and inſtitutions of God, though they ſeem weak and fooliſh in the eyes of theſe unbelievers; yet they are more powerful and efficacious, than all the wiſdom of worldly men; ſee the laſt note.

Ver. 26. *Ye ſee your calling.*] The goodneſs of God, who by calling them by the miniſtry of preaching, from the darkneſs of infidelity to the light of the Goſpel, hath placed them in a ſtate of ſalvation.

——*After the fleſh.*] Or, ſuch as the world eſteem to be wiſe on account of their eloquence or philoſophy.

——*Mighty.*] In power.

——*Noble.*] In riches and honours.

Ver. 27. *But God hath choſen the fooliſh things of this world.*] Or, ſuch things or means of ſalvation which this ſelfiſh and carnal world count fooliſh; ſee the notes on ver. 23. ſee alſo James ii. 5. and Matt. xi. 25.

Ver. 28. *Baſe things.*] Or, ignoble, who had neither eminency of birth, nor riches, nor learning; ſuch as the Apoſtles are always deſcribed to have been, as well as Chriſt himſelf, in the fleſh.

——*Things which are not.*] Or, of ſo ſmall eſteem, as if they were not at all; ſee ch. iii. 5. and Rom. iv. 17.

Ver. 29. *That no fleſh.*] No man, or human creature.

——*Should glory in his preſence.*] Should prefer his own natural parts or human acquiſitions to the wiſdom and power of God.

Ver. 31.——*As it is written.*] In Jer. ix. 23, 24.

See the Diſſertation on baptiſm at the end of this Epiſtle.

CHAP. II.

He declareth that his preaching, 1 *though it bring not excellency of ſpeech, or of* 4 *human wiſdom ; yet conſiſteth in the* 4, 5 *power of God : and ſo far, excelleth,* 6 *the wiſdom of this world, and* 9 *human ſenſe, as that* 14 *the natural man cannot underſtand it.*

AND I brethren, when I came to you, came not with excellency of ſpeech, or of wiſdom, declaring unto you the teſtimony of God.

2 For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

3 And I was with you in weakneſs, and in fear, and in much trembling.

4 And my ſpeech, and my preaching *was* not with enticing words of mans wiſdom, but in demonſtration of the Spirit, and of power :

5 That your faith ſhould not ſtand in the wiſdom of men, but in the power of God.

6 Howbeit, we ſpeak wiſdom among them that are perfect : yet not the wiſdom of this world, nor of the princes of this world, that come to nought.

7 But we ſpeak the wiſdom of God in a myſtery, *even* the hidden *wiſdom* which God ordained before the world unto our glory.

8 Which none of the princes of this world knew : for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit : for the Spirit ſearcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, ſave the ſpirit of man which is in him ? even ſo the things of God knoweth no man but the Spirit of God.

12 Now we have received, not the ſpirit of the world, but the Spirit which is of God ; that we might know the things that are freely given to us of God.

13 Which things alſo we ſpeak, not in the words which mans wiſdom teacheth, but which the holy Ghoſt teacheth ; comparing ſpiritual things with ſpiritual.

14 But the natural man receiveth not the things of the ſpirit of God : for they are fooliſhneſs unto him ; neither can he know *them*, becauſe they are ſpiritually diſcerned.

15 But he that is ſpiritual, judgeth all things, yet he himſelf is judged of no man.

16 For who hath known the mind of the Lord, that he may inſtruct him ? But we have the mind of Chriſt.

In this chapter the Apoſtle proceeds in his former argument concerning the plain way of preaching the goſpel, which he further confirms by his own practice and example in reference to

I. His *preaching*, laid down negatively, or by removal of the other way, ver. 1. amplified by the ground thereof ; his determination in this caſe, ver. 2.

II. His *perſon* ; in a mean outward appearance, ver. 3.

III. His *preaching* again ; expreſſed both negatively and poſitively, ver. 4. amplified by the ground or end thereof, ver. 5.

He ſhews that the matter of his preaching is wiſdom, yet negatively, *not worldly wiſdom*, ver. 6. but poſitively, *divine wiſdom*, deſcribed,

1. By the myſterioutneſs and antiquity of it, ver. 7.

2. By the unſearchableneſs of it by human underſtanding, ver. 8. which he proves by a teſtimony of the Prophet Eſay, ver. 9. yet,

He ſhews how they come to the knowledge of this wiſdom, *viz.* by the Spirit of God, amplified, by ſhewing,

1. How the Spirit comes to know theſe things, ver. 10. which he illuſtrates by a compariſon of man's knowledge, ver. 11.

2. That true believers are partakers of the Spirit, who reveals theſe things to them, ver. 12, Then

He returns to his former ſubject concerning the way of preaching, both negatively and poſitively ; with the reaſon why they, the Apoſtles, uſe this way, taken from the nature of the things they preach about ; which, ſays he, are *ſpiritual things*, ver. 13. And

He gives the reaſon why ſpiritual things find no better entertainment.

1. Becauſe of the low eſteem men have of them.

2. Becauſe of their inability to underſtand them, ver. 14. which inability he illuſtrates by its oppoſite, the knowledge and underſtanding of ſpiritual perſons in ſpiritual things ; and amplifies by the effect thereof, freedom from the judgment of others, ver. 15.

3. Confirms. In reference to the ignorance of the natural man, by the cauſe of it ; want of one to reveal it to him : and in reference to the knowledge of the ſpiritual man, and by the cauſe thereof likewiſe, which is the ſpirit of God revealing the mind of Chriſt, ver. 16.

Ver. 1. —— *Brethren.*] In Chriſt, the Chriſtians that dwelt at Corinth.

——— *Not with excellency of ſpeech*] Or, as it is ſaid before, *not with wiſdom of words*, ch. i. 17. i. e. he ſtudied not to gratify their curioſity with rhetorical ſtrains, or philoſophical niceties, to pleaſe their wanton genius's, but ſolidly to inform their judgment with the great and neceſſary duties of the goſpel, and to furniſh them with the ſtrongeſt arguments and motives to a Chriſtian life ; where, *note*, that we are not forbid to uſe eloquence or excellency of ſpeech in preaching the goſpel, but only we are to take care not to aſcribe the efficacy thereof to human acquiſitions ; for was there not an inward operation of the Spirit in the *matter* preached, all the eloquence that man can attain unto would never produce that reformation, that good influence upon mens lives, as we ſee the preaching of Paul did produce upon the Corinthians. So that

The whole that Paul means in this Scripture, is only to caution us Chriſtians, not to ſuppoſe that the word of God ſtands in need of human eloquence to enforce it upon the conſciences of men.

——— *The teſtimony of God.*] Which the Apoſtles bare concerning the Meſſiah, or Son of God, his death, his reſurrection and exaltation to be a prince and the Saviour of all mankind ; which are called the teſtimonies of God, or, *the witneſs of God*, 1 John v. 9. becauſe God teſtified to the truth of theſe doctrines by ſigns and wonders, and divers miracles and diſtributions of the Holy Ghoſt, Heb. ii. 4.

Ver. 2. *I determined to know*, &c.] To appear to know, or to act as one who knows nothing of the eloquence and wiſdom of the Greeks, but only to give them the knowledge of a crucified Saviour ; which was to them fooliſhneſs, ch. i. 23.

Ver. 3. *I was with you in weakneſs.*] Not ſupported by any earthly power; ſo that he was *afraid* leſt the ſame obſtruction ſhould hinder his preaching, and the fruit thereof, as before happened unto him in ſome other cities, of which letts and hinderances; ſee the general preface to the Epiſtles.

Ver. 4. ——*Was not with enticing words of mans wiſdom.*] See the note on ver. 1. where obſerve, that a miniſter's words ought not to be *high-ſwelling*, but *heart-inflaming* words.

——*In demonſtration of the ſpirit and of power.*] i. e. The doctrine which Paul preached was accompanied with, and confirmed by the miraculous gifts of the Holy Ghoſt, to convince them that Jeſus was riſen from the dead, and was made Lord of all; whom therefore they ought to believe and obey. He did not go about to bewitch men with fair ſpeeches, and ſophiſtical arguments; but he confirmed the truth of his doctrine, which was delivered with all plainneſs, gravity, and ſincerity; by ſtrange and miraculous operations, to which he was enabled by the Holy Ghoſt.

Some perchance may *aſk*, where is now that *demonſtration of the Spirit*, &c.? *Anſw.* We are not now to expect that gift of miracles, nevertheleſs, the miniſtry of the word is ſtill attended with a Divine *Power* of the Spirit, enlightning the underſtanding, and perſuading the conſcience, which may be called a *demonſtration of the Spirit*; becauſe the evidence of truth is no longer diſputed or contradicted, but the *underſtanding* aſſents to the word as true, and *the will* embraces it as good.

Ver. 5. *That your faith ſhould not ſtand in the wiſdom of men.*] i. e. That your faith or belief of the Goſpel ſhould not ſeem to be obtained by human wiſdom and eloquence of ſpeech, but be aſcribed to a Divine Power, influencing ſuch weak means, as my plain preaching was among you.

Human faith is an aſſent to any thing credible, as credible upon the fallible teſtimony of man it is founded on, and reſolved into the authority of the ſpeaker. But

Divine faith is an aſſent to any thing credible, as credible upon the infallible teſtimony of God, and is grounded on, and reſolved into the evidence of Divine Revelation. Upon this foot ſtood the Corinthians faith; *not in the wiſdom of men*, which, if ſuch wiſdom had been ſufficient to make them perfect, abounded in their city, (ſee the Introduction to this Epiſtle) but in the *Power and Wiſdom of God*, or that Divine Revelation, which was perfected from God the Father through Jeſus Chriſt, his Son our Lord, whom Paul preached. And therefore from hence, as from many other parts of Scripture.

That a Divine Revelation was not only expedient, but highly needful to be a ſure guide in matters of religion.— This has in part been proved in the notes on the 1ſt chap. and 21ſt verſe. To which I ſhall now add, that

It is univerſally agreed, that the moſt ſucceſsful efforts of mere *natural reaſon* towards the diſcovery of Divine Truths, and the duties to be performed by us, with our obligation to perform them, were made by the ancient philoſophers. (ſee ch. i. ver. 21. in the notes.) Therefore, if they, after all their ſearches could never tell how, or in what manner, God was to be worſhipped, nor by what means ſinners might be reconciled to him, and recover his favour; if they never could come to a *certain* knowledge, concerning the immortality of the ſoul, and future rewards and puniſhments, which are the principal motives to the performance of our duty, and the only motives that can make it regarded by the generality of mankind: If the differences among the philoſophers, concerning points of the greateſt importance in religion, were ſo many, and ſo eagerly purſued by the ſeveral ſects; that, inſtead of informing mankind in their duty, they perplexed and diſtracted them, and at laſt, left them under greater uncertainties than they were in before, while no one had more authority than another, to preſcribe a fixed ſcheme of duties; if many of the philoſophers mixed precepts of vice with their precepts of virtue, and if in fact, under their direction and diſcipline, the Heathen world and generality of mankind in their ſeveral ages, remained in a ſtate of groſs idolatry, uncleanneſs, impiety and immorality of all kinds; it follows, that either mankind muſt remain irrevocably in a ſtate of ignorance and corruption, or that there muſt be ſome Divine Revelation to help them out of it. And

Truly, it is abſurd to ſuppoſe, that either philoſophy, or any thing out of a Divine Revelation could do it. The philoſophers were moſt ſenſible of the great darkneſs and degeneracy of the human mind; whoſe ſenſe thereof may be eaſily gathered from this paſſage of Tully: "If, (ſays Cicero in his Tuſcul. qu. l. 3. præf.) nature had ſo framed us, as to give us a full and perfect view of her, and an ability to follow her as our guide, then mankind would have needed no other teacher; but now the light we receive from her, is no more than little ſparks which we quickly extinguiſh by corrupt lives and perverſe opinions; ſo that the true light of nature is no where to be found." And then he proceeds, "there are in our minds the *ſeeds* of virtue, by which nature would conduct us to happineſs, if they were allowed to grow up. But now, no ſooner are we born, but we fall into a wretched ſtate of depravity and corruption of manners, and opinions." Yet though the philoſophers ſaw this depravity and corruption clearly; it is not to be wondered that they could not find out a *cure* for it, becauſe they knew not the *cauſe* thereof. For, the recovery of mankind depended wholly upon the will and pleaſure of God, and the method of it was not to be known but by a particular revelation from him. The means whereby it was to be wrought effectually for our ſalvation, was a ſupernatural aſſiſtance, which being his own free gift, could not be made known and cenſured by any other hand. And therefore,

We find two of the greateſt philoſophers, Socrates and Plato, deſpairing of the recovery of mankind out of a ſtate of error and corruption, without ſome extraordinary aſſiſtance from God. For Socrates tells the Athenians, "that when he is gone, they will fall into an irrecoverable ſtate, unleſs God ſhall take care of them, and ſend them another inſtructor;" ſee Plato Apol. Socratis. And Plato ſpeaking of the wrong methods of education among the Athenians, ſays, "That in ſuch a ſtate of things, whatever is kept right and as it ought to be, muſt be effected by a *Divine* Interpoſition," *de republ.* l. 6. See alſo Plato in Phæd. But

Should it be granted that ſome or other of the philoſophers had in their *ſeveral* writings diſcovered by the light of natural reaſon the *whole* of religion. What then? Would ſuch a diſcovery have made a Divine Revelation needleſs? No. For, whatever human reaſon pretends to diſcover, muſt be judged by human reaſon, whether it be true or falſe, and it was not likely the *generality* of people ſhould be able to make ſuch a judgment, ſince there was ſcarce any one point in which the philoſophers themſelves did not oppoſe and contradict one another, while no one pretended to have any higher guide than his own reaſon, nor by conſequence any right to advance and eſtabliſh his own notions in oppoſition to all the reſt. So that, in this caſe, it is manifeſt there would ſtill have been wanting a ſuperiour authority to give a ſanction to ſome one ſcheme, which could not be given otherwiſe than immediately from God, or by ſome perſon who gave evident teſtimonies of his coming from God; and none of the philoſophers pretending to this, mankind were left to be toſſed about by contrary waves, without either pilot, or ſtar, or compaſs to bring them to their harbour. Some of the philoſophers had indeed an implicit ſubmiſſion paid to their dictates, but that was only for their own ſcholars, who thought themſelves bound to maintain the doctrines of their ſect as ſuch, though without any pretence of Divine Authority in the founder. But the caſe was otherwiſe with our Saviour: He is ſaid by the Evangeliſts to teach with authority, and to teach with power; and he had a right ſo to do, becauſe he proved by his miracles, that he had a commiſſion from God, and by that was fully impowered to declare the will of God, and to deliver to mankind a fixt, certain, and indiſpenſible rule of duty; ſee Matt. vii. 29. Luke iv. 32. And

Whoever ſearches into the volume of that rule, will find it to contain ſo many excellencies, that every wiſe and good man muſt find it his intereſt to wiſh the *Goſpel-revelation* to be true; whether we conſider the *ends* it propoſes, or the *means* it delivers, and informs us of, for the attainment of thoſe ends. For, The great *ends* it propoſes, are, the perfection of human nature, and the happineſs of mankind, to remove us from the ſtate of brutes, and advance us to the perfection of angels, and, upon the whole, to lay a ſure foundation for our peace and happineſs, both temporal and eternal.

The *means* it uſes for attaining thoſe great ends, are of ſeveral ſorts. For inſtance; fierceneſs and cruelty, and an unreſtrained enjoyment of ſenſual pleaſures, being the diſtinguiſhing characters of the brutal nature; the Goſpel-revelation abounds with prohibitions of anger, malice, hatred, revenge, and the like brutal qualities; and alſo lays the ſtrongeſt reſtraints upon ſenſual pleaſures and delights, and ſtrictly forbids the enjoyment of them beyond the bounds it has ſet. And this, not only in the outward acts, but alſo in the inward thoughts, imaginations, and deſires; which corrupt the ſoul, and keep it in a diſpoſition to acts of cruelty and uncleanneſs, and in a readineſs to proceed to the exerciſe of them, whenever provocations or enticements come in the way.

And theſe prohibitions duly attended to, in inward deſires as well as outward acts, at the ſame time that they ſet us above the condition of brutes, do alſo lay a foundation for the peace and happineſs of our lives; which experience, as well as the univerſal conſent of the wiſeſt men in all ages, proves to be interrupted and deſtroyed by nothing ſo much, as the indulging unruly luſts and paſſions. And whereas, next to theſe, the happineſs of this life is greatly impaired by ſickneſs, want, oppreſſion, and many other temporal calamities; Chriſtianity provides for our comfort under all theſe, not upon the principles of the ancient philoſophers, " becauſe they are common to mankind, and we cannot avoid them, and death will put an end to them;" but by aſſuring us, that they come from the hand of a wiſe and good God, who can, and will either deliver us from them, or ſupport us under them, and that they are deſigned by him to wean us from the delights of this world, and to prepare us for the enjoyment of a much better. Of the like tendency, are the many precepts of the Goſpel, which command us not to ſet our hearts upon the things of this world, but to purſue them with moderation and indifference, and a conſtant reſignation to the will of God; as theſe do not only prevent all the vexation that otherwiſe attends the loſs of them and our diſappointments about them, but alſo diſengage the heart from them, and give it greater liberty, as well as a readier diſpoſition, to attend and purſue the affairs of the next life.

For though it is certain, that the precepts of Chriſtianity greatly tend to our comfort and happineſs in this life, it is as certain, that they are chiefly deſigned to prepare us for the happineſs of another. The rules of the philoſophers were many of them wiſely calculated for the good of human ſociety, and the members of it in this world; but had by no means ſuch a direct tendency and relation to the ſpiritual enjoyments of the next, as appears to be the general aim and tenor of the rules of the Goſpel. And as the precepts of Chriſtianity are preparations for a happineſs of a very different nature from that which any worldly enjoyments afford, and have higher views and nobler ends than can be anſwered, or attained by thoſe of mere morality; in theſe reſpects, it was neceſſary that the Goſpel precepts ſhould be built upon higher principles than thoſe of morality; and that they ſhould be of a more pure, refin'd, and exalted nature, and enforced by higher and more noble motives.

Accordingly, Chriſtianity firſt gives us a true knowledge of the nature of God; that it is not impure as the greateſt part of the heathens believed, nor yet ſevere and terrible, according to the general tenor of the Jewiſh diſpenſation, as given to a ſtiff-necked and obſtinate people; but that he is a being of a pure ſpiritual nature, and is kind to us, and loves to do us good, and has given the higheſt proof of it in ſending his own Son to die for us and redeem us from eternal death, to the end he might engage our love and obedience to him, and we by that means procure eternal happineſs to our ſelves. And by this knowledge of his nature, we are led to ſee, that he muſt not be worſhipped according to the impure rites of the heathen ſervices, nor yet by the ſacrifices of beaſts, which were only types of our redemption by Chriſt; but with a ſteady attention of the ſoul, and a pure heart, and ſincere intentions and reſolutions of obedience; which our Saviour briefly expreſſes by worſhipping God in Spirit and truth, John iv. 23. and which has a natural tendency to fit us for the Divine Exerciſes of praiſe and contemplation in the next life, and, in the mean while, is a means of preſerving a conſtant communication between God and us, during our continuance in this world.

To the ſame ſpiritual ends, tend all the duties of life which are either peculiar to the Chriſtian inſtitution, or at leaſt are carried by it to greater degrees of purity and perfection. Such are, with regard to our ſelves; holineſs of heart; a ſober uſe of the enjoyments of life, with mortifications and ſelf-denials as we find occaſion; an indifference about the things of this world, compared with our care about the things of the next; the ſeeking thoſe things which are above, where Chriſt ſitteth at the right hand of God; the having our converſation in Heaven, the laying up our treaſure in Heaven, and the keeping a ſtrict watch over our thoughts as well as actions. With regard to our neighbour, the forgiveneſs of injuries, the loving of enemies, the doing all the good we can to men for God's ſake, the bleſſing them that curſe us, the praying for them that deſpitefully uſe us and perſecute us, and the overcoming evil with good. The precepts which relate to our ſelves, prepare us for Heaven, as it is a place of pure ſpiritual enjoyments; and thoſe which relate to our neighbour, prepare us for it, as it is a place where love, and peace, and unity reign, to the greateſt degree, and in the higheſt perfection. And whereas not only the Heathen, but alſo the Jewiſh worſhip, conſiſted chiefly in outward rites and ordinances; there are no more than two of that ſort in our Saviour's inſtitution, and thoſe very plain and ſignificant; *baptiſm*, by which we are admitted into the ſociety of Chriſtians, and all the advantages of it: and *the Lord's Supper*, by which we declare our continuance in that ſociety; thankfully commemorating the great work of our redemption by Chriſt, and applying to our ſelves the comforts and benefits of it; and at the ſame time, reſolving to live as becomes his diſciples, and receiving ſpiritual ſtrength to ſupport us in that reſolution. But,

Becauſe the ſenſe of our natural corruption and infirmity might well diſcourage us from attempting to live up to the pure and ſpiritual precepts of the Goſpel, and to bring our hearts to a thorough liking of them, and an habitual obedience to them; therefore the ſame Goſpel enſures a ſupernatural aſſiſtance to all thoſe who ſhall deſire and pray for it, to ſupport them againſt temptations, and preſerve in them a conſtant deſire and endeavour to conform their lives to the laws of Chriſt. *If ye,* ſays our Saviour, *being evil, know how to give good gifts to your children, how much more ſhall your Heavenly Father give the* Holy Spirit *to them that ask him:* Luke xi. 13. By which ſpirit our natures are renewed, Rom. xii. 2. and our hearts *ſanctify'd*, Rom. vi. 13. and by the ſame ſpirit we are *ſtrengthened with might in the inner man,* Epheſ. iii. 16.

And again, becauſe men, through a conſciouſneſs of their manifold offences againſt God, would be in perpetual dread of the Divine Juſtice, and, in a ſenſe of their great failings and infirmities, would think themſelves unworthy to approach a Being of infinite purity, and deſpair of recovering his favour when they have offended him by the tranſgreſſion of their duty; therefore, to comfort ſincere Chriſtians, and encourage them to perſevere in their duty, the Son of God, who took our nature upon him, hath ſatisfied the Divine Juſtice by dying for us, and is appointed the interceſſor between God and man, and the mediator of a new covenant; by which all who ſincerely deſire and endeavour to perform their duty, are not only aſſured of ſupernatural aſſiſtance to enable them to diſcharge it, but alſo upon a ſincere repentance, and faith in him, are entitled to pardon and forgiveneſs if they tranſgreſs it, and aſſured, that upon theſe terms they ſhall be reſtored to the favour of God, and the comfortable hope of eternal life, notwithſtanding ſuch tranſgreſſions.

This is the account which the New Teſtament gives, of the redemption wrought for us by Chriſt: That his death was a ſatisfaction made to the Divine Juſtice for the ſins of mankind; that through faith in him, we are aſſured of the forgiveneſs of our ſins upon our repentance and amendment; that being forgiven, we are juſtified in the ſight of God; that being juſtified in his ſight, we are reconciled to him; that he who reconciles us to God, ſanctifies our hearts by the Holy Spirit, to enable us to perform the will of God, and thereby to continue in his favour; that for the ſame end, he mediates and intercedes for us with God, while we continue in this preſent life; and, that through him we have the promiſe of life eternal. This is a ſcene full of comfort to all thoſe who comply with the terms of the Goſpel; and, that good Chriſtians may be aſſured that this is the true account, and that by conſequence the hope and comfort they build upon the redemption wrought for them by Chriſt, and their truſt in him, are well founded; I will give them in one view, and in the words of Scripture, what is plainly delivered there, on each of the forementioned heads.

1. Chriſt, by his death, made ſatisfaction to the Divine Juſtice for the ſins of mankind. This the Scripture ſets forth by the expreſſions, of dying for us, of bearing our ſins, of taking away our ſins, of being a propitiation for our ſins, of purchaſing and redeeming, or ranſoming us with the price of his blood.

——— *By dying for us.*] — *He laid down his life for us.* — *He died for our ſins.* — *He gave himſelf for us.* — *He was delivered for our offences.* — *He taſted death for every man.* Agreeably to the Prophecy concerning him, *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities,* 1 John iii. 16. 1 Cor. xv. 3. 1 John iii. 16. Rom. iv. 25.

———*By bearing our ſins.*]— *He was once offered to bear the ſins of many.* — *He bare our ſins in his own body on the tree.* — Agreeably to the Prophecies concerning him, *He hath born our griefs and carried our ſorrows.* — *The Lord hath laid on him the iniquity of us all,* Heb. ii. 9. Iſa. liii. 5. Heb. ix. 26. 1 Pet. ii. 24. Iſa. liii. 4. — liii. 6.

———*By taking away our ſins.*] — *He was manifeſted to take away our ſins.* — *He put away ſin by the ſacrifice of himſelf.* — *He hath waſhed us from our ſins in his own blood.* — *The blood of Jeſus Chriſt cleanſeth us from all ſin,* 1 John iii. 5. Heb. ix. 26. Rev. i. 5. 1 John i. 17.

——— *By being a propitiation for our ſins.*] — *Him God hath ſet forth to be a propitiation through faith in his blood.* — *God ſent his Son to be a propitiation for our ſins.* — *He is the propitiation for our ſins,* — *and not for ours only, but alſo for the ſins of the whole world,* Rom. iii. 25. 1 John iv. 10. 1 John ii. 2.

——— *By purchaſing, and redeeming or ranſoming us with the price of his blood.*] — *He purchaſed the Church of God with his own blood.* — *He came to give his life a ranſom for many.* — *He gave himſelf a ranſom for all.* — *We are bought with a price.* — *In him we have redemption through his blood.* — *He hath redeemed us to God by his blood.* — *We are redeemed with the precious blood of Chriſt,* Acts xx. 28. Matt. xx. 28. 1 Tim. ii. 6. 1 Cor. vi. 20. Eph. i. 7. Col. iii. 4. Rev. v. 9. 1 Pet. i. 18.

2. The Divine Juſtice being ſatisfied, we are aſſured of the forgiveneſs of our ſins through Chriſt upon a ſincere repentance. His fore-runner, John the Baptiſt, preached *the baptiſm of repentance for the remiſſion of ſins,* Luke iii. 3. Chriſt tells us, *His blood was ſhed for many for the remiſſion of ſins.* — After the reſurrection, the Apoſtles are directed by him *to preach repentance and remiſſion of ſins in his name among all nations.* — Luke xxiv. 47. Accordingly, their preaching was this: Acts v. 31. *Him God hath exalted with his right hand to be a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins.* — *Repent and be baptized every one of you in the name of Jeſus, for the remiſſion of ſins.* — *Through this man is preached unto you the forgiveneſs of ſins.* — *To him give all the Prophets witneſs, that through his name whoſoever believeth in him ſhall receive remiſſion of ſins.* — *God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them.* — *In him we have redemption through his blood, even the forgiveneſs of ſins.* — And we are commanded to *forgive one another, even as God, for Chriſt's ſake, hath forgiven us,* Acts ii. 38. — xiii. 38. Acts x. 43. 2 Cor. v. 19. Epheſ. i. 7. — iv. 32.

3. Our ſins being forgiven, we are juſtified by Chriſt in the ſight of God. *By him all that believe are juſtified.* — *We are juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.* — *Being juſtified by his blood, we ſhall be ſaved from wrath through him.* — *God hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.* — Acts xiii. 39. 1 Cor. vi. 11. Rom. iii. 24. Rom. v. 9. 2 Cor. v. 21. *Even the righteouſneſs of God, which is by faith of Jeſus Chriſt unto all, and upon all them that believe,* Rom. iii. 22.

4. Being juſtified by Chriſt, we are reconciled to God. *Being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.* — *We are reconciled to God by the death of his Son.* — *Us, who were enemies, hath Chriſt reconciled in the body of his fleſh, through death.* — *He hath made peace through the blood of his croſs, by him to reconcile all things unto himſelf.* — *God hath reconciled us to himſelf by Jeſus Chriſt;* — *who ſuffered for ſin, that he might bring us unto God.* — And, *we are accepted in the beloved,* Rom. v. 2. — 10. Col. i. 21. — i. 20. 2 Cor. v. 18. 1 Pet. iii. 18. Epheſ. i. 6.

5. Having reconciled us to God, he ſanctifies our hearts by the holy Spirit, to enable us to perform our duty, and thereby to continue in God's favour. — *We are choſen to ſalvation, through ſanctification of the Spirit,* — *and through ſanctification of the Spirit unto obedience.* — *We are ſanctified through the offering of the body of Jeſus Chriſt.* — *God hath not called us to uncleanneſs, but unto holineſs,* — *who hath alſo given unto us his holy Spirit.* — *The Spirit of God dwelleth in us,* — *and our body is the temple of the Holy Ghoſt, and we are an habitation of God through the Spirit.* — *We are renewed by the Holy Ghoſt,* — *and quickned by the Spirit,* — *and ſtrengthned with might by the Spirit in the inner man.* — *And it is through the Spirit that we mortify the deeds of the body,* — by which deeds, *we grieve and quench the Spirit,* 2 Theſſ. ii. 13. 1 Pet. i. 2. Heb. x. 10. 1 Theſſ. iv. 7, 8. Rom. viii. 9. 1 Cor. vi. 19. Epheſ. ii. 22. Acts ii. 38. John vi. 63. Epheſ. iii. 16. Rom. viii. 13.

6. He who aſſiſts us by his Spirit upon earth, to enable us to do the will of God, and thereby to continue in his favour, is our conſtant Mediator, Interceſſor, and Advocate with God in Heaven, Epheſ. iv. 30. 1 Theſſ. v. 19. Luke xi. 13. to preſent our prayers for the ſupply of our wants, and to obtain a compaſſionate regard to our failings and infirmities. *He is the Mediator of the New Covenant.* — *There is one Mediator between God and Man, even the Man Chriſt Jeſus.* — *He makes interceſſion for us at the right hand of God.* — *He appears in the preſence of God for us.* — *No man cometh unto the Father but by him.* — *He is able to ſave them to the uttermoſt who come unto God by him, ſeeing he ever lives to make interceſſion for them.* — *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* — *He is touched with the feeling of our infirmities, and therefore let us come boldly to the throne of Grace, that we may find grace and mercy to help in time of need,* — *and let us draw near with a true heart, and full aſſurance of faith.* — *In him we have boldneſs and acceſs with confidence,* Heb. xii. 24. 1 Tim. ii. 5. Rom. viii. 34. Heb. ix. 24. John xiv. 6. Heb. vii. 25. 1 John ii. 1, 2. Heb. iv. 14. — x. 22. Epheſ. iii. 12.

7. As it is he who enables us to do the will of God, and to preſerve his favour in this life, ſo it is through him that we are made partakers of life eternal: *The Father ſent the Son to be the Saviour of the world,* — *to ſeek and to ſave that which was loſt,* — *that we might live through him,* — *that the world through him might be ſaved,* — *that believing, we might have life through his name,* — *that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* — *Through him we are ſaved from wrath.* — *He hath delivered us from the wrath to come.* — *Eternal life is the gift of God through Jeſus Chriſt our Lord.* — *God hath given us eternal life, and this life is in his Son,* — *who is the captain of our ſalvation,* — *the author of eternal ſalvation to all thoſe that obey him:* — *neither is there ſalvation in any other; for there is none other name under heaven given among men whereby we muſt be ſaved,* John iv. 14. Luke xix. 10. 1 John iv. 9. — xx. 31. John iii. 17. — xx. 31. 1 Theſſ. i. 10. John iii. 15. Rom. v. 9. — vi. 23. 1 John v. 11. Heb. ii. 10. — v. 9. Acts iv. 12. Now,

What has been ſaid in this note, lay before you a model of that preaching which Paul boaſteth of in this chapter, and exhibits to you a ſhort view of the Chriſtian inſtitution both in the *ends* it propoſes, and the *means* for attaining thoſe ends; and it appears from the whole, that the method which the Goſpel lays down for our ſalvation, is altogether a conſiſtent and uniform ſcheme, worthy of God, and contrived with the greateſt wiſdom and goodneſs for the comfort and happineſs of men. It appears plainly alſo, from what has been noted, *that our faith* *ſhould not ſtand in the wiſdom of men, but in the power of God.* That *human reaſon* is unable, without Revelation, to direct us either to the *ends*, or the *means*, and that however the due uſe and application of our reaſon, may anſwer the purpoſes of this life, it is by no means ſufficient to guide us in the way to the next.

Ver. 6. *Howbeit we ſpeak wiſdom among them that are perfect.*] As if the Apoſtle had ſaid, though the wiſe-men of the world account me a fool, and my preaching fooliſhneſs, yet I ſpeak the higheſt wiſdom among them *that are perfect*, or fully inſtructed in the principles of the Chriſtian faith. (ſee the preceding note on ver. 5.) Now the Apoſtle declares what this *wiſdom* is in the next verſe, where he calls it, *the wiſdom of God in a myſtery.*

Ver. 7. —— *We ſpeak the wiſdom of God in a myſtery.*] i. e. The Goſpel of Chriſt. Which the Apoſtle ſtiles the wiſdom of God, becauſe it makes men truly wiſe; wiſe to ſalvation, directing us to uſe the beſt means, in order to the beſt and higheſt end; (ſee the notes on ver. 5.) and the hidden myſterious wiſdom of God, or, *the wiſdom of God in a myſtery, even the hidden wiſdom*, &c. becauſe it lay hid in the ſecret counſels of God from all eternity, and afterwards lay hid under Jewiſh types; but is now revealed by the miniſtry of Chriſt and his Holy Apoſtles, revealed *in due time* to our glory.

—————— *Unto our glory.*] That is to be the means of our happineſs and glory.

Ver. 8. *Which none of the princes of this world knew.*] None of the philoſophers, or moſt celebrated naturaliſts, could ever attain unto the perfect knowledge, which we arrive at through the Goſpel; ſee the notes on ver. 5. But from the next words, *for had they known it, they would not have crucified the Lord of glory*; ſome would confine this expreſſion to the princes of the Jewiſh nation, who were the immediate murderers of Chriſt, as Caiaphas, Herod, Annas, *&c.* But from the whole context it more reaſonably ought to ſignify both the learned rabbies of the Jewiſh nation, and their celebrated doctors, and the Heathen philoſophers, who are here ſtiled, *princes of this world*, as utterly unacquainted with the wiſdom of the other world.

—————— *The Lord of glory.*] Chriſt is the Lord of glory by right of creation, John i. 3. by right of inheritance, Heb. i. 2. by donation, Pſ. ii. 8. Matt. xxviii. 18. and by right of redemption, 1 Pet. i. 18. He is alſo *Lord of glory*, as he is ſo in himſelf, and as he is the author of glory to his followers. Where note, that Chriſt was only crucified as man; but becauſe the ſame man was alſo God, he is called the Lord of glory; ſee the notes on John i.

Ver. 9. *But as it is written.*] In Iſaiah lxiv. 4.

—————— *Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.*] Theſe words, though they are often applied in reſpect to the happineſs of Heaven, and a future ſtate, are not ſo to be underſtood in this place, where the Apoſtle, ſpeaking of the perfectneſs of the Goſpel-ſtate, above all that man can arrive at by the force of unenlightned reaſon, applies this quotation of Iſaiah to the ſaid Goſpel-ſtate, and to the bleſſings we are promiſed ſhall be enjoyed by them that love God here. So that

It ſhould be obſerved, that there is a two-fold revelation of a future ſtate, *viz.* A revelation *by faith*, which is the Goſpel-Revelation; and a revelation *by viſion*, which is the certain enjoyment of thoſe good things in Heaven, which the Goſpel promiſes to all thoſe that love God and keep his commandments in this ſtate of faith and probation. So the firſt revelation is made to us, while we are here in the body, by the aſſiſtance of the Holy Spirit. But the latter can only be enjoyed in Heaven, when we ſhall ſee as we are ſeen, and know as we are known. And therefore,

Theſe words of Iſaiah in their primary ſenſe may only intimate, that no man by his own ſenſe or reaſon, or by inſtruction from others, can diſcern what kindneſs God will afford to thoſe who wait upon him, except from the true God himſelf. And, as I have hinted above, both the context and oppoſition of theſe words to the revelation of theſe things by the Spirit, ſhew the Apoſtles intent to be this, "That no human wiſdom, by any thing that may be ſeen, heard of, or conceived by us, can acquaint us with the things taught by the Spirit, without a revelation; ſee the notes on ver. 5.

Ver. 10. — *The Spirit.*] Of God; ſee ver. 11. The Holy Ghoſt, ver. 13.

Ver. 12. —— *The ſpirit of the world*] That evil ſpirit which grovels upon the earth, and depreſſes our hearts, ſo as to retain us from the glory of God by worldly appetites.

—————— *Freely given to us of God.*] Which God of his infinite bounty and goodneſs, has given to us that believe in the name of Chriſt, through the ſame Chriſt his Son our Lord, what theſe things were I have particularly ſet down at the end of the note, on ver. 5. See alſo the note on ver. 13. as follows,

Ver. 13. *Which things alſo we ſpeak, not in the words which mans wiſdom teacheth, but which the Holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual.*] See the notes on ver. 5. And this will more fully appear to be true from the enforcement of moral duties in the New Teſtament, and the diſcouragement of thoſe that break them, not ſo much from conſiderations relating to this world, or any temporal benefit accruing from thence to ourſelves or others, as from the ſanctions of duty, which the civil relations among men have received from God, from the manner of God's dealings with men; from the example of Chriſt our Lord and Maſter; from the regard we owe to our Holy Profeſſion; from the relation we bear to Heaven while we live here upon earth; from the different ſpiritual ſources of moral and immoral actions; and from the influence which our regard or diſregard to the duties of morality, will have upon our future ſtate.

From the *ſanctions* of duty, which the civil relations among men have received from God. Magiſtrates muſt be obeyed, not only for wrath, but for conſcience-ſake, becauſe they are the ordinance of God; and they muſt alſo conduct themſelves towards the people, *as the miniſters of God to them for good*, Rom. i. 2, 5. i. 4 Husband and wife muſt inviolably adhere to each other, becauſe they are joined together and made one by God, *who at the beginning made them male and female, and by whom whoremongers and adulterers will be judged*, Mat. xix. 4, 6. Heb. xiii. 4. Servants are commanded to be obedient to their maſters *in ſingleneſs of heart, fearing God; with good will doing ſervice as to the Lord, and not unto men; and maſters to be juſt and merciful to their ſervants, as knowing that they alſo have a maſter in Heaven*, Epheſ. vi. 6, 7. Col. iii. 22. Epheſ. vi. 9. And in general, *whatſoever we do, the Goſpel enjoins us to do it heartily, as to the Lord, and not unto men; and that whether we eat or drink, or whatever we do, we do all to the glory of God*, Col. iii. 23. 1 Cor. x. 31.

—From the manner of God's dealings with men, Matt. v. 44. We muſt be kind to enemies as well as friends, *becauſe God maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt. We muſt forgive one another, becauſe God for Chriſt's ſake hath forgiven us*, Epheſ. iv. 32. *And upon God's having manifeſted his love to us in ſending his only begotten Son into the world, that we might live through him*, 1 John iv. 9. *is grounded the inference which John makes beloved, if God ſo loved us, we ought alſo to love one another*, 1 John iv. 11. and the loving one another is the moſt conſtant and forcible motive of good offices one to another.

—From the example of Chriſt our Lord and maſter. *Learn of me, ſays he, for I am meek and lowly, and ye ſhall find reſt to your ſouls*, Matt. xi. 29. And, ſays the Apoſtle, Epheſ. v. 2. *Walk in love, as Chriſt alſo loved us, and gave himſelf for us.—Let every one of us pleaſe his neighbour for his good to edification; for even Chriſt pleaſed not himſelf*, Rom. xv. 2, 3.—*Let nothing be done through ſtrife or vain-glory, but in lowlineſs of mind let each eſteem other better than themſelves: Look not every man on his own things, but every man alſo on the things of others; let this mind be in you, which was alſo in Chriſt Jeſus*, Philip. xi. 3, 4, 5. —*As he that hath called you, is holy, ſo be ye holy in all manner of converſation*, 1 Pet. i. 15.

—From the regard we owe to our holy profeſſion. Immoralities of all kinds are forbidden to Chriſtians, becauſe they ought to walk *worthy of the vocation wherewith they are called*, Epheſ. iv. 1, 2, 3. *with all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring*

vouring to keep the unity of the Spirit in the bond of peace. —*They muſt walk worthy of God, who hath called them to his kingdom and glory*, 1 Theſſ. ii. 12.—*They muſt walk as children of light*, Epheſ. v. 8 — *Their converſation muſt be as becomes the Goſpel of Chriſt*, Phil. i. 27. *They muſt adorn the doctrine of God our Saviour in all things*, Tit. xi. 10. *and take care that the name of God and his doctrine be not blaſphemed*, 1 Tim. vi. 1. *or evil ſpoken of, among the Gentiles, through them.*—*We are to walk honeſtly (or decently) as in the day (the day-light of the Goſpel) not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying; and we muſt put on the Lord Jeſus Chriſt, and make no proviſion for the fleſh, to fulfil the luſts thereof*, Tit. xi. 5. Rom. xiii. 13, 14.

—From the relation we bear to Heaven, " while we live here upon earth.—Our converſation (or citizenſhip) is in Heaven, Phil. iii. 20. and becauſe we are only ſtrangers and pilgrims upon earth, we muſt abſtain from fleſhly luſts (the inordinate enjoyments of this world) which war againſt the ſoul, 1 Pet. ii. 11. and we are alſo put in mind that we are only ſojourners here, Heb. xi. 16. and have no continuing city, but ſeek one to come," that we may not ſet up our reſt in this world, nor be too ſollicitous about the things of it, but may have our heavenly country always in our eye, and make it our greateſt concern to arrive ſafely there.

—From the different ſpiritual ſources of moral and immoral actions. " Love, peace, gentleneſs, goodneſs, meekneſs, temperance," are recommended to our practice, Gal. v. 22, 23. James iii. 17. " as fruits of the ſpirit, and as the wiſdom that is from above, which is firſt pure, then peaceable, gentle, and eaſy to be intreated, full of mercy and good fruits. But adultery, fornication, uncleanneſs, laſciviouſneſs, hatred, variance, emulation, wrath, ſtrife, envying, murders, drunkenneſs, revellings, and ſuch like," are repreſented, Gal. v. 19, 20, 21. James iii. 15. " as works of the fleſh, and the fruits of that wiſdom which deſcendeth not from above, but is earthly, ſenſual, devilish;" as proceeding from the corruptions of nature without the guidance of God's Holy Spirit, and from the ſuggeſtions of the Devil, of whom the Goſpel every where warns us as an implacable enemy to mankind, " who walketh about ſeeking whom he may devour," and whoſe wiles and ſnares we muſt not hope to eſcape, but by watchfulneſs and prayer, 1 Pet. v. 8. Epheſ. vi. 11, 18. 2 Tim. ii. 26.

— From the influence which our regard or diſregard to the duties of morality will have upon our future ſtate. Paul concludes a large catalogue of ſins, fornication, uncleanneſs, wrath, envy, *&c.* with this juſt but terrible ſentence, " of which I tell you before, (Gal. v. 21.) as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the kingdom of God. On the contrary, the Goſpel recommends the practice of humility, by enſuring to it the kingdom of Heaven, Matt. v. 3. meekneſs, becauſe it is in the ſight of God of great price, 1 Pet. iii. 4. mercifulneſs, as the means of obtaining mercy, Matt. v. 7. temperance, as neceſſary to the running our Chriſtian courſe with ſucceſs, 1 Cor. ix. 25. purity of heart, as a neceſſary preparation to the ſeeing God, Matt. v. 8. charity, as it is the " laying up in ſtore for our ſelves a good foundation againſt the time to come, that we may attain eternal life," 1 Tim. vi. 18, 19. patience, and perſeverance in well doing, becauſe our " light affliction which is but for a moment, worketh for us a far more exceeding weight of glory; while we look not at the things which are ſeen, but at the things which are not ſeen, becauſe the things which are ſeen are temporal, but the things which are not ſeen, are eternal. See 2 Cor. iv. 17, 18.

This is the true Goſpel-morality; which makes all the relations among men, and the duties belonging to them, to center in God, and connects the offices of this life with the happineſs of the next; and it is no other in effect, than that which Paul more briefly lays down in the following words, Tit. ii. 11, 12, 13, 14. " the grace of God that bringeth ſalvation hath appeared to all men, teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world; looking for that bleſſed hope, and the glorious appearing of the great God and our Saviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works. And of which the ſame Apoſtle in this chapter ſays, *we ſpeak wiſdom among them that are perfect*, &c. ver. 6.

Ver. 14.——*The natural man.*] One that has not the advantage and light of Divine Revelation, ſuch as the ancient philoſophers, who act only by the principles of human reaſon and worldly wiſdom.

——*The things of the Spirit of God.*] Evangelical truths. See the note on chap. i. ver. 23.

——*Neither can he know them.*] Except revealed. For as I have ſhewn at large in the note on the fifth verſe of this chapter, natural reaſon, by what helps ſoever aſſiſted and improved, is altogether inſufficient, without ſpiritual illumination to apprehend ſupernatural and evangelical truths, not that Chriſtianity obliges us to throw away our reaſon, but to bring it into captivity to the faith in Chriſt.

——*Spiritually diſcerned.*] Known only by the revelation communicated to us by the Spirit of God, or through the operation of the Spirit of God in his Son Jeſus Chriſt.

Ver. 15. *But he that is ſpiritual.*] i. e. Is led by the Spirit of God in the ſtudy of his revealed word.

——*Judgeth.*] Formeth a ſound judgment, or cometh to the knowledge of all things neceſſary for his ſalvation.

——*Yet he himſelf is judged of no man.*] i. e. God himſelf cannot be diſcerned. We are no where informed by revelation *how* God exiſteth; and therefore is not to be diſcerned by us, nor to be pried into by our vain curioſity.

Ver. 16. *For who hath known, &c.*] See Iſaiah xl. 13. and Jer. xxiii. 18. Wiſd. ix. 13. and Rom. xi. 34.

CHAP. III.

2 *Milk is fit for children.* 3 *Strife and diviſion, arguments of a fleſhly mind.* 7 *He that planteth, and he that watereth, is nothing.* 9 *The miniſters are Gods fellow-workmen.* 11 *Chriſt the only foundation.* 16 *Men the temples of God,* 17 *which muſt be kept holy.* 19 *The wiſdom of this world is fooliſhneſs with God.*

AND I, brethren, could not ſpeak unto you as unto ſpiritual, but as unto carnal, *even* as unto babes in Chriſt.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and ſtrife, and diviſions, are ye not carnal, and walk as men?

4 For while one ſaith, I am of Paul, and another, I *am* of Apollos, are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but miniſters by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered: but God gave the increaſe.

7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increaſe.

8 Now he that planteth, and he that watereth, are one: and every man ſhall receive his own reward, according to his own labour.

9 For we are labourers together with God: ye are Gods husbandry, *ye are* Gods building.

10 According to the grace of God which is given unto me, as a wiſe maſter-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay, than that is laid, which is Jeſus Chriſt.

12 Now if any man build upon this foundation, gold, ſilver, precious ſtones, wood, hay, ſtubble:

13 Every mans work ſhall be made manifeſt. For the day ſhall declare it, becauſe it ſhall be revealed by fire; and the fire ſhall try every mans work, of what ſort it is.

14 If any mans work abide which he hath built thereupon, he ſhall receive a reward.

15 If any mans work ſhall be burnt, he ſhall ſuffer loſs: but he himſelf ſhall be ſaved; yet ſo, as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him ſhall God deſtroy: for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himſelf: If any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe.

19 For the wiſdom of this world is fooliſhneſs with God: for it is written, He taketh the wiſe in their own craftineſs.

20 And again, The Lord knoweth the thoughts of the wiſe, that they are vain.

21 Therefore let no man glory in men: for all things are yours:

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come; all are yours;

23 And ye *are* Chriſts; and Chriſt *is* Gods.

In this chapter the Apoſtle continues his argument againſt diviſions; wherein,

I. He repreſents the Corinthians condition, both *literally*, as not ſpiritual, but carnal; and *metaphorically*, as babes, ver. 1. Where he proves, (1.) By the food he was neceſſitated to provide for them, *viz.* milk, not meat, ver. 2. And, (2.) by their works, which were works of the fleſh, ſuch as ſtriſe, *&c.* which are generally mentioned at ver. 1. and particularly deſcribed by the occaſion thereof, or the matter about which they did divide themſelves and contend, *viz.* about their Teachers, ver. 4.

II. He diſſuades them from theſe diviſions, whereby they diſcovered their carnality. (1.) Becauſe their teachers are not principal agents in this work, but only inſtruments, whom God furniſhes with various meaſures of gifts as he pleaſes, ver. 5. (2.) Becauſe the ſucceſs of all their labours depends upon God's bleſſing, ver. 6. amplified by an inference, that therefore they are not to be ſo highly valued, as that there ſhould be ſchiſms and diviſions raiſed among the people on their account, ver. 7.

III. He perſuades to concord and unity. (1.) Becauſe of their paſtors in ſeveral reſpects, amplified by an exception of a difference in their reward, according to their different labours, ver. 8. and proved, becauſe they are cooperaters with God, whatever difference there be in their gifts or exerciſe of them, amplified by the effect of this cooperation in the Corinthians, ver. 9. (2.) Becauſe there is a unity of the foundation, concerning which he ſhews the workman or maſter-builder which laid the foundation, *i. e.* himſelf. Then he produces his commiſſion or authority ſo to do, *the grace of God.* And then gives a caution to be uſed by ſucceeding teachers, not to vary from this foundation, ver. 10. Which caution the Apoſtle enforces with ſeveral arguments: (1.) Becauſe there is no other foundation, ver. 11. (2.) Becauſe every man's work muſt be tried; where we find a ſuppoſition of different ſuperſtructures, ver. 12. The trial of them, and the means of their trial, *by fire*, ver. 13. (3.) Becauſe upon the trial every one ſhall be dealt with according to the nature of his work; which, if found to be *ſolid*, ſhall be entitled to a reward, ver. 14. But if *ſlight*, ſhall ſuffer loſs, yet not the loſs of the *perſon*, but of the *labour*, ver. 14. (4.) Becauſe of the danger of an ill ſuperſtructure; where is ſhewn the dignity of the believers, that they are *the temples of God*, ver. 16. And the danger of defiling them, with the reaſon thereof, ver. 17.

IV. He cautions the teachers againſt an over-meaning conceit of their own carnal wiſdom, and an exhortation to renounce it, ver. 18. (1.) Becauſe it is fooliſhneſs with God, foraſmuch as it tendeth to their ruin, ver. 19. And is unable to ſecure them againſt the power and juſtice of God, ver. 20. Then,

V. He admoniſhes the people, by way of concluſion, to all the foregoing diſcourſe concerning their contentions, *not to glory in men*; becauſe, ſays he, to the Corinthians, and in them to all Chriſtians, all are yours, ver. 21, 22. You are Chriſt's, and Chriſt is God's; and as he ſeeks the glory of God the Father, ſo ſhould we, ver. 23.

Ver. 1. —— *As unto ſpiritual.*] The ſpiritual man is he that ſtrictly and conſcientiouſly follows the precepts of the Goſpel, practiſing them in his life and converſation, *not knowing any thing ſave Jeſus Chriſt, and him crucified*, ch. ii. 2.

—— *But as unto carnal.*] Note, the Apoſtle muſt not be underſtood to mean that he believed the Corinthians, to whom he wrote, were *abſolutely* carnal; as if they were wholly returned to their vomit, forſaken Chriſt, and yielded themſelves to work all iniquity, or to the works of the fleſh, which are deſcribed at ver. 3. but we are to underſtand him to ſay comparatively, that they had too much carnality and corruption in them, and to ſavour too much of the fleſh, though, for the main, truly pious; and therefore he uſes the word (*as*) for mitigation ſake; as if he had ſaid, I could not ſpeak with you "but *as* unto carnal:" becauſe the fleſh in them luſted againſt the ſpirit, following, in many things, the deſires of the fleſh, not perceiving, or at leaſt not reliſhing many things of the ſpirit, as being but novices in the ſchool of Chriſt.

Ver. 2. *Fed you with milk.*] This is a metaphorical expreſſion, ſignifying, that the Apoſtle had not overcharged the minds of his converts with the myſterious part of the Goſpel knowledge, but had only catechized them with eaſy and common truths, which are the firſt principles of the doctrine of Chriſt; and theſe, ſays he, may as eaſily be digeſted in the heart and mind of a young convert, as *milk* is in the ſtomach of a young child.

Ver. 3. —— *Ye are yet carnal.*] *i. e.* As it follows, ye walk as yet after the rudiments of this world, after the manner of men, ſubject to your former paſſions, which are not yet brought into ſubjection to your reaſon by the Goſpel of Chriſt, ver 4.

Ver. 4. *For while one ſaith, I am of Paul.*] Or, I worſhip God after Paul's method or doctrine.

——— *And another, I am of Apollos.*] Or, I worſhip God according to the preaching of Apollos.

——— *Are ye not carnal?*] Do not you by this party-worſhip, turn your faith into faction? See ch. i. 12.

Ver. 5. ——— *By whom.*] Or, by whoſe miniſtry it has pleaſed God to ſend you the light of the Goſpel. It is true,

Ver. 6. *I have planted.*] I converted you firſt to the faith of Chriſt, I founded your Church. And,

——— *Apollos watered.*] This your preſent miniſter has watered, or cultivated the ſeeds of faith which I had ſown in your hears, and has refreſhed your ſouls with his conſtant and zealous preaching the word of truth. But,

——— *God gave the increaſe,*] *i. e.* Neither I nor he could have reaped any fruit of our labours, had not God diſpoſed your hearts by the internal operation of his grace to receive the words from us. So that God is both gracious in ſending the meſſengers of his will, and in diſpoſing the hearts of his people to receive their meſſage. Thus,

Ver. 8. ——— *He that planteth, and he that watereth, are one.*] In their miniſtry or commiſſion. Hence we are taught, not to eſteem the doctrine of the Goſpel on any ſuppoſed pre-eminence of the preacher, but purely becauſe it is the Goſpel of Chriſt; for all miniſters of the Goſpel are equal, *are*, as Paul ſays in the text, *one* in commiſſion. We are to eſteem the miniſter for the word's ſake, when he preaches nothing but the Goſpel, and not the doctrine for the ſake of the perſon that preaches it.

Ver. 9. *For we.*] Miniſters.

——— *Labourers together with God.*] Planting and watering where God commands us.

——— *Ye.*] The people to whom the word is preached, *i. e.* the Church of God.

——— *God's huſbandry.*] Or *God's field*, ſays Chryſoſtom, *&c.* Hence inferring, that the field (or Church of Chriſt) is God's, and the Apoſtles are his labourers, ſent and enabled by him for that work; and that they ought, as a field, to be fenced with the hedge of concord, and not be divided into parties.

Ver. 10. ——— *I have laid the foundation.*] *i. e.* I firſt taught the Corinthians the knowledge of Jeſus Chriſt, and faith in him. See ver. 11.

——— *And another buildeth,* &c.] He ſpeaks here of Apollos, then Biſhop of Corinth.

Ver. 13. ——— *By fire.*] See the Introduction to this Epiſtle, Remark I.

——— *The fire ſhall try every man's work.*] Therefore this fire cannot be ſuppoſed to be the fire of purgatory, becauſe the Papiſts will not be ſo bold to ſay, that *every man* muſt go through that ſuppoſed ſtate of purgation before they go to Heaven. If they are ſo tenacious as to affirm it, let them tell me, what they think of *martyrs, &c.* at their departure out of this world. They cannot ſay they go to purgatory; and yet that muſt be granted, if they pretend to find out purgatory in this text.

Ver. 15. ——— *So as by fire.*] This is a proverbial expreſſion for thoſe that with much difficulty eſcape great danger. See Tillotſon's ſermon on this text.

Ver. 16. *Know ye not that ye are the temple of God,* &c.] *i. e.* the Chriſtian Church, where God delighteth to dwell.

Ver. 17. ——— *Defile.*] Rend the temple of God by diviſions.

——— *Which temple ye are.*] See notes on ver. 16.

Ver. 18. ——— *Seem to be wiſe in this world.*] Or, is eſteemed ſkilful and learned in the wiſdom of this world, in philoſophy, eloquence, *&c.*

——— *Let him become a fool.*] *i. e.* Let him prefer the doctrine and faith of Chriſt crucified to that learning which the world accounteth wiſdom. See ch. i. ver. 17—25. and the notes thereon.

——— *That he may be wiſe.*] Unto ſalvation. See ch. ii. ver. 4, *&c.*

Ver. 19. ——— *The wiſdom of this world is fooliſhneſs with God.*] See ch. i. ver. 20, 21.

——— *It is written.*] In Job v. 13.

Ver. 20. And again.] In Pſalm xciv. 11.

Ver. 21. ——— *Glory in men.*] In Paul, or in Apollos, or in a doctrine in reſpect of the perſon that preacheth it.

——— *All things are yours.*] All the miniſtry is for the good of the whole Church. All miniſters, and miniſterial abilities, are given by God for the Churches ſervice, and ſpiritual advantage of the faithful. Thus Paul, and Apollos, and Cephas were for the miniſtry of the Church, to ſerve the Church according to their reſpective abilities. And,

——— *The world.*] i. e. All the good things of the world are ours to enjoy, according to God's creation; for we have all things eminently and tranſcendently in God and Chriſt, by whom we have a title to all things; ſee Revelations xxi. 7.

——— *Or life.*] This is ours, both in regard of the comfort and end thereof; becauſe, only the ſincere Chriſtian lives to purpoſe, by anſwering the great end of life, which is the promoting God's glory, and ſecuring his own ſalvation.

——— *Or death.*] i. e. Death is only profitable to a Chriſtian; becauſe none but a good Chriſtian can paſs thereby into life eternal; and thus we may learn, that both the preſent things of this life are created for us, and the things *to come*, which God has prepared for them that love him, are reſerved for us, if we love God by keeping his commandments.

Ver. 23. ——— *Ye are Chriſt's.*] i. e. The ſervants of Chriſt; the redeemed of Chriſt, the diſciples, not of Paul or of Apollos, or of any other, but of Chriſt alone.

——— *Chriſt is God's.*] Miniſter to publiſh the Goſpel of ſalvation to, and to reconcile man to God by his blood. So Chriſt, as Mediator between God and man, is God's miniſter of mercy, and for the glory of God.

CHAP. IV.

1 *In what account the miniſters ought to be had.* 7 *We have nothing which we have not received.* 9 *The Apoſtles ſpectacles to the world, Angels and men,* 13 *The filth and off-ſcouring of the world:* 15 *Yet our fathers in Chriſt,* 16 *Whom we ought to follow.*

LET a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God.

2 Moreover it is required in ſtewards, that a man be found faithful.

3 But with me it is a very ſmall thing that I ſhould be judged of you, or of mans judgment: yea, I judge not mine own ſelf.

4 For I know nothing by my ſelf, yet am I not hereby juſtified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts: and then ſhall every man have praiſe of God.

6 And theſe things, brethren, I have in a figure transferred to my ſelf, and *to* Apollos, for your ſakes: that ye might learn in us not to think *of men*, above that which is written, that no one of you be puffed up for one againſt another.

7 For who maketh thee to differ *from another*? and what haſt thou that thou didſt not receive? now if thou didſt receive *it*, why doſt thou glory as if thou hadſt not received *it*?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we alſo might reign with you.

9 For I think that God hath ſet forth us the apoſtles laſt, as it were appointed to death. For we are made a ſpectacle unto the world, and to angels, and to men.

10 We *are* fools for Chriſt's ſake, but ye *are* wiſe in Chriſt: we *are* weak, but ye *are* ſtrong: ye *are* honourable, but we *are* deſpiſed.

11 Even unto this preſent hour, we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands: being reviled, we bleſs: being perſecuted, we ſuffer it:

13 Being defamed, we intreat: we are made as the filth of the world, *and are* the offſcouring of all things unto this day.

14 I write not theſe things to ſhame you, but as my beloved ſons I warn *you*.

15 For though you have ten thouſand inſtructors in Chriſt, yet *have ye* not many fathers: for in Chriſt Jeſus I have begotten you through the goſpel.

16 Wherefore I beſeech you, be ye followers of me.

17 For this cauſe have I ſent unto you Timotheus, who is my beloved ſon, and faithful in the Lord, who ſhall bring you into remembrance of my ways which be in Chriſt, as I teach every where in every church.

18 Now ſome are puffed up as though I would not come to you.

19 But I will come to you ſhortly, if the Lord will, and will know, not the ſpeech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? ſhall I come unto you with a rod, or in love, and *in* the ſpirit of meekneſs?

The Apoſtle having warned the Corinthians againſt an undue eſteem of their miniſters, or not to have ſo much reſpect to the perſon who preaches, as to the doctrine preached. Now he proceeds to ſhew, (1.) what eſteem they ought to be in among their congregation, or what relation they (the preachers of the Goſpel) bare to the people, ver. 1. amplified by ſhewing the properties of a ſteward, ver. 2. (2.) He declares, that this character is no ways exaggerated for any eſteem of himſelf, by ſhewing the diſeſteem he makes of their judgment concerning himſelf; becauſe it belongs not to man to judge neither others, nor himſelf, ver. 3. and becauſe, it is God's property or prerogative to judge all men, ver. 4. which he amplifies by a prohibition (by way of inference) of their judging; and by the reaſon of God's fitneſs only to judge, ver. 5. (3.) He argues againſt their partiality, in judging of their miniſters, and againſt their factiouſneſs, both from his own example of modeſty and humility, ver. 6. and becauſe, whatſoever abilities and attainments they had, were beſtowed upon them by God for other ends and purpoſes, ver. 7. (4.) He grants their flouriſhing condition in reſpect of ſpiritual gifts; which he amplifies by a wiſh of the continuance of them, to which he ſubjoins the reaſon of his wiſh, ver. 8. and then illuſtrates their flouriſhing condition, by ſetting forth the contrary miſerable condition (in outward reſpects) of the Apoſtles and miniſters of Chriſt; in a large enumeration of many calamities they underwent, ver. 9—13. amplified by ſhewing his intent in this enumeration, ver. 14. (5.) He ſhews his ſpiritual relation to them; that he had begotten them in Chriſt, ver. 15. amplified by their doctrine thereupon; to *be followers of him*, ver. 16. and by the means he uſed to draw them to the performance of this duty, which was his ſending Timothy to them, ver. 17. and his intention to come to them in perſon, where we find the occaſion, ver. 18. and the end of his coming, ver. 19. amplified by the reaſon, ver. 20. to which he adds, and concludes with the manner of his coming; which ſhould be according to their behaviour, ver. 21.

Ver. 1. *Let a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God.*] In the preceding chapters we read of contentions about the miniſters of the Goſpel, one part of the Corinthians preferred Paul, another party ſet up Apollos, and a third clave to Cephas, and extolled him above the other two. Paul you have heard has laboured to perſuade them from this faction and ſchiſm, by ſhewing them that they ought to regard the doctrine, rather than the preacher, and that all the miniſters of the Goſpel are *one* in Chriſt, chap. iii. ver. 8. compared with ver. 11, 12. Yet, ſays he, Let a man ſo account of us, the preachers of the Goſpel, as of the miniſters of Chriſt, and ſtewards of the myſteries of God, conformable to that of the Prophet Malachi, *The prieſt's lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth; for he is the meſſenger of the Lord of hoſts*, Mal. ii. 7. Therefore, by comparing theſe texts together, the diligent reader may obſerve, *the dignity* of the prieſt or miniſter of God's Word and Sacraments; and both the miniſters and peoples duty. Of which I ſhall ſpeak methodically in the following Diſſertation.

A Diſſertation on the prieſthood.

The true occaſion of the prieſthood was, in its original, the corrupt and degenerate condition of man fallen from the grace and favour of God, and become objects of Divine Vengeance. Man, in this ſad ſtate, could not pretend to obtain mercy for himſelf, or for his brother; ſee Exod. xx. 19. Deut. v. 24—27. xviii. 16. Heb. xii. 19—21. and Pſal. xlix. 7, 8. So that if no other method could have been found out, this matter muſt have been *let alone for ever*, and we, for what appears, had ſunk and periſhed in that miſery we had thrown ourſelves into.

But behold an expedient truly juſt, and wiſe, and merciful, and every way worthy of God. Becauſe man was neither able nor worthy to appear as advocate in his own cauſe, therefore, there was *one Mediator* appointed *between God and men, the man Chriſt Jeſus*, 1 Tim. ii. 5. in whom the human nature by a perſonal myſterious union was aſſumed to the Divine. In him the Father is *well pleaſed*, and admits him as our Sponſor to plead in our behalf: Him therefore, God may hear, without diminution of his own honour: Him alſo, man may truſt with full aſſurance of ſucceſs: He offered up himſelf *a propitiatory ſacrifice for the ſins of the whole world*, Matt. iii. 17. He pleads the ſatisfaction and merits of that ſacrifice, and makes for ever interceſſion for us. He came to preach the Goſpel to the poor, and inſtruct mankind in the nature of their duty. He is laſtly made the head of his body, the Church, and has all power committed to him both in Heaven and in earth. In theſe inſtances conſiſt the ſeveral parts of his office as mediator between God and man. In ſome of which it is obvious at firſt ſight; he tranſacts from God to men, in others for men with God, but in all as a middle perſon, or between both. And to the end theſe offices might be executed in his abſence, as far as preſent execution ſhould be requiſite; that the Catholick Church diffuſed throughout the world might be duly taught and governed, and the body here on earth correſpond with the acts of its head and high-prieſt now in Heaven; we find that he appointed certain ſubſtitutes to ſupply the room of him the only Mediator. He ſent his Apoſtles as his Father had ſent him, to ſuſtain his offices on earth, and ordain others after him, that might keep up a perpetual ſucceſſion.

Were this reflection but in any due meaſure attended to, the nature of the prieſthood would be much better underſtood than uſually it is. It would then appear, that when the miniſters of Chriſt teach and inſtruct the people, they do but diſcharge that prophetick office, begun by their great Lord and Maſter, of preaching the Goſpel to the poor; that when they, by baptiſm, receive new members into his Church, when they remit or retain ſins, abſolve or excommunicate, ordain or deprive, when, in fine, they preſcribe fit rules of decency and order; theſe are but the ſeveral branches of that power and authority which their Supreme Lord and King has delegated to them as his proper ſubſtitutes; that laſtly, when they offer up the prayers of the congregation, and make a ſolemn memorial of Chriſt's ſacrifice upon the croſs, they do indeed but correſpond with the ſacerdotal office of our dear Redeemer, who, having offered up himſelf a ſacrifice for ſin, now lives to plead the ſatisfaction and merits of that ſacrifice, and make for ever interceſſion for us. Hence

We may collect, that the end of the Levitical and Chriſtian prieſthood is the ſame; that they point equally to Chriſt the only eternal and unchangeable high-prieſt. Only in the firſt, this end was clouded and wrapt up in myſtic types and ceremonies; whereas in the other, the power of the Goſpel ſhines out, and is diſplayed with a conſpicuous luſtre: And though ſtill it be not without myſtery, yet it is as far unfolded, as is proper for our preſent condition, that looked at Chriſt as future and to come: But this regards him, as having already done his part on earth, and appearing now our advocate in Heaven. In both however, the prieſt is alike the meſſenger of the Lord of hoſt; he acts by virtue of a Divine Commiſſion delegated to him; he is appointed by God as the miniſter of his word to the people, and the proper ſpokeſman by whom he will hear and will accept them. It was plainly ſo under the Moſaick diſpenſation: The tribe of Levi God had choſen to himſelf as the lot of his inheritance, *inſtead of the firſt-born* of every family; and out of that tribe in like manner, appointing the reſt to the inferior offices about the ſanctuary; only Aaron and his poſterity had been firſt pitched upon, and authorized to do the ſervice of the altar. They were to burn incenſe upon the altar of incenſe, and therewith to offer up the prayers of the congregation. They were to lay the victims, either whole, or elſe ſome proper portions or ſegements of them, on the wood; to ſprinkle their blood in ſuch ſort as the law preſcribes, and thereby either to attone for the ſins, or offer up the praiſes of the people. They therefore, as God's menial ſervants and domeſticks, had ſuch proviſion made out of the things conſecrated to him, as is at large deſcribed among the legal inſtitutions. Nay, they (as we ſee here) were properly the men whoſe *lips* were to *keep knowledge*, and at whoſe *mouth* the people were to *ſeek the law*. Theſe were the offices and privileges of that family which God had choſen to himſelf. So that there is a particular emphaſis in that charge of Hezekiah, when having ſummoned the *prieſts* and *Levites* together, he put them in mind that *the Lord had choſen them to ſtand before him to ſerve him, and that they ſhould miniſter unto him, and burn incenſe.*

Nor is the nature of the *prieſthood* changed in this reſpect ſince the appearance of Chriſt. For as the law pointed out Chriſt to come; ſo the Goſpel-inſtitutions look back to him, and conſider him as come already. There is equal occaſion for ſome to diſcharge theſe offices under each œconomy. And therefore, although the *prieſthood* be not now confined to a diſtinct family; yet ſtill the miniſters of the New Teſtament are as much appropriated to the ſervice of God, as much the appointed meſſengers of the Lord of hoſts. The word in the original is the ſame which ſignifies an Angel: And indeed it is from the nature of their office, becauſe they are ſent forth as meſſengers to execute the commands of the great author of their being, that thoſe miniſtring ſpirits themſelves are diſtinguiſhed by that appellation. Hence alſo we find, that the ſeven Aſian Biſhops in the Revelation are called the Angels of their reſpective Churches, and elſewhere to the ſame purpoſe, that the miniſters of the Goſpel are entitled ambaſſadors for Chriſt, and ſtewards of the myſteries of God.

Thus far of the dignity of the prieſthood: And a ſubject ſo fruitful of very uſeful inferences, ought not to be diſmiſſed, 'till we have made at leaſt the following reflections.

Inf. 1. Firſt, we may learn from hence, that ſome regard is due from the people towards them, who are inveſted with this Sacred Office. From the dignity of the office it is natural to conceive a value for the officer; and the one muſt riſe or fall of courſe in proportion to the other. [" They who can believe the clergy to be no other than the ſervants of the congregation, deputed and hired by them to do their buſineſs; it is no wonder ſuch perſons ſhould ſlight and diſ-eſteem them, and at length be drawn to a contempt of thoſe doctrines which come ſo meanly recommended. But they who conſider the prieſt, as the meſſenger of the Lord of hoſts, cannot but have a greater value for his character, which will not fail to add weight and authority to what he ſhall deliver."] The regard and honour paid the repreſentative is done in reality to the perſon whom he repreſents; otherwiſe he can have no title to it intrinſically or in himſelf, being by nature but upon the level with the reſt of mankind, and diſtinguiſhed only by that relation he bears to his ſuperior. Therefore princes, we find, reckon themſelves to be diſ-eſteemed or honoured by the treatment which is given their ambaſſadors. And accordingly our Bleſſed Saviour aſſures us, he reſents the treatment that is ſhewn his miniſters. " He that heareth you (ſays he to his diſciples) heareth me, and he that deſpiſeth you deſpiſeth me, and he that deſpiſeth me deſpiſeth him that ſent me. And in like manner Paul; he that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his Holy Spirit. And let a man therefore, (ſays he in this place) ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God."

Nor did he herein arogantly aſſume undue honours to himſelf, or eſteem them owing to his own merit and ſufficiency: He confeſſed that he was not ſufficient to anſwer the great end of his function, as of himſelf; but had all his ſufficiency derived to him from another hand: And therefore whatever honours he might expect or demand, he thereby preached not himſelf, but Chriſt Jeſus the Lord, to whom thoſe honours ſhould ultimately be deſigned and done.

Inf. 2. Secondly, that no man is qualified for this office, who is not ordained to it according to Chriſt's inſtitution. For who ſhould appoint God's meſſengers, but God himſelf? Who ſhould ſend forth labourers into the harveſt, but the Lord of it? We have ſeen there are ſuch privileges and powers annexed to the prieſthood, as are neither common to all men, nor natural to any, but depend entirely on the good will and pleaſure of God; and therefore can indeed be exerciſed by none but ſuch as are called according to his inſtitution. Of old therefore the prieſthood was confined to the family of Aaron: And when Korah, with a company of inferior Levites, Numb. xvi. and ſome others to ſupport them, arrogated an equal honour to themſelves; the Almighty Hand of Providence notoriouſly interpoſed to put an end to the contention, and viſibly diſtinguiſhed between theſe bold invaders of the ſacerdotal office, and thoſe whom God has choſen to do the ſervice of his altar. And that it may appear more particularly, that the prieſthood is no contrivance of man, nor in its nature derivable from the civil authority; we find that when Uzziah (though he was a king, and ſo had all the right that mere civil authority could give him) preſumed to take a cenſer full of incenſe in his hand, he was immediately ſmitten with a grievous leproſy, and bore in his fleſh the marks of the Divine Diſpleaſure, 2 Chron. xxvi. 16—21.

It was indeed a part of Jeroboam's policy, " to make him prieſts of the loweſt of the people, which were not of the ſons of Levi, 1 Kings xii. 31. But I ſuppoſe no one would be willing to argue from his example, of whom that very act is undoubtedly recorded to his reproach and infamy.

If from the legal we deſcend to the Goſpel diſpenſation, we ſhall find indeed the manner of commiſſioning altered, but ſtill a Divine Commiſſion equally required. The Aaronical is in that reſpect the pattern of the Chriſtian prieſthood, or rather the typical expreſſion and prefiguration of it. To this purpoſe are we told expreſly, that "no man taketh this honour to himſelf, but he that is called of God, as was Aaron; that even Chriſt, the great Shepherd and Biſhop of our ſouls, glorified not himſelf to be made an high-prieſt, but he that ſaid unto him, "thou art my Son, this day have I begotten thee," Heb. v. 4, 5. And if then the great high-prieſt of our profeſſion, had himſelf an external call to inveſt him with this office: What mortal ſhall pretend to take it, without call, and ſo uſurp what ought to be beſtowed? Chriſt being thus made an high-prieſt, appoints his ſubſtitutes himſelf, and all Chriſtian prieſts, all that come in his name, muſt derive their authority from him. For that reaſon ſent he forth his Apoſtles, as his Father had ſent him, Jo. xx. 21. and ordained ſuch a ſucceſſion in the miniſtry as might continue to the end of the world, Matt. xxviii. 20. And all them that enter not by this door into the ſheepfold, but climb up ſome other way, them that came in their own name, and run although he has not ſent them; all ſuch he ſtigmatiſes with the opprobrious character of thieves and robbers. See John x. 1.

From all which we may gather, in what ſenſe we are to take it, that the collective body of Chriſtians is ſaid, in Scripture, to be a royal prieſthood, 1 Pet. ii. 9. and Chriſt is ſaid to have "made us kings and prieſts unto God," Rev. i. 6. namely, in the ſame ſenſe as it had been ſaid to the Iſraelites of old, "ye ſhall be unto me a kingdom of prieſts," Exod. xix. 6. i. e. that in the diſtinction of the Church from the reſt of mankind there ſhould be ſomething analogous to the prieſthood; that as the prieſt is one taken from among men, and dedicated more immediately to the ſervice of God, and admitted to ſome ſpecial privileges; ſo were the Hebrews of old, and ſo are Chriſtians now, diſtinguiſhed from the reſt of the world by being ſacred to him likewiſe, and called to the privilege of ſons. That it could mean no more in the old law is evident: For notwithſtanding that the Iſraelites were a kingdom of prieſts," in this analogical inferior ſenſe; yet it cannot ſurely be denied, that the family of Aaron were the only prieſts in that higher and more proper ſenſe, in which we are now diſcourſing of the prieſthood, and do uſually underſtand the word. And I conceive it would be unreaſonable to explain the ſame phraſe in the New Teſtament, in a ſenſe different from that which it muſt be allowed to bear in the Old. And they who do from hence inſiſt on the community of the prieſthood to all Chriſtians in general, would do well to ſhew us in what ſenſe we are all ſaid to be kings in the Goſpel-acceptation. For the regal character (we may obſerve) no leſs than the prieſtly, is one of the privileges conferr'd upon every true member of the Chriſtian Church. And yet he, who upon this title ſhould lay claim to the crown, would go nigh to be reckoned a traytor to the civil government.

Inf. 3. Thirdly, the laſt thing I would gather from this dignity of the ſacerdotal office, is, that the clergy yet are ſtill to remember themſelves to be but *miniſters*, *ſtewards*, *ambaſſadors*, and *ſervants*. Titles! Which all of them beſpeak a ſtate of dependance and ſubjection, and infer the perſons to whom they belong not at liberty to act after their own humour, but under the ſtricteſt obligations to deſerve the Divine Commands of that Heavenly Lord and Maſter, whoſe *ſervants* and *miniſters* they are! Obedience to his commands, no doubt, is due from all: But they who ſtand in ſo near a relation to him, as that of the prieſthood has already been explained to be, have yet that additional engagement to obey. Thus far the argument will hold for the common performance of all Chriſtian duties; but yet more particularly it concludes for the faithful and regular diſcharge of the duties of their Sacred Function, for the due execution of thoſe great offices, and purſuance of thoſe ends, upon account of which they were inveſted with this character. For the dignity of their office (they ought always to remember) was not deſigned to aggrandize themſelves, (who can pretend to no more merit than the reſt of their neighbours) but to ſet forth the honour of our great high-prieſt, by whoſe authority they act, and the more effectually to anſwer the exigencies of his Church. So that unleſs they do ſincerely endeavour to promote thoſe purpoſes for which they were ordained, they are manifeſtly deficient in their duty towards him whoſe miniſters they are. Thus far of the dignity, which naturally leads me to conſider the duty of the prieſt in his office, which is included in theſe words of the Prophet, *the prieſts ſhould keep knowledge.*

The office of the prieſt having already been explained to be ſubordinate to the office of the Mediator, which is three-fold, *viz. regal* for the government of the Church, *ſacerdotal* for the expiation of ſins, and *prophetical* for the inſtruction of the people: There can be no doubt but it is the prieſt's duty to execute and attend to all of them, ſo far as he is concerned in them, with ſuch diligence and conſtancy, as may become the meſſenger of the Lord of hoſts. But ſince the words in view lead us to conſider only the *prophetick* part of his office, I ſhall at preſent confine my ſelf to that. And

1. Firſt, he ſhould, by diligent ſtudy and application, endeavour to get himſelf informed in thoſe points, which are neceſſary to qualify him for the due diſcharge of his office. Otherwiſe, neither will his *lips keep knowledge*, nor will he be able to anſwer them that *ſeek the law at his mouth*; and he, by conſequence, will diſcover himſelf to be a very incompetent meſſenger of the Lord of Hoſts, a very improper *miniſter of Chriſt*, and *ſteward of his myſteries.*

It ought not from hence to be concluded with ſome Romaniſts, that the clergy only ſhould have liberty of examining the Scriptures, and the laity perfectly debarr'd from them. The paſſages encouraging and exhorting all men to a diligent ſearch and ſtudy of the Scriptures, are too many and perſpicuous to be thus eluded, and leave us no room to doubt but they were certainly deſigned to lye open for every one's perſual. But ſtill, however, all have a right to ſearch; yet to underſtand and explain them, is a work, for which all have not capacity, all have not leiſure. There are many texts of Scripture, which, indeed, are clear and eaſy to be underſtood; but then there are many others which are obſcure and difficult. That which is clearly propoſed in one place, is perhaps more darkly delivered in another: And ſurely then it muſt be highly convenient, the truth ſhould have all its evidence diſcovered and ſet in open view. Many other things there are, though not abſolutely neceſſary, yet very uſeful to be known, which are no where clearly propoſed at all, but wrapt up in dark and intricate obſcurity. Nay, there are ſuch δυσνόητα in Scripture, as for want of being rightly underſtood, have led men into dangerous errors, and which (as Peter witneſſes) *they that are unlearned and unſtable* have ſometimes *wreſted to their own deſtruction*, 2 Pet. iii. 16.

So that the work is but half done in diſcovering the truth. Thoſe enemies likewiſe, by which it is attacked on all ſides, muſt be ſilenced and confuted. The heretick and ſceptick muſt be artfully purſued through all their various windings, and receive proper anſwers to their ſubtle fallacies. The ignorant muſt be inſtructed, the ſcrupulous reſolved, the erroneous baffled, and the vicious reclaimed.

But *who is ſufficient for theſe things?* 2 Cor. ii. 16. The far greater part of mankind, have not an education to qualify them for them. The ſtudy of languages, the knowledge of hiſtory, the rules of arguing, the method of inſtruction, are what many have neither capacity to attain, nor leiſure to attend. In reſpect of the endowments of the mind, as well as thoſe of the body, and other outward advantages of life, it is God that *maketh one to differ from another*, 1 Cor. iv. 7. *It is he* (ſays the Pſalmiſt) *that teacheth man knowledge*, Pſ. xciv. 10. And *if any man therefore lack wiſdom*, it is James's direction, *let him ask of God*, Jam. i. 5. In vain ſhall man labour and ſtrive to know, if he with-hold thoſe gifts and qualifications which are neceſſary for it.

But ſuppoſe all men equally qualified by nature; yet all cannot have leiſure to attend to it. The outward neceſſities of life muſt be conſulted; and theſe are ſo many and various, that much time and many hands muſt be employed for their ſupply. And therefore, if the knowledge of the Scripture requires ſo much labour and ſearch, as has been ſaid, it follows that moſt men cannot of themſelves attain it, becauſe they want either leiſure or abilities to ſearch after it.

I ſpeak not this to diſcourage any from the reading and ſtudy of the Scriptures; let them in God's name uſe the opportunities they have, with due preparation and attention of mind, with due meditation and reflection afterwards; and then much benefit they will be ſure to reap from their own reading and experience. But I ſpeak it to ſhew the great neceſſity of having ſome more immediately ſet apart for that purpoſe, to ſupply their defects, and to ſhew from thence the bounden duty of ſuch perſons, to apply themſelves with utmoſt diligence and care, to the ſtudy of thoſe things it is their buſineſs to teach. And this is what the Prophet means in the words now before us, that *the prieſt's lips ſhould keep knowledge.*

It concerns all men, without doubt, to know the things which belong to their own peace; but it concerns the prieſt, not for his own ſake only, but the ſake of others: And if through an inexcuſable neglect of ſearching into theſe matters, he ſhould be miſtaken in his notions of faith or duty, and from thence proceed to lead others aſtray, and make ſhipwreck of the ſouls committed to his charge; he ſhall not only die in his own ſin, but their blood alſo ſhall be *required at his hands*, Ezek. xxxiii. 8. For he is Chriſt's miniſter and ſteward ſet as a watchman to the Church, to give early notice of approaching danger, to deſcribe ſin to his hearers both in its nature and its conſequences, to inſiſt upon the obligation and reward of virtue, to defend the truth, and to confound error: And if he be unacquainted with theſe things himſelf, how ſhall he be able to inſtruct others? If the blind be ſet to lead the blind, how diſmal is the conſequence? And what can be expected but that both ſhould fall into the ditch? And yet the matter is ſtill worſe, if after he has made himſelf maſter of theſe qualifications, he be wilfully negligent and remiſs in the execution of his office; for the ſin of preſumption is yet more culpable than ignorance. Wherefore,

2. Secondly, To compleat this part of the prieſt's character, and that his *lips ſhould keep knowledge*, 'tis farther neceſſary that being in the firſt place thus qualified himſelf, he ſhould next be faithful and vigilant, and careful, to inſtruct his flock: Otherwiſe his knowledge were of no uſe to any but to himſelf; whereas the end of the prieſthood is the publick benefit. And, indeed, the very phraſes of his *lips keeping knowledge*, and of his being a miniſter, ſeem to imply his duty to communicate what he knows to others. For the lips are to be conſidered as the door of utterance; and therefore, 'tis ſaid in the next words, that the people ſhould ſeek the law at his mouth, becauſe he is authorized and obliged to teach and to inſtruct them.

But not to dwell long upon an argument which can hardly be diſputed; to his precept he muſt add his own example. This I mention here, not ſo much upon account of the neceſſity of a good life in general, as becauſe 'tis more particularly neceſſary in him, to render his doctrine effectual with others. For, however abſurd and unreaſonable it may be, to argue againſt religion from the viciouſneſs of its miniſters, and to conclude thoſe maxims falſe which have no influence on ſome who muſt inculcate them; (ſince mens practices are not always guided by their principles, and they commonly indeed act not ſo much by reaſon, as affection:) Yet it cannot be denied, but that, weak and frivolous as it is, it has been made uſe of by ſome ſort of people to the prejudice of religion, and has been dexterouſly managed by ſuch perſons as are glad of any handle for continuing in ſin. Now, he who would avoid theſe fatal inconveniencies, who would remove theſe impediments of the efficacy of his doctrine; he ſhould firſt be careful to begin at home, and make himſelf an *enſample to the flock*, 1 Pet. v. 3. Then would they ſee that the duties he preaches are not only practicable, but actually practiſed: They would be provoked by his example to a generous emulation; and every virtue which ſhone forth in him, would be a tacit, but powerful reproof of the vices predominant in them. The Jewiſh prieſts, it ſeems, were guilty of ſcandalous corruptions after their releaſe from captivity; and it was upon that very account the Prophet Malachi was ſent, to put them in mind of the original inſtitution of their order, and the true intention of their Sacred Function; (which, if attended to in any due meaſure, muſt needs make them aſhamed of their enormities, ſo groſly inconſiſtent with, and ſo inviſibly repugnant to it;) that "the prieſt's lips ſhould keep knowledge, and the people ſhould ſeek the law at his mouth." Which brings me in order to the conſideration of,

The people's duty with regard to the prieſt: "They (ſays the Prophet) ſhould ſeek the law at his mouth: Which duty of theirs muſt principally, I conceive, imply,

1. Firſt, that regard and eſteem they are to bear to the character of the Prieſt. That they who miniſter in holy things, deſerve ſome reſpect and obſervance upon account of their character, is a thing ſcarce to be doubted. For unleſs men have ſome antecedent reſpect to the character of him that ſpeaks, they will hardly pay any due attention or regard to what he ſays. The moſt candid perſons in the world can ſcarce wholly diveſt themſelves of prejudice; and when they have conceived a mean opinion of any man, it is natural to ſlight his counſel, and refuſe him their attention. So that it muſt be a matter of the utmoſt conſequence, that the people ſhould have a juſt veneration for the character of the prieſt, if it be (as I hope in the

2. Second place to ſhew it is) their duty to conſult him. The prieſts (as we have ſeen) are the *meſſengers of the Lord of hoſts*, miniſters of Chriſt, and ſtewards of his myſteries, to inſtruct the people in the nature of their duty; which ſure can imply no leſs than that the people ſhould attend and give ear to their inſtructions. As often as they have any particular which they want to have reſolved, they ſhould be ſure to make it known to them with all its real circumſtances, and not diſguiſe the truth by any means, where a miſtake may turn to their irreparable loſs.

But the more ordinary method of inſtruction, and which at preſent I would chiefly inſiſt on, is publick in the preaching of the word. With regard to this, men are exhorted to *be ſwift to hear*, and to *receive with meekneſs the engrafted word*, James i. 19, 20. And a mighty privilege it ought to be eſteemed, that God has been graciouſly pleaſed to provide thus for their inſtruction; and ſo no doubt they will eſteem it, who are duly ſenſible of their being ignorant in many things, and negligent in what they know. For ſuch, we may take notice, is the end of preaching, not only to reform, but to remind; not only to tell men what they knew nothing of before, but (as Peter teaches) to *ſtir up their minds, and put them in remembrance*, 2 Pet. i. 12, 13: ſo that men of the greateſt parts and learning need not be aſhamed to hear. For as no man's knowledge indeed is ſo great, as to be incapable of all increaſe, but the truths he believes may be enforced with new arguments, or the ſame arguments be ſet in clearer light; ſo all men are but too apt to grow remiſs and heedleſs, and want to have their affections at leaſt excited, if not their intellects informed. They who boaſt their own knowledge, to excuſe their omiſſion of this duty, have, I fear, as much occaſion as any for this part of the preacher's office: and it may be, if they were at the pains to examine themſelves impartially, would find reaſon ſufficient to reproach their ignorance: at leaſt it ought to be conſidered that preaching is the ordinance of God, inſtituted with deſign to *miniſter grace unto the hearers*, Eph. iv. 29. And therefore be the preacher himſelf ever ſo unworthy, or ever ſo ill qualified to inſtruct others, this can never make the grace of God of none effect; but they who attend with honeſt and religious minds, may expect his bleſſing on their pious obedience to his inſtitution. *He therefore that deſpiſeth, deſpiſeth not man, but God*, 1 Theſſ. iv. 8. For ſo by a very juſt and equitable conſtruction may they be ſaid to do, who deſpiſe or neglect thoſe Sacred Ordinances which his wiſdom has appointed. And let them boaſt as they pleaſe, either of their own knowledge, or of their reading better ſermons at home than they can hear at Church: I am ſure, they can have no good reaſon to expect God's bleſſing on any private endeavours, ſet up in oppoſition to the publick ordinances of his own appointment. But,

3. Thirdly, it is not enough to conſult and hear their teachers, they muſt go on farther to follow their advice. This likewiſe appears from the true nature of the thing; for

the people would *ſeek the law* in vain, if they were not obliged to take notice of it afterwards.

Not that they are bound to receive every thing that is taught them in this manner: for then they would be ſometimes under a neceſſity of receiving contradictions. Their teachers, alas! are frail and fallible as themſelves; and though their education and leiſure may give them better opportunities of enquiry, yet are they not abſolutely ſecured againſt poſſibility of error and miſtake. Nay, they have the ſame corruptions in their nature with other men, and may ſometimes, poſſibly through the temptations of covetouſneſs, ambition or applauſe, join in the ſame baſe deſigns, and purpoſely endeavour to deceive and delude the people.

What remains therefore in this caſe to be done, is, that all men ſhould uſe the opportunities they have, and not rely ſolely on the judgment of their paſtors: that they would pray to God in the firſt place for the illumination of his Holy Spirit, and then make uſe of all thoſe means of information he has put into their hands; diſcourſe with their religious neighbours and acquaintance, ſearch the Scriptures diligently as their condition will admit, and not implicitly follow their ſpiritual guides, where, by the due uſe of theſe means, they might be able to confute them. But where their judgment fails, and they find they are not able to determine, there it is but decent to refer themſelves to them, who, by their education and profeſſion of life, are better qualified; eſpecially where they know them to be men of knowledge and integrity. For they are under the ſtricteſt obligations to inform them right; *they watch for their ſouls as they that muſt give account*; and if the people, after a diligent uſe of all means proper for their condition, ſhould by them be deluded, we have reaſon to hope they will not ſuffer for an ignorance which is invincible, but their *blood ſhall be required at the watchman's hands*, Ezek. xxxiii. 8.

Such as theſe we are forced to make our rules of action in matters of far leſs importance. No man that deſires to live, would take what he knows to be a cup of poiſon, though it were recommended to him by the ableſt phyſicians: and yet where his own knowledge does not carry him ſo far, no one would blame him for obſerving the preſcriptions of the learned. So again, that traveller would be certainly to blame, who being in a dangerous road where he is unacquainted, ſhould refuſe the direction of authorized and skilful guides; and yet he, on the other hand, would as deſervedly be thought a mad-man, who ſhould venture to follow them into known bogs and quickſands. Juſt ſo then the people muſt not follow their ſpiritual guides, where they can find them to be wrong; but in other reſpects, they ought to uſe their underſtanding as a direction to their own. And,

4. Fourthly, the people are obliged to avoid all ſuch teachers as act of their own head, and *without commiſſion*. And after what was ſhewn in this diſcourſe, that the miniſters of the Goſpel are the ambaſſadors of Chriſt; and afterwards by way of inference from thence, that no one is qualified for this office, who is not ordained to it according to Chriſt's inſtitution, one would think, it ſhould need but little labour to evince, that all who are not ſo commiſſioned, and yet pretend to execute the Sacred Functions, are indeed but uſurpers of the miniſterial office, and therefore ought to be avoided.

The prieſt is the authorized meſſenger of the Lord of hoſts: At his mouth the law is to be ſought, and by his hands the ſacraments adminiſtred. No mention any where of any but the prieſt, to tranſact in ſacred Matters, or to diſpenſe the word and myſteries of God. And then, how deplorable is their condition, that have heaped to themſelves teachers, having itching ears, 2 Tim. iv. 3. that have choſen to be led by them that are no prieſts nor prophets, men that run of their own heads, although God ſent them not, and though he ſpake not to them, yet will propheſy, Jer. xxiii. 21. God's grace, it is true, attends his inſtitutions; but then only are they his inſtitutions, when performed by ſuch perſons as he inſtitutes, by his *miniſters* and *ſtewards*. All others, pretending to exerciſe their office, will hardly be able to make out their claim to ſuch exceeding great and precious promiſes: Since it is ſtill under the New Teſtament, as it was under the Old; and no man (we are expreſly aſſured) can "take this office unto himſelf, but he that is called of God, as was Aaron," Heb. v. 4. Hence

Note, That Paul ſaid, let them ſo account of us, as of the miniſters *of Chriſt*, in oppoſition to ſuch who are no more than the miniſters of men, or ſuch as are deputed any otherwiſe, by the ordinance of men, than Chriſt has ordained.

——*Stewards of the myſteries of God.*] Which imports, that whereas men could only arrive to the knowledge of the incarnation, the ſatisfaction and redemption of our bleſſed Saviour, the juſtification through faith, the doctrine of the Trinity, and ſuch like myſteries by a revelation from God; ſo theſe myſteries having been revealed by Chriſt, and by the inſpiration of the Holy Ghoſt, to the firſt Apoſtles and miniſters of Chriſt, they became, as Paul rightly calls them, the ſtewards of thoſe myſteries to diſperſe them to others in ſuch a manner, and with ſuch judgment, that they might feed the babes or weak in faith with *milk*, and the ſtronger with meat agreeable to their ſtronger underſtanding; ſee chap. iii. 1, 2.

Ver. 2. *Moreover, it is required in ſtewards, that a man be found faithful.*] i. e. As every ſteward is required by the law of nature and nations, to be true and juſt in the diſcharge of his truſt: So ought the ſtewards of the myſteries of Chriſt, to divide rightly and expound the word of truth with the utmoſt ſincerity, perſpicuity, and exactneſs; ſee 2 Tim. ii. 4. In ſuch a manner that he can't be charged with keeping back any part of *the counſel of God*; ſee Acts xx. 27.

Ver. 3.——*Or, of mans judgment.*] i. e. A judgment of private perſons, ſupported by no authority; a judgment of partiality and affection, which intermeddles where it hath no buſineſs, and tends unduly to exalt or debaſe their teachers in the opinion of the world.

Ver. 4. *I know nothing by my ſelf.*] Or, I can't accuſe my ſelf of negligence or unfaithfulneſs in the function of my miniſtry;

————*Yet am I not hereby juſtified.*] Or, our final juſtification or abſolution from condemnation, depends not on the judgment which we paſs upon our ſelves, but upon that which God, the righteous Judge will paſs upon us at the laſt day, which is the day of the Lord. See the next verſe.

Ver. 5.——*Judge nothing before the time.*] When all things ſhall appear in their proper light before the Lord, ſeated on his judgment-ſeat.

————*Every man.*] Who is *found faithful*, or worthy of praiſe.

Ver. 6. —— *Theſe things, brethren, I have in a figure transferred to myſelf, and to Apollos, for your ſakes.*] Here ſome have thought, that by *a figure* we are to underſtand *writing*, as if he had ſaid, "I have in writing," but the ſubject and context, and the very letter thereof directs us to underſtand Paul to ſay, I have figuratively, taken the *part* for the *whole*, exemplified under mine own name, and the name of Apollos, what I would have underſtood of all the miniſters and ſtewards of the myſteries of Chriſt; and ſo it follows,

—— *That no one of you be puffed up for one againſt another.*] i. e. Be factious; or ſet up one miniſter againſt another miniſter, on account of any outward perfections or engagements of the world.

Ver. 7. —— *To differ from another.*] Or, excel another in the gifts of the Spirit.

Ver. 8. *Now ye are full, now ye are rich.*] In all manner of knowledge, as ye think, ſo as to be puffed up in your own conceits, and deſpiſe me and Apollos, who firſt converted you to the faith; now we are accounted not worthy of your praiſe, in compariſon of thoſe new teachers you have ſet up, and admire for their multitude of words and frothy eloquence.

Ver. 9. —— *Us, the Apoſtles laſt.*] Or rather, us, Paul and Apollos, the laſt of the Apoſtles, or of thoſe called to the miniſtry; ſo ſome have interpreted this text: But I think the word *laſt*, has an alluſion to the Roman cuſtom in their bloody theatres. As if the Apoſtle had ſaid, God hath ſet forth us the Apoſtles laſt, that the world may know we are appointed to be put to death. For, in the Roman *ſpectacles*, here referred to, the men were brought forth in the morning into the theatre to fight with wild beaſts; to whom was allowed armour, and other weapons, to defend themſelves, and to ſmite the beaſt that attacked them; but at noon, the gladiators, or ſword-players, were brought out naked, and without any weapon to defend themſelves, and he who then eſcaped, was only reſerved for ſlaughter *laſt*, or for another day: Thus therefore, ſays Paul, we are like theſe miſerable wretches, daily tormented with perſecutions, we conflict with all ſorts of miſery, and can expect nothing but death at the laſt.

Ver. 10. *We are fools.*] Or, ſo accounted; becauſe, the Heathen wiſdom calls our preaching of Chriſt fooliſhneſs; ſee chap. i. 23. Or, becauſe we ſuffer for Chriſt's ſake.

——— *Ye are wiſe.*] As ye think, becauſe ye preach Chriſt in ſuch a manner, as to hazard nothing for him, nor incur any danger of your perſons or eſtates.

Ver. 11. —— *We both hunger and thirſt*, &c.] Here the Apoſtle reckons up the ſeveral kinds of ſufferings which he and his brethren were expoſed to and exerciſed with.

Ver. 15.—*Fathers.*] Spiritual teachers, who will take as much care for your ſouls, as a natural father does for the body of his child.

Ver. 16. —— *Be ye followers of me.*] In the ordinances and doctrines which I have, and Timothy ſhall, deliver unto you from me. See the next verſe.

Ver. 17.—*Timotheus.*] See the Introduction to the firſt of Timothy.

——— *Faithful.*] Steward in the Lord. See ver. 2.

——— *Of my ways.*] i. e. My inſtructions.

Ver. 19. *And will know.*] Try, examine or prove.

——— *Not the ſpeech of them.*] Not your eloquent preachers fine talk, and ſmooth tongue.

——— *But the power.*] But what authority they have to preach, what power and efficacy there is in their preaching, how you profit thereby, and what example they ſet their hearers.

Ver. 20. *For the kingdom of God.*] The Goſpel of Chriſt, which only can bring us to the kingdom of God.

——— *Is not in word.*] Does not conſiſt in the letter, or fine words.

——— *But in power.*] In the Spirit, or miracles done by the power of the Spirit.

CHAP. V.

1 *The inceſtuous perſon* 6 *is cauſe rather of ſhame unto them, than of rejoicing.* 7 *The old leaven is to be purged out.* 10 *Heinous offenders are to be ſhunned and avoided.*

IT is reported commonly *that there is* fornication among you, and ſuch fornication as is not ſo much as named amongſt the Gentiles, that one ſhould have his fathers wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

3 For I verily as abſent in body, but preſent in ſpirit, have judged already, as though I were preſent, *concerning* him that hath ſo done this deed;

4 In the name of our Lord Jeſus Chriſt, when ye are gathered together, and my ſpirit, with the power of our Lord Jeſus Chriſt,

5 To deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.

6 Your glorying *is* not good: Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us.

8 Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs; but with the unleavened *bread* of ſincerity and truth.

9 I wrote unto you in an epiſtle, not to company with fornicators.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch an one, no not to eat.

12 For what have I to do to judge them alſo that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. Therefore put away from among your ſelves that wicked perſon.

In this chapter the Apoſtle reproves their neglect of Church-diſcipline, wherein we have mention of the crime, *inceſt*, for which in particular they ought to be cenſured, ver. 1. and then he takes notice, that their behaviour was contrary than it ought to be in this matter, ver. 2. To which he ſubjoins the puniſhment to be inflicted deſcribed, (1.) By the efficient cauſes, Chriſt, Paul, the Church of Corinth, ver. 3, 4. (2.) By the kind, excommunication. (3.) By the ends, in regulation to the offender, his *ſalvation*, ver. 5. and in relation to the whole Church, *preventing infection*, ver. 6. And then,

The Apoſtle adds a general exhortation (by way of inference) to remove this, and all other offences, urged by the end to be a *new lump*; by their obligation thereto, and by the ſeaſonableneſs thereof; it being then paſſover-time, ver. 7. amplified by an exhortation to behave ourſelves ſuitably thereto, ver. 8.

Upon this occaſion he adds alſo a diſcourſe concerning the object of Church-cenſures, by ſhewing (1.) the *occaſion*; ſomething that he had written formerly, ver. 9. and (2.) by giving an explication of his meaning negatively, with the reſt, ver. 10. and affirmatively, that he meant it of Church-members, ver. 11. which ſenſe and deciſion, (*viz.* that Church-members only are to be dealt with in Church-cenſures) he further confirms, becauſe others belong not to them; becauſe this is agreeable to their own practiſe, ver. 13. and becauſe others belong to God's judgment, ver. 13.— And ſo,

Concludes, by way of inference, with an exhortation to proceed to the cenſure of this ſcandalous perſon, ver. 13.

Ver. 1. —— *Fornication.*] It is plain from the latter clauſe of this verſe, that the word *fornication* in this place is uſed in the worſt ſenſe, even for the unnatural ſin of *inceſt*, as they are guilty of, who uncover the nakedneſs of their father's wife to lie with her; ſee Levit. xviii. 8. and Deut. xxvii. 20.

Ver. 2. *And ye are puffed up*] i. e. Ye are ſo puffed up with the pride of your own gifts, and the vain-glory of your teachers, who tolerate any crime rather than run the riſque of your diſpleaſure, that ye forſake Chriſt by tolerating ſuch offenders, and their ſcandalous ſins among you.

Ver. 3. — *Judged*] Determined, being preſent with you in mind and conſent.

Ver. 4 — *And my ſpirit.*] i. e. With my conſent and approbation of a cenſure, which I give according to the power committed to me by our Lord Jeſus Chriſt.

Ver. 5. *To deliver ſuch a one unto Satan.*] i. e. To excommunicate, or deprive ſuch a one from the communion of Chriſt's Church.

——— *In the day of the Lord.*] Or, day of judgment.

Ver. 6. *Your glorying.*] Of the knowledge of this world, or, in your eloquent verboſe teachers, is *not good*.

Ver. 7. — *Chriſt our paſſover.*] Chriſt is termed our paſſover, either by metonymy of the thing ſignified, for the ſign, or elſe by a metaphor in regard of many reſemblances between Chriſt and the Paſchal Lamb; ſee Entick's evidence of Chriſtianity in the chapter concerning the types of the Meſſiah.

Ver. 11. — *Not to keep company.*] This, I apprehend, does not mean *ſocial* intercourſe, but that they ſhould not admit ſuch a one to their *religious* communion, which opinion I ground upon the reaſon of the thing, the context, ver. 7, 8. and eſpecially from the following prohibition, *no, not to eat*, i. e. at the Lord's table.

Ver. 12. — *Judge.*] See Matt. vii. 1.

Now to conclude the notes on this fifth chapter, I ſhall conſider the words of the 7th and 8th verſes, by way of Diſſertation. Therefore, I ſay,

Theſe words in reference to the doctrine of Tranſubſtantiation, are to be conſidered in this manner,

Firſt, *That Chriſt is our Paſſover.* Secondly, that *we are to keep the feaſt in memory of this Paſſover*, as the Jewiſh feaſt was a memorial of the Jewiſh Paſſover, *with the unleavened bread of ſincerity and truth*, Exod. xii. 14.

1. *Chriſt is our Paſſover*, that is, he is the ſame thing to all mankind, but in a more eminent and tranſcendent manner, which the Jewiſh Paſſover was to the Jews, only with this difference, that whereas the ſolemnity of the paſſover among the Jews was to be repeated every year at the ſtated and uſual time, that is to ſay, on the fourteenth day of the firſt, or in ſome caſes, of the ſecond month. See Numb. ix. 5. *collat. cum* v. 9, 10. and 2 Chron. xxx. 13. Chriſt, who was typified by it, *was to be but once offered to bear the ſins of many*, Heb. ix. 28. *And we are ſanctified through the offering of the body of Jeſus Chriſt once for all*, Heb. x. 10.

Wherefore if the eating the body of Chriſt in the Sacrament, and the drinking of his blood, which is the effuſion of it, be a renewal of his paſſion, a ſacrificing of, and a feeding upon the paſſover afreſh, then I affirm that no ſuch thing is done, or at leaſt we muſt be reduced to this dilemma, either the Scriptures are not true, or the doctrine of Tranbſubſtantiation is falſe. Now, whether the determination of the author to the Hebrews, that is, of an inſpired writer, that is, in effect of God himſelf, and of Peter in his firſt Epiſtle, chap. iii. ver. 18. where he tells us, that *Chriſt hath once ſuffered for ſins, the juſt for the unjuſt*; or the dictate of his pretended infallible ſucceſſors is moſt to be believed and ſtood to, judge ye: nay, let our adverſaries themſelves be judges.

Again, Chriſt being our paſſover, was for this very reaſon, among others, offered up at Jeſuralem, becauſe it was unlawful to kill the paſſover at any other place, after ſuch time as the temple was built, Deut. xvi. 2, 5, 6, 7.

Thus thoſe three great and ſolemn paſſovers which we read of, (2 Chron. xxx. 2. 2 Kings xxiii. 23. Ezra vi. 19.) in the times of Hezekiah, Joſiah and Ezra, were every one of them celebrated at Jeruſalem; and it is ſaid of Joſeph, and the Bleſſed Virgin, the Mother of our Lord, that they went to Jeruſalem every year at the feaſt of the paſſover, Luke ii. 41.

Now, if Chriſt ſuffered at Jeruſalem, becauſe the paſſover was to be killed there, if Chriſt be our paſſover, and if the paſſover could not be ſacrificed any where elſe, nay, if it cannot now be offered at Jeruſalem itſelf, becauſe the city and temple are demoliſhed, becauſe God hath taken his name from thence, becauſe, inſtead of being the metropolis of true religion, it is now the ſeat of the groſſeſt idolatry and ſuperſtition, becauſe the law of Moſes is aboliſhed, becauſe the meaning and intention of the paſſover is compleated; if all theſe things be true, as moſt certainly they are, then is it plain, that if Chriſt be corporeally and ſubſtantially preſent in the Sacrament, if his body and blood be truly and properly eaten and drunk by us, yet he is not preſent, neither do we feed upon him as our paſſover.

Wherefore it is clear, that either Chriſt hath ceaſed to be our paſſover, and then it will be more eaſy than pleaſant to pronounce what will become of us; we are all in a very miſerable condition, or elſe it is not lawful to feed upon him, ſince the paſſover cannot now be eaten in any part of the world: And therefore we may aſſure our ſelves from this, (as well as from what has been ſaid above, that he could be offered up but once) that we neither do, nor ought to feed upon him, if we will follow his own inſtitution; and why he ſhould enable any Romiſh prieſt to work a miracle, ſuch a ſtrange miracle as this of Tranſubſtantiation, in contradiction both to the Law and Goſpel, is a moſt prodigiouſly ſtrange and unaccountable thing. I am confident, it will puzzle the ableſt perſon of their Church to give a tolerable account of this.

Laſtly, Chriſt is our paſſover, therefore it is unlawful to drink his blood; for the blood of the paſſover, as of other ſacrifices, could not by the law of Moſes be either eaten or drunk; therefore we may boldly affirm that the prieſt, when he pronounces thoſe words, *This is my blood*, or *this is my blood of the New Teſtament*, does not by this means tranſubſtantiate the wine into it, therefore neither is the bread changed into the body of Chriſt, by his ſaying, *this is my body*; for the caſe is the ſame in both, and it is altogether incredible, that ſuch a wonderful power ſhould accompany thoſe words, *this is my body*, when thoſe other, *this is my blood*, which one would imagine in all reaſon ſhould be conſidered, by themſelves, of equal force and validity with the former, have no ſuch virtue or efficacy at all.

I take the confidence to affirm, that all this is abſolute, irreſiſtible demonſtration, if there be ſuch a thing as demonſtration in the world; for Chriſt was not truly and literally a Paſchal Lamb, no, he was a man born of a woman as we are, though after a more Divine and Heavenly manner, by the overſhadowing of the Holy Ghoſt in the womb of the Bleſſed Virgin; but he is called our paſſover, only in reſpect of the likeneſs or analogy which there was betwixt his ſacrifice of himſelf upon the croſs, and the ſacrifice of the Paſchal Lamb under the law.

Now, I beſeech you, where is the analogy, if thoſe paſchal lambs, whoſe blood was firſt ſprinkled in that great deliverance upon the poſts and lentils of the Jewiſh houſes, could be but once offered, and all ſucceeding celebrations of the paſſover were nothing elſe but thankful acknowledgments and commemorations of this, while all this time the ſame, the very ſelf-ſame Chriſt, may be offered every day in the year, and every hour in the day, as often as ever we receive the Sacrament, and as many times told, almoſt at the very ſame inſtant, as there are people that receive it?

Where is the analogy, if the Moſaical paſſover could be offered no where but at Jeruſalem, and cannot be offered ſo much as there any more, if one and the ſame Chriſt, at the very ſame inſtant, may be offered in all parts of the world; and all this as many times repeated as there are days and hours, nay, moments, the moſt incredibly ſmall parts, the moſt exquiſite ſub-diviſions, and, as it were, atoms of time, from the firſt inſtitution of the Sacrament to the end of the world?

Laſtly, Where is the analogy, if the blood of the Paſchal Lamb were moſt ſtrictly prohibited to be either drunk or eaten, and yet there is a neceſſity of drinking the blood of Chriſt? An imputation which the prieſt, with all his artifice and ſophiſtry, cannot poſſibly avoid; and the people alſo are affirmed to do it collectively, though they do not take the elements in ſunder: and certainly this, if it be not eating and drinking blood, yet it is at leaſt eating with the blood, which was as much unlawful as the other, and this was the ſin of the Iſraelites in the 14th chapter of the firſt book of Samuel.

So that it is manifeſt a man muſt have the impudence to contradict plain texts of Scripture, as well as common ſenſe, he muſt deſtroy the analogy of types to their antitypes, of ſymbols to their ſubſtance, as well as the agreement and connection of things with one another, before he can aſſert the doctrine of Tranſubſtantiation, to be a true doctrine.

Secondly, We are to keep the feaſt in memory of this paſſover with the unleavened bread of ſincerity and truth.

Grotius obſerves out of Servius, *Flamines farinam fermentatam contingere non licebat, nimirum,* ſays he, *ἄζυμα ſignificationem habent puritatis & animi ſubmiſſi*; which is very good reaſon, and is ſufficiently confirmed by teſtimony of Scripture: from whence it plainly appears, that leaven was anciently looked upon as a ſymbol of every thing which was bad, but more eſpecially of pride, which is a certain leaven or puff-paſt of the mind; and the contrary to this, that is, unleavened bread, was a ſymbol of every thing which was good and virtuous, but more eſpecially of humility and ſincerity of mind. Thus you ſee, in the words of my text, we are bid to keep the feaſt, not with the old leaven, neither with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth.

Thus our Saviour forewarned his diſciples to beware of the leaven of the Phariſees and Sadducees, Matt. xvi. 6. which in the twelfth verſe is expounded of their doctrines; and the reaſon why falſe doctrines are called by the name of leaven, is becauſe they are naturally corruptive of the mind, and fill it commonly as full of pride as error, neither is there any man, for the moſt part, ſo poſitive, ſo ſeemingly infallible, ſo full of arrogance and ſelf-conceit, ſo great an admirer of himſelf and his own ſect or party, and ſo great a deſpiſer of all other men beſides, as he that labours under a religious miſtake, he that conſecrates error by making it an article of his creed, and upholds, by the ſtrength of impudence and the ſtrength of a ſtrange kind of obſtinate faith, the diſcriminative nonſenſe of a party, which cannot be defended by the ſtrength of reaſon.

But if a falſe doctrine, which is commonly no more than a miſtake in the greateſt part of them that embrace it, though it may be, and is uſually, knavery in their teachers, if this be called by the name of leaven, then certainly a bad life and a vicious practice ought much more to be branded with this hateful name: from whence it is, that in the twelfth chapter of Luke's Goſpel, at the firſt verſe, our Saviour bids his diſciples *beware of the leaven of the Phariſees, which is hypocriſy*; and in this very chapter, fornication, pride, idolatry, covetouſneſs, extortion, and in a word, every thing almoſt that is but bad, are manifeſtly compared to leaven; and it is of all theſe, as well as of that glorying which is not good, that the Apoſtle ſays, *Know ye not that a little leaven leaveneth the whole lump? purge out therefore the old leaven, that ye may be a new lump, as ye are, unleavened.*

He ſpeaks chiefly of one of the Church of Corinth, who had taken to himſelf his father's wife, and conſequently was guilty of ſuch fornication, as was not ſo much as to be named amongſt the Gentiles, for fear of giving occaſion of ſcandal to the Goſpel of Chriſt: he exhorts them with great earneſtneſs to deliver ſuch an one unto Satan, to the deſtruction of the fleſh, that the ſpirit might be ſaved in the day of the Lord Jeſus; and the reaſon he gives, why he would have this done, is taken from the neceſſity of it, *know ye not that a little leaven leaveneth the whole lump*, that is, a wicked man in a party or ſociety, is the ſame thing as leaven in the kneaded lump, they both communicate their own bad qualities to the whole maſs; and the whole ſociety is in equal danger of being infected by the pernicious example of a bad man, as the whole lump of being ſeaſoned by a ſmall quantity of leaven. Wherefore leaven has a double ſymbolical meaning. Firſt, it is a ſymbol of ſpreading and propagation: Secondly, it is a ſymbol of wickedneſs, and of every naughty habit of the mind.

In the firſt reſpect, *the Kingdom of Heaven*, that is, the miraculouſly ſtrange propagation of the Goſpel of Chriſt, notwithſtanding all the oppoſition of its profeſſed enemies is likened to leaven, and a grain of muſtard-ſeed, by our Saviour himſelf, Matt. xiii. 31, 32, 33. Mark. iv. 31, 32. Luke xiii. 18. *ad* 21. and upon account of both theſe reſpects taken together it was, that leaven was in all kind of ſacrifices whatſoever, forbidden, Levit. ii. 11. (See alſo Exod. xxxiv. 25. & Levit. vi. 17.) no meat-offering which ye ſhall bring unto the Lord ſhall be made with leaven; for ye ſhall burn no leaven nor any honey in any offering of the Lord made by fire; and offering a ſacrifice of thankſgiving with leaven is mentioned by the Prophet Amos, as one of the higheſt inſtances of the Jewiſh abominations, Amos iv. 5.

Ye ſhall burn no leaven nor any honey in any offering of the Lord made by fire; What was the reaſon of this? Why, the reaſon is plain, becauſe the fire would agitate and provoke the fermenting nature of the leaven and honey, and by that means render them more effectual ſymbols of thoſe bad habits and qualifications of mind, which the Jews, by this prohibition, were ſymbolically commanded to avoid.

Let us keep the feaſt with the unleavened bread of ſincerity and truth.

From theſe words we may obſerve theſe three things: Firſt, it is manifeſt that this was a real feaſt, and therefore could not be kept with metaphors and allegories; now the only thing here mentioned with which we are to keep it, is unleavened bread, which was, as has been ſhewn, a ſymbol of ſincerity and truth: ſo that to keep the feaſt after this manner, was, in effect, to enter upon new reſolutions of a holy and virtuous life.

Secondly, this feaſt is the feaſt of Chriſt our Paſſover, therefore there is no doubt at all but there is here a plain alluſion made to that unleavened bread, which was made uſe of at the ſolemnity of the paſſover and other ſacrifices; but this bread was not the very Paſchal Lamb which was offered up for ſacrifice, and to which it was annexed; therefore neither is this bread the ſame thing in it ſelf, or by any means changed into it, with that ſacrifice of Chriſt, by which he offered up himſelf for the ſins of men; who, though he neither did nor could ſuffer above once, yet is he virtually offered up by the merits and efficacy of his paſſion, every time we come to the participation of this holy myſtery, behaving our ſelves in it like reverend and worthy partakers.

Thus I have in general conſidered the words: I will now be ſomewhat more particular, beginning again with the firſt particular, *Chriſt is our Paſſover.* It is with reſpect to this that Iſaac, who was a type of Chriſt, is prophetically called a Lamb, though the buſineſs of the Paſchal Lamb were not then known in the world, Gen. xxii. 7, 8. *And Iſaac ſpake unto Abraham his father, and he ſaid, my father; and he ſaid, Here am I, my ſon: and he ſaid, Behold the fire and the wood: but where is the Lamb for a burnt-offering? And he ſaid, my ſon, God will provide himſelf a Lamb for a burnt-offering*; meaning his ſon Iſaac, whom he was about to ſacrifice.

Peter alſo tells us, 1 Pet. i. 18, 19. *that we are redeemed by the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot*; alluding to that place in the twelfth of Exodus, *your Lamb ſhall be without blemiſh*, ver. 5

In the fifty-third of Iſaiah, at the ſeventh verſe, it is ſaid of the Meſſias, *that he was brought as a Lamb to the ſlaughter, and as a ſheep before his ſhearers was dumb*: and in the eighth of the Acts, at the thirty-ſecond verſe, the place is inverted, *He was led as a ſheep to the ſlaughter, and like a lamb dumb before his ſhearers.*

The thirteenth of the Revelations, at the eighth, with alluſion to this Paſchal Feaſt, he is called, *the lamb ſlain from the foundation of the world*; and in the 19th chapter, at the ninth verſe, we find mention of the marriage-ſupper of the Lamb; by which marriage-ſupper, in that place, is immediately underſtood, the final completion and conſummation of the happineſs of Saints in Heaven, by being perfectly freed and exempted from all the miſeries of human life, and brought to a complete enjoyment of God and Chriſt in his glorified eſtate; but it has alſo a reſpect to that marriage-ſupper, which is to be celebrated in this life; that is, the due and worthy participation of the body and blood of Chriſt in the Holy Euchariſt; for Chriſt even with reſpect to the Church in this life, is called the bridegroom; and every particular diſciple is a child of the bed-chamber, and the Church in the general conſidered as his ſpouſe, ſee Matt. ix. 15, *&c.*

Now a man would think in all reaſon, where there is a bridegroom and a ſpouſe, there muſt alſo be a wedding and a marriage-feaſt; and accordingly we find both of theſe in the 22d chapter of Matthew's Goſpel, ver. 2. and in the 14th of Luke, ver. 16. where the kingdom of Heaven, that is, the gracious offers of bleſſedneſs and immortality by the Goſpel, is likened to a certain king, which made a marriage for his ſon, at the ſolemnity of which marriage a feaſt is made, to which many rich and noble gueſts, ſuch as were moſt ſuitable to the ſplendor of a kingly entertainment are invited, but they refuſing to come, that is in truth; for this is at the bottom of the parable, being prejudiced againſt the Goſpel, by reaſon of the ſeeming meanneſs of the firſt promulger of it, and of its manifeſt contrariety to their worldly deſigns and intereſts; what was at firſt intended for magnificence is afterwards converted into charity; and he ſends his ſervants into the ſtreets of the city, to call in the poor and the maimed, the halt and the blind, by which is ſignified the mean and ſeemingly contemptible condition of the firſt diſciples and Apoſtles of Chriſtianity.

Now as this marriage of the king's ſon is really nothing elſe, but the converſion of Jew and Gentile, Greek and Barbarian, bond and free to the faith of Chriſt, and their admittance into the Church by baptiſm; ſo the marriage-feaſt, or the more eſpecial ſolemnities of this marriage, together with that union of the ſpouſe to her husband, which is conſequent thereupon, are no where better ſet forth than in the Sacrament of the body and blood of Chriſt; which is a thankful commemoration of that paſſion, by which this marriage is finally conſummated, and by which the children of adoption, who are born under it, and engrafted by the merits of it into that body of which Chriſt is the head, are made heirs of grace and partakers of eternal life.

So that this feaſt in Luke differs only in degree from that in the Revelation, the preſence of Chriſt by his grace and Spirit, by the merits of his paſſion, and the power of his interceſſion, to every worthy communicant at this Bleſſed Table, being only a pledge or earneſt of thoſe joys unſpeakable, and pleaſures at the right hand of God, where Chriſt himſelf is in the other world. And this is all that can be underſtood to be included in the true notion of the Sacrament. It is firſt a grateful commemoration of the ſufferings of God for the ſins of men, which cannot poſſibly be unattended with ſorrow for ſin, and reſolutions of a new life; neither can it when it is hearty and ſincere, be unaſſiſted by the gracious encouragements of the Holy Spirit.

It is ſecondly a pledge or earneſt of our future happineſs with the Saints in Heaven.

The firſt notion of the Sacrament has been ſufficiently proved already, our Saviour himſelf, if we will believe him, (and certainly, he knew beſt what was his own meaning.) tells us plainly, that he inſtituted this Sacrament, *εἰς τὴν ἑαυτȣ̃ ἀνάμνησιν*, *for a remembrance of himſelf*; and Paul likewiſe tells us, that *as often as we eat this bread and drink this cup, we do ſhew forth the Lord's death till he come.*

The ſecond alſo has the very ſame authority to vouch it, Matt. xxvi. 29. *I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom*, ὅταν ἀυτὸ πίνω μεθ' ὑμῶν καινόν, when I drink it *new* with you, that is, when I drink it after a more excellent manner than you do now, when I enjoy that happineſs, that infinite, complete, and entire ſatisfaction, undiſturbed by any of the miſeries or incumbrances of human life, of which this banquet is but a type and figure. Τὸν οἶνον νοητόν, ſays Grotius, *Lætitiam immortalem quæ per vinum adumbrata intelligebatur*, ſo we read of the New Jeruſalem in the book of the Revelation, ch. iii. 12. which Paul calls, *the Jeruſalem which is above*, Gal. iv. 26. that is, the Spiritual Jeruſalem of which the earthly city was a figure.

In the ſecond of the Revelation, at the 17th. we read of a new name, *to him that overcometh, ſaith the Spirit to the Churches, I will give to eat of the hidden manna*, that is, the New, the Spiritual Manna, *and will give him a white ſtone, and in the ſtone a new name written, which no man knoweth ſaving he that receiveth it.* What was this new name which the Spirit would beſtow upon him that overcometh? why in the 3d chapter at the 12th verſe, it ſeems to be explained, *I will make him a pillar in the temple of my God, and he ſhall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jeruſalem which cometh down out of Heaven from my God*, that is, I will make him an inhabitant of the New Jeruſalem, an inheritor of eternal life, I will bring him to the infinitely pleaſant and delightful enjoyment of the beatifical viſion in Heaven, and he ſhall be a pillar in the temple of my God and ſhall go no more out, or, his happineſs ſhall be as durable as it is exceeding great, and all this I will do, becauſe I will write my new name upon him, that is, I will ſet a mark upon him, by which he ſhall be known to be mine, he ſhall appear ſprinkled with my blood, adorned with my merits, clothed with my righteouſneſs, and ſhall lay a juſt title to the promiſes of my Goſpel, after having performed the conditions of it, which is the true ſenſe of overcoming.

And this new name of Chriſt is by the author to the Hebrews called *a more excellent name*, chap. i. 4. and all that is meant by it is, the tranſcendent happineſs and glory of Jeſus Chriſt far beyond the moſt excellent ranks and orders of created beings, who being the brightneſs of his Father's glory and the expreſs image of his perſon, *when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on High, being made ſo much better than the Angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the Angels ſaid he at any time, thou art my ſon, this day have I begotten thee; and again, I will be to him a Father, and he ſhall be to me a ſon*, &c. In fine, to conclude this matter, we are told likewiſe of a new and better covenant, a new commandment, and a new doctrine, all which may well enough comport with this interpretation.

And now from all this it may be pretty plain, that the true ſenſe of that place, *I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's Kingdom*, is as much as if he had ſaid, I have now done with types and ſhadows, and am haſting to the full and compleat enjoyment of the ſubſtance itſelf, to the actual poſſeſſion of that happineſs of which this wine is but a ſymbol: which notion, however true in it ſelf, if it will not paſs upon the credit of this expoſition, there are other places of Scripture which may be produced to help it out; in the 22d chapter of Luke's Goſpel, at the 15th verſe, our Saviour tells his diſciples, *with deſire have I deſired to eat this paſſover with you before I ſuffer, For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God*; and again, in the 18th verſe, *I will not drink of the fruit of the vine, until the Kingdom of God ſhall come:* the ſenſe of both which places is certainly the ſame, I will neither eat this *paſſover* nor drink this *wine* any more, but am now leaving mortality and things below, and am haſtening to the poſſeſſion of that glory, which I had with the Father before the world was, that feaſt of eternal joy and comfort, of which this paſſover is a type and ſhadow; I am now preparing for my ſolemn inauguration and inveſtiture in that ſpiritual dominion, which I, as the King of Saints and Sovereign of Angels, and Judge of all the world, am to exerciſe over all created Beings, from the time of my aſcenſion and for ever, and ſo the *πλήρωμα*, the *ἀναπλήρωσις*, the fulfilling of the paſſover, and of the wine in Luke, will be the ſame with the *καινισμὸς*, *ἀνακαινισις*, the renovation of them in Matthew, and the analogy between theſe two, the earthly and the heavenly feaſt is ſufficiently manifeſt from the 29th and 30th verſes of that chapter of Luke, which I have juſt now cited, where, immediately after the inſtitution and celebration of the Lord's Supper, our Saviour, plainly alluding to that feaſt, with which they had been juſt now entertaining one another, thus beſpeaks his diſciples: *I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table and ſit on thrones, judging the twelve tribes of Iſrael.*

Again, as theſe feaſts had a plain alluſion, reſpect and relation to one another, ſo the qualifications of the gueſts are in both caſes the ſame, only that the degree of thoſe qualifications in the marriage of the Lamb, is much more high and intenſive than in that of the King's ſon, for the Lamb's wife, in the 8th verſe of the 19th chapter of the *Revelations*, *Revelation, was to be arrayed in fine linnen, clean and white;* which fine linnen, ſaith the voice there ſpeaking, *is the righteouſneſs of ſaints*, that is, no man muſt expect to be partaker of the heavenly inheritance, who hath not wrought out his own ſalvation with fear and trembling, not every one who puts in a lazy claim to the merits and ſatisfaction of Chriſt, by an unactive faith, a faith without an inward and vital principle of goodneſs, a faith without good works, but they who by patience and perſeverance in well-doing, by an effectual conqueſt of all their luſts and paſſions to the obedience of God and Chriſt, ſo far forth as human nature is capable, and by an unfeigned repentance for what, by human frailty, they have done amiſs, are made partakers of the benefits of Chriſt's ſufferings, by having fulfilled the conditions of his Goſpel.

So likewiſe in the other marriage in Matthew, it is ſaid, that *when the King came in to ſee his gueſts, he ſaw there a man which had not on a wedding garment*, ch. xxii. 11. and that indeed was no great wonder, nor any ſuch heinous fault, if you take the words in the literal ſenſe: for, it was not to be expected that the poor and the lame, the halt and the blind, ſhould come all furniſhed with their wedding-garments. Wherefore the meaning is, he did not come *rightly prepared* to the participation of this holy Table. There is, indeed, one main difference between the marriage-feaſt of the Lamb, and that of the King's Son; and that is this, that of the firſt it is ſaid, *bleſſed are they which are called to the marriage-ſupper of the Lamb*, Rev. xix. 9. but of the latter, *many are called, but few are choſen*, Matt. xxii. 14.

The reaſon of which difference is to be taken from the different perfection of the feaſts themſelves; the one being only a pledge or earneſt, an imperfect taſte and reliſh of our future happineſs, which may be afterwards forfeited by ſin, or at that very inſtant become forfeit, by the lazy indifference and indiſpoſition, by the ingratitude and unthankfulneſs; or by the filth and impurity, the naughtineſs and uncleanneſs of a man's mind and will at the participation of this holy feaſt; but the other is the full and final, and irreverſible enjoyment of it.

To which purpoſe it is likewiſe, that to the marriage of the King's Son, the good and bad are equally admitted, Matt. xxii. 10. *So thoſe ſervants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furniſhed with gueſts.*

The reaſon is, becauſe it is naturally impoſſible in this life, in very many caſes, to diſtinguiſh the ſaint from the hypocrite; a due preparation from an imperfect; a ſincere from a pretended and counterfeit repentance: And he that does preſume to approach this holy Table, without that awful preparation which becomes it, he does it at his own peril, and muſt expect to hear of it another day.

But in the marriage of the Lamb, *that is*, in the other world, in that ſtate which is not the trial of virtue, but the reward of it; none will be admitted but ſuch as are in ſome ſenſe or other perfect; ſuch as have at leaſt a conditional and evangelical, though not an abſolute and legal, righteouſneſs; a perfection of true faith and of ſincere repentance, though not of univerſal and unſinning obedience; ſuch as have maintained a ſharp conflict with their luſts and paſſions, though they have not perfectly conquered and ſubdued them; but to the reſt it will be ſaid, as it was to him who had not on his wedding-garment; *Friend, how cameſt thou hither, not having on thy wedding-garment, bind him hand and foot, take him away, and caſt him into utter darkneſs, there ſhall be weeping and gnaſhing of teeth*, Matt. xxii. 12, 13.

To make an end of this compariſon of Chriſt to the Paſchal Lamb, it is in alluſion to this, that *John ſeeing Jeſus coming unto him, ſaith, behold the lamb of God that taketh away the ſins of the world*, John i. 29. as the Paſchal Lamb, by redeeming the firſt-born, may be ſaid to have taken away the ſins of the Iſraelites: for by taking away ſins, nothing elſe is meant, but remitting that puniſhment which was due to them; otherwiſe a ſin being once committed, it is impoſſible it ſhould ever be uncommitted again, and ſo cannot be ſaid to be taken away in any other ſenſe but this, and this the Paſchal Lamb did by the Divine Appointment; the Iſraelites being otherwiſe as obnoxious to this or any other puniſhment, as the Egyptians themſelves were; though not for the very ſame ſins for which Pharaoh and his ſubjects were, yet for ſin in general, which no man but is more or leſs guilty of, and which is enough to ſtand in need of a redemption.

And truly he that ſhall conſider their repinings in the wilderneſs, and their murmurings in the deſart, their diſobedience to God and his ſervant Moſes, their relapſes to idolatry both in the wilderneſs and after; their want of an entire ſyſtem of a law in Egypt to be the rule of their lives, and the perfect meaſure of their behaviour, either towards God or man: Laſtly, whoever ſhall reflect upon their groſs ignorance, in matters of a more ſpeculative and refined nature; their utter unfitneſs for all ſuch philoſophical conſiderations, as are the beſt preſervatives againſt idolatry, will not think otherwiſe, but that they had ſome taint of it from their converſe in Egypt; eſpecially conſidering, that by ſuch compliances as theſe, ſome of their hard task-maſters might be rendered leſs cruel to them, ſo perhaps their hankering ſo vehemently after the garlick and onions in Egypt, may well enough bear ſomething of this ſenſe; for, we know very well what veneration ſuch trifles met with in thoſe parts.

> *Porrum & cæpe nefas violare & frangere morſu,*
>
> *O ſanctas gentes quibus hæc naſcuntur in hortis*
> *Numina* ———

Now, if it be true that the Paſchal Lamb was a type of Chriſt, the Saviour and Redeemer of mankind; if it be likewiſe true, that the Sacrament of the Lord's Supper is the marriage-feaſt of the Lamb, or ſomewhat more imperfectly, the marriage-feaſt of the King's Son, that is, of Chriſt to his Church; there being nothing which either does, or ought more cloſely to unite us to him, than the obſervation of this bleſſed banquet: Then it is plain, that the bread and wine in the Euchariſt are not tranſubſtantiated, either by any prieſtly charms, or by any Divine Power, into the very body and blood of Chriſt himſelf; otherwiſe the bridegroom and his marriage-feaſt will be the ſame, and his gueſts, inſtead of congratulating with him upon ſo happy an occaſion, will but devour him, and eat him up, playing the perfect cannibals with their friend and benefactor, which, as I take it, is an improper way of congratulation.

Again, in the third chapter of the Revelations, at the 20th verſe, it is ſaid, *Behold, I ſtand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.* Now, in the firſt place, it cannot be denied, that theſe words have reference to the Church-Militant, *i. e.* to the Church of God on this ſide Heaven. For, firſt, it appears from the 14th verſe of this chapter, that theſe words were ſpoken to the Angel of the Church of Laodicea, which is alſo alike clear all the way from the 14th verſe to the 19th; and in that verſe it is ſaid, which is my ſecond proof; *As many as I love, I rebuke and chaſten, be zealous therefore and repent:* Now, they who are bleſſed in a future ſtate, are paſt all manner of rebuke and chaſtiſement, and they need no repentance; no more do the damned neither, for any good it will do them; for their repentance is but one part of their miſery, therefore it would be fruitleſs to exhort either of them to it, which the *Amen*, that is, Chriſt, in this place manifeſtly doth. I might urge a third and a fourth argument from the 21ſt and 22d verſes of this chapter, but this is enough; for which reaſon I will omit theſe, and proceed to the ſecond obſervable in the words, which is the thing I aim at, and that is this; *If any man hear the voice, and open the door*; that is, if he have a mind fitly qualified and prepared to give a due reception and entertainment to the Spirit of God and Chriſt; if he do not wilfully harden himſelf, and ſhut him out, *Chriſt will come in unto him and will ſup with him*; that is, he will at all times be ſufficiently preſent to him by the grace and aſſiſtance of his good Spirit, to encourage him in well-doing, to ſtrengthen him in temptations, and comfort him in and under afflictions, and will at laſt bring him to glory by the merits of his paſſion, and the powerful intereſt of his interceſſion: It is impoſſible, it cannot be denied that this is the very ſenſe, Chriſt cannot be ſaid to ſup with us in any other ſenſe but this; it is likewiſe impoſſible and abſurd to deny, that Chriſt, in this ſenſe, does ſup with every true believer at the receiving of the Sacrament; but he cannot both ſup with us, and alſo be that very meat on which we feed our ſelves: therefore I conclude that the elements of bread and wine in this holy ſolemnity are not changed into the body and blood of Chriſt.

And if it be objected, that this is only a figurative way of ſpeaking, and ſo nothing can be inferred from it; I grant, indeed, that it is a figure; but then it is ſuch a ſtrange figure as was never heard of before, that our fellow-boarder, our fellow-commener, ſhould be taken for our diet.

Again, *I will come in unto him, and will ſup with him, and he with me.* Let it be granted once, that by the Pronoun [I] in this place, is meant not the *ſpiritual*, but the *perſonal and corporeal* preſence of Chriſt, by the ſeat of tranſtubſtantiation; and one of theſe muſt be allowed, unleſs they will deny, that Chriſt does as really *ſup with*, that is, is as much preſent to believers at the receiving of the Sacrament, as upon other occaſions. What will be the conſequence of this? The bread and wine, thus tranſubſtantiated into the body and blood of Chriſt, is not only the ſpiritual, but the material and literal food of believers; they do really and truly eat his body and drink his blood; ſo then, *I will come and ſup with you*, that is, my body and blood will come and ſup with you, is as much as to ſay they will feed upon themſelves; for theſe are the two things that make the entertainment. Laſtly, ſince we are told hereafter, *That we being many, are one bread and one body: for we are all partakers of that one bread*, 1 Cor. x. 17. it will follow, if we take theſe words *literally*, that the whole Church, by being partakers of that one bread, are tranſubſtantiated into that one bread, which is that one body, which is Chriſt; and ſo, at this rate, the Church and the two elements of bread and wine, and Chriſt himſelf, will be all one and the ſame thing; which is ſo abſurd, that I am certain no one can pretend to patronize it.

Thus I have proved in general, I could do it much more particularly, if the time would permit, or if there were any doubt of it among Chriſtians, that *Chriſt is our Paſſover*, and ſhewn what are the conſequences of that propoſition. The Jews themſelves confeſs, that the Paſſover was a type of the Meſſias as well as we, though they will not allow our Jeſus to be that Meſſias; and accordingly, they tell us fine ſtories of the deliverance of their nation by him, upon that very day on which the Paſſover was inſtituted, being ſome time or other to happen on the anniverſary of their deliverance from the Egyptian bondage; and this, if they had known what kind of deliverance that was, which they were to expect, together with the reſt of mankind, had been right enough; for it is on all hands agreed, they themſelves cannot deny it, that our Bleſſed Lord ſuffered upon the croſs at this very time; but this was not that deliverance from temporal bondage, and from the Roman power, which they with ſo much earneſtneſs expected, although it be manifeſt, at firſt ſight, that the Paſchal Lamb could be no type of the Meſſias, if they had been to be delivered by any other way, than that of his ſuffering and being put to death for their ſakes. For this reaſon they have, ſome of them, employed their thoughts in finding out objections why our Jeſus could not be typified by the Paſſover under the law; which are generally ſo weak, that it will be foreign to my purpoſe to take up your time in reading the anſwers which have been given to them. For,

To maintain the ſimilitude between the Paſchal Lamb, and the ſacrifice of Chriſt upon the croſs, it is enough to ſay, that as the deſtroying Angel ſpared the firſt-born of the Iſraelites upon ſeeing the blood of the paſſover ſprinkled upon the poſts and lentils of their ſeveral houſes; ſo God for the ſake of Chriſt will paſs over us, and will not impute ſin to us, wherever he ſees the blood, that is, the meritorious paſſion of his Son rightly applied by a hearty belief of the Goſpel, and by a converſation anſwerable to it, and that as this preſervation of the firſt-born by the blood of the Paſchal Lamb, while the Egyptians had nothing but the voice of mourning and lamentation in their ſtreets, was the laſt miracle wrought in the behalf of his people while they continued in Egypt, accompanied with the laſt plague inflicted on the Egyptians, except their being drowned and finally deſtroyed in the Red-ſea (which Red-ſea was likewiſe a type of the blood of Chriſt, by which they who are not ſaved by making a right uſe of it, will be more effectually and inexcuſably condemned for having abuſed ſo great a mercy) ſo the ſhedding of the blood of Chriſt upon the croſs is the laſt deliverance, the laſt atonement which God will afford his people; it will likewiſe in the end prove the laſt plague of thoſe, who have not duly applied it to themſelves, but living in a perpetual oppoſition to the laws of God, and the doctrine of the Goſpel, have ſlighted all the gracious offers of pardon and forgiveneſs, and wilfully neglected ſo great ſalvation.

And as the ſame Red-ſea gave a ſafe and ſecure paſſage to the Iſraelites, but executed the utmoſt of its rage and fury upon Pharaoh and all the hoſt of the Egyptians, ſo will the blood of Chriſt give a ſafe and comfortable paſſage to all his hearty followers and diſciples into the joys of Heaven, while it will but ſerve more effectually to overwhelm and ruin the unbelieving world.

Again, as that firſt paſſover of the deſtroying Angel, paſſing by the habitations of the Iſraelites did but prepare the way for the ſecond paſſover, that is, the paſſage of the Iſraelites through the Red-ſea and wilderneſs, into the land of Canaan; ſo God's paſſing over us, that is, his pardoning and forgiving our ſins, and not imputing them to as many of us, as heartily believe and obey the Goſpel, does but prepare the way through the wilderneſs and Red-ſea, all the troubles and difficulties of this life, into the land of Canaan, that is, if we do not repine and murmur, if we do not disbelieve his word, diſtruſt his providence, and diſobey his laws, as the Iſraelites did, into the compleat and entire poſſeſſion of eternal happineſs, of which the land of Canaan was a type.

Farther, as the Paſchal Lambs which the Jews fed upon for ever after, neither were nor could be the ſame with thoſe which were killed by the reſpective families, the evening before the great deliverance of the firſt-born, but only a memorial, a commemoration of them; ſo neither is that Euchariſtical feaſt, which we celebrate in the *Chriſtian* Church, a feaſt upon the body of Chriſt himſelf, but only a memorial of our deliverance in, by, and thro' him, and a ſanction of that covenant, which he hath purchaſed for us by his blood.

Laſtly, as it was unlawful either to eat or drink the blood of the Paſchal Lamb; ſo alſo it muſt needs be unlawful for us either to eat or drink the blood of Chriſt, for contraries cannot poſſibly be types of contraries, the blood of the Paſchal Lamb cannot poſſibly be a type of the blood of Chriſt, if it be unlawful for us to feed upon the one, and neceſſary to drink the other.

And this is enough to make out the reſemblance between the Paſchal Lamb and Chriſt, and to ſhew that one was a type of the other; he that will have more than this, before he will admit it to be a type, does not underſtand the nature of types and parables and ſymbols, nay, not ſo much as of metaphors in common diſcourſe, in which there is required no more than only ſome plain agreement in one or more particulars, without any groſs repugnancy or inconſiſtency in any.

But Jeſus was at the ſame time our Paſchal Lamb and our ſin-offering too, wherefore being to fulfil two ſuch different repreſentations of himſelf under the law, it is not much to be wondred, if the ſimilitude do not hit in all points.

By being our Paſchal Lamb he takes away the puniſhment of our ſins, which God paſſeth over and will not impute them to us; by being our ſin-offering he takes away the guilt of them too, to as many as are ſanctified by faith in his blood, as the ſin-offering under the law did, by the guilty perſons laying their hands upon it, truly and properly receive that guilt, which was to be expiated by this way of atonement; which by the way, may be ſufficient to ſhew us, how bad interpreters the Socinians are of the New Teſtament, and how little they underſtand the nature of our Saviour's ſacrifice for ſin, when they deny him to have made a true and proper ſatisfaction to the juſtice of God for it; for there can be no reſemblance between him and the ſin-offering, but only in this particular; for this reaſon it is, that he is ſaid to have born our ſins in his own body on the tree, to have been a ranſom for us, to have been made ſin for us who knew no ſin, and the like; and from hence it was that Jeſus, *that he might ſanctify the people with his own blood, ſuffered without the gate*, Heb. xiii. 12. as the ſin-offering under the law was to do without the camp, by reaſon of its uncleanneſs, being polluted with the ſins of thoſe on whoſe behalf it was offered, as the ſame inſpired writer likewiſe takes notice in the ſame place, ver. 11. *for the bodies,* ſaith he, *of thoſe beaſts, whoſe blood is brought into the ſanctuary by the high prieſt for ſin, are burnt without the camp:* Upon which account it was, that if the blood of theſe ſacrifices were brought into the tabernacle to make reconciliation withal, it was unlawful not only for God himſelf, (for that he never did in the ſin and treſpaſs-offering,) but even for the prieſts, or any body elſe, to partake of them; to which the ſame author, in the ſame place, manifeſtly alludes, and brings the compariſon home to the ſacrifice of Chriſt, *We have an altar,* ſaith he, *whereof they have no right to eat that ſerve the tabernacle, for the bodies of thoſe beaſts, whoſe blood is brought into the ſanctuary by the prieſt for ſin, are burnt without the camp, wherefore Jeſus alſo that he might ſanctify the people with his own blood ſuffered without the gate;* now it being unlawful for the people in all caſes, and for the prieſt himſelf in this, to partake of the ſin-offering, and Chriſt being our ſin-offering, and having ſanctified the people with his own blood, it is manifeſt that it muſt needs be unlawful for us to partake of this ſacrifice, in that ſenſe which the Papiſts would have; that is, we muſt not truly and properly eat his body; and ſo thoſe words, *This is my body,* muſt not be underſtood in the literal ſenſe, much leſs muſt we imagine, that God will work miracles to contradict himſelf and his Apoſtles, and deſtroy the nature of thoſe types, by which the ſacrifice of his ſon was ſignified under the law.

But yet, notwithſtanding this, nothing hinders, but that we may celebrate an Euchariſtical or a commemorative feaſt in both of theſe reſpects, as well becauſe he is our ſin-offering, as upon account of his being our paſſover; for by both of theſe taken together, our deliverance from the jaws of death and hell is completed, and we are delivered from the bondage of corruption, from the intolerable ſervitude of ſin and Satan, into the glorious liberty of the ſons of God; a deliverance of ſo high a nature, that though we had not been commanded to commemorate it by our Saviour himſelf, who, with his own blood, purchaſed it for us; yet mere gratitude and good-nature, nay, common honeſty and common ſenſe themſelves would have prompted all hearty Chriſtians not to ſit down contented with a bare narrative, a cold ſtory of ſuch a redemption; but they would certainly have found out ſome ſymbols, the better to repreſent it, as much as may be, to our outward ſenſes, and fix it deeper in our minds, according to that ſaying,

Segnius irritant animas demiſſa per aures,
Quam quæ ſunt oculis ſubjecta fidelibus.—

And there could not poſſibly better ſymbols have been found out, than thoſe of eating bread and drinking wine, by which both the manner of our Lord's Paſſion, by the rending of his body and the ſpilling of his blood is ſignified; and the union of the Church by the participation of the ſame table, which was always accounted a ſymbol of the ſtricteſt friendſhip, and which was another end of this Holy Feaſt, was intended to be inviolably maintained and preſerved.

And thus the feeding upon the Paſchal Lamb under the law, is more than anſwered, by our ſpiritual feeding upon the body of Chriſt; that is, by our being more than nouriſhed, by our being ſaved and eternally made happy by the merit and ſatisfaction of his death.

CHAP. VI.

1 *The Corinthians muſt not vex their brethren, in going to law with them: 6 Eſpecially under infidels. 9 The unrighteous ſhall not inherit the kingdom of God. 15 Our bodies are the members of Chriſt, 19 and temples of the Holy Ghoſt. 16, 17. They muſt not therefore be defiled.*

DARE any of you, having a matter againſt another, go to law before the unjuſt, and not before the ſaints?

2 Do ye not know that the ſaints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?

3 Know ye not that we ſhall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, ſet them to judge who are leaſt eſteemed in the church.

5 I ſpeak to your ſhame. Is it ſo, that there is not a wiſe man amongſt you? no not one that ſhall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, becauſe ye go to law one with another: why do ye not rather take wrong? why do ye not rather ſuffer your ſelves to be defrauded?

8 Nay, you do wrong and defraud, and that *your* brethren.

9 Know ye not that the unrighteous ſhall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.

11 And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God ſhall deſtroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raiſed up the Lord, and will alſo raiſe up us by his own power.

15 Know ye not, that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid.

16 What, know ye not that he which is joyned to an harlot, is one body? for two (ſaith he) ſhall be one fleſh.

17 But he that is joyned unto the Lord is one ſpirit.

18 Flee fornication. Every ſin that a man doth, is without the body: but he that committeth fornication, ſinneth againſt his own body.

19 What, know ye not that your body is the temple of the holy Ghoſt *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your ſpirit, which are Gods.

In this chapter the Apoſtle treats of two things, which he blames in the Corinthians.

I. He condemns their practice of going to *law* one with another in the Heathen courts of judicature, and directs them to make uſe of Chriſtian umpires, or arbitrators, in caſe of diſputes about right or wrong, ver. 1. which he urges, becauſe they ſhall judge greater matters, ver. 2, 3. Then he exhorts them to the uſe of this courſe, ver. 4. ſhames them out of the other, ver. 5, *6.* blames them for their litigiouſneſs upon trifling occaſions; amplified by an exhortation to the contrary duty, *to take wrong*, ver. 7. charges them with injuſtice herein, ver. 8. which he diſſuades them to forbear, by reaſon of the danger, becauſe it will deprive them of the kingdom of Heaven, ver. *9.* — proved by parallel caſes of other ſins, ver. — *9,* 10. and ſo concludes this point with a declaration of his good opinion of their preſent condition, ver. 11.

II. He confutes their opinion about *fornication*, becauſe they pleaded, that it was an indifferent thing. He confutes them, I ſay, by ſhewing, that though it were indifferent, yet it may not be practiſed, becauſe it is not expedient, in that it enſlaves a man under its power, ver. 12. And then by denying it to be indifferent, as *meats* are, for *meats* have bodily parts fitted for them, and the time will come when this relation between the body and meats ſhall be taken away. But, as for *fornication*, the body was deſigned by God for another, and for a more noble uſe, ver. 13. not to be deſtroyed, but to be raiſed up again. Therefore,

He argues directly againſt it. (1.) Becauſe it is a ſin againſt the relation of their bodies to Chriſt, as his members. (2.) Becauſe thereby they make their bodies the members of an harlot, ver. 15. proved by the nature of the act, and the teſtimony of Scripture, ver. 16. (3.) Becauſe every true believer is ſpiritually one with the Lord, ver. 17. (4.) Becauſe it is a ſin againſt the dignity of the body more than other ſins, ver. 18. (5.) Becauſe it is againſt the inhabitation of the Spirit, ver. 19. And (*6.*) it is a ſin againſt the redemption of the body by Chriſt, ver. 20.

Ver. 2. *Do ye not know.*] How, or where it is written, that the Saints ſhall judge the world; ſee Pſal. xlix. 14. Dan. vii. 22. Matt. xviii. 28. Luke xxii. 30. Rev. ii. 26. and iii. 21. and xx. 4.

Ver. 4. *If then ye have judgments.*] Or, need of a judicial deciſion.

Ver. 5. *I ſpeak to your ſhame.*] It would be a ſhameful thing to excuſe yourſelves, by ſaying, you have not one among you wiſe enough to judge, or to arbitrate your differences.

Ver. 7. — *Why do ye not rather take wrong?*] See the notes on Matt. v. 39, 40, &c.

Ver. 9. — *Abuſers of themſelves with mankind.*] i. e. Sodomites.

Ver. 10. — *Shall inherit the kingdom of God.*] Shall not be admitted into the inheritance of the children of God, if they do not repent, but die in their ſins.

Ver. 15. — *Are the members of Chriſt.*] As he is the head of the Church.

Ver. 16. — *Two, ſaith he, ſhall be one fleſh.*] See Gen. ii. 24. and Matt. xix. 5. Eph. v. 31.

Ver. 17 — *Is one ſpirit.*] With the Lord; ſee John xvii. 21, 22, 23. Eph. iv. 4. and v. 30.

Ver. 18. — *Sinneth againſt his own body.*] See Rom. i. 24. 1 Theſſ. iv. 4.

Ver. 20. — *Ye are bought with a price.*] Ye are redeemed from ſin and Satan by the blood of Chriſt.

CHAP. VII.

2 He treateth of marriage, 4 ſhewing it to be a remedy againſt fornication: 10 And that the bond thereof ought not lightly to be diſſolved. 18, 20 Every man muſt be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what reſpects we may either marry, or abſtain from marrying.

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheleſs, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewiſe alſo the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewiſe alſo the husband hath not power of his own body, but the wife.

5 Defraud you not one the other, except *it be* with conſent for a time, that ye may give your ſelves to faſting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I ſpeak this by permiſſion, *and* not of commandment.

7 For I would that all men were even as I my ſelf: but every man hath his proper gift of God, one after this manner, and another after that.

8 I ſay therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if ſhe depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the reſt ſpeak I, not the Lord, If any brother hath a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleaſed to dwell with her, let her not leave him.

14 For the unbelieving husband is ſanctified by the wife, and the unbelieving wife

is ſanctified by the husband: elſe were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a ſiſter is not under bondage in ſuch *caſes*: but God hath called us to peace.

16 For what knoweſt thou, O wife, whether thou ſhalt ſave *thy* husband? or how knoweſt thou, O man, whether thou ſhalt ſave *thy* wife?

17 But as God hath diſtributed to every man, as the Lord hath called every one ſo let him walk: and ſo ordain I in all churches.

18 Is any man called being circumciſed? let him not become uncircumciſed: is any called in uncircumciſion? let him not become circumciſed.

19 Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God.

20 Let every man abide in the ſame calling wherein he was called.

21 Art thou called *being* a ſervant: care not for it; but if thou mayeſt be made free, uſe it rather.

22 For he that is called in the Lord, *being* a ſervant, is the Lords free-man; likewiſe alſo he that is called *being* free, is Chriſt ſervant.

23 Ye are bought with a price, be not ye the ſervants of men.

24 Brethren, let every man wherein he is called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.

26 I ſuppoſe therefore, that this is good for the preſent diſtreſs, *I ſay*, that *it is* good for a man ſo to be.

27 Art thou bound unto a wife? ſeek not to be looſed. Art thou looſed from a wife? ſeek not a wife.

28 But and if thou marry, thou haſt not ſinned; and if a virgin marry, ſhe hath not ſinned: nevertheleſs, ſuch ſhall have trouble in the fleſh; but I ſpare you.

29 But this I ſay, brethren, the time is ſhort. It remaineth, that both they that have wives, be as though they had none;

30 And they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they poſſeſſed not;

31 And they that uſe this world, as not abuſing it? for the faſhion of this world paſſeth away.

32 But I would have you without carefulneſs. He that is unmarried, careth for the things that belong to the Lord, how he may pleaſe the Lord:

33 But he that is married, careth for the things that are of the world, how he may pleaſe *his* wife.

34 There is difference alſo between a wife and a virgin: The unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and in ſpirit: but ſhe that is married, careth for the things of the world, how ſhe may pleaſe *her* husband.

35 And this I ſpeak for your own profit, not that I may caſt a ſnare upon you, but for that which is comely, and that you may attend upon the Lord without diſtraction.

36 But if any man think that he behaveth himſelf uncomely toward his virgin, if we paſs the flower of *her* age, and need ſo require, let him do what he will, he ſinneth not: let them marry.

37 Nevertheleſs, he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart, that he will keep his virgin, doeth well.

38 So then, he that giveth *her* in marriage, doth well: but he that giveth *her* not in marriage, doth better.

39 The wife is bound by the law as long as her husband liveth: but if her husband be dead, ſhe is at liberty to be married to whom ſhe will; only in the Lord.

40 But ſhe is happier if ſhe ſo abide, after my judgment: and I think alſo that I have the ſpirit of God.

This chapter contains the reſolution of ſome caſes of conſcience about marriage, and a ſingle life, propounded by the Corinthians to the Apoſtles. And,

I. Concerning marriage, or the married ſtate; Paul ſays, that it is convenient to forbear marriage, ver. 1. except in caſe of incontinence, ver. 2.

II. Concerning married perſons, he ſays, that the conjugal duty muſt be mutually rendred, ver. 3. which he, firſt, proves by a reaſon, ver. 4. and then explains by a four-fold exception, ver. 5. and by the obligation or extent of this advice, how much it bindeth, ver. 6 amplified by the reaſon taken from every one's proper gift, ver. 7.

III. Concerning widowers and widows, how they are to govern themſelves, ver. 8, 9.

IV. Concerning divorce and ſeparation of married perſons, which he ſays is not to be allowed merely upon differences ariſing between man and wife, ver. 10, 11. nor in caſe of unequal marriages between believers and heathens, neither muſt they part voluntarily, ver. 12, 13. confirmed by a reaſon, ver. 14. and in caſe of a departure, that they muſt ſeek reconciliation, ver. 15. confirmed with a reaſon at ver. 16. and by a general rule, ver. 17. exemplified in particular inſtances, ver. 18. and confirmed by reaſon, ver. 19. which rule is again repeated with a further exemplification concerning ſervants, ver. 20—24.

V. Concerning ſingle perſons never married; and

Firſt, Thoſe that are at their own diſpoſal, having, firſt, ſhewn the nature of his advice, ver. 25. he diſſuades from marrying on many accounts; and

1. Becauſe of the preſent diſtreſs, ver. 26. amplified by a rule to married and unmarried, ver. 27. and by a conceſſion of the lawfulneſs of marriage to ſuch, ver. 28.—

2. Becauſe of the troubles incident to a married ſtate, ver. 28. amplified by an injunction to moderate the affections towards all worldly things, and in all worldly conditions; to which he ſubjoins his reaſon, ver. 29—31.

3. Becauſe of the cares attending that ſtate of life; illuſtrated by a view of the advantage of the contrary ſtate in this caſe, both on the man's part, ver. 32, 33. and on the woman's, ver. 34. amplified by his end in this advice, ver. 35. In like manner he proceeds,

Secondly, To give his advice about marriage to thoſe that are at the diſpoſal of others; diſtinguiſhing his reſolution, where there is a neceſſity, and where there is none, ver. 36, 37. and they lay down his concluſion, ver. 38.

V. Concerning ſecond marriages, he declares that they are lawful, ver. 39, 40.

Ver. 1. —— *It is good for a man not to touch a woman.*] The firſt ſcruple or caſe of conſcience, concerning which the Corinthians wrote to Paul, who had founded their Church, was about the *married ſtate*. The occaſion of this ſcruple was given by the Gnoſticks, which hereticks of the Apoſtolick age, among many other dangerous doctrines, troubled the Church of Chriſt with this, *that marriage was the invention of the Devil.* Againſt which the Apoſtle in another place declares, that the ſtate of matrimony is holy and honourable, Heb. xiii. 4. And here he determines (1.) in general, that ſuch as have the gift of continency, and can live chaſte in a ſingle ſtate, do well. And (2) in particular, that a ſingle life at that time, was more adviſeable, as being moſt agreeable to the calamitous and afflicted ſtate of the Church. So that when the Apoſtle ſays in this verſe, *it is good for a man not to touch a woman*; we are to underſtand him to ſay, that it is more agreeable to the preſent neceſſity, more convenient in regard of the perſecuted ſtate of the Church, as being in a condition leſs diſtracted with cares and troubles.

Ver. 2. *Neverthelеſs, to avoid fornication.*] i. e. Let a ſingle life be never ſo eligible on account of our preſent caſe, it muſt not be choſen where a perſon cannot contain; then ſays the Apoſtle to avoid fornication he muſt marry, every perſon muſt avoid this ſin, and therefore every man may have a wife; ſee the following Diſſertation.

A Diſſertation on Celibacy.

It may be remembred that the Gnoſticks, who were hereticks in the Apoſtolick age, not only promoted celibacy among their followers, but alſo taught that marriage, or the married ſtate, was *a deviliſh thing*. In like manner amongſt many other errors the Church of Rome, which not only adviſeth, but impoſeth celibacy; in many of the Clergy have diſſolved marriage, in all deſcrieth it as hereſy, defineth it to be worſe than fornication, and to none allows a remedy for incontinency. To demonſtrate the injuſtice of the Church of Rome herein, and her departure from the doctrine and practice of the ancient Church, ſhall be the ſubject of this preſent Diſſertation.

It is no ſmall preſumption of error, when the defenders of any opinion agree not in the merits of the cauſe they undertake. In the Church of Rome, there are four opinions about the celibacy of the Clergy: The firſt, that it is of Divine Right, inſtituted and commanded by God. So Jo. Major, (in 4. Diſp. 24. Qu. 2.) Clichtovæus, (de contin. ſacerd. c. 4.) and Turrian teach, (de dogmatic. charact. l. 2.) that God hath forbidden biſhops, prieſts, deacons, and ſub-deacons (whom we ſhall hereafter comprehend under the general name of the Clergy, unleſs when we manifeſtly diſtinguiſh them) to marry, or uſe their wives already married. The ſecond is that of Bellarmine, Valentia, Vaſquez, Becanus, Aquinas, and the far greater part of the Roman Divines, that it is not properly of Divine, but of Apoſtolick Right, as being inſtituted by the Apoſtles, and ever ſince conſtantly and invariably practiſed by the Church; that a vow of continence ſhould be annexed to Holy Orders; and conſequently, that marriage thereby becomes unlawful to the clergy, without a diſpenſation. The third, without any reſpect to Divine or Apoſtolical inſtitution and practice of the ancient Church, whether they be here had or not, thinks it ſufficient that the Church hath power to impoſe a vow of continence upon the clergy, and that ſuch a vow being once taken, all uſe of marriage is become unlawful, and ſubſequent contracts invalid. This ſeems to be the opinion of many of the canoniſts, and the council of Trent, (Seſſ. 24. can. 9.) which ventured to define no more than this, that clergymen or regulars, after a ſolemn profeſſion of continence, cannot marry, or if they do, that their marriage is *unlawful*. Laſtly, the more moderate Divines maintain, that it is neither of *Divine* nor *Apoſtolical* Right, but deriveth all its obligation from *Eccleſiaſtical Inſtitution*; which, as well as the vow annexed to it, will ceaſe to oblige, as ſoon as the Church ſhall pleaſe; although in the mean while ſhe hath ſufficient reaſon to continue her inſtitution. Againſt theſe opinions, I ſhall prove theſe four propoſitions.

I. Celibacy of the clergy was not inſtituted either by Chriſt or his Apoſtles.

II. It hath nothing excellent in it, and bringeth no real advantage to the Church or to the Chriſtian Religion.

III. The impoſition of it upon any order of men, is unjuſt, and contrary to the law of God.

IV. It was never univerſally impoſed or practiſed in the ancient Church.

Firſt then, that celibacy was not inſtituted either by Chriſt or his Apoſtles. By celibacy, we mean *a perpetual abſtinence from the uſe of the nuptial bed* in thoſe already married, and not contracting of marriage in ſingle perſons, after taking of Holy Orders, or making a vow of chaſtity. That ſuch celibacy was not at all enjoined by Chriſt, nor by the Apoſtles, as of Divine Right, is ſufficiently proved from the diſſent of our adverſaries herein. For it is the received opinion of the Church of Rome, that nothing can be a matter of faith, ſuch as this would be, if it had been commanded by Chriſt; which is doubted and diſputed of among the doctors of the Church. Now this is denied by the maintainers of the ſecond and fourth opinions: As for the third, that according to the uſual artifice of the latter Popiſh councils, is ſo obſcurely propoſed, that it neither directly favours nor oppoſeth it. Beſides, neither Scripture or tradition can be offered for this claim of Divine Inſtitution. The former is not ſo much as pretended to, or if it be, we ſhall examine it afterwards: The latter cannot juſtly be, ſince none but an univerſal tradition of all paſt and preſent ages is ſufficient to convey down a matter of faith; whereas here the greateſt part even of the preſent Church deny it. But I will not inſiſt upon diſproving this, as well becauſe it is diſowned by the greateſt part of our adverſaries, as becauſe all the arguments to be produced againſt the other opinions, will with much more force be valid againſt this. I will only obſerve, that if this opinion be either falſe or uncertain, the infallibility of the Church of Rome is wholly overthrown; ſince many Popes and councils in the eleventh age, determined the celibacy of the clergy to be of *Divine Inſtitution*, and the lawfulneſs of their marriage to be downright *hereſy*.

Bellarmine therefore, Controv. Tmo. ii. l. 1. c. 18, 19. and with him the more learned of the Church of Rome, decline this plea, and aſſign to this celibacy a bare inſtitution of the Apoſtles, acting herein without any particular or expreſs commiſſion from our Lord, but by them preſcribed and adviſed as meritorious itſelf, and convenient to the Church; punctually herein followed and obeyed by the Church in all ages. Whether the Church, and more eſpecially the ancient, did conform its diſcipline to this pretended inſtitution of the Apoſtles, we ſhall enquire hereafter; and by proving that it did not, prove alſo that the Apoſtles made no ſuch inſtitution: Since the Primitive Church cannot be ſuppoſed to have immediately degenerated from the inſtructions and admonitions of their founders and great doctors. But to paſs by that, I obſerve, that whether the Apoſtles inſtituted celibacy, and ordained ed a vow of continency to be annexed to holy orders, is a queſtion of fact, and conſequently cannot be infallibly determined by the Church; but muſt be by them clearly proved, either from expreſs texts of Scripture, or an univerſal and invariable tradition. That there is no ſuch tradition, we ſhall ſhew in ſome meaſure preſently, and more largely hereafter. For Scripture, we deſire to know, where thoſe plain admonitions of celibacy to the clergy are to be found? For, we are in no ways obliged to prove the negative; marriage being not forbidden to the Clergy by the moral law, and therefore to be eſteemed lawful to them, till a manifeſt prohibition ſhall be produced. Bellarmine, indeed, urgeth that precept of the Apoſtle, Tit. i. 8. that a Biſhop be *ſober and temperate*, σώφρων ϗ ἐγκρατὴς. But, not to ſay that Bellarmine herein forſakes his own principle, and maketh celibacy to be of Divine Inſtitution, ſince Paul ſpeaketh this, at ver. 25. not only *as one that had obtained mercy of the Lord to be faithful*, but alſo, *as an Apoſtle of Jeſus Chriſt*, Tit. i. 1. Theſe words ſerve not the purpoſe, as deſigning neither continence nor chaſtity, but abſtinence from drunkenneſs and covetouſneſs, and are oppoſed, the firſt to πάροινος, and the ſecond to αἰσχροκερδὴς, in the former verſe. Or, if we ſhould, with St. Chyſoſtom, *In loc.* interpret ἐγκρατῆ in this place, of an univerſal temperance, we muſt remember, that ſuch a temperance is nothing elſe but a moderation in the uſe of all lawful pleaſures. Πάντα ἐγκρατεύεται, ſaith Clemens Alex. οὐ πάντων ἀπεχόμενος, ἀλλ' οἷς ἔκρινεν, ἐγρατῶς χρώμενος. Strom. l. 3. *He is univerſally temperate, not who abſtaineth from all things, but who moderately uſeth thoſe things, which he judgeth lawful.* Or laſtly, if we ſhould, againſt all reaſon, interpret σώφρονα ϗ ἐγκρατῆ, chaſte and continent: Yet the Fathers unanimouſly teach, that theſe virtues are not incompatible with the moderate uſe of marriage, as we ſhall prove hereafter. In the mean while, let it be obſerved, that Paul reaſoned before Felix, περὶ δικαιοσύνης ϗ ἐγκρατείας, *of righteouſneſs and temperance*, Acts xxiv. 25. and yet cannot be ſuppoſed to have forbidden him the embraces of his wife. As for Bellarmine's other text, 2 Tim. ii. 4. *No man that warreth, entangleth himſelf with the affairs of this life:* It is ſufficient theſe words are addreſſed not only to clergymen, but to all Chriſtians. Whether a married ſtate doth neceſſarily entangle perſons in the affairs of this life, more than celibacy, ſhall be enquired hereafter.

Let us now conſider this great ſtore-houſe of the aſſertors of celibacy, this 7th chapter of the firſt Epiſtle to the Corinthians: And here a few obſervations might have prevented many miſtakes; as firſt, That the Apoſtle was ſo far from impoſing virginity upon any order of men, that he ſeemeth to have foreſeen the danger of ſuch miſtakes, and therefore to have inſerted theſe cautions of them: *But I ſpeak this by permiſſion, and not of command*, ver. 6. *Ye are bought with a price, be not ye the ſervants of men*, ver. 23. *And this I ſpeak for your own profit, not that I may caſt a ſnare upon you*, ver. 35. Secondly, To thoſe who are already married, he adviſeth not a total, but a temporary abſtinence, ver. 5. *Defraud not one the other, except it be with conſent for a time, that you may give your ſelves to faſting and prayer, and come together again, that Satan tempt you not for your incontinency. Let every man abide in the ſame calling wherein he was called*, ver. 20. *Art thou bound unto a wife? ſeek not to be looſed*, ver. 27. Thirdly, That of thoſe who are already unmarried, he adviſeth virginity to them only who have the gift of continence *Nevertheleſs, he that ſtandeth ſtedfaſt in his own heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart, that he will keep his virgin, he doth well*, ver. 37. *I ſay therefore to the unmarried and widows, it is good for them if they abide even as I, But if they cannot contain, let them marry: for it is better to marry than to burn*, ver. 8, 9. Fourthly, That this advice of virginity was given not for the attainment of any greater merit, but merely for reaſons of convenience, and the urgent neceſſities of thoſe times. *I ſuppoſe therefore that this is good for the preſent diſtreſs*, ver. 26. *Such ſhall have trouble in the fleſh, but I ſpare you. But this I ſay, brethren, the time is ſhort*, ver. 28, 29. *But I would have you without carefulneſs*, ver. 32. Fifthly, That this advice was directed not only to the clergy, but to all Chriſtians in general. The Apoſtle no where reſtrains his diſcourſe to the former, but all along addreſſes himſelf to the whole multitude of believers. If any one of theſe obſervations be true, as they are all moſt certainly, then no advantage can be drawn out of this chapter for the cauſe of celibacy, now in controverſy.

But our adverſaries are not only deſtitute of reaſon and revelation in favour of this opinion, but we have alſo many ſtrong arguments againſt it. For, to paſs by the greateſt of all, the ſilence of Scripture, and the contrary practice of antiquity; the firſt manifeſted already, the latter to be proved hereafter: Many of the greateſt divines of the Roman Church do expreſly confeſs, that the celibacy of of the Clergy is neither of Divine nor Apoſtolical Inſtitution. This all thoſe Popes, councils and doctors, hereafter to be produced, who allow the marriage of prieſts in the Greek Church to be lawful, muſt have held, unleſs they be ſuppoſed to have betrayed the doctrine and tradition of the Church. All thoſe divines likewiſe who have admitted or allowed a total abrogation of the laws of celibacy, could not believe it to have a Divine or Apoſtolical original. However, I ſhall produce ſome few, who expreſly denied it. As, firſt, the canon-law, which may be looked upon as the ſenſe of the whole Church of Rome for ſome ages. So then Gratian, Cauſ. 26. qu. 2. c. 1. *The marriage of prieſts is forbidden neither by Legal, nor Evangelical, nor Apoſtolical authority; and yet is wholly forbidden by the eccleſiaſtical law.* And, Cauſ. 35. qu. 1. in fin. *The Church, after the Apoſtolical Inſtitutions, hath added ſome counſels of perfection, as that of the continence of miniſters.* Joannes, a Ludegna, in a ſpeech made in the Council of Trent, and printed among the acts of that council, determineth and largely proveth, that the celibacy of the clergy is neither of Divine Right, nor in any ſenſe commanded by the Apoſtles, but only adviſed by them: And that, *if there was no laws of the Church, or monaſtick vows, prieſts or monks might lawfully marry.*

Beſides, if the opinions of thoſe divines be true, who maintain that Chriſt ſuperadded no Evangelical councils to the moral law; celibacy can be neither of *Divine* nor *Apoſtolical* inſtitution, unleſs we ſuppoſe that the Apoſtles immediately adulterated that moſt pure and ſimple religion, which they had received from their Maſter. And, indeed, this ſeemeth highly rational, moſt conſonant to the honour of God, and adapted to the nature of man. That religion was moſt befitting the wiſdom of the Deity, to preſcribe for the laſt and moſt perfect rule of mankind, which was moſt pure and ſimple: And this ſeems to have been the great end of Chriſt's coming into the world, to free us from the bondage of the ceremonial law, and eſtate us in that perfect liberty, if not of will, yet at leaſt as to the objects of choice, in which we were at firſt created; whereas had he preſcribed a perpetual continence to all thoſe who aim at perfection, as is pretended, without altering their natures at the ſame time, and by an extraordinary miracle, enduing all, who deſire it, with the gift of continence: This alone would have debaſed the excellency of his religion, and have been an impoſition more grievous and burthenſome, more difficult and intolerable, than all the rites and ceremonies of the Moſaick Law. And then in reſpect of us, it became the wiſdom and goodneſs of our ſupreme law-giver, to give us a religion, not as to Angels or ſpiritual Beings, but in a way moſt conſentaneous to our natures, and agreeing to our imperfections. That can neither refine, nor perfect our nature, which is preternatural; and if in this mortal ſtate, while enchained in a body ſurrounded with frailties, and endued with paſſions, we affect the impaſſibility of Angels, and the perfection of Spirits, we may be called ambitious, but I know not whether pious.

But this is not all. The Apoſtle not only forbids not, but even expreſly permitteth marriage to the clergy. For laying down the neceſſary qualification of a Biſhop, the higheſt and moſt perfect degree of the Clergy, he propoſeth this as one, that *he be blameleſs, the husband of one wife. One that ruleth well his own houſe, having his children in ſubjection, with all gravity*, 1 Tim. iii. 2, 4. Of a prieſt, that *he be blameleſs, the husband of one wife, having faithful children*, Tit. i. 6. Of a deacon, that *he be the husband of one wife, ruling his children, and his own houſe well:* 1 Tim. iii. 12. And further, looketh upon it as no ſmall mark and teſtimony of the ability and worthineſs of the candidates of any of theſe Sacred Offices, if they have ruled their own houſes well, and by their precepts and examples taught their wives and children the practices of all virtues. And in another place, 1 Cor. ii. 2. to avoid fornication, allows to every man his own wife, maketh no exceptions. That is, a lamentable refuge of ſome, who ſeek to elude the force of the former places, by pretending that the Apoſtle means here by the word Μονόγαμος, he who hath been the husband of one wife, but is not now, being become a widower, or at leaſt unable for the exerciſes of the bed. For beſides that, the Apoſtle givethrules for the virtuous carriage of deacons wives, 1 Tim. iii. 2. beſides that, this interpretation is uncertain, which is ſufficient to our purpoſe, that it is contrary to the ſenſe of all mankind, and the vulgar acceptation of the word husband, that it ſeemeth repugnant to the following precept, of ruling their houſes well, and is certainly repugnant to the explication of the fathers: The practice of the antient Church do manifeſtly evince the falſeneſs of it, wherein it cannot be denied many perſons were admitted to Sacred Orders, who had wives then alive and dwelling with them. And in the Apoſtolical conſtitutions, the apoſtles are introduced thus ſpeaking, lib. 6. cap. 17. *We have ordered, that a Biſhop, prieſt, and deacon, be the husband of one wife, whether their wives be alive, or whether they be dead.*

To paſs by therefore this unreaſonable interpretation, there are three other explications of this word Μονόγαμος, all of them back'd with great reaſons and authorities. Firſt, That the Apoſtle means no more thereby, than that the perſons admitted into holy orders, ſhould not have two wives at the ſame time. Secondly, That he ſhould not have ſucceſſively two wives, much leſs three or four, one after the death of another. Thirdly, That he ſhould not have two wives living at the ſame time, one married after the divorce of another. The firſt interpretation was generally followed by the Greek, the ſecond by the Latin fathers; although Chryſoſtom eſpouſeth both, Hom. x. in 1 Ep. ad Tim. & Hom. ii. in Ep. ad Tit. and Hierom in ſo many ſeveral places admits all three, Ep. 83. ad Oceanum, comm. in loc. l. 1. adv. Jovin. Which of them be the trueſt, is of no great moment to the preſent buſineſs, ſince each of them deſtroy the opinion of our adverſaries, and leave to the clergy a liberty of marriage. However, becauſe the ſecond interpretation, if admitted, may in ſome meaſure prejudice that principle which we ſhall hereafter lay down, that all cannot contain, and that God and nature hath provided no other remedy for incontinent perſons, than *marriage*, which conſequently muſt be reiterated as often as neceſſity ſhall require: I ſhall ſay ſomewhat to it, and oppoſe firſt, the contrary opinion of all the Greek fathers. Secondly, the authority of the whole Catholick Church, who admitted bigamiſt Biſhops and prieſts, or thoſe who had married one wife after the death of another, and that in great numbers, as we ſhall hereafter occaſionally demonſtrate: ſo that if the Apoſtle had forbidden all ſuch to be admitted into theſe Sacred Offices, the Univerſal Church had erred in a matter of the greateſt moment. Thirdly, the third interpretation ſeems far more conſonant to reaſon, the analogy of the Scripture, and the circumſtances of thoſe times. For that ought not to exclude any man from this Sacred Dignity, which is ſo far from being a crime, that in many caſes it becomes neceſſary; and if marriage be allowed to all men, to avoid fornication, if any man's wife dieth, before either his years, or the peculiar favour of God hath reprieved him from the temptations of incontinence; that man, although a prieſt or Biſhop, may, without the leaſt injury to the ſtricteſt rules of piety or religion, contract a ſecond marriage. Bigamy in him, as Comm. in 1 Ep. ad Tim. cap. 3. Theodoret invincibly argues, will become involuntary, and conſequently not derogate from his character either of prieſt or Chriſtian. Beſides, it was an abuſe very frequent in that age, both among the Jews and Gentiles, to divorce their wives upon the ſlighteſt occaſions, or the leaſt diſcontent; an abuſe which argued in all an inconſtant and unjuſt, and in many a luſtful mind; and therefore although committed before their converſion, rendred ſuch perſons unworthy of this Sacred Character. This interpretation therefore is embraced by Theodoret, Loc. c. 14. who, after he had affirmed the ſame opinion to be maintained by many others, and aſſerted it by many reaſons, concludeth thus, *They ſeem to me to be in the right, who hold, that the Apoſtle here teacheth him to be worthy of epiſcopal ordination, who liveth chaſtly with one only wife. For he hath not herein rejected ſecond marriages, which he hath in many caſes even commanded to be contracted. Conſidering then theſe and ſuch like arguments, I receive the interpretation of theſe writers.* Chryſoſtom alſo in one place explains it the ſame way, Hom. 2. in Ep. ad Tit. And Hierom, when freed from the paſſion of diſputing againſt Jovinian, enclined to the ſame opinion, Comm. in Ep. ad Tit. c. 1. Tom. ix. p. 245. For, propoſing the examples of two Biſhops, whereof the one ſhall have loſt his wife in his youth, and overcome by the neceſſity of the fleſh ſhall marry another, bury her after ſome time, and ever after contain; the other ſhall enjoy the company of but one wife, even till his death: He determineth the former to be the better, more chaſte, and more continent. And in another place, Ep. 83. ad Oceanum in init. reſolving Oceanus's queſtion, whether Carterius, a Spaniſh Biſhop, who had married one wife before, and a ſecond after baptiſm, had not thereby violated the Apoſtle's injunction, of a Biſhop's being the husband of one wife? He pronounceth, that he had not. Laſtly, the contrary opinion is built upon a falſe foundation. For, not to ſay that it was firſt ſet on foot by Tertullian, after he was become a Montaniſt, and from him received by the Latin fathers; it relieth wholly upon theſe two falſe ſuppoſitions. Firſt, That according to any other ſenſe the precept of the Apoſtle would have been unneceſſary, the Roman laws never allowing polygamy. Secondly, That the Apoſtle maketh uſe of the ſame phraſe, when he commands a widow to be choſen, the wife of one husband, γεγονῦια ἑνὸς ἀνδρὸς γυνὴ, 1 Tim. v. 9. although no laws or civilized nations ever permitted women to have two husbands at the ſame time. But both theſe reaſons vaniſh, when oppoſed to our third interpretation. For divorce was permitted by the Roman as well as Jewiſh laws, for many other cauſes beſides that of adultery, which alone was allowed by Chriſt: So that whoſoever had put away his wife for any other cauſe, and married another, might truly be ſaid to have two wives: and any woman, who had married again after ſuch an unlawful divorce, had truly two husbands.

Having thus refuted the pretence of *divine* or *apoſtolical* inſtitution, I proceed to the ſecond propoſition, That the celibacy of the clergy hath nothing excellent in itſelf, and produceth no real advantage either to the Church or the Chriſtian religion, beyond marriage. I ſhall not here undertake, nor is it neceſſary to make an harangue upon the praiſes of marriage, much leſs to depreſs the excellencies of the virgin ſtate; it will ſuffice to ſhew the weakneſs and invalidity of the contrary arguments, and thereby reduce both marriage and virginity to that equilibrium, wherein nature firſt placed them, and our Saviour left them.

Firſt then, I obſerve, That this extraordinary *affection* and *reverence* of virginity, was firſt ſtarted and introduced by a Heretick, Tertullian; who deceived by the enthuſiaſms of Montanus, endeavoured to refine the Chriſtian religion, and advance it into a ſyſtem of angelick perfection. He led the way to the writers of the Latin Church; who receiving this prejudice from him, propagated it in ſome meaſure among the Greeks, although it never was by them embraced with that zeal, and purſued with that fervour, which always accompanied it in the weſtern Church. Secondly, it may be obſerved, that this extravagant veneration of virginity prevailed proportionably to the decay of learning, and encreaſe of ignorance in all ages. The reputation of celibacy was ever then higheſt, when knowledge was at its loweſt ebb. Particularly in the tenth and eleventh ages, the moſt ſcandalous and barbarous periods of time, that ever the Church waded through; when learning ſeemed baniſhed out of the whole world, then celibacy triumphed every where, and was looked upon as the conſummation of all vertues, marriage of the clergy decried and aboliſhed, and more monaſteries founded, than in all the ages either before or ſince. Thirdly, This opinion was firſt produced, and ever after advanced and maintained by a groſs miſtake; that there is ſomewhat of impurity or ſinfulneſs in the uſe of marriage, and that chaſtity cannot be retained in a married ſtate. See Bellarmine Controv. Tom. ii. l. 1. c. 19. Where his diſtinction of a ſin, and a conſequence of a ſin, is wholly vain. For, if in all uſe of marriage, the effect of a ſin interveneth, then cannot marriage be uſed without ſome precedent ſin: A propoſition ſo falſe and erroneous, that the uſe of marriage was intended for our firſt parents *in the ſtate of innocence*, and would have been practiſed to this very day, had they never fallen. Nay farther, whether fallen or not fallen, it was their duty to make uſe of marriage for the propagation of mankind; and even for ſome ages after the creation, it was ſo far from being meritorious, that it was unlawful to continue virgins. But if by the antecedent ſin, which produceth this pollution in the act of marriage; Bellarmine means, only the original depravity of our nature: If it be a neceſſary effect of this depravity, then God cannot in juſtice, and will not in mercy impute it to us; if it be not a neceſſary effect of it, then marriage may be uſed without it, and his propoſition will fall to the ground. Therefore,

On the other ſide, we ſay the conſervation of a true chaſtity, is both *poſſibly* and *eaſy* in marriage; if it be not frequent, that ariſeth from the corruption of mankind, not any deficience or imperfection of marriage. Now that chaſtity and continence may be here found and practiſed, the Apoſtle aſſureth us, when he ſaith, Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος, *Marriage is honourable in all men, and the bed undefiled*, Heb. xiii 4. or impolluted, directly contrary to Bellarmine's propoſition. The Apoſtle is herein followed by almoſt all the fathers. I ſhall produce ſome of them: and firſt the great Paphnutius, who when in the council of Nice the celibacy of the clergy was propoſed, under the pretence of advancing chaſtity, pronounced *the embraces of a lawful wiſe to be chaſtity*, and was therein applauded by the whole council. Socrat. l. 1. c. 11. So Clemens Alex. *Juſt men under the old law, begat children, marrying* (or uſing marriage) *incontinently*. Ibid. *What, may we not uſe marriage continently? and not go about to diſſolve that, which God hath joined*, Ibid. *He alſo who marrieth for the ſake of procreation of children, ought to uſe continence, ſo as not to luſt even after his own wiſe, whom he ought to love, begetting children with an honeſt and chaſte will.* To which I could add Lactantius in Epitom. c. 8. and Ambroſe in Epiſt. 82. ad vercell. and ibid. ante Med.

If then chaſtity is common both to marriage and celibacy, the latter can have no *intrinſick* excellence beyond the former: The excellence therefore of it is wholly *accidental*, and conſiſts only in affording greater advantages of piety, knowledge, and beneficence, than marriage. This therefore is next to be examined. Let us then conſider any one as a man, a Chriſtian, and a prieſt. If in the firſt quality, as a member and citizen of mankind, that eſtate will deſerve the preheminence, which is moſt communicative of good, and beneficial to the whole univerſe. The benefits of celibacy are indirect, accidental, and rare; thoſe of marriage, direct, natural, and frequent. If as a Chriſtian, that ſtate will be moſt eligible, that more immediately procureth the grace and favour of God; this celibacy directly affords to none; marriage confers on all, in the opinion of the church of Rome, who make it a ſacrament. If as a prieſt, that ſtate is preferable, which giveth the greater and more diffuſive example to the laity. A vertuous celibacy will be indeed exemplary to virgin laicks, the ſmalleſt and moſt inconſiderable part of the Church: But then a prudent and religious conduct of marriage will ſerve as a rule for other married perſons, the far greater part of the laick Church.

Thus far the merits of both are at leaſt equal. If we recur to the authority of examples, we may begin at Paradice, and the firſt ſtate of mankind. Here we find a married couple even in the ſtate of innocence, and the very firſt bleſſing given by God unto mankind, to be this, *be fruitful and multiply*, Gen. i. 28. And as it can be no laudable ambition, to deſire to exceed the piety and innocence of Paradice, ſo neither can it be any great perfection, to defeat the firſt bleſſing of the creation. If we deſcend hence until the times of Moſes, we ſhall find all the patriarchs both before and after the flood, to have pleaſed God, and ſerved their generations at the ſame time. All this while celibacy hath no example, nor any one preſident. If we look into the Moſaick law, marriage was there expreſly permitted, and indirectly commanded to the prieſt, ſince none but their own poſterity could be admitted into that order. I am not ignorant that the patrons of celibacy urge mightily the three days abſtinence from their wives, impoſed upon the people, in preparing themſelves to receive the law of God in Mount Sinai, Exod. xix. 15. But this was enjoined not only to the prieſts, but to all the people; was a ſhort and temporary, not a total and perpetual abſtinence; ſerved only to typiſy that inſeparable purity of mind and body, which was to flouriſh in the Church of Chriſt; and was a mere rite and ceremony, unworthy of the dignity and ſimplicity of the Chriſtian religion. Again, if we conſider the ſaints and Prophets of the Old Teſtament, Chryſoſtom will tell us, that all the Prophets had wives and families, as Eſaias, Ezekiel, and the great Moſes; and yet ſuffered thereby no diminution of their virtue, Matt. Hom. 56. in fine. Or if we take our meaſures from the venerable examples of Chriſt and his Apoſtles, we may learn both from their doctrine and practice, that the perfection of a Chriſtian ſtate conſiſts not in an *idle* and *contemplative*, but in an *active* and *beneſactive ſtate*. That moſt, if not all the Apoſtles were married, we ſhall prove hereafter; and if our Saviour choſe a ſingle ſtate, wherein to paſs his life on earth, Clemens Alex. ſhall anſwer for us, Strom. l. 3. p. 446. That he had his proper ſpouſe, the Church. And then if we caſt our eyes upon the worſhip and opinion of the Gentiles, we ſhall find celibacy in no great eſteem among them, and marriage not only allowed to their prieſt, but even made neceſſary to ſome of them; inſomuch as the Pontifex Maximus among the Romans, could continue no longer in his office, than his wife lived. Hierom, indeed, and ſome other champions of celibacy, alledge the example of the Hierophantæ of Greece, who practiſed in their ſecret rites and myſteries, the moſt abominable luſts and villanies of the Pagan ſuperſtition. A ſad example indeed; and not worth our obſervation: Only in ſpeaking of this matter, I will further obſerve that there was but one great order of prieſts among the Heathens, which profeſſed virginity, thoſe of Cybele or Iſis (for as for the veſtal virgins, they were permitted to marry, when their time of ſervice was expired) and but one ſect of philoſophers, that decried and contemned marriage, the Epicureans, and of theſe the firſt were the moſt infamous and incontinent of all prieſts, the latter the moſt debauched and voluptuous of all philoſophers, Vid. Clem. Alex. Strom. l. 2. p. 421.

Laſtly, If we conſult reaſon, neither will that declare in favour of celibacy. That will only teach us, that ſtate is more noble, which moſt advanceth the happineſs of life, and gives the greateſt aſſiſtance to the perfection of our nature. For neither marriage, nor celibacy, have of themſelves any intrinſick merit, at leaſt not celibacy, as we before proved: Neither of them doth immediately and directly illuminate the underſtanding, refine the reaſon, or purge the will. Now the happineſs of human life, and the perfection of nature, conſiſts in the tranquility and imperturbation of the mind, whereby it is fitted for the contemplation of her Creator, and the exerciſe of all more noble and ſublime virtues. This tranquility, next to habits of vice in the ſoul, is chiefly interrupted by immoderate and ungoverned paſſions in the body, although even thoſe habits were produced at firſt by the intemperance of theſe paſſions. The greateſt and moſt vehement of our paſſions, are thoſe of deſire, and among them the propenſity to the continuation of our ſpecies obtains the firſt place. A right uſe of marriage ſatisfies this propenſity, allays its violence, ſecureth the mind from all tempeſts on that ſide. This celibacy can do only in thoſe who have the gift of continence, who perhaps are not the thouſandth part of mankind; if thoſe be excepted, to whom not God or virtue, but ſome defect of nature, hath given a reprieve from this paſſion. In the reſt, celibacy, eſpecially when enforced, will be only the occaſion of perpetual, or at leaſt intermitting tempeſts, which inſtead of a ſweet ſerenity, will introduce into the mind a turbulent commotion, diſorder all her thoughts, and deprive her of all happineſs: Or, if we ſhould grant, which is moſt falſe, that celibacy well governed, is in all able to give the mind the ſame tranquility, and ſecure her from all perturbations ariſing from the paſſion of deſire; yet ſtill the merits and advantages of marriage and celibacy will be equal, even in this conſideration.

There remains then only arguments of temporal convenience, and outward decorum of the Church. And here, though it might ſuffice to obſerve that arguments of convenience are of no validity againſt a probability of unlawfulneſs, much leſs againſt an expreſs Divine Permiſſion;

yet ſhall I briefly examine the reaſons of this kind produced by our adverſaries. They may be reduced to three heads: A greater immunity from ſecular cares and worldly buſineſs, and thereby a better opportunity to attend the ſervice of God, and execute the duties of their office: Secondly, A certain indecency in the uſe of marriage, which renders it incompatible, or at leaſt inconvenient, to the ſacerdotal office: Thirdly, The better adminiſtration of the goods and revenues of the Church. As for the firſt that might indeed with ſome colour have been pleaded in the infancy of the Goſpel, when many of the clergy were deſigned as itinerant preachers, for the propagation of the faith; although it was then ſo far from being neceſſary, that many of the Apoſtles did in their travels lead about with them, if not their wives, which is moſt probable, yet at leaſt, women. But now when the faith is planted, and the clergy have particular limits aſſigned them wherein to execute their office; that reaſon ceaſeth. Another caſe may happen wherein this argument may take place; in times of perſecution, when it is of great advantage and intereſt to the Church, that her clergy give examples of patience and conſtancy to their flock, and is very probable, that a man will embrace martyrdom with a greater reſolution and unconcernedneſs when freed from the ſolicitude of wife and children, whoſe conſideration, and perhaps importunities, might tempt him to prevarication; but then celibacy is here alſo ſo far from being neceſſary, that it will augment the merits and the glory of martyrdom to break through thoſe obſtacles, and ſlight thoſe conſiderations. However, certain it is, that in the peaceable and flouriſhing times of the Church, this reaſon is of no validity. Hence appeareth, with how little reaſon our adverſaries urge that ſo much celebrated text of Paul, *He that is unmarried, careth for the things that belong to the Lord, how he may pleaſe the Lord*, at ver. 32. An admonition by the Apoſtle adapted to thoſe times of perſecution; as appears by the preface of it: *But I would have you* (ſpeaking to all Chriſtians) *without carefulneſs*. For otherwiſe, marriage does not neceſſarily involve more carefulneſs or diſquiet, than celibacy. If a greater anxiety doth ordinarily attend it, that proceeds not from the nature of marriage, but the abuſe of men. And therefore, Clemen. Alex. anſwers to the ancient hereticks urging this very text againſt marriage: *What then? Cannot thoſe who pleaſe their wives in a lawful way, give thanks to God? May not a married man, together with his marriage, care for the things that belong to the Lord?* Strom. l. 3. Further, theſe texts do no more prove the *neceſſity* or *convenience* of prieſts celibacy, than it doth of all other Chriſtians. For, to uſe Chryſoſtom's words, Hom. xxi. in Geneſ. *Marriage doth not only not hinder the practice of Divine philoſophy, if we will be ſober, but alſo adminiſters to us great aſſiſtance in it, by calming the turbulencies of nature, and not permitting it to be toſſed in tempeſts, but preparing it a haven, wherein to ride ſecurely. Wherefore, God hath herein granted a privilege to mankind.* Again,

The ſecond reaſon alledged by our adverſaries, is a certain indecency and impurity in the act of marriage, which renders it unfitting for a prieſt to proceed from the late embraces of his wife to the adminiſtration of holy things. So that becauſe the clergy of the Chriſtian Church do either daily adminiſter the Sacraments, and offer up ſacrifices of praiſe and thankſgiving to God, in the name of all the people; or at leaſt ought to be always ready and prepared to do it: They ought therefore perpetually to abſtain from conjugal duties. This was ever the chief argument and foundation of celibacy. Popes and councils in enjoining it to the clergy, ſeldom make uſe of any other than this; and all the enemies of prieſts marriage from the times of Origen to this day, have certainly placed it in the front of their arguments. Yet after all it is a ſhameful and moſt fooliſh ſophiſm. For,

Anſw. If by this indecency and impurity in the uſe of marriage, they mean a moral one; that is abſolutely falſe, and flat hereſy: The very opinion of the Marcionites, Encraites, Gnoſticks, and other more abſurd hereticks. But if they mean only a natural impurity, that in no ways renders any man leſs fit for the ſervice of God, nor ought to exclude him from the adminiſtration of holy things, any more than the other more frequent evacuations of nature. So groſs a conceit is unworthy the ſimplicity of the Chriſtian Religion, and makes it degenerate into the dregs of Judaiſm. Beſides, if we ſhould ſuppoſe a natural impurity ſomewhat indecent in the clergy (which yet is fooliſh to imagine of a ſecret and hidden impurity, ſuch as this is) yet will it be infinitely outweighed by the inevitable danger of a moral turpitude to which prieſts are expoſed by enforced celibacy. Laſtly, this argument of the daily celebration of maſs and conſecrating of the Euchariſt, affects not deacons nor ſub-deacons; and is entirely overthrown by the practice of the Church in the Apoſtolick and primitive times; when all baptized Chriſtians daily received the Euchariſt, and yet cannot be ſuppoſed either to have been enjoined, or have uſed perpetual abſtinence from their wives.

The third reaſon is the better œconomy of the goods and revenues of the Church; which our adverſaries would not have expended upon *wife* and *children*, but in publick acts of charity.

Anſw. This might indeed with ſome pretence be urged, if all the unmarried clergy employed the ſuperfluity of their revenues upon piety and charity, or none of the married clergy did it, or if the well-ordering of families, and good education, and decent proviſion for children were not of advantage to the publick. But theſe are equally falſe. And then in vain are wives and children removed, when nephews and other relations can gain acceſs. The examples of the court of Rome, eſpecially for the laſt two hundred years, demonſtrates that Popes have employed themſelves with greater zeal and fervour to the aggrandizing of their families, than ever the married clergy of the reformed Churches did to the enriching of their poſterity.

Thus have we examined the pretended *advantages* of the clergy's celibacy, and found them to be *null* and *vain*. But ſuppoſe them valid, and really as great as they are repreſented to us by our adverſaries. If after all, it hath in other reſpects no leſs diſadvantages, celibacy will yet remain indifferent, both in its nature and convenience. To paſs by therefore the inconvenience of celibacy in general, as that it ordinarily produceth moroſneſs, pride and uncharitableneſs, to ſay nothing worſe, when affected and choſen as a matter of merit, as Clemens Alex. of old obſerved; Strom. l. 3. I ſhall conſider only the particular inconveniencies ariſing from the enforced celibacy of the clergy, and mention but two of them; but thoſe ſo great and ſenſible, that each of them infinitely outweigheth all the pretended advantages of it.

The firſt is the inevitable and moſt certain danger of open incontinence in many of the clergy, and thereby introducing a horrible ſcandal into the Church of Chriſt, which may alone more effectually obſtruct piety and virtue among the laity, than the preaching of all together can promote it. For all ignorant Chriſtians, which are the far greater part of the Church, are led more by examples than reaſon, and aſſent to the Chriſtian Religion merely for the authority of their paſtors that propoſe it. So that the ſcandal cauſed by the luſt of one incontinent prieſt, is more dangerous to the Church than the celibacy of an hundred chaſte prieſts can be advantageous to it. Now that forced celibacy betrays the clergy to open incontinency, let Bernard ſpeak. *Take from the Church honourable marriage, and the bed undefiled; Do you not fill it with fornicators, inceſtuous perſons, abuſers of themſelves, Sodomites, and all kind of uncleanneſs?* Serm. 66. in Cantica poſt. init. This experience hath alſo ſadly demonſtrated.

The ſecond inconvenience of forced celibacy is, that it deprives the Church of the ſervice of many pious and learned men; who either being already married, will not conſent to ſeparate themſelves from their wives; or being yet ſingle, will not receive orders upon the terms of celibacy, as either finding that they have not the gift of continency, or doubting whether they ſhall always have it.

Laſtly, Suppoſe that celibacy had all the aforementioned advantages, and none of the inconveniences; yet ſtill if marriage hath peculiar advantages, which celibacy wants, both will remain indifferent, and neither to be preferred. That marriage hath ſuch, cannot be denied. For not to ſay, that marriage, in the opinion of the Church of Rome, actually confers grace, and was choſen by Chriſt to be a type of his myſtical union with the Church; not to urge the precedent arguments, nor produce a-new the authority of Chryſoſtom; not to ſay, that the virtuous marriage of a prieſt may be highly exemplary to his people,

ple, ſince the effects of it are viſible and manifeſt in the prudent government of his family, and the pious education of his children; whereas continence, which is the perfection of celibacy, is a virtue of the ſoul, inviſible, and hidden from the eyes of men, and ſo cannot be properly exemplary. To paſs by all this, I will alledge only the authority of Clemens Alex. (Strom. l. 3.) in theſe words; *Marriage, as well as celibacy, hath its peculiar offices and duties pleaſing to God, I mean the care of children and wife. Whence the Apoſtle commandeth thoſe to be choſen Biſhops, who from the virtuous government of their own families, have learned to preſide over the Church well. And in truth, a man approveth not himſelf in chuſing a ſingle life; but he tranſcends the ordinary rank of men, who uſeth marriage, and the procreation of children, and the government of a family, without immoderate affection or anxiety; and notwithſtanding the care of his houſe, is unalterable from the love of God, and bravely reſiſts all the temptations of wife and children, ſervants and poſſeſſions,* Strom. lib. 7.

Having thus proved that the celibacy of the clergy was neither inſtituted by Chriſt nor his Apoſtles, and hath no excellence in itſelf, or convenience to the Church: I proceed to

The third propoſition, that the impoſition of it upon any order of men, is unjuſt and repugnant to the law of God. Becauſe,

I. Firſt, the Church hath no authority to forbid marriage to the clergy, even ſuppoſing that all men may, by due diligence, obtain the gift of continence. This may be evidently deduced from what was laſt proved. For, the Church cannot challenge a greater authority than the Apoſtles had. But their authority, as we are aſſured by Paul, was given them only *for edification and not for deſtruction*, 2 Cor. x. 8. Not that the impoſition of celibacy tends not to the edification of the Church, we have already proved, that it naturally tends to the deſtruction of many members of the Church, is manifeſt. For, in ſo numerous a body as the clergy is, it is morally impoſſible that many of them ſhould not neglect thoſe means whereby the gift of continence may be acquired, and thereby falling into incontinency, loſe their own ſouls, and by their ſcandal and example, draw many into perdition with them; whereas had marriage been permitted them, both would in all probability have been prevented. Secondly, The Church cannot totally deprive any man of the liberty of enjoying any lawful and natural pleaſures; nor take from him any of thoſe comforts and benefits which nature and the right of creation firſt gave him, and intended for him. She may reſtrain and limit the uſe of them as to time and place, but can by no means totally aboliſh it. So the Church may forbid fleſh to be eaten, or marriage to be contracted at ſome certain ſeaſons of the year; but as ſhe cannot enjoin to any man a perpetual abſtinence from fleſh, ſo neither can ſhe totally forbid marriage to any order of men. For this is contrary to the very genius and conſtitution of the Chriſtian religion, whoſe peculiar glory is the ſimplicity of it, and the entire conformity in all the Agenda of it to the law of nature. Thirdly, Whatſoever may be pretended for inhibiting marriage to the unmarried clergy, the Church moſt certainly cannot diſſolve the marriage of thoſe, who never made any vow of continence, and were lawfully married before the prohibition of the Church, ſince our Saviour expreſly ſaith, *What God hath joined together, let no man put aſunder*, Matt. xix. 6. Yet the Church of Rome did this in the eleventh and twelfth ages, when many Popes and Councils commanded the married clergy to be ſeparated from their wives upon pain of excommunication, not permitting them to retain their wives, by relinquiſhing their offices, and retiring into lay-communion: Although the clergy, in their remonſtrance offered to Nicolas II. proteſted that they had never made any vow of continence, and could not contain without the uſe of marriage. I know it is pretended, that the clergy, in receiving orders, are ſuppoſed to have made a tacit and interpretative vow of chaſtity. But the vanity of that pretence, I ſhall manifeſt immediately. Other reaſons might be produced, but theſe are ſufficient.

II. Secondly, All men cannot contain, and therefore to impoſe celibacy upon any order of men, is unjuſt, and contrary to the Divine Law. For all perſons who *cannot contain*, have a *right* to marry *by the law of nature*, that they may not be neceſſitated to ſin; and are commanded to marry by the law of God. *But if they cannot contain, let them marry: for it is better to marry, than to burn*, ver. 8, 9. In impoſing celibacy, therefore, upon the clergy, the Church of Rome forbids many to marry, whom God commands to do it. Now, that all men cannot contain, appears from this very place of the Apoſtle, which inſinuates, that in ſome perſons there is no medium between marriage and burning; but it is evident, beyond all contradiction, from the reaſon of this permiſſion of marriage aſſigned in the precedent verſe 7, *For I would that all men were even as myſelf*, (that is, *continent*.) *But every man hath his proper gift of God; one after this manner, and another after that.* Our Saviour expreſly teacheth the ſame thing, when to the Apoſtles (objecting, that if the caſe were ſo, it is not good to marry.) He anſwered, *All men cannot receive this ſaying, ſave they to whom it is given.* And, *He that is able to receive it, let him receive it*, Matt. xix. 11, 12. God hath obliged himſelf indeed, by promiſe, to confer upon us all graces neceſſary for the performance of our duty, and attainment of ſalvation; but the gift of continence is not of this nature, ſince God hath provided marriage for a remedy of incontinency; which, if we will not make uſe of, the danger lieth at our own doors, God is no further obliged. Indeed, if through any accident, which diſables either of the married perſons, marriage fails to be a remedy of incontinency, (which our adverſaries frequently object) God muſt be then ſuppoſed to have obliged himſelf to beſtow the gift of continence, when duly aſked, becauſe, in that caſe, he hath provided no other remedy. So that the argument of the Council of Trent, that, *God will not deny this gift to thoſe that rightly aſk it, as having promiſed, not to ſuffer us to be tempted above what we are able*, Seſſ. 24. Can. 9. is wholly impertinent. Since God thereby obliged himſelf to no more than *with the temptation alſo to make a way to eſcape*, not that way which we beſt like, for that it is not promiſed, and is highly unreaſonable, but which himſelf pleaſeth: And that he hath abundantly done, in aſſigning the eaſy and natural way of marriage. Therefore, *as God hath diſtributed to every man, ſo let him walk*, ver. 7. And, as for that place (which is urged by ſome) *I would that all men were even as my ſelf*, that no more proves the poſſibility of continence in all, than that other place, *I would that ye all ſpeak with tongues*, doth, *that all can obtain the gift of tongues*, ch. xiv. 5.

The ancients thought the ſame thing. So Ambroſe, *Virginity is rather in our wiſh, than in our power*, De Virginib. l. 1. Hierome, even when diſputing for celibacy, frequently grants that all cannot contain; more eſpecially in theſe words, Adv. Jovin. l. 1. c. 21. *Fear not that all will become Virgins. Virginity is a difficult thing, and therefore rare, becauſe difficult. Many are called, but few choſen: Many begin, but few can perſevere. If all could be Virgins, our Lord would never have ſaid, He that is able to receive it, let him receive it. And the Apoſtle would not have doubted in perſuading it, nor ſaid, Now concerning Virgins, I have no commandment from the Lord. And for that reaſon* (ſays Ambroſe) *none ought to be obliged to continence, leſt being reſtrained from what is lawful, he commit things unlawful. But let him chuſe for himſelf what he will follow.* Comm. in 1. Ep. ad Cor. c. 7. See alſo what Hierom. adv. Helvid. c. x. and adv. Jovin. lib. i. Ambroſe, in his exhortation to Virgins, acknowledge in our favour; and Clem. Alex. ſays, *Of neceſſity marriage muſt not be forbidden*, Strom. l. 3.

And in this aſſertion, he is defended by the authority of Theodoret in Tim. iv. 13. Pope Gregory I. epiſt. 42. l. 1. and the councils of Toledo II. Can. 2. and the Panormitan, cauſ. 32. qu. 1. cap. *integritas*.

I know that the preſent ſticklers for an unmarried ſtate, eſpecially for a *celibate* clergy, pretend, that though the Church be denied the power of making ſuch an inſtitution neceſſary and eternally binding, under pain of ſin and damnation; yet the clergy may not marry, becauſe that vow which the ordinance makes, or is ſuppoſed to make in receiving orders, includes a voluntary obligation to continence. But it is moſt eaſy to blow away this tottering hedge. Becauſe this ſuppoſed vow, or real vow, muſt be of Divine original, by Divine command, or it is not; if not, than it can in no wiſe be univerſally binding; and any one may collect from the premiſes, that God has no where impoſed ſuch a vow in his covenant with mankind, through Jeſus Chriſt. And therefore,

We find in the primitive Church, that there was not thought of ſuch a vow as this ſubſiſting in the Chriſtian oeconomy; as may be gathered from that of Paul to Timothy, where he ſpeaks of certain widows, who had been choſen by the Church of Epheſus to attend the ſervice of the Church, and were called *Deaconneſſes*, who being young, and either not able or not willing to contain married, or perchance did worſe, by giving ſcandal with their looſe behaviour. The Apoſtle, I ſay, blames both the Epheſians for their imprudent choice, and virtually rebukes the widows for breaking their agreement, or contract with the Church; but is ſo far from condemning the act of marriage, that he ratifies the marriages of thoſe who were already married, and giveth free leave to the reſt to marry. But for the future, commands that none be admitted into that order under *threeſcore years* old, at which age there is no danger of incontinency; ſee 1 Tim v. 9.—14. and Bellarmine de Monarch. l. 2. c. 24. And Cyprian following the doctrine of the Apoſtle, when he ſpeaks of virgins that had profeſſed chaſtity, concludes, *That if they will not or cannot perſerve, it is better they ſhould marry, than fall into continency by their faults*, Epiſt. 62. ad Pomponium; ſee alſo Epiphanius Hor. 41. at the end, beginning κρεῖττον ἔχειν ἁμαρτίαν, &c. and Baſil in lib. de vera virginitate, p. 728. πολλῷ αἱρετώτερον, &c. and Auſtin de bono viduit. c. x. *Damnantur tales*, &c. and de ſanct. virginit. c. 24. as alſo Hierom's advice to a nun who had left her vow and lived with an unmarried clergyman; Epiſt. 47. de vitando ſuſpecto contubernio, where he adviſes the nun and the prieſt to marry, that they might not ſin, or to avoid ſin by fornication. To theſe may be added the decrees of the council of Ancyra, can. 19. Anno 314. and Pope Leo I. confeſſeth, that though an unmarried ſtate in a monk is *the better choice*, yet *marriage is honeſt*, when he can't contain, Epiſt. 92. ad Ruſticum Narbon. c. 12. Thus alſo Pope Gelaſius in the fifth century ſays, *If they* (who have vow'd chaſtity) *could not perhaps contain, they were not at all forbidden to marry.—The matter ſhould be left to their own conſcience*, Epiſt. ad Lucania Epiſc. c. 21. To the ſame purpoſe we read the decree of Theodore Archbiſhop of Canterbury in the ſeventh age; apud Gratian. Diſt. 27. c. 3. And in the eleventh age Ivo the French Biſhop of Chartres, and the greateſt canoniſt of his age, relates the marriage of a canon of the Church of Paris, and maintains that the marriage neither can, nor ought to be diſſolved, Epiſt 218. But in the next age Gratian, the compiler of the canon law declares more expreſly, That *not even by the violation of the vow can the marriage be diſſolved.* In the 13th age Innocent III. and the whole Lateran council acknowledged the marriage of prieſts, in ſome weſtern provinces to be firm and valid, and the uſe of it to be lawful, Can. 14. And in the 15th age Æneas Sylvius, or Pope Pius II. writes to a prieſt, who found he could no longer contain, That *it was better for him to marry than to burn*, Epiſt. 307.

Thus we have ſhewn, that the doctrine of the invalidity of marriages contracted after a vow of continence, was unknown to the firſt ages of Chriſtianity, oppoſed in the laſt, and not univerſally received in the Church of Rome until defined or impoſed with an Anathema by the council of Trent. Moreover,

It ſhould be obſerved, that this impoſition of celibacy was not obtained even in the weſtern Church, till the ambition and uſurpation of the Popes, drawing to themſelves the diſpoſal of all greater eccleſiaſtical preferments, poverty became neceſſary to the married clergy; which cauſed marriage to be wholly laid aſide by them about two hundred years before the reformation. For,

The Apoſtles by their own example, recommend marriage to all people. Baſil ſeems to have believed that all the Apoſtles were married; ſerm. de abdicat. rerum poſt init. The interpolater of Ignatius's Epiſtles produceth the examples of Peter, Paul and other Apoſtles for the lawfulneſs of prieſt's marriage, Epiſt. ad Philadelph. Though the author of the commentaries upon the Epiſtles of Paul in Ambroſe's works, excepts Paul and John, and affirms all the reſt to have been married; Comm. in Epiſt. ad Cor. c. xi. As for Peter the Goſpel declares his marriage, Matt. viii. 14. See alſo 1 Cor. ix. 5. Paul was alſo a married man, as Clemens Alexandrinus teſtifieth, Strom. l. 3. to whom we may add the authority of Euſebius, hiſt. Eccl. l. 3. c. 30. of Hierom in Epiſt. de cuſtod. virgin. ad Euſtochium: Of Chryſoſtom in Hom. 13. in Philipp. c. 4. v. 3. of the interpolator of Ignatius's Epiſtles, in Epiſt. ad Philadelph.

Philip the Apoſtle had three daughters, whom he married, ſays Clemens Alexandrinus, to ſo many huſbands, Strom. l. 3. and Philip the deacon had four daughters, Acts xxi. 9.

After the Apoſtolick age, Clemens Alex. aſſures us that "*every* Chriſtian in his time, might as himſelf pleaſed, either chuſe or omit marriage;" *ibid.* And when about the year 170. Pinytus Biſhop of Groſſus in Crete had, under a pretence of greater perfection and purity, endeavoured to impoſe celibacy upon his clergy. Dionyſius Biſhop of Corinth writ to him *not to impoſe ſo heavy a burden, as neceſſity of continence, upon the brethren; but to have regard to the infirmity of many*; ſee Euſeb. hiſt. Eccl. l. 4. c. 23. which advice was approved and accepted by Pinytus, as Euſebius records, *ibid.* To theſe I could add a cloud of witneſſes for a married clergy in the firſt and pureſt ages of Chriſtianity, as Polycarp. in Epiſt ad Philip. prope fin. and the example of Tertullian a presbyter of Carthage, ad uxorem, l. 1. near the end edit. Baſil. 1528. per B. Renarum. Ireneus. adv. hereſ. l. 1. c. 9. Euſeb. l. 6. c. 42. de Cheremone, edit. Valeſii. Cyprian in Epiſt. 49. ad Cornelium: Pontius in vita Cyprioni *poſt init.* And many more. Nevertheleſs

Celibacy, and the merits of virginity, began to be highly extolled, and gained great reputation in the third age, by the miſtakes of the orthodox, and artificers of the hereticks, of whom there was ſcarce one down from the Apoſtolick age to the council of Nice, which did not condemn marriage, or at leaſt decry the dignity thereof.

Saturnilus, diſciple of Menander, led the dance; *He firſt called marriage the doctrine of the Devil*; Theod. Hæret. Fab. l. 1. c. 3. and was herein followed by an infinite rabble of hereticks, Nicolaites, Cerinthians, the ſects of Marcus, Baſildes, Carpocrates, Iſidorus, Marcion, Caſſian, Tatian, and many others, who abſolutely rejected marriage, as unlawful and impure, and beneath the dignity of a ſpiritual and more perfect Chriſtian. To this end, they pretend no leſs ſpecious reaſons, than are at this day alledged by the patrons of celibacy, as, that being freed from the cares of a family, they might attend the better to acts of devotion and piety, vid. Clem. Alex. Strom. l. 3. in init. That it was a noble attempt, and worthy the ambition of a Chriſtian to ſurmount all the inclinations of the fleſh, and by afflicting of it intirely ſubject it to the ſoul; not to yield to the unruly paſſions of the body, but rather by ſuch a mortification increaſe the perfections of the ſoul with faith and knowledge. Nor were theſe their only reaſons: They alſo pretend to tradition, and although immediately after the Apoſtles deaths, intitled their horrid doctrines to thoſe Sacred Names; and to confirm their plea, forged goſpels, acts, and hiſtories under the Apoſtles names, injurious to marriage, and conſonant to their own opinions. But ſo groſs a hereſy, however, backed with great and ſpecious pretences, ſurvived not the middle of the third age. When that declined, other more ſubtil and refined hereticks aroſe in their ſtead, who indirectly and obliquely oppoſe marriage, yet upon the ſame topick of greater purity and perfection. Thus the Montaniſts condemned all ſecond marriages; and reviled the Catholicks, who defended them, with the opprobious title of Prychici, or carnal men. Thus the Novatians revolted from the Church, and accuſed her of licentiouſneſs, becauſe ſhe admitted to communion thoſe Digamiſts, who after a divorce of one wife, for whatſoever cauſe, even for that of adultery, had married another. Laſtly, thus the Manichees, although enjoining celibacy to none, nor forbidding marriage to any, through a miſtaken impurity in the uſe of it, excluded all married perſons from the rank of their elect, or more perfect Chriſtians, and permitted it only to their hearers, or inferior order of their ſect. And when all theſe hereſies were every where exploded by the Catholick Church; the reputation of celibacy ſtill found entertainment in the world, as being more ſpeciouſly and cunningly propoſed, eſpecially by the Euſtathian hereticks, who affixed it only to the clergy, and refuſed to communicate with married prieſts, imagining the Sacraments by them adminiſtred to be wholly ineffectual.

Thus did the celibacy of the clergy gradually advance from a groſs and fooliſh hereſy, to a regular and well formed error: And however, theſe ancient hereticks committed the moſt abominable villanies, and unnatural luſts under pretence of abſolute purity and continence, ſo that what Pope Leo ſaid of the Priſcillianiſts, might juſtly be applied to them all: *They deteſted marriage, becauſe there is no liberty for uncleanneſs, where the chaſtity of the nuptial-bed, and the hope of poſterity is preſerved*, Epiſt. 93. ad Turrib. cap. 7. notwithſtanding their promiſcuous fornications, and brutiſh luſts, which gave ſcandal to the very Heathens: The glorious pretence of chaſtity and perfection gained infinite applauſe in the world, and drew multitudes of ſectators after them. The very name of *Encratites* or continent perſons, common to all theſe hereticks, commanded veneration from unworthy people; and all were apt to admire an imaginary perfection, which they found themſelves ſo much wanted. How far the hereſy of theſe Encratites prevailed, and ſecretly corrupted the judgment of Catholicks, I ſhall next enquire.

Firſt then, the relicks of the Euſtathian hereſy ſo far prevailed among the Catholicks, that many of them believed it highly indecent for him to meddle with the adminiſtration of Sacred Things, who indulged himſelf the liberty of marriage, as if he had contracted ſome impurity thereby, and made himſelf unworthy of the Holy Office: An error common to all the patrons of celibacy, which proceeded ſo far in the time of Gregory Nazianzen, that many would not willingly receive Baptiſm, or the Euchariſt from married prieſts; but much farther in the time of Hildebrand, and once again advanced into the formal hereſy of the Euſtathians. From the Montaniſts, the Catholicks received their diſlike of ſecond marriages, one of the moſt palpable errors of antiquity; ſince what the Apoſtle expreſly alloweth, and in ſome caſes adviſeth, moſt of the ancients decry as ſcandalous and inconvenient, of-times as a tolerable evil, and ſometimes even as a grievous ſin. Tertullian hath written whole books againſt it. Athenagoras calls it, *a decent adultery*, Legat, Chriſt. prope fin. Origen maintains that *a Digamiſt, however otherwiſe a perſon of good converſation, and adorned with all other virtues not to belong to the Church*, Hom. 17. in Luc. in fin. I might add many other fathers and councils, who impoſed a tedious penance upon Digamiſts: But the things is ſufficiently notorious. This prejudice againſt Digamy was firſt taken up in the end of the ſecond age. Before that time ſecond marriage was thought indifferent, and wholly innocent. Hermes in the firſt age had determined the lawfulneſs of it; (Paſtor, lib. 2. Mandat. 4. ſect. 4.) and Clemens Alexandrinus in the next pleads largely for it, Strom. lib. 3. From the Gnoſticks the Catholicks received an erroneous opinion of ſome impurity and ſinfulneſs, or at leaſt imperfection in the uſe of marriage. They ſcrupled not to uſe the authority of books forged by thoſe hereticks in prejudice of marriage, ſuch as the Goſpel of the Egyptians, the Acts of Paul and Tecla, and the like; and in ſome meaſure adopted their errors; as Origen. Hom. 6. in num. & Hierom. adv. Jovian. l. 1.

Nor did this error expire with thoſe hereſies, from whence they roſe. About the year 600, when Auguſtin, Archbiſhop of Canterbury, deſired of Pope Gregory ſome inſtructions for his new converts in England, and rules of Eccleſiaſtical diſcipline, he gave him this for one. *A man after he hath laid with his own wife, ought not to enter into the Church, till he hath waſhed himſelf with water, nor muſt then immediately enter*, apud Bedam. Hiſt. Eccl. l. 1. c. 27. Whereas Clemens Alexandrinus, (Strom. lib. 3.) praiſing the ſimplicity of the Chriſtian Religion, inſtanceth in this very ceremony; which although uſed of old by the Jews, he ſaith was no where practiſed in his time by the Chriſtians. Many other erroneous opinions obtained in the ancient Church, which proceeded from no other cauſe but this.

The pre-conceived opinions of the impurity of marriage in all, and great indecency of it in thoſe who adminiſtred Holy Things, tended directly to introduce the celibacy of the clergy. For theſe reaſons, Origen and Euſebius, who were the only orthodox writers before the council of Nice, who openly prefer the celibacy of the clergy to their marriage, deſired it might be introduced. For they rather faintly wiſhed the thing, than dogmatically uſed it; and by their wiſhes manifeſt, that it was not yet introduced.

Theſe miſtakes and prejudices, and reaſons of celibacy founded upon them, were common to both Churches; but there was one reaſon peculiar to the weſtern Church; which however it may ſeem light, was of great efficacy: And that was the unhappy fall of Tertullian into Montaniſm. That great and learned perſon, naturally endowed with an ardent genius, of a ſevere and inflexible temper of mind, infinitely zealous for all outward appearances of religious mortification, and after his fall prompted with that enthuſiaſtick ſpirit, which was the peculiar character of the Montaniſts, ſet himſelf to advance the opinion of his ſect with all imaginable vigour. The unlawfulneſs of Digamy, was the chief tenet of that ſect, and that founded upon an erroneous ſuppoſition of ſome imperfection in the uſe even of firſt marriage. In maintaining and recommending theſe errors to the world, Tertullian employed all the force of his wit and eloquence to debaſe the dignity of marriage, and extol the merits of a ſingle-life, whether widowhood or virginity. The extraordinary reverence and eſteem which his great learning and apparent zeal procured to him in ſucceeding ages, mightily propagated his errors, and corrupted his readers with falſe prejudices and notions of marriage and virginity.

All theſe prejudices were in themſelves unlawful. But there were other reaſons of preferring celibacy in the ancient Church; which might have been allowed, if not attended with ſuch fatal conſequences. And

Firſt, many Catholicks openly eſpouſed the cauſe of celibacy, and others winked at their policy, merely to prevent the deluſion of more ſimple Catholicks, by the no leſs glorious than fraudulent pretences of the Encratites, Epiſt. ad Euſtoch. de cuſtod. Virgin. They eſteemed it a laudable policy to prevent the miſchief, by propoſing to the practice of men that very perfection, which the hereticks ſo much boaſted of, and the multitude were apt to admire, as being always eaſier led with *great pretences*, than *ſober truth*. A not unlike policy with this, was afterwards uſed by Chryſoſtome againſt the Arians, (Socrat. l. 6. c. 8.) when fearing the people would be ſeduced by their enthuſiaſtical ſinging of hymns, he ſet up the ſame way of ſinging of hymns among the Catholicks, and thereby prevented the deſign of the Arian.

Secondly, the frequent perſecutions of that time, did not a little advance the cauſe of celibacy; it being highly convenient to the Church, that the clergy ſhould ſhew an example of conſtancy and reſolution to all other Chriſtians, which it was believed they would more readily perform, when freed from the incumbrances of a married ſtate, and not with-holden with the temptations of wife and children. For, the fury of the Heathen perſecutors generally fell moſt heavy upon the clergy, and ſometimes was directed againſt them only: So that to be promoted to any eminent place in the Church, was to be expoſed to certain martyrdom. For this reaſon, as Euſebius ſomewhere relates, in the choice of Biſhops, ſingle perſons were commonly preferred before married men, in times of perſecution; which reaſon, God be praiſed, is now no longer. But this cuſtom of the ancient Church, however it may ſeem almoſt equivalent to an impoſition of celibacy, was yet far from it. For, firſt it was not ſo ſtrict and univerſal, as to admit no exception. Marriage was permitted to many, even after the reception of orders, as we ſhall ſhew by and by from the canon of Ancyra; and allowed indifferently to all, if they receded from the execution of their office, and returned to lay-communion, in order to it; as we ſhall alſo hereafter prove. Secondly, If any perſon to be ordained, were not yet married, and did in the leaſt ſuſpect he ſhould not be able afterwards to contain without marriage, he was not only permitted, but even adviſed by the Church, firſt to marry, and then to receive orders: So that they frequently married, whilſt candidates of the prieſthood, and already deſigned to that holy office, perhaps but ſome few days before their admittance into it. So the ſixth general council renewing this very Apoſtolick canon, forbid any to marry after orders once received; and adds, *But if any one who comes to be ordained, hath a mind to join himſelf unto a wife with the bond of marriage, let him do it before he be ordained deacon, or ſub-*

deacon, or prieſt, and then receive orders, can. 6. Conſequently, Thirdly, By allowing to the clergy the free uſe of marriage contracted *before* their ordination, they acknowledged both the lawfulneſs and decency of their marriage, whether contracted *before* or *after* ordination. For, if there be any indecency in marriage, which makes it unbecoming the dignity and holineſs of the prieſthood, it muſt be in the *uſe* of it, as all confeſs; and if ſo, the uſe of marriage, contracted before as well as after ordination, will become indecent.

In ſome of the clergy, theſe prejudices of the excellency of celibacy, and the inconvenience of marriage to the dignity of their order, prevailed ſo far, that upon pretence of continence and greater purity, they ſequeſtred their wives, although unwilling, from their bed, and ſometimes from their ſociety. The ſuperſtitious and ſcandalous conduct of theſe men was univerſally condemned and cenſured by the Church: Whence, among the Apoſtick canons, this is one; *Let no Biſhop, prieſt or deacon, put away his wiſe upon pretence of religion. If he doth, let him be excommunicated; and if he continue obſtinate, be degraded.* The error of the impurity of marriage had ſo far obtained in the minds of many, that it was neceſſary for the Church to interpoſe her judgment, and vindicate the cauſe of injured marriage. For, as Ariſtenus truly paraphraſes this canon, *A clergyman, by ſequeſtring his wiſe from his bed, ſeems to accuſe marriage, as if he thought the lawful pleaſures of it to be impious*, Syntagm. Alphabet. lit. γ. c. 16. And the council of Nice decreed, in the very words of this Apoſtolick canon, *That the Clergy ought not every one to put away his wiſe*, Galaſius, Cyzic. Hiſt. Concil. Nicæn. l. 2. c. 32.

The determination of the council of Nice ſettled the matter, and put an end to the controverſy about celibacy, in the eaſtern Church at leaſt: So that it paſt thenceforward in profound ſilence in all the acts of the eaſtern Synods, till the Quiniſext council *Ann. 692.* where Biſhops were forbidden the uſe of marriage.

This was a council aſſembled at Conſtantinople in the year *692*, to ſupply the defects of the fifth and ſixth general councils, of which the laſt was held but 11 years before, and neither of them had made canons for the better government of the Church, being wholly taken up with the determination of matters of faith. To remedy this defect, the Quiniſext council was called, which, in truth, was nothing elſe but a continuation of the ſixth council, almoſt the ſame Biſhops being preſent in both; and therefore the canons of it are commonly cited under the name of the ſixth council. A voluntary abſtinence from the uſe of marriage, was now become common to all the Biſhops of the eaſt; which is not at all to be wondered at, for that cuſtom was already taken up, which at this day continueth in the eaſtern Church, of chuſing the Biſhops, not out of the ſecular clergy, but out of monaſteries. This voluntary abſtinence, therefore, being now become univerſal, was in this council formed into a law, upon occaſion of the Biſhops of Africa and Libya, who ſtill retained the uſe of marriage. This the council inhibited (Can. 12.) to them; and all other Biſhops for the future, profeſſing *they did it not in derogation of the ancient Apoſtolical Diſcipline, but for the greater edification of the Church*: whereby they acknowledge, that the uſe of marriage was permitted even to Biſhops by the Apoſtles, and that permiſſion continued down in the Church till their times.

As for the marriage of prieſts, and all the other inferior clergy, the council only commanded an abſtinence from the uſe of it in the time of the celebration of the more ſacred myſteries of Religion, at which times it had been forbidden alſo to laymen by the canons of many councils. Thus only renewing the third canon of the fifth council of Carthage, in all other things they left to the clergy the free uſe and enjoyment of their marriage. And not only ſo, but condemned alſo the practice of the Church of Rome, in theſe words: *Whereas in the Church of Rome, we underſtand it is preſcribed in form of a canon, that thoſe who are to be inveſted with the order of prieſt or deacon, ſhould promiſe perpetual abſtinence from their wives: we, following the ancient canon of Apoſtolical Truth and Diſcipline, enact, that the lawful cohabitation of the clergy with their wives ceaſe not to be accounted valid, not daring to diſſolve the union between them and their wives, nor depriving either of the convenient ſociety* (or embraces) *of the other. Leſt we ſhould thereby be unavoidably injurious to marriage, which God ordained, and bleſſed with his own preſence; the Holy Goſpel pronouncing this ſentence*, What God hath joined together, let no man put aſunder; *and the Apoſtle teaching us, that marriage is honourable, and the bed undefiled; and again*, Art thou bound unto a wife? ſeek not to be looſed. *If any one therefore ſhall preſume againſt the Apoſtolical Canons, to deprive the clergy of the lawful company of their wives, let him be depoſed*, Can. 13.

Thus have we brought down the hiſtory of celibacy to the times of Hildebrand, or the middle of the eleventh age: When although the marriage of the clergy was once again become frequent, and connived at over all the weſt, yet the fatal ignorance and ſtupidity of the precedent age had prepared the way to a renewed impoſition of celibacy, by anticipating the judgments of men with falſe prejudices and notions of the nature of marriage and celibacy. All the miſtakes of ancient times were then reſumed and with advantage improved: And the ſuppoſition of ſome hidden impurity in the uſe of marriage, had ſo far prevailed, that it gained belief and reception even among the married clergy. For this I take to have been the only reaſon of that abuſe, frequent in the ninth age, (which Elfric complaineth of in his Epiſtles to Wulfin and Wulfſtan) whereby the prieſts adminiſtring the Euchariſt, communicated not themſelves. Beſides all theſe errors and miſtakes, and the miſerable ignorance and barbarity of thoſe times, which prepared the minds of men: there concurred another great reaſon, which induced the Popes to impoſe celibacy upon the clergy. The Popes of the eleventh age, eſpecially Hildebrand, or Gregory the ſeventh, had formed a deſign of ſubjecting the whole Chriſtian world to the obedience of the ſee of Rome, as well in temporals as in ſpirituals. To this end nothing could be more ſubſervient than to withdraw the clergy from the allegiance due to their princes and affection to their countries, and tye them up wholly to the intereſt of the court of Rome. This could not be accompliſh'd while marriage was permitted to the clergy, ſince the conſideration of wives and children endeared their country to them, and were ſo many pledges of fidelity to their natural princes. This obſtacle therefore was to be removed, and the clergy to be inveſted with a perfect liberty of blindly purſuing the dictates of the ſee of Rome. This obſervation may be hence confirmed, that the ſame Hildebrand endeavoured to ſubject temporal princes to the papal power, and to deprive the clergy of the uſe of marriage. For although ſome Popes of this age attempted the impoſition of celibacy before Hildebrand, yet was the whole attempt deſigned and managed by him, who is known to have exerciſed an abſolute tyranny in Rome more than twenty years before he was made Pope.

Pope Leo the ninth led the way: Who, although he made no formal decree, at leaſt not any now extant, againſt the marriage of the clergy in the weſt, ſent legates to Conſtantinople, in the year 1054. Cardinal Humbert, who fiercely contending there with the Greeks, both by writings and diſputations, among other heads of accuſation, charged them with the hereſy of the Nicolaites, for, permitting marriage to the clergy, and pronounced an Anathema againſt them. How fooliſh and falſe this accuſation was, is evident from what we before ſaid touching the hiſtory of Nicolas the deacon. The cauſe of the Greek Church was defended by Nicetas Pectoratus, a regular prieſt, who, beſides the common right of mankind, the Divine Permiſſion, and the neceſſity of it, alledgeth the conſtant practice and tradition of the Greek Church in all precedent ages in favour of the clergy's marriage. In the year 1056. the council of Tholouſe (Can. 7.) was held by the command and by the legates of Pope Victor the ſecond, which commanded prieſts, deacons, and all other clergymen poſſeſſing eccleſiaſtical dignities, to abſtain from their wives, upon pain of deprivation and excommunication. The next year Pope Stephen the ninth held Leo Oſtienſ. Chron. Caſſin. l. 2. c. 98. ſeveral ſynods at Rome againſt the marriage of the clergy; whoſe acts are loſt. The clergy generally deſpiſed theſe cenſures and canons, and retained their wives in oppoſition to them. This obliged the Popes to invent and make uſe of new ſtratagems. None could be more effectual than to forbid the laity to hear maſs and receive the ſacraments from the hands of the married clergy. This was indeed the very formal hereſy of the Euſtathians condemned of old by the council of Gangra; but the advantage which it might bring to the ſee of Rome, did abundantly in their eſteem compenſate the danger and contagion of its error. Pope Nicolas the ſecond, therefore in a ſynod held at Rome, in the year 1059. decreed, (Can. 3) that none ſhould hear the maſs of a prieſt, whom he undoubtedly knew to have a concubine, (for ſuch the impoſers of celibacy in this age would have the wives of the clergy to be eſteemed) or a houſe-keeper. And that whatſoever prieſts, deacons, or ſubdeacons, after the conſtitution of Leo the ninth, concerning the chaſtity of the clergy, had openly married a concubine, or put her not away when married, ſhould be depoſed from his office and loſe his revenues. In this canon it may be obſerved, that a general and uninterrupted uſe of marriage by the clergy is acknowledged to have obtained in the weſt immediately before the conſtitution of Leo the ninth, and that the univerſal oppoſition of the clergy to the impoſition of celibacy, had forced the impoſers of it to mitigate the penalties of marriage, and inflict only deprivation upon the married clergy. This canon was renewed and confirmed by the council of Tours, Can. 6. in the year 1060. by the Roman ſynod, Can. 3. under Alexander the ſecond in the year 1063. and the latter part of it by the council of Roan, Can. 15. in the year 1072. But all theſe decrees were only the raſh efforts of a furious zeal for celibacy, and met with no ſucceſs or obedience, till reinforced by Hildibrand, now become Pope Gregory the ſeventh, whoſe violent *genius* left neither any force nor fraud unattempted to compleat his deſigns. He in a ſynod held at Rome in the year 1074. commanded, Can. 3, 4. Lambert. Schafnab. ad Ann. 1074. that the clergy ſhould either put away their wives, or be depoſed: And that none for the future ſhould be ordained, who vowed not perpetual continence and a ſingle life. But *when the clergy choſe rather to lie under the ſentence of anathema (as Simeon Dunelmenſis, de geſt. Reg. Angl. and Hoveden, Annal.* 1. *p.* 262. *relate) or (as Bromton hath it) when they contemned his cenſures, Chron. ad Ann.* 1074. he renewed the next year the decrees of his predeceſſors, that none ſhould hear maſs from, nor communicate with a married prieſt. Theſe conſtitutions he vigorouſly endeavoured to put in execution by force of arms, threats, and flattery, thundering out excommunications againſt thoſe Biſhops who blindly employed not their whole power and intereſt to execute his commands. By theſe violent methods he obtained the confirmation of his decrees from the council of Poictou, Can. 9 in the year 1078. of Iſlebonne, Can. 3. the ſame year of Quintilineburg, Can. 3. in the year 1085. and many other provincial councils. Moſt of the ſucceeding Popes purſued the ſame deſign, and many councils ſeconded them in it, as that of Melphi, Can. 2. in the year 1089. Clermont, Can. 9. 1095. and others not worthy a particular relation.

However, the marriage of the clergy wanted not defenders in this age to maintain its right againſt the calumnies and tyranny of its adverſaries. The decrees of the Popes were condemned by ſome councils, univerſally oppoſed by the clergy of all nations, and gained not ſucceſs till a long and ſharp contention. In the year 1061. the Biſhops of Lombardy, by the inſtigation of Guibert Biſhop of Parma, met in a council at Baſil, wherein they annulled the decrees of Pope Nicolas, and decreed, That no Pope ſhould be obeyed, who would not condeſcend and yield to their infirmities, Damian. de Legat. ad Henric. About the ſame time the clergy of Laon being urged by Petrus Damiani to put away their wives, produced in their defence a decree of the council of Tribur, which permitted the uſe of marriage to the clergy, Ad Epiſt. ad Cunipertum. Several councils were held at Tribur in this age; of whoſe acts we have little or no account left, and therefore cannot determine the time of this council. In the year 1080. Gregory the ſeventh was condemned and depoſed in the council of Brixia, as well for other crimes, as *becauſe he had promoted divorces between married perſons,* (to uſe the words of the hiſtorian) or had violently ſeparated the married clergy from their wives, Conradus Urſperg. Chron. To theſe we may add the council of Beneventum, held eleven years after by Urban the ſecond.

And Mr. Fox, in his Engliſh Martyrology, has preſerved two apologies for the married clergy. See tom. 2. p. 466. And thus I have given you a full view of the beginning and increaſe of this Popiſh Diſcipline, which they erroneouſly ground upon the authority of this ſeventh chapter to the Corinthians; for it plainly appears, that this is an invention of man, and that the Apoſtle no where encouraged ſuch a doctrine by word or example. But,

To conclude, If I have ſaid any thing injurious to the honour of pure virginity, I here retract it, and profeſs that a great reſpect and veneration is due to that ſtate of life, when it is truly a matter of choice, and not of force; and that conſidered both in the entrance into it, and continuance therein: when undertaken for the increaſe of piety, and advancement of Divine Glory, and not for any wordly ends or advantages; when taken up by thoſe who have the gift of continence, not affected by ſuch as cannot contain. I ſay, with Clemens Alexandrinus, *we reverence the happineſs of the gift of continence in thoſe to whom it is beſtowed of God.* Strom. l. 3. Thus we diſlike not the virginity of the Romiſh clergy, but ſlight the pretence, and condemn the impoſition of it. Experience demonſtrates the one to be falſe, and reaſon ſhews the other to be unlawful. We affect not the name, but the purity or virginity; we follow the rule of the Apoſtle before us, to impoſe celibacy upon none, neither to deny marriage to any; by which means we promote a voluntary continence in many, and ſecure a real chaſtity in all of the clergy.

CHAP. VIII.

1 *To abſtain from meats offered to idols:* 8, 9 *We muſt not abuſe our Chriſtian liberty, to the offence of our brethren:* 11 *but muſt bridle our knowledge with charity.*

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the ſame is known of him.

4 As concerning therefore the eating of thoſe things that are offered in ſacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jeſus Chriſt, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for ſome with conſcience of the idol unto this hour, eat it as a thing offered unto an idol; and their conſcience being weak, is defiled.

8 But meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat not, are we the worſe.

9 But take heed leſt by any means this liberty of yours become a ſtumbling-block to them that are weak.

10 For if any man ſee thee which haſt knowledge, ſit at meat in the idols temple,

ſhall not the conſcience of him which is weak be emboldened to eat thoſe things which are offered to idols:

11 And through thy knowledge ſhall the weak brother periſh, for whom Chriſt died?

12 But when ye ſin ſo againſt the brethren, and wound their weak conſcience, ye ſin againſt Chriſt.

13 Wherefore if meat make my brother to offend, I will eat no fleſh while the world ſtandeth, leſt I make my brother to offend.

This chapter contains the reſolution of the caſe, concerning meat offered to idols, eaten in the idol's temple, in honour of the idol. And,

I. Here he ſhews, that the knowledge of the nature of an idol is not a ſufficient warrant for this practice; becauſe (1.) it puffs up, inſtead of edifying, ver. 1. (2.) becauſe it is not the right kind of knowledge, ver. 2. amplified by ſhewing what kind of knowledge that is, which renders men acceptable to God, ver. 3. Then

II. He grants that ſome do underſtand aright the nature of an idol, and the unity of the true God, ver. 4. amplified by a compariſon between the true God and idols, ver. 5, *6*. Yet,

III. He affirms, that all have not the knowledge, and are therefore defiled by eating, ver. 7.

IV. He ſhews that meat in its own nature commends not to God, ver. 8. Yet,

V. That we muſt not eat to the offence of others, ver. *9*. (1.) Becauſe thy example will encourage the weak to ſin againſt his conſcience, ver. 10. (2.) Becauſe it tends to the deſtruction of thy brother, ver. 11. and (3.) becauſe it is a ſin againſt Chriſt by conſequence, ver. 12. Whence,

VI. He concludes with a general rule, "that all things indifferent in their own nature, ought to be forborn in caſe of ſcandal," ver. 13.

Ver. 1. — *As touching things offered.*] The Gnoſticks, as I have noted before, being willing to ingratiate themſelves both with Jew and Gentile, who had embraced the Chriſtian faith, but ſtill retained a ſecret inclination to ſome of their Jewiſh and Heathen ceremonies, tolerated thoſe, who would aſſociate with them in their errors, to uſe their liberty in thoſe things; the Jews to be circumciſed, and the Gentile to be preſent in the idols temples, or to eat of the idol's ſacrifices as they pleaſed. So that

In theſe words the Apoſtle begins to reprove the toleration of that liberty allowed to the Heathen converts by the Gnoſticks.

Ver. 4. *As concerning therefore the eating of thoſe things that are offered in ſacrifice unto idols.*] Here it is to be noted, that the meats offered to the idols were a part of thoſe ſacrifices which the Heathens offered to their gods; of the remaining portions whereof they uſually made a feaſt in the idol temple, inviting their friends thither, and ſometimes their Chriſtian friends to come along with them, as Dr. Cave obſerveth,

———— *We know that an idol is nothing in the world.*] Paul here ſpeaks as a Jew; as if he had ſaid, *we* who were originally Jews, have learned from the Old Teſtaments, that the Heathen deities were *Elilim*, i. e. *nothings*, or had no exiſtence; or, or an idol is nothing of a god; yet the Apoſtle urges, that though an idol in this ſenſe be *nothing*, it is unlawful to frequent their worſhip, as the Gnoſticks allowed, becauſe that worſhip was either paid to devils, or at the leaſt to ſtocks and ſtones, or the like, as to give ſcandal to others, and withdraw the mind from their neceſſary worſhip of the true and only God.

———— *There is none other God but one.*] This, and the following Scripture, declare to us the unity of God, and conſequently overthrow the Heathen polytheiſm or worſhip of many gods. I therefore Note from theſe words, That God is alone, without any partnerſhip in his eſſence; and this is the eſſential unity of God, in oppoſition to Polytheiſm, or the opinion of a multiplicity of gods.

Of which unity, let it be obſerved, that

Firſt, Some have fancied that the unity of God Almighty conſiſts only, or chiefly, in the unity of his nature; that it is only ſuch a generical unity, as is common to all other natures; that God, or the Divine Nature, is one; as man, or the human nature, is one; or any other nature is one.

Others, again, have thought, that the unity whereby God is one, is only a ſpecifical unity; that he is only ſo one, as any ſpecies is ſaid to be one ſpecies or kind of beings; only that he is eminently one, as the ſupreme of all that kind of beings who partake in common of one Divine Nature. And ſo, when they ſpeak of one God, they mean no more, than as any individual man or woman, which are the two ſpecies or kinds of beings partaking of one common human nature, may be ſaid to be one man, or one woman.

But now, from either of theſe two notions of the Divine Unity, nothing hinders, but that we may infer a plurality of gods. For as there are many men, in one common, or general human nature; ſo there may be many gods, in one general Divine Nature, if the firſt opinion be true. And for the ſecond, as there are not only ſeveral, but even different kinds of beings, ſuch as men and women, in one and the ſame human nature; ſo what ſhould hinder, but that there may be as well, not only ſeveral, but different kinds of gods too, in one common Divine Nature? Therefore, I ſay, from either of theſe notions of the unity of God, ſuppoſing either of them to be true, a multitude of deities may, not without ſome ſhew of reaſon, be inferr'd. Which, as there need not, ſo there cannot be; as will appear hereafter.

That, therefore, which the Scriptures mean, when they ſpeak of the unity of God, is a numerical unity; that God is ſo one, as not only undivided in himſelf, but divided, and different from all other beings whatſoever: that the Divine Eſſence, or nature, is wholly void, and incapable of multiplication or diverſity; and that God is ſo one, and alone, as that beſides him there neither is, nor can be any other God.

Now, that there is but one only God, the Scriptures evidently teach: And that there can be but one God, I ſhall endeavour to evince by ſeveral arguments from reaſon.

Firſt, I ſay, the Scriptures evidently teach one only God.

Thus Moſes ſays to the Iſraelites; *Hear, O Iſrael, the Lord our God is one Lord*, Deut. vi. 4. Which is quoted by our Saviour to the Scribe, when he is about to tell him which is the *firſt and great Commandment*, Mark xii. 29. Again, ſays the ſame Moſes, *Unto thee it was ſhew'd, that thou mighteſt know that the Lord he is God; there is none elſe*, that is, no god elſe, *beſides him*, Deut. iv. 35. And ſo again he repreſents God as ſpeaking to them in his own perſon, after this manner; *ſee now that I, even I am he, and there is no God with me*, Ch. xxxii. 39. as if he had ſaid, *I am God alone, and beſides me there is no god.*

This ſame truth is alſo taught us in the New Teſtament; where our Saviour of right challenges the firſt hearing, who in his addreſſes to his Father thus beſpeaks him; *This is life eternal, that they might know thee the only true God.* For if he be the only true God, there can be no other god beſides him; becauſe no perſon can be God, unleſs he be the true God. And more particularly the Apoſtle in this chapter. *As concerning the eating of theſe things that are offer'd in ſacrifice unto idols, we know that an idol is nothing in the world, and that there is none other god but one. For though there be that are called gods, whether in Heaven or in earth (as there be gods many, and lords many) but, or rather, yet to us there is but one God, the Father, of whom are all things, and we in him, &c.* ver. 4, 5, *6*. So again in another place; *there is one God and Father of all, who is above all, and through all, and in all*, Eph. iv. *6*. So likewiſe elſewhere, *There is one God, and one Mediator between God and men, the man Chriſt Jeſus*, 1 Tim. ii. 5. And ſo, laſtly, to the Galatians, to the ſame purpoſe, *God is one?* Gal. iii. 20. *or but one:* As if he had ſaid, *There is one, and but one only God.* But, Secondly, I ſaid, as this truth is evidently taught in Scripture, ſo it may likewiſe be evinced by ſeveral arguments from reaſon. Of which, at preſent, I ſhall only mention three or four. And,

Firſt, The prime notion of a God, is, That he is a neceſſary, ſelf-exiſting, independent Being, and of himſelf ſufficient to all purpoſes of ſuch a Being. For no being can be God, who does not exiſt neceſſarily; and no being can have neceſſary exiſtence, unleſs he be abſolutely independent; and whatſoever being is independent of all other beings, muſt alſo be ſufficient to all purpoſes for which he is, and by conſequence, there is no need of any other being, like, or equal to him. For if any ſingle being is ſufficient for all purpoſes, no other being, like or equal to him, can be neceſſary to any purpoſe whatſoever; becauſe, wherever there is all-ſufficiency, there muſt be all perfections: And in whatſoever being there are all perfections, that Being has whatever can be requiſite to denominate a God, and therefore, there can need no more.

And as there need not, ſo neither can there be imagined, with any ſhew of reaſon, more than one ſuch being. For, ſuppoſing more than one, this muſt be grounded on another ſuppoſition, that one is not ſufficient to all purpoſes; and if one is not ſufficient, neither can we be aſſured that an hundred, or a thouſand, or a million can be ſo. For, taking it for granted, as we muſt according to this notion, that every one wants ſome perfection to make him all-ſufficient; we know that ſeveral imperfect beings, be their number what it will, cannot make one perfect being: And if all together are imperfect, as all muſt be, if every one is ſo; then all together cannot be ſufficient; and, by conſequence, ſuppoſing ſuch a multitude of gods, is to ſuppoſe no God at all.

Secondly, If we ſuppoſe more gods than one, every one muſt be ſuppoſed to have ſome peculiar properties belonging to him, whereby he is diſtinguiſhed from all others; that is, as was before obſerved, every one muſt have ſome Divine Perfection, which the reſt have not; and ſo, on the other hand, each muſt want ſome perfection, which the others have: And, by conſequence, ſince neither of them can have all perfections, neither of them can be God; becauſe God cannot be otherwiſe than an all-ſufficient, and, therefore, an abſolutely perfect Being.

Thirdly, If there were more gods than one, each of them might will, not only different, but even contrary things to what the others will. For every one muſt be ſuppoſed to be endued with a free and uncontroulable liberty of willing what he pleaſes; or elſe he is not, neither can be God. But then, ſuppoſing this ſhould happen, what diſorders and confuſions, may we reaſonably preſume, ſuch a diverſity and contrariety of wills muſt needs produce and cauſe in all the world? For, ſuppoſing all of them ſhould ſo agree, as that not one of them ſhould will any thing but what is very good, or, at leaſt, indifferent, as neither good nor evil: Yet, ſince the thing that any one does will is different from what another wills at the ſame time; this may be reaſonably ſuppoſed to cauſe a kind of jangling among them, and put each upon the vindication of his proper liberty of willing and acting as he pleaſes. And to think of ſalving this, by ſuppoſing a ſubordination among thoſe ſeveral deities, and a ſubjection of all the reſt to one ſupreme, is very abſurd and ridiculous: Since wherever there is ſuch ſubordination, there can be no deity; and whoever is ſubject to another, cannot poſſibly be God. For God knows no ſuperiour, but is himſelf ſupreme, over all other beings whatſoever.

Laſtly, To ſuppoſe more gods than one, is the way to baniſh all religion out of the world. For among ſuch a multitude, and variety of deities, it would be very hard for any man to tell which to obey; ſince, as it would be impoſſible to obey them all at once, ſo it would be very difficult to find a reaſon why one ſhould be obeyed before, or rather than another. Beſides, that the nature of Divine Worſhip does require, that it be performed with all the heart: Whereas, if there be many gods, the whole heart cannot poſſibly be given to one only; but among ſuch a variety of objects muſt be wretchedly diſtracted and divided. So that perhaps, inſtead of worſhipping them all, no worſhip would be paid to any one among them.

Therefore, to ſum up all that has been offered on this head: If we conſider the moſt eſſential perfections of the Divine Nature, the being of more gods than one, appears to be not only moſt unneceſſary, but even utterly impoſſible.

Firſt, moſt unneceſſary. “For abſolute perfection, which we aſcribe to God, as the moſt eſſential notion which mankind has always had concerning him, does neceſſarily ſuppoſe unity; becauſe this is eſſential to the notion of a being that is abſolutely perfect, that all perfection meets and is united in ſuch a being: But to imagine more gods, and ſome perfections to be in one, and ſome in another, does deſtroy the moſt eſſential notion which men have of God, namely, that he is a being abſolutely perfect, that is, as perfect as is poſſible. Now to ſuppoſe ſome perfections in one god, which are not in another, is to ſuppoſe ſome poſſible perfection to be wanting in God, which is a contradiction to the moſt natural and moſt eaſy notion which all men have of God, that he is a Being in whom all perfections do meet and are united: But if we ſuppoſe more gods, each of which has all perfections united in him, then all but one would be ſuperfluous and needleſs; and therefore, by juſt and neceſſary conſequence, not only may, but of neceſſity muſt be ſuppoſed not to be; ſince neceſſary exiſtence is eſſential to the Deity; and therefore, if but one God be neceſſary, there can be no more.” But,

Secondly, a plurality of gods is not only moſt unneceſſary, but utterly impoſſible. “For ſuppoſing there were more gods, two for example, and if there may be two, there may be a million, for we can ſtop no where: I ſay, ſuppoſing only two gods; either theſe two would be in all perfections equal and alike, or unequal and unlike: If equal and alike in all things, then, as I ſaid before, one of them would be needleſs and ſuperfluous, and if one, why not as well the other? they being ſuppoſed to be in all things perfectly alike, and then there would be no neceſſity at all of the Being of a God; and yet it is granted on all hands, that neceſſary exiſtence is eſſential to the notion of a God: But if they be unequal, that is, one of them inferior to, and leſs perfect than the other; that which is inferior, and leſs perfect, could not be God, becauſe he would not have all perfection. So that, which way ſoever we turn the thing and look upon it, the notion of more gods than one is by its own repugnancy, and ſelf-contradiction deſtructive of itſelf.

I ſhall not now ſtay to ſhew the folly and abſurdity of that opinion, which has endeavoured to eſtabliſh two firſt principles, or two gods, one good, and the other evil; the former of which is ſuppoſed to be the fountain of all good, and the latter the cauſe of all evil: which is ſo heavy loaden with difficulties and contradictions, that it muſt unavoidably ſink under, as being utterly unable to ſuſtain the burden. For, beſides that it is repugnant to right reaſon, and even to common ſenſe, that any Being ſhould be God, and yet be evil; ſuppoſing two ſuch different and contrary principles, of which neither can be reaſonably ſuppoſed to be inferior, or ſubject to the other, ſince that which is ſo cannot poſſibly be God, no better can with reaſon be expected from them, than perpetual diſorder and confuſion throughout the world.

As for the difficulty which ſome have raiſed from the Doctrine of a Trinity of Perſons in the Godhead; that may be eaſily removed, eſpecially by us, who believe the Scriptures are the word of God, by conſidering, that as he knows his own nature and manner of ſubſiſting infinitely better than we do; ſo, ſince he has expreſly affirmed himſelf to be but one only God, and yet, that in the unity of the Godhead there be three differences or diſtinctions which we call Perſons, becauſe of the perſonal names and properties whereby they are diſtinguiſhed, to wit, *God the Father creating, God the Son redeeming, and God the Holy Ghoſt ſanctifying, inſtructing and preſerving mankind*; we ought to acquieſce in, and reſt ſatisfied with the account that he has given of himſelf, and belive it to be abſolutely true and certain, though we cannot comprehend it; that is, though we cannot ſee the manner how three Perſons in the Godhead ſhould be but one God, and one and the ſame God three diſtinct Perſons; yet it is our duty to believe it is ſo, becauſe that one God has ſo revealed himſelf unto us in his word, by which we cannot be deceived.

I ſhall conclude all with the words of a learned Prelate of our Church upon this ſubject.

Firſt, ſays he, “ It is neceſſary thus to believe the unity of the Godhead, that, being aſſured there is a nature worthy of our devotions, and challenging our religious ſubjection, we may learn to know whoſe that nature is, to which we owe our adorations, leſt our minds ſhould wander and fluctuate in our worſhip about various and uncertain objects if we ſhould apprehend more gods than one, I know not what could determine us in any inſtant to the actual adoration of any one: for where no difference does appear, (as, if there were many, and all by nature gods, there could be none) what inclination could we have, what reaſon could we imagine, to prefer or elect any one before the reſt for the object of our devotions? Thus, then, it is neceſſary to believe the unity of God, in reſpect of us who are obliged to worſhip.

Secondly, It is neceſſary to believe the unity of God, in reſpect of him who is to be worſhipped. Without this acknowledgment, we cannot give unto God *the things that are God's*, it being part of the worſhip and honour due to God, to accept of no co-partner with him. When the law was given, in the obſervation whereof the religion of the Iſraelites conſiſted, the firſt precept was this prohibition, *Thou ſhalt have no other Gods before me*, Exod. xx. 3. and whoever violates this, denies the foundation on which all the reſt depend, as the Jews obſerve. This is the true reaſon of that ſtrict Precept, by which all are commanded to give Divine Worſhip to God, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, Matt. iv. 10. becauſe he alone is God: Him only ſhalt thou fear, becauſe he alone has infinite power: In him only ſhalt thou truſt, becauſe *He only is our Rock, and our Salvation*, Pſal. lxii. 2. To him only ſhalt thou direct thy devotions, becauſe *He only knows the hearts of the children of men*, 2 Chron. vi. 30. Upon this foundation, the whole heart of man is entirely required of him, and engaged to him: *Hear, O Iſrael, the Lord our God is one Lord: And*, or rather, *Therefore, thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might*, Deut. vi. 4, 5. In ſhort, whoever were truly, and by nature God, could not chuſe but challenge our love upon the ground of an infinite excellency, and tranſcendent beauty of holineſs: And therefore, if there were more gods than one, and conſequently divided among them; and as our love, ſo alſo the proper effect thereof, our chearful and ready obedience, which, like the child propounded to the judgment of Solomon, as ſoon as it is divided, is deſtroyed. And our Saviour has aſſured us, that in this reſpect, *No man can ſerve two maſters; for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other*, Matt. vi. 24.

CHAP. IX.

1 *He ſheweth his liberty,* 7 *and that the miniſter ought to live by the Goſpel:* 15 *yet that himſelf hath of his own accord abſtained,* 18 *to be either chargeable unto them:* 22 *or offenſive unto any, in matters indifferent.* 24 *Our life is like unto a race.*

AM I not an apoſtle? am I not free? have I not ſeen Jeſus Chriſt our Lord? are not you my work in the Lord?

2 If I be not an apoſtle unto others, yet doubtleſs I am to you: for the ſeal of mine apoſtleſhip are ye in the Lord.

3 Mine anſwer to them that do examine me, is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a ſiſter a wife as well as other apoſtles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I theſe things as a man? or ſaith not the law the ſame alſo?

9 For it is written in the law of Moſes, Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or ſaith he it altogether for our ſakes? for our ſakes, no doubt, *this* is written: that he that ploweth ſhould plow in hope; and that he that threſheth in hope, ſhould be partaker of his hope.

11 If we have ſown unto you ſpiritual things, *is it* a great thing if we ſhall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheleſs, we have not uſed this power; but ſuffer all things, leſt we ſhould hinder the goſpel of Chriſt.

13 Do ye not know that they which miniſter about holy things, live *of the things* of the temple? and they which wait at the altar, are partakers with the altar?

14 Even ſo hath the Lord ordained, that they which preach the goſpel, ſhould live of the goſpel.

15 But I have uſed none of theſe things. Neither have I written theſe things, that it ſhould be ſo done unto me: for *it were* better for me to die, than that any man ſhould make my glorying void.

16 For though I preach the goſpel, I have nothing to glory of: for neceſſity is laid upon me; yea, wo is unto me, if I preach not the goſpel.

17 For if I do this thing willingly, I have a reward: but if againſt my will, a diſpenſation *of the goſpel* is committed unto me.

18 What is my reward then? verily that when I preach the goſpel, I may make the goſpel of Chriſt without charge, that I abuſe not my power in the goſpel.

19 For though I be free from all men, yet have I made my ſelf ſervant unto all, that I might gain the more.

20 And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law,

that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Chriſt) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome.

23 And this I do for the goſpels ſake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race, run all, but one receiveth the prize? ſo run that ye may obtain.

25 And every man that ſtriveth for the maſtery, is temperate in all things: Now, they *do it* to obtain a corruptible crown, but we an incorruptible.

26 I therefore ſo run, not as uncertainly, ſo fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into ſubjection: leſt that by any means when I have preached to others, I my ſelf ſhould be a caſt-away.

In this chapter Paul diſſuades the Corinthians from uſing their Chriſtian liberty in things indifferent, or not neceſſary, to the prejudice of a weak brother, by his own example in two caſes.

I. In not requiring maintenance; where, 1. He aſſerts his right, as an Apoſtle, to require maintenance: And herein he proves his Apoſtleſhip by the author and effects of his miniſtry, ver 1, 2. And then,

(2.) Aſſerts his right to require maintenance (by way of anſwer to an objection) by ſeveral arguments. And, (1.) By a queſtion put to their own conſciences, ver. 3, 4. (2.) By an example of the other Apoſtles who did ſo, ver. 5, *6*. (3.) By the unanimous conſent of all perſons in like caſes; that the labourer ſhould be rewarded, as in the caſes of the ſoldier, husbandmen, ſhepherd, ver. 7. (4.) By the equity of the ceremonial law, ver. 8—10. (5.) By the rules of commutative juſtice, which, in this caſe, hold ſo much the more ſtrongly, in regard of the great inequality between the ſeed ſown, and the crop reaped; or the gift and receipt of it, ver. 11. *(6.)* By the power and right of their ordinary paſtors; much more have the Apoſtles this power. Amplified, by ſhewing his forbearance to uſe this power, with the reaſon thereof, ver. 12. (7.) By the maintenance aſſigned to the Prieſts and Levites under the law, ver. 13. (8.) By Chriſt's own ordinance, ver. 14.

(3.) He declares his own practice, in not making uſe of proper right for the time paſt, and his purpoſe not to do it for the time to come, with the reaſon, that he might not be deprived of his matter of glory, ver. 15. Amplified, by ſhewing, (1.) That the bare preaching of the Goſpel is not matter of glorying, becauſe it is a neceſſary duty in thoſe who are called thereunto, ver. *16*. (2.) That preaching *freely*, or *gratis*, is the way to obtain a reward, ver. 17. Whereupon, (3.) He fixes his reſolution ſo to do, ver. 18. Amplified by the reaſon, *viz.*

II. His general practice to abridge himſelf in all things not neceſſary, for the ſake of others, and their benefit. (1.) Generally propounded, ver. 19. And then, (2.) Specified in ſeveral particulars, ver. 20—22. Amplified by his ends herein. (1.) In reference to the Goſpel; the promoting thereof. (2.) In reference to himſelf; a more ample ſhare in the great benefit thereof; *everlaſting life*; (1.) Propounded, ver. 23. And then, (2.) Illuſtrated by two ſimilitudes of runners and wreſtlers. (1.) Propounded, ver. 24, 25. And, (2.) Applied to himſelf and his own practice, ver. 26, 27.

Ver. 2. —— *The ſeal of mine Apoſtleſhip.*] Here the Apoſtle ſtiles the converſion of the Corinthians, by his miniſtry, *a ſeal*, i. e. a confirmation of the truth of his Apoſtliocal miſſion and doctrine.

Ver. 5. *Have we not power to lead about a ſiſter, a wiſe*, &c.] See the Diſſertation on celibacy, at the end of the ſeventh chapter.

Ver. 8. *Say I theſe things as a man?*] i. e. As a mere natural man, as the Heathens were, agreeable to the light of nature only, and the laws of nations; or, in other words, from the principles of natural reaſon and equity.

—— *Or ſaith not the law* [of Moſes] *the ſame.*] In Deut. xxv. 4.

Ver. 14. *Even ſo hath the Lord ordained, that they who preach the Goſpel, ſhould live of the Goſpel.*] This is a plain intelligible proof, that it is lawful for the miniſters of the Goſpel to receive a maintenance of their flock, and that the flock are by Divine Inſtitution obliged to maintain their paſtors.

Ver. 17. —— *A diſpenſation.*] Or, the adminiſtration of the Goſpel to many nations, people and languages.

Ver. 19. —— *Though I be free from all men.*] As being ſervant to none, but to Chriſt alone, of whom alone I expect my reward for preaching his Goſpel.

—— *That I might gain the more.*] To the profeſſion of Chriſt.

Ver. 20. *Unto the Jews.*] i. e. Thoſe Chriſtians, who being converted to the faith in Chriſt, retained many, if not all the ceremonial law, as obligatory under the Goſpel Covenant.

—— *I became a Jew.*] By circumciſing Timothy for their ſakes, Acts xvi. 3.

—— *That I might gain the Jews.*] Or, by this indifferent condeſcenſion I might make them profeſs the Goſpel of Chriſt in unity of Spirit, and in the bond of peace.

Ver. 21. *To them that are without law.*] i. e. Without the Levitical Law; the Gentiles,

—— *As without law.*] Underſtand, I behaved as if I was without law, or I uſed no ceremonies proper to the Jewiſh œconomy.

—— *Being not without law to God, but under the law to Chriſt.*] i. e. He never accounted himſelf free from the moral law of God, which was not aboliſhed, but reinforced by Chriſt; wherefore (ſays he) though I temporize, as it were, with the Jew-proſelytes in ſome Levitical ceremonies, yet I dare not do any thing contrary to the eternal rule of righteouſneſs which Chriſt came to fulfil.

Ver. 22. *To the weak.*] See ch. iii. 1.

—— *Became I as weak.*] By abſtaining from what might hurt their weak conſciences. See ch. iii. and iv.

—— *I am made all things to all men.*] By compliance with them in all lawful and indifferent ceremonies.

Ver. 24. *Know ye not that they which run in a race, run all*, &c.] The Apoſtle makes uſe of this compariſon, becauſe racing and wreſtling were noted exerciſes among the Corinthians, for which they would often undergo great abſtinence from meats and pleaſures, and other mortifications, to prepare themſelves for the game, which could not be exerciſed without both much trouble, toil and danger to the racers and wreſtlers, by the ſharp conflicts, wounds and bruiſes, which are the conſequents of thoſe exerciſes. And yet all theſe were ſubmitted to with much chearfulneſs and reſolution, with no other proſpect than to acquire an empty name, and a crown of leaves; a prize which only one, of them all, could obtain. But yet every particular racer and combatant was buoy'd up with a ſure expectation of the prize. Since therefore, ſays the Apoſtle, it was ſo creditable and common a thing among the people of Corinth, to exert themſelves ſo vigorouſly, upon ſo very poor and uncertain proſpects; Why ſhould they decline the like diligence, zeal and perſeverance, where the prize is no leſs than a crown of immortal glory, and may be obtained by each perſon who runs the race that is preſcribed him in the Goſpel of Chriſt.

A Diſſertation on the Letts *and* Impediments *of the Church.*

The laws of God and nature have given to all people a title and hereditary claim to their native country, and the liberties and properties belonging to it; and have to that end imprinted a noble inſtinct ardour on their minds, to defend their places of birth and abode, and to reſiſt all foreign power that attempteth to invade them, or any way violently to diſpoſſeſs them. Hence the diſciples of our Lord, when firſt turning to the Gentiles, took care to appriſe them, that they came among them only for their ſouls ſake, and to direct them to a better country, that of Heaven, without meddling with their ſettled portions here on earth; as the diſciples of a ſpiritual Lord and Maſter, whoſe kingdom was not of this world, and who had not where to lay his head in it. This was the main reaſon why thoſe firſt planters of the Goſpel amongſt Jews and Gentiles, never once interpoſed in their preaching or writing, with the particular conſtitution of any country, or the form of government eſtabliſhed in it; nor with the extent of power in any prince; nor with the foundations of property and rights in any people. But leaving ſuch ordinances of men, to their antecedent ſettlement by compact or cuſtom of every place; they taught only the things that made for mutual peace and publick good; that magiſtrates were the miniſters of God for that good, and that Chriſtian People ſhould continue to ſubmit themſelves unto them, not as before only for wrath, but now rather for conſcience-ſake. For had they taught rulers to oppreſs, or ſubjects to rebel, they had not only exceeded their commiſſion, but they had been juſtly to be blam'd for ſowers of ſedition, raiſers of tumult, and even turners of the world upſide down: Much more, had they caſt their congregations into bands and armies, and gone forth to plant their Goſpel by the ſword, and founded their dominion in the grace of that Goſpel of Chriſt: This would have harden'd the Heathens from giving any manner of reception or attention to them. But, I ſay, the practice of the Apoſtles had no appearance of this evil in it: They went about like their Maſter doing good, ſeeking the redemption of loſt ſouls, and renouncing every way of overcoming the world, but by faith and prayers. Paul deſcribes well their ſpiritual warfare in his ſecond Epiſtle to theſe profeſſors at Corinth, vi. 4. *In all things approving our ſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes,* and ſo on in various trials; yet having no weapons but the word of truth, and the power of God; nor any other armour, but that of "righteouſneſs on the right hand and on the left," Mark xiii. 10. It was thus the Goſpel was firſt publiſhed among all nations.

But alas, in the degenerate ages of the Chriſtian Church, then was Chriſt ſet up for a martial competitor with Mahomet. Then was war firſt called holy; and blood was again ſhed on every ſide of Jeruſalem, to puſh on a conqueſt and new dominion, which God, for that reaſon, would never proſper, but has left that field of contention ſtill in the hands of the enemies of the croſs of Chriſt: Yet the like pride and ambition of the church of Rome went on to offer the kingdoms of the world to the longeſt ſword of her catholic princes, pretending that the donation of her Popes could give a title to any country of infidels or hereticks; and that it was lawful, and even meritorious, to recover by force of arms whatever was ſo conveyed by the power of the keys; and when acquired, the right was in the donor to diſpoſe of all temporals, in order at leaſt to Spirituals.

It is well known that the firſt attempts and acquiſitions of the Spaniards in the Weſt-Indies, were plainly upon this foot; a gift of the Pope to be obtained by military arms; by invading the country, and expelling or enſlaving the inhabitants thereof. See the bull of Pope Alex. VI. granting the iſlands and countries in the new world to Ferdinand and Elizabeth, king and queen of Caſtile.—*Dat. Romæ* M.CCCC.XCIII.IV. *Non. Maii Pont. Primo.* So that the Spaniſh Biſhop of Chiapa in Mexico was not able to contain his humanity on this ſubject. He condoled the miſery of the poor Indians, that they were hunted into converſion like beaſts into nets and toils; that their country was conquered and laid waſte by fire and ſword round about them; that the croſs was ſet up for a title of the new Chriſtian poſſeſſion; and that it was death for the natives to remove it. That their beſt condition was to be fugitives and exiles in ſome other land; for that they could ſtay only to be ſlaves and ſacrifices to the will and pleaſure of their new lords and maſters.

The Spaniards commanded the Indians to embrace the Chriſtian religion upon pain of death; they menaced them with cruel ſlavery, or the moſt exquiſite tortures, to force them to turn Chriſtians; as if the Son of God, who died for the redemption of men, had ordained thoſe whom he ſent to preach the Goſpel, and declare the kingdom of God, to conſtrain people that lived peaceably in their own country, to make profeſſion of his doctrine, on pain of being plundered of their goods, of being ſeparated from their wives and children, of loſing their liberty, and of being condemned to a cruel death.—*Relation of the* Spaniſh *voyages and cruelties in the* Weſt-Indies, *by* Barth. des Caſas, *Biſhop of* Chiapa, 8vo. p. 24.

By theſe conqueſts and uſurpations, in the name of the Church, it is certain that the poor Indians did imbibe a great prejudice againſt Chriſtianity: they could not but abhor a religion that baniſhed them, or murdered them, and took their lands and ſorry houſes in poſſeſſion. That obſtinacy, with which many of them now reſiſt the Goſpel, is owing to this averſion and hatred which they found in their fore-fathers, and which is improved in their minds, by what they ſee, where Popery prevails among them; where the governors, called Chriſtians, are often ſo many executioners and tormentors of them; and where the very miſſionary prieſts are rather worldly tyrants and oppreſſors, than guides and leaders unto Heaven.

II. Let Chriſtian miſſionaries take care not to ſeek any other profit than the good of ſouls; they muſt follow the example of Paul, to be clear of all ſecular intereſt and worldly gain. For,

It ſtands recorded among the mercies, and even among the miracles of our Bleſſed Saviour, (Matt. xi. 5.) That *the poor had the Goſpel preached to them,* i. e. without price or any mercenary regards. Paul could appeal to all the elders of the Church at Epheſus, that he had *coveted no man's ſilver, or gold, or apparel*; but had rather made his *own hands to miniſter unto his neceſſities,* and to *them that were with him,* (Acts xx. 33) He tells his people of Theſſalonica, being *affectionately deſirous of you, we were willing to have imparted unto you, not the Goſpel of God only, but our own ſouls, becauſe ye were dear alſo unto us,* (1 Theſſ. ii. 8.) There be many other teſtimonies of a generous and diſintereſted zeal for the gaining of ſouls, in the firſt planters of Chriſtianity; to ſhew, that their pure religion was above all ſordid and ſecular deſigns, was not earthly, to feed the *Flock of God for filthy lucre, but with a ready mind,* 1 Pet. v. 2. and for a recompence above. The Apoſtle upbraided thoſe *falſe teachers,* who, *through covetouſneſs,* made a ſort of *merchandize of ſouls,* 2 Pet. ii. 3. This was very unworthy the *Riches of Chriſt preached among the Gentiles,* Epheſ. iii. 8. It was reſerved for the abominations of the ſpiritual Babylon, that among the *merchandize of gold and ſilver,* and other precious wares, there ſhould be found *ſlaves and ſouls of men,* Rev. xviii. 30. And,

Theſe things have been fulfilled in the Church of Rome, as their own writers have confeſſed: They themſelves (Peter Martyr, Barthol. de Caſas, *&c.*) tell us, that the Spaniards, in their firſt diſcoveries of that new world, preferred their gain infinitely before any godlineſs whatever; examined the poor people about gold, not about religion; ſeeking not them, but theirs; baptizing them only for a token and mark of property to new maſters; giving them beads and croſſes, as hooks and baits to draw out things of greater value from them; and after all, taking away their lives, if they could not produce ſome reſerved ranſom for them. They confeſs again, that the ſavage Indians were ſenſible of this horrible abuſe put upon them, and did ſhake their heads, and ſhew great indignation at it. They obſerve, that the Spaniſh governors and leaders made uſe of the prieſts and friars, only as ſetters to them; and yet were ſometimes ſo jealous of the prieſts interfering in their profits, that they forbid them entrance into ſome towns of greateſt trade and treaſure; and quarrelled with them often for making their ſlaves idle with prayers, and ſuch as they thought impertinent offices of religion.

The notions the Indians had of them and their religion, were theſe: They looked upon them as a ſort of people entirely eaten up of baſe and covetous deſires; and that they would do any thing for ſordid gain, and therefore they have held up pieces of gold to them in mockery: *Ho Chriſtians* (ſay they) *here's gold, here's gold!* Intimating, there was the thing they admired and adored: they knew very well it was the governing idol of their ſouls, and that whatever reſpect they pretended to God Almighty, it was this only that they worſhipped in their hearts; and therefore the Spaniards have heard them ſay, *Look upon this gold, and behold your God.* It is for this that you have ſubdued us, and done ſo many miſchiefs; it is for this that you game, blaſpheme, curſe, quarrel, ſteal, commit rapes, and practiſe all manner of luſt and villany, *&c.* See Dr. Harris's Collect. of Voyages, vol. i. p. 798.

Yet I would not be underſtood, that the trade of this nation may not be improved by the advancement of religion in thoſe parts; but that this ought to be left for a happy conſequence, and not propoſed as an immediate view: We labour and pray for the ſucceſs of our labours, expecting no other returns, but our acceptance with God, and our reward in Heaven.

III. Let no miniſter of the Goſpel practiſe injuſtice, fraud and oppreſſion, inſtead of provided things honeſt in the ſight of thoſe Heathens we labour to convert. The good Apoſtles had nothing more at heart, than that the *Name of God ſhould not be blaſphemed among the Gentiles.* And they were ſenſible that nothing would more tend to it, than for Chriſtians to break the laws of nature, and the rules of Gentile-honour, in doing the baſe things of diſhoneſty and fraud; for this would turn the hearts of the Heathen, alienate their affections from the very faith or profeſſion of ſuch men, who, at every advantage to be caught, would be the deceivers and the robbers of them.

The law of nature has ſet up an even balance in the minds of all rational Pagans, and in their mutual dealings they deſire to be weighed in it, knowing, without any other law, how to be a *Law unto themſelves* in the equivalents of commerce; and how, in their own thoughts, to judge of right and wrong. Hence it was truly Divine Wiſdom in our Saviour to eſtabliſh his Goſpel upon theſe foundations of the common ſenſe of mankind, the *doing unto others, as we would they ſhould do unto us.* The diſciples built on the ſame foundation, of having their *converſation honeſt among the Gentiles,* 1 Pet. ii. 12.) and of *providing for honeſt things,* not only in the *ſight of the Lord,* but alſo in the *ſight of men*; becauſe the contrary arts and tricks would be the greateſt ſtumbling-block and ſtone of offence, that could be caſt at the feet, and before the eyes of the Heathen. Paul therefore recommended his miniſtration to the Gentiles, in that he had *renounced the hidden things of diſhoneſty, not walking in craftineſs, not handling the word of God deceitfully,* or with a deceitful life and converſation, *but by manifeſtation of the truth, commending our ſelves to every man's conſcience,* (to the natural conſcience of every infidel) *in the ſight of God,* 2 Cor. iv. 2. He would have the *deceitful workers* branded for *falſe Apoſtles,* 2 Cor. ii. 13. and would have *men of corrupt minds* thought to be *reprobates concerning the faith,* 2 Tim. iii. 8. It was the great Antichriſt who was to have the *myſtery of iniquity working in him*; after the *working of Satan,* with all *deceivableneſs of unrighteouſneſs,* 2 Theſſ. ii. 7. Accordingly Babylon the Great had the prophetick character of *corrupting the earth with her fornication, and by her ſorceries deceiving all nations,* Rev. xix. 2. xviii. 23.

And ſo I doubt has Popery been carried into Heathen countries. "The Spaniards and Portugueſe (ſays a certain writer, letter from a gentleman in York, *&c.* 1688. 4to.) have acted ſo treacherouſly with the Africans, and the natives of both Indies, that the cruelty of the hiſtory would be incredible, if it were not related by their own hiſtorians. Their leagues and treaties (the moſt ſacred bands under Heaven)" ſays he, were ſoon neglected, and the ſpirit of their religion broke all before it. Indeed by thoſe writers of their own, who were eye-witneſſes in that country, a multitude of inſtances are given of the perfidious treachery of the Spaniards, towards the poor unguarded Indians; that they invited the chiefs of them on ſhipboard, and then ſetting ſail, carried them in tears and out-cries from their country, their wives and children: That they inveigled them to betray their mines and their hidden treaſures, and yet at laſt poured out their blood, when they could make no new diſcovery: That they gave them fair promiſes only to delude them into ſnares; and even made covenants and formal leagues to bind the ſavages, but not themſelves; with a great deal more of abominable falſhood in them. How many millions of theſe innocent creatures were murdered in cold blood, and for paſtime-ſake, with all the variety of torments that the Devil could inſpire into them? How ſoon were the vaſt regions of Mexico, New-Spain, Peru, Hiſpaniola, Braſil, &c. depopulated? Above twenty millions of the poor harmleſs inhabitants being put to death in full peace, &c. See Peter Martyr, Decad. vii. c. 2. page 250. Oh, how did this hinder the Goſpel of Chriſt in that Gentile world! How did thoſe poor ſouls hate, and upbraid, and mock thoſe deceitful creatures called Chriſtians! Some of thoſe taunts and revilings are told by thoſe that heard them, and grieved their hearts for them.

The Spaniſh biſhop of Chiapa writes thus upon his own experience. The Indians ſcarce know what it is to take away one another's goods: They live innocently by their neighbours, without offering them any violence or oppreſſion. And what thoughts muſt ſuch people as theſe have of thoſe that call themſelves Chriſtians, when they ſee them commit all manner of crimes and villanies; when they ſee them guilty of ſo much injuſtice and treachery; and in a word, of all the abominations of which men that are left of God, and have no principle of honour or conſcience, can be capable? This makes many Indians laugh at the God we worſhip, and perſiſt obſtinately in their infidelity. Nay, they believe the God of the Chriſtians to be the worſt of gods, becauſe his worſhippers are the worſt of men, *&c.*

IV. "Let no one ſo much as think of exerciſing force and cruelty, inſtead of the gentle perſuading and convincing of the unbelievers."

If an honeſt Pagan were to read over the Goſpel of Chriſt, and conſider with himſelf the whole tenour of it, in the precepts or examples of that maſter and his diſciples, he muſt judge it abſolutely impoſſible for Chriſtians to be perſecutors of one another, or of any of the reſt of mankind. And ſo indeed it is impoſſible, according to the Goſpel of Chriſt, the Goſpel of peace and love, in the ſpirit of meekneſs, and forbearance, and long-ſuffering. Such was the ſpirit of the firſt Apoſtles, as a neceſſary qualification for them to *go forth and teach all nations.* For their religion it ſelf had died at Jeruſalem, if the preachers had gone out with any engines of force and violence to compel men to come into it. But they were content to go forth as their maſter ſent them, as ſheep among wolves, and innocent as doves. They were ambaſſadors of peace and glad tidings only; and as to thoſe who would not receive them, they were only to *ſhake off the duſt from their feet,* as a teſtimony againſt them. Paul put his converts from Gentiliſm in mind of his tenderneſs toward them. We *were gentle among you, even as a nurſe nouriſheth her children,* 1 Theſſ. ii. 7. And when he found it needful to exert ſomewhat of his ſpiritual authority, he ſets theſe bounds to it, that it was *given him for edification, not for deſtruction,* 2 Cor. x. 8. The ſpirit of perſecution was then only in the Jews and Heathens, and in the latter only upon a civil account, for fear of the publick peace and ſafety. For I know not, that any Pagans from the beginning of the world to this day, did ever perſecute their fellow Pagans, for differing from them in mere judgment and opinion, or in outward rites and ceremonies of worſhip. Not but that the Pagans might have had a better plea for the perſecution of each other, nay, a better pretence to perſecute the Chriſtians, than the Chriſtians could have to perſecute them, much leſs their own brethren; the one being guided only by the law of nature depraved, the other by the revelation of the perfect will of God. Sure I am, that Chriſtian perſecutions were utterly unknown, till in the degenerate and diſſolute ages of the Church. Indeed *Babylon the mother of harlots,* was at laſt to be *drunken with the blood of the Saints, and with the blood of the martyrs of Jeſus*; and even that to be *wondered at* (ſaith the Spirit) *with great admiration,* Revel. xvii. 6.

Thoſe ſtrange things have been fulfilled in theſe latter times. The horrible ways of converting the poor Indians, by the bigots of the Church of Rome, would draw tears, and make hearts to bleed, at the relation of them. The accounts are incredibly great, that the Romaniſts charge upon their own people in their firſt expeditions to that new world. Men hunted down like beaſts, and devoured by the dogs: Women and children maimed, and hanged, and burnt, in one and the ſame way of execution. Whole iſlands depopulated with the moſt various kinds of death. Cities and countries laid deſolate with fire and ſword. Such ravage and outrage committed by the invaders, as if they had reſolved to extirpate mankind from that part of the face of the earth. And in both the Indies, they ſtill keep up that office of hell, their *holy inquiſition*; that engine of ignorance and hypocriſy to thoſe that eſcape it, and of torture and deſtruction to thoſe that fall by it: That reproach of religion and human nature, which ſome of the Popiſh countries are aſhamed to admit of, and which will one day deſerve a confederacy of all Chriſtian Powers, to root out and aboliſh it for ever.

This relation is given by a Spaniſh biſhop ſettled in thoſe parts. When the Spaniards firſt landed in the iſles, there were above five hundred ſouls; they cut the throats of a great part of theſe, and carried away the reſt by force, to make them work in the mines of Hiſpaniola.—— As for the continent, 'tis certain, and what I my ſelf know to be true, that the Spaniards have ruined ten kingdoms there bigger than all Spain, by the commiſſion of all ſorts of barbarity and unheard of cruelties. They have driven away or killed all the inhabitants, ſo that all theſe kingdoms are deſolate to this day. —— We dare aſſert, without fear of incurring the reproach of exaggerating, that in the ſpace of theſe forty years, in which the Spaniards exerciſed their intolerable tyranny in this new world, they unjuſtly put to death above twelve millions of people, counting men, women and children. And it may be affirmed without injury to truth, upon a juſt calculation, that during this ſpace of time, above fifty millions have died in theſe countries. —— They valued them leſs, and treated them worſe than beaſts.—— They ripped up women with child, that root and branch may be deſtroyed together. They laid wagers one with another who ſhould cleave a man down with his ſword moſt dexterouſly at one blow. Or who ſhould run a man thro' after the moſt artificial manner. They tore away children out of their mothers arms, and daſhed out their brains againſt the rocks. Others they threw into the rivers; diverting themſelves with this brutiſh ſport, &c. They ſet up gibbets, and hanged up thirteen of thoſe poor creatures in honour to Jeſus Chriſt and his twelve Apoſtles, as they blaſphemouſly expreſſed themſelves; kindling a great fire under thoſe gibbets, to burn thoſe they had hanged upon them, &c.

CHAP. X.

1 *The Sacraments of the Jews,* 6 *are types of ours,* 7 *and their puniſhments,* 11 *examples for us.* 14 *We muſt fly from idolatry.* 21 *We muſt not make the Lords table the table of devils:* 24 *And in things indifferent, we muſt have regard of our brethren.*

MOreover, brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea;

2 And were all baptized unto Moſes in the cloud, and in the ſea;

3 And did all eat the ſame ſpiritual meat;

4 And did all drink the ſame ſpiritual drink: (For they drank of that ſpiritual Rock that followed them: and that Rock was Chriſt.)

5 But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs.

6 Now theſe things were our examples, to the intent we ſhould not luſt after evil things as they alſo luſted.

7 Neither be ye idolaters, as *were* ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play.

8 Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand.

9 Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents.

10 Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.

11 Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.

13 There hath no temptation taken you, but ſuch as is common to man: but God *is* faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I ſpeak as to wiſe men: judge ye what I ſay.

16 The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Iſrael after the fleſh: are not they which eat of the ſacrifices, partakers of the altar?

19 What ſay I then? that the idol is any thing, or that which is offered in ſacrifice to idols is any thing?

20 But I *ſay*, that the things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God: and I would not that ye ſhould have fellowſhip with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords table, and of the table of devils.

22 Do we provoke the Lord to jealouſy? are we ſtronger than he?

23 All things are lawful for me, but all things are not expedient: all things

are lawful for me, but all things edify not.

24 Let no man ſeek his own: but every man anothers wealth.

25 Whatſoever is ſold in the ſhambles, that eat, asking no queſtion for conſcience ſake.

26 For the earth *is* the Lords, and the fulneſs thereof.

27 If any of them that believe not, bid you *to a feaſt*, and ye be diſpoſed to go; whatſoever is ſet before you, eat, asking no queſtion for conſcience ſake.

28 But if any man ſay unto you, This is offered in ſacrifice unto idols, eat not, for his ſake that ſhewed it, and for conſcience ſake. For the earth *is* the Lords, and the fulneſs thereof.

29 Conſcience, I ſay, not thine own, but of the others: for why is my liberty judged of another mans conſcience.

30 For if I by grace be a partaker, why am I evil ſpoken of for that for which I give thanks?

31 Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I pleaſe all men in all things, not ſeeking mine own profit, but the *profit* of many, that they may be ſaved.

In this chapter the Apoſtle,

I. Shews, in the example of the Iſraelites, that Church privileges do not ſecure us from judgment, in caſe of ſin. Where he (1.) gives a recital of their privileges, ver. 1—4. (2.) of their puniſhment, ver. 5. And then (3.) aſſerts the uſe that we ſhould make thereof, *viz.* to ſhun the like ſins, which they were guilty of, ver. 6—10. amplified by the end and deſign of recording theſe examples, ver. 11. A general caution againſt ſeverity, ver. 12. And a conſolation againſt temptations, both paſt or preſent, and alſo future; and that in reſpect of the meaſure or degree, for they ſhall not exceed our ſtrength; and in reſpect of the time or continuance, which will not be over long, ver. 13.

II. Treats concerning things offered to idols,

(1.) In a religious way; concerning which he lays down (by way of inference from the foregoing diſcourſe) an admonition againſt joining with idolaters in their idolatrous feaſts, ver. 14. Which is amplified by an appeal to themſelves, ver. 15. and proved, that ſuch a practice is communicating with them in their idolatry, (1.) by a parallel inſtance in the Lord's Supper, ver. 16, 17. (2.) By a like caſe in the participation of the legal ſacrifices, ver. 18. Which he vindicates from an exception, that idols have nothing of Divinity in them, and therefore cannot alter the nature of God's creatures, (1.) propounded at ver. 19. and then (2.) anſwered, ver. 20. and further confirmed by other reaſons. (1.) Becauſe of the inconſiſtency of the worſhip of God and Devils, ver. 21. and (2.) becauſe of the danger thereof, ver. 22.

(2.) In a civil and private way; concerning which he lays down a general rule by which we muſt ſquare all our actions in matters of indifferency, viz. *Expediency* and *edification*, ver. 23, 24. and then he ſhews how or in what latitude the eating of ſuch things privately is lawful. (1.) In caſe they are bought in the ſhambles, ver. 25. amplified by the reaſon, ver. 26. (2.) At a private feaſt, ver. 27. (3.) He ſhews in what caſe it is not lawful to eat them, *viz.* in caſe of offence. (1.) Becauſe there are things enough beſides to eat, ver. 28. and (2.) becauſe hereby I ſhall expoſe my Chriſtian liberty to cenſure, ver. 29. (3.) Becauſe I my ſelf alſo ſhall be cenſured as a tranſgreſſor, ver. 30.

III. He concludes this whole ſubject with two excellent rules of general uſe throughout the whole courſe of our lives. (1.) The rule of *piety*; to do all to the glory of God, ver. 31. (2.) The rule of *charity*; to do nothing that may offend, ver. 32. enforced from his own example, ver. 33.

Ver. 1. —— *Were under a cloud.*] See Exodus xiii. 21. Numb. ix. 18. Deut. i. 33. Nehem. ix. 12, 19. Pſal. lxxviii. 14.

———— *Paſſed through the ſea.*] See Exodus xiv. 22. Joſh. iv. 23.

Ver. 2. — *Baptized unto Moſes in the cloud and in the ſea.*] i. e. Were received into the covenant which God made with man by Moſes, by the viſible ſigns of God's bleſſings, who protected them from the Egyptians by the cloud and by the ſea, (ſee note on ver. 1.) even as now God ſhews his love to us by the Sacrament of Baptiſm, by which we are engrafted into the Chriſtian Church.

Ver. 3. — *Spiritual meat.*] i. e. The manna ſent from Heaven; ſee Exodus xvi. 15.

———— *Spiritual drink.*] The water which by God's appointment flowed from the rock, when Moſes ſtruck it with his rod, Exod. xvii. 6. Numb. xx. 11. Pſ. lxxviii. 15.

——— *Was Chriſt.*] Or, ſignified, or typified Chriſt. For, the word *was* doth import as much as *ſignified*, *repreſented* or *typified*.

Ver. 5. — *They were overthrown*, &c.] See Numbers xxvi. 64, 65.

Ver 6. — *Our examples.*] Or, cautions.

——— *As they alſo luſted.*] See Numb. xi. 4, 33.

Ver. 7. —— *As it is written.*] In Exod. xxxii. 6.

Ver. 8. —— *And fell in one day*, &c.] See Numb. xxv. 1, 9. Pſ. cvi. 29.

Ver. 9. *Neither let us tempt Chriſt.*] By trying how long his patience will laſt.

——— *As ſome of them alſo tempted.*] See Exod. xvii. 2, 7. Numb. xxi. 5. Pſ. lxxviii. 18—56. and xcv. 9.

——— *Deſtroyed of ſerpents.*] See Numbers xxi. 6.

Ver. 10. — *Some of them alſo murmured.*] See Numb. xix. 2—29. and xvi. 41, 44.

——— *Were deſtroyed*, &c.] See Numb. xiv. 37.

Ver. 11 — *Enſamples.*] i. e. Types or figures of what ſhould come under the Goſpel.

——— *The ends of the world are come.*] This means upon whom the age of the Meſſiah's kingdom is come. According to the Jewiſh opinion, who divided the duration of the world into three parts, *viz.* the age *before* the law; the age *of* the law; and the age *after* the law, or that of the Meſſiah. See Pezron's Antiquite du Temps.

Ver. 12. *Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.*] Thus the Apoſtle concludes, that we Chriſtians ſhould not value ourſelves ſo much upon our ſacraments and privileges, as upon our faith and practice. For, ſays he, the Iſraelites could boaſt of many and great privileges, but that was no ſecurity to bad livers, who forfeit their right when they break God's commandments. Thus the Jews fell, becauſe they thought it was impoſſible for them to fall.

Ver. 13. — *But ſuch as is common to man.*] i. e. Moderate, or human, what the ordinary ſtrength and reſolution of human nature is able to bear.

——*Will with the temptation alſo make you a way to eſcape.*] As he has promiſed by Jer. xxix. 11. And he will not forfeit his veracity; ſee ch. i. 9.

Ver. 15. *I ſpeak to wiſe men.*] Or, men whom God hath bleſſed with good natural parts and a competent knowledge of ſenſible things.

Ver. 16. *The cup of bleſſing which we bleſs.*] Now, after the Apoſtle had declared that the Jewiſh ſacraments had been ſo many types of ours, which Chriſt ordained in his Church; and ſhewn that God had puniſhed thoſe that break or abuſed the uſe of them by luſting after evil things. He concludes with the application: *Now all theſe things happened unto them*, the Jews, *for enſamples, and are written for our admonition, upon whom the ends of the world are come: Wherefore my dearly beloved! Flee from idolatry*, for there is but one God, by whom we live, move and have our being; have a right faith in Chriſt Jeſus our Lord, who has redeemed us and reconciled us to the Father's juſtice, with the price of his own blood; and in a full aſſurance of the Divine Aſſiſtance, and an humble debacement of our own ſtrength, pray to God's Holy Spirit, that he will inſpire with holy and pious reſolutions to keep his commandments, and that he will not ſuffer you to be tempted above that ye are able. But he that lives contrary to theſe admonitions, that ſacrifices his heart to the Devil in fulfilling the luſts of the fleſh; that denies God in his Attributes or Perſonality; or breaks his commandments; he has no part with the children of light, but his fellowſhip is with the devils: For he cannot drink of the cup of the Lord and the cup of devils: He cannot be partaker of the Lord's table and of the table of devils: But the cup of bleſſing which we bleſs is the communion of the blood of Chriſt, and the bread which we break is the communion of the body of Chriſt. *I ſpeak to wiſe men, judge ye what I ſay.* Then follow theſe words, the *cup of bleſſing*, &c. which demands of me an explication or deſcription of the inſtitution of the Lord's Supper. Therefore let it be obſerved, that in deſcribing any thing there can be no better means to lead one to its real worth, than a right and juſt acquaintance with the character of the *Author*, and a knowledge of the *end* and *manner* of inſtitution. Now,

Paul preſently informs us of the *Author* of this Sacrament. *The Lord Jeſus*, ſays he, *the ſame night that he was betrayed took bread*; 1 Cor. xi. 23. For,

The *deſign*, hear alſo what Paul ſaith: *This is a true ſaying and worthy of all men to be received, that Chriſt Jeſus came into the world to ſave ſinners*; which compared with the words of inſtitution, and the manner thereof, we ſhall be more than convinced, that the deſign or end of this ſacrament is, that as many as partake thereof, *ſhould not periſh, but have everlaſting life.* For,

The *manner* by which Chriſt inſtituted this ſacrament, was by ſuch ſymbols and ceremonies, as plainly beſpoke his intentions thereby, to free us from ſome grievous affliction and bondage; for, he exactly accommodated all the notions and ideas of the ancient *Paſſover-ceremonies*, that were retained in memory of the deliverance of the children of Iſrael from the Egyptian ſervitude, to this *new inſtitution.* For,

As in that *paſchal* ſupper the maſter of the houſe took bread and brake it, and inſtead of the uſual *benediction of the bread*, he preſented it before them, and gave it to them, ſaying, *This is the bread of affliction, which our fathers ate in Egypt*, Hammond on Matt. 26. lit. E. Caſaubon. in Matt. xxvi. 16, *&c.* In like manner in the Sacred Banquet of the Lord's *Supper*, our Bleſſed Saviour takes bread, the very *loaf*, according to the Jewiſh cuſtom, breaks it and gives it to his diſciples, ſaying, *This is my body which is broken for you.* Calling the *bread his body*, in the ſame phraſe of ſpeech, by which the Jews always called the *Paſſover: The body of the Paſchal lamb*, Buxtorf. vindic. a Capel. p. 14. Hammond ut ſupra.

After he had diſtributed the bread, the maſter of the houſe took the cup, and giving thanks, gave it to the reſt of the family, ſaying, *This is the fruit of the vine, and the blood of the grape:* An expreſſion taken from the words of Moſes, when he ratified the ancient covenant between God and the Jews, ſaying, *This is the blood of the teſtament*, Exod. xxiv. 8. compared to Heb. ix. 20.

In like manner Jeſus Chriſt the Bleſſed, in the inſtitution of this Holy Sacrament, which was to be the ſeal of an eternal covenant between God and all men, was careful, even to a ſcruple, not to be miſtaken in his action or expreſſion, to intend what he did not ſpeak: Therefore *He took the cup*, bleſſed it, and gave it to his diſciples, ſaying, *This cup is the New Teſtament in my blood.*

The next act, was the ſinging of an hymn or pſalm. Our Saviour and his diſciples are expreſly ſaid to have done the like, Dr. Lightfoot's obſervations on Matt. xxvi. 26. tom. 2. p. 258, 260.

The Jews were commanded to keep the ancient Paſſover, in memory of their deliverance out of Egypt. The bitter herbs with which it was dreſſed, were a remembrance of the bitter ſervitude they underwent in that bondage. Their wine was red, as a memorial of the blood of the children of Iſrael ſlain by Pharaoh: For ſo they were commanded to do by Moſes, ſaying, *Thou ſhalt ſhew thy children by theſe tokens what the Lord hath done for them*, Exod. xiii. 8. So when Chriſt inſtituted the Bleſſed Euchariſt, he plainly ſhews he intended it ſhould be for a memorial of that great deliverance which he has wrought for us, in freeing us from the ſlavery of ſin and the Devil, with the loſs and price of his own life and precious blood: Therefore, ſays he, *Do this in remembrance of me: For*, Paul explains it, *as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death by his coming*, 1 Cor. xi. 26.

So clear an alluſion of this inſtitution to the ancient Jewiſh Paſſover, will prove us blinder than the obſtinate Jews, if we deny the analogy, and do not readily conclude that the Euchariſtical ſacrifice has only heightned the deſign, and changed the application of the Paſchal Supper to a more excellent remembrance. To this, if we ſhould add the tradition of the Jewiſh nation, who expected the Meſſiah ſhould come and work out their deliverance, *the very ſame night in which God had brought them out of Egypt, the night of the Paſchal Solemnity*, if there be any credit to be given to their traditions, will ſtill further add weight to our analogy. But we have no need of traditional proof; we have a more ſure word of Prophecy. The Scripture tells us plainly, that Chriſt was *the Lamb of God, a Lamb without blemiſh, and our Paſſover.*

Therefore, it is obvious to collect, that Chriſt Jeſus inſtituted the Sacrament of the Euchariſt for a memorial of him, their Bleſſed Lord and Saviour, and of that deliverance he was about to work for them. This clearly appears from the premiſes, and was ſo underſtood by his incredulous diſciples; for though we find they doubted, and demanded his explication of all his parabolical, and of ſome literal expreſſions, inſtantly acquieſced in their knowledge of this inſtitution, ſo analogical to their legal Paſſover.

And as this was the end of the inſtitution; as the nature of this Sacrament is to make us many members one body in Chriſt our head; ſo neither was the time of its inſtitution choſe without its proper ſignification: For,

Chriſt inſtituted this Sacrament in that very night in which he was betrayed: To ſhew that he delighteth not in the death of a ſinner; for, if he had been extreme in making inquiſition for blood, he would never have prepared himſelf for his own perſecution, by preparing a remedy for the ſin of his perſecutors. If he had not ſtrictly practiſed that more than angelical doctrine *of doing good to them that hate us*; he, about to be betrayed, would never have provided a remedy that ſinners might not die ſuch, if they deſired to repent; and whereby offenders might be reſtored to life and happineſs, if they would not wilfully reject it. For, pardon and deliverance, and freedom from everlaſting death, is offered, tendered, conveyed, and ſealed in this Sacrament to every converted ſinner.

Bread had always been a ſtanding type to the Jews of the Meſſiah; for he muſt be very narrowly verſed in that hiſtory, that knows not that God commanded Moſes to *ſet upon the table* [of the Temple] *ſhew bread before him always*; to ſhew that Chriſt was to be the great Mediator, who ſhould always be in the preſence of God, and intercede for us with him face to face. Therefore it is reaſonable to think Chriſt made uſe of bread to confirm that type, and to inform us that this rite of the law reſolved into him, who was the end of all the Law and the Prophecies. But,

If we review the doctrine of our Bleſſed Saviour, who, in word and deed, recommended and commanded his diſciples to love one another; we cannot forbear thinking but he, at this inſtitution, had regard to an old proverb among the Jews, and ſome ancient Heathens, the Pythagoneans; *take heed of breaking the loaf*; uſing bread or the loaf, as a ſymbol of friendſhip, becauſe many corns are compacted into one loaf, and do perfectly agree: Therefore Chriſt made uſe of bread, not only to tell us, that by eating of this bread we are made the *friends of Chriſt*, but to hint to us how we, that call our ſelves Chriſtians, ſhould love one another. And, 3dly, As he had publickly ſaid, *I am the living bread which came down from Heaven, if any man eat of this bread, he ſhall live for ever: and the bread that I will give is my fleſh, which I will give for the life of the world*, John vi. 51. So now he inſtitutes the element bread a Sacrament of his Church, whereby we ſhould always be put in remembrance, that he has left us reaſonable means of conviction for the ſaving of our ſouls: For, as in the foregoing Scripture, ſo by this bread in the Sacrament, we are inſtructed to approach unto God by the doctrine of his Son, whoſe privilege it is, intimately to know his mind, without the mediation of any other perſon, John vi. 46. And therefore, ſaid Jeſus to the Jews, *Verily, verily, I ſay unto you, he that believeth on me hath everlaſting life*, ver. 47. So that nothing is wanting to ſecure our Salvation, but our own concurrence and readineſs to eat this heavenly food; nothing, but that we would think who it is that God hath ſent to ſave us, and of what great concern to our ſouls that meſſage is, which he brought from Heaven; namely, that Chriſt the Son of God came into the world to lay down his life for the ſalvation of mankind. This is what we are to learn from the element of bread; the next thing to be conſidered is, the element of wine.

Our Bleſſed Saviour intended our comfort and inſtruction in this, as well as I have ſhewed he did in the other element.

For, as *wine*, ſays the Pſalmiſt, is *to give a man a cheerful countenance, and to make glad his heart*, civ. 15. So ſurely our dying Saviour, ſeeing his diſciples ſorrowful and dejected at the news of his approaching death, ſignified by that cup of *wine*, that he exhorted them to be of good courage, and to let us, as well as them, ſee what joy our ſouls are to expreſs at the remembrance of God's compaſſion and charity, who of an enemy to God and hated by Heaven, the ſcum of Angels and ſport of Devils, condemned, by a guilty conſcience, and in a worſe condition than the beaſts that periſh, has made us by the mediation and the death of his own ſon, his ſervants, his friends, and his adopted children; has reſcued us from the hands of hell, and exalted us to a degree of glory above his Angels. And therefore, he immediately ſaid to his diſciples; *I will not drink henceforth of this fruit of the vine, until the day that I drink it new with you in my Father's kingdom*, Matt. xxvi. 29. Meaning the actual enjoyment of ſuch delights, ſuch ſpiritual raptures and extaſies, ſuch joys, *which eye hath not ſeen, and ear hath not heard, and heart cannot conceive.*

To this we may add, that *wine* is an emblem of *wiſdom*. It was long before our Bleſſed Saviour's appearance in the fleſh, that the Spirit of Wiſdom cried out to the ſleepy world; *Come, eat of my bread, and drink of the wine that I have mingled*, Prov. ix. 5. So that the ſoul muſt be entirely forſaken that cannot collect from the like expreſſion, —— *Drink ye all of* this wine, that Chriſt calls upon us to abandon the ſlavery of a miſ-ſpent life, and for remiſſion of our ſins, to throw ourſelves into his bleeding arms, which offer pardon and forgiveneſs to as many as ſeriouſly repent and turn unto him. In which reflection I am further aſſiſted by meditating upon the *briskneſs and ſpirit* that is in *wine*, and its healing and cleanſing qualifications: For, by this, we are taught, that we muſt not put off our converſion from day to day, much leſs to old age, or a ſick bed, when weakneſs or diſtemper diſables our faculties, and we are no longer able to act with vigour and reſolution.

Ver. 18. — *After the fleſh.*] See the notes on Rom. i. 3. and iv. 12.

Ver. 19. — *That the idol is any thing.*] See the notes on ch. viii. 4.

Ver. 21. — *Cup of devils.*] See Deut. xxxii. 21.

Ver. 22. *Do we provoke the Lord to jealouſy?*] As our fathers did, in Deut. xxxii. 21.

—— *Are we ſtronger than he?*] Ezek. xxii. 14.

Ver. 24. *Let no man ſeek his own, but every man another's wealth.*] This is Paul's manner of ſpeech when he recommends charity, as may be obſerved in ch. xiii. 5. and Philip. ii. 4, 21. and imports no more, than that we ſhould not be over-anxious for our worldly concerns, nor envy the proſperity of our neighbours. Or, that we ſhould not run into any bad means of gaining riches.

Ver. 26. — *The earth is the Lord's*, &c.] As it is written in Exodus xix. 5. Deut. x. 14. Pſalm xxiv. 1. and l. 12.

Ver. 27. *If any of them that believe not.*] i. e. Any Gentile unbeliever.

—— *Asking no queſtion.*] Whether it has been offered to their idols or no? See above, ver. 19, 20. and below, at ver. 28.

Ver. 28. — *For his ſake that ſhewed it.*] Leaſt thou ſhould give ſcandal to the perſon, who ſhall anſwer thee that it had been offered; for that may grieve his devout conſcience, zealous for the Goſpel of Chriſt, or tenacious of the Levitical Law in the Chriſtian Church; ſee ver. 29.

Ver. 30. — *By grace.*] Or, praying a bleſſing before meat, upon what I am to eat.

Ver. 33. —— *I pleaſe all men*, &c.] See the notes on ch. ix. ver. 19, 22.

CHAP. XI.

1 *He reproveth them, becauſe in holy aſſemblies,* 4 *their men prayed with their heads covered, and* 6 *women with their heads uncovered,* 17 *and becauſe generally their meetings were not for the better, but for the worſe, as* 21 *namely in prophaning with their own feaſts the Lord's Supper.* 23 *Laſtly, he calleth them to the firſt inſtitution thereof.*

BE ye followers of me, even as I alſo *am* of Chriſt.

2 Now I praiſe you, brethren, that you remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Chriſt; and the head of the woman, *is* the man; and the head of Chriſt, *is* God.

4 Every man praying or propheſying, having *his* head covered, diſhonoureth his head.

5 But every woman that prayeth, or propheſieth with *her* head uncovered, diſhonoureth her head: for that is even all one as if ſhe were ſhaven.

6 For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered.

7 For a man indeed ought not to cover *his* head, for as much as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman: but the woman for the man.

10 For this cauſe ought the woman to have power on *her* head, becauſe of the angels.

11 Nevertheleſs, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman *is* of the man, even ſo *is* the man alſo by the woman: but all things of God.

13 Judge in your ſelves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature it ſelf teach you, that if a man have long hair, it is a ſhame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man ſeem to be contentious, we have no ſuch cuſtom, neither the churches of God.

17 Now in this that I declare *unto you*, I praiſe *you* not, that you come together, not for the better, but for the worſe.

18 For firſt of all, when ye come together in the church, I hear that there be diviſions among you; and I partly believe it.

19 For there muſt be alſo hereſies among you, that they which are approved, may be made manifeſt among you.

20 When ye come together therefore into one place, *this* is not to eat the Lords ſupper.

21 For in eating every one taketh before *other*, his own ſupper: and one is hungry, and another is drunken.

22 What, have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe *you* not.

23 For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the *ſame* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come.

27 Wherefore, whoſoever ſhall eat this bread, and drink *this* cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

28 But let a man examine himſelf, and ſo let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.

30 For this cauſe many *are* weak and ſickly among you, and many ſleep.

31 For if we would judge our ſelves, we ſhould not be judged.

32 But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.

33 Wherefore my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

In this chapter the Apoſtle treats of two things,

Firſt, Of the decent habit of men and women in their publick aſſemblies, which general takes up all the former part of the chapter to the 17th verſe.

Secondly, Of the right adminiſtration of the Lord's Supper; which concludes the whole chapter.

Under the firſt head he reproves the Corinthians, becauſe the men among them *covered* their heads, and the women *uncovered* theirs, when they prayed or propheſied. But before he comes directly to the reproof, he premiſeth and ſettleth the grand order or conſtitution which is appointed by God, *viz.* That

Ver. 3. *The head of every man is Chriſt, and the head of the woman is the man, and the head of Chriſt is God.*] That is, *Chriſt*, as he is Mediator, is ſubordinate to God the Father; and *man* is next in dignity to Chriſt, and the *woman* to the man. *Chriſt Jeſus* is *the head*, to whom *the man* is *immediately* ſubject, and ought to be governed by, and though Chriſt be the head of the woman alſo; yet it is with the interpoſition or mediation of man, who is as it were her ſubordinate head, *viro mediante veluti capite ſubordinato*, ſays the learned Eſtius, *in loc.* And this is the true ſeries of the man's ſuperiority over the woman, which Paul layeth as the foundation of his reproof in this chapter. Chriſt is ſubject to his Father, *as he is man*, and as he is the miniſter of man's redemption: The man is ſubject to Chriſt, and the woman to the man. Upon this foundation he raiſes this ſuperſtructure afterwards, that a man ought to *uncover his head*, and a woman to *cover hers* in the congregation, that the former may not diſhonour Chriſt, nor the latter her husband; for by one, the man ſhews his freedom and dominion, by the other, the woman teſtifies her ſubjection. And here the Apoſtle lays open the diſorder and faultineſs of the Chriſtian Corinthians as to this particular. He complains that that Divine Order before-mentioned was not ſtrictly obſerved by them: For, whereas the woman ought to be ſubordinate to the man as her head and governor, they uſed a cuſtom which was contrary to it. It was this, the women among them after the Heatheniſh way laid aſide their veils in publick and religious aſſemblies, and appeared with their naked heads: And the men took the womens veils, and covered their heads and faces with them. The unfitneſs and unreaſonableneſs of which practiſe (beſides that it was a Pagan uſage, eſpecially among the prieſts and prieſteſſes) the Apoſtle declares in the following words:

Ver. 4. *Every man praying or propheſying with his head covered diſhonours his head.*] i. e. He diſhonours Chriſt. He acknowledgeth by this covering that Chriſt is ſet by God over him as chief governor, that he is not ſupreme on earth: And conſequently he detracts from his own true worth and eminency, and diſgraces his ſex, as if not Chriſt but ſome other were his head. To be *uncovered* is a ſign of his ſuperiority, but a *covering* on the head is a token of ſubjection: Therefore, it is againſt the dignity of his ſex and of Chriſt likewiſe, whom he ſhould repreſent, as a man thus to be *covered.* And as for the other ſex.

Ver. 5. *Every woman that prayeth or propheſieth with her head uncovered diſhonoureth her head.*] i. e. Her huſband, or her own head by ſhewing it openly naked. The meaning is, ſhe doth that which is contrary to Divine Order and natural modeſty, for by putting on her veil ſhe ought to acknowledge her inferiority and ſubjection to her huſband; but ſhe throwing that aſide acts in oppoſition to it, and at the ſame time ſhe appears in an immodeſt guiſe in the place of ſolemn worſhip. It follows in the ſame verſe, *For that* (i. e. having her head uncovered) *is even all one as if ſhe were ſhaven,* which is moſt undecent and ſhameful. Baldneſs or ſhaving is unnatural, and therefore hateful in a woman, for ſhe ſhould rather nouriſh her hair; of which afterwards. This may give ſome light to that in Deut. xxi. 11, 12. *When thou ſeeſt among the captives a beautiful woman, and haſt a deſire to her, that thou wouldſt have her to thy wife, then thou ſhalt bring her home to thy houſe, and ſhe ſhall ſhave her head, and pare her nails,* or rather, according to the Hebrew, *make her nails,* and *let them grow.* The deſign is to make the captive maid deformed, that the perſon who was taken with her, might have the heat of his affection abated towards her. In order to this, ſhe muſt not only *let her nails grow,* but *ſhave her head,* which is a ſhame and deformity, contrary to the κομᾶν, the comely adorning of the head. And it is added, ver. 13. *She ſhall put off the raiment of her captivity,* i. e. The handſome attire ſhe was in when ſhe was taken captive, and ſhe muſt put on *mournful ſordid apparel a full month,* as you read in the next words. All which ſheweth that ſhe was to be kept up in the man's houſe (who took her in war) in a neglectful, yea, deformed condition, and that *ſhaving her head* was part of that deformity: And conſequently, that this is uncomely and diſgraceful, yea, loathſome and unſufferable in that ſex. Therefore our Apoſtle ſubjoins,

Ver. 6. — *If the woman be not covered, let her alſo be ſhorn,* &c.] i. e. For her to be without a veil, without a covering on her head, is no leſs unſeemly, yea, deteſtable, than if ſhe were ſhorn; ſhe may as well be without any hair at all. *But* (as he goes on in the ſame verſe) *if it be a ſhame to be ſhorn or ſhaven,* (as moſt certain it is, ſeeing the *having of long hair is her glory,* as you read afterwards) *let her be covered.* Thus much for the woman. As for the man, *he ought not to cover his head.*

Ver. 7. — *For as much as he is the image and glory of God: but the woman is the glory of the man.*] Which is another argument to prove the aforeſaid order or conſtitution, *viz.* that man is more immediately and properly the image of God, the repreſentation of the Divine Excellency, and therefore muſt be uncovered. In compariſon of the woman he is the *glory of God,* and that primarily, but the woman is but the *image and glory of the man.* Again, the Apoſtle argues from the original of man.

Ver. 8. *For the man is not of the woman, but the woman of the man.*] i. e. Man hath this prerogative to be immediately from God, but the woman was from man. He argues next from the end as well as the origin of man.

Ver. 9. *Neither was the man created for the woman, but the woman for the man.*] As much as to ſay, the woman was made to be a *meet help,* to be adminiſtring and ſubſervient to man; conſequently, ſhe is not ſuperior to him, but ſhe is to behave herſelf ſubmiſſively, and therefore to *cover her head,* which is a ſign of that ſubmiſſion. The Apoſtle pleads for this behaviour as due alſo in reſpect of the Angels, as it follows in the next verſe.

Ver. 10. *For this cauſe the woman ought to have power on her head, becauſe of the Angels.*] i. e. To have her head covered, leaſt ſhe ſhould give offence to the miniſters and overſeers of the Church, who are ſometimes called *Angels* in Holy Writ. But although this was the rate of Paul's Divinity, yet in the two next verſes he doth a little moderate his diſcourſe, and qualify what he had ſaid in the 8th and 9th verſes, to which this ought to be annexed. Becauſe he might ſeem to have been ſomewhat too harſh to the women, he prudently and cautiouſly mitigates and tempers his former argument here, that it may not redound to the diſparagement of the ſex.

Ver. 11, 12. *Neverthel eſs,* ſaith he, *neither is the man without the woman, neither the woman without the man in the Lord. For as the woman is of the man, even ſo is the man alſo by the woman: but all things of God.*] Having thus ſalved his harſh doctrine, he proceeds to a new topick, namely, the natural congruity and decency of the thing itſelf which he had been urging. And here he appeals to themſelves, and their own judgment concerning the matter he is ſpeaking of, and reproving them for, *viz.* Mens praying with their heads covered, and women with theirs uncovered.

Ver. 13. *Judge in your ſelves,* (ſaith he) *Is it comely that a woman pray unto God uncovered?*] It is ſo reaſonable a thing which I ſpeak of, and now require of you, that I ſubmit it to the natural ſentiments and deciſion of your own minds. And there it follows,

Ver. 14, 15. *Doth not nature it ſelf teach you, that if a man hath long hair, it is a ſhame to him? But if a woman have long hair, it is a glory to her.*] Expoſitors have exceedingly varied in their endeavours to join theſe words with the former: Many things very much ſtrained and miſapplied are ſaid by them; but upon a deliberate view of the whole, I take this to be the true and natural coherence of the words. They are brought in here by the Apoſtle, as a reaſon of the precept he gave them, *viz.* That women muſt be veiled or covered, and men uncovered when they pray. To perſuade and convince them of the reaſonableneſs of this command he appeals to nature, and tells them that *this* teacheth them that very thing which he enjoins them; and *this* diſalloweth of that which he forbids them. As if he had ſaid, "your ſelves may in your own minds and conſciences judge of the decency of mens uncovering their heads when they pray, and of the contrary indecency of this practice in women. I have ſhewed you that theſe are founded on the appointment of Heaven, the order of our Univerſal Governor, the principles of nature, the law of reaſon, and the diſtinction which ought to be between the ſexes. This is no infrequent thing that your duty is commended to you, even by the dictates of your reaſonable nature. Several things which may be urged upon you are of this ſort, the very natural light which you are indued with, ſuggeſts the obſervance of them. As now, becauſe I am ſpeaking of *covering* or *uncovering the head,* I will inſtance in a thing which is nearly related to it, *viz.* the manner of wearing the hair of the head, What is commendable in men, and what in women as to this matter? Here the very light of nature ſhines upon you, and directs you what to do. If you will conſult yourſelves, and the natural ſuggeſtions of your minds, you ſhall plainly diſcover what is your duty. *Even nature it ſelf teacheth you, that if a man have long hair, it is a ſhame to him: but if a woman have long hair, it is a glory to her.*"

But all perſons that have commented and treated on theſe words do not ſo eaſily agree about the meaning of them: Yea, there is a very great diſagreement among them. And the reaſon is, becauſe they give different ſenſes of theſe two principal words, [*nature*] and that other which we tranſlate [*to have long hair.*] The only *difficulty,* therefore, lying in theſe two words, I will enquire 1. What is meant by *nature.*

2. What is meant by *having long hair,* or rather, what the Greek word, which is here ſo rendred, truly ſignifies.

Firſt, Let us enquire what is meant by *nature.*

Nature ſometimes ſignifies the natural and inbred corruption of mankind. Thus we are ſaid to be *by nature the children of wrath,* Eph. ii. 3. i. e. by our common degeneracy and apoſtacy in Adam we are liable to the wrath of God. And ſo generally in the Fathers and Eccleſiaſtical Writers the word is taken, it denotes the corrupt nature of man, the original depravation of the ſons of men. But ſeeing the Apoſtle here ſpeaks of ſomething which is good and laudable that *nature* teacheth, thence we may infer that this is not, and cannot be the meaning of the word in this place. There are three other ſignifications of it, and one or more of them muſt undeniably be underſtood here.

Firſt, It is taken for the *law of nature in general*, natural light or knowledge, the inward dictates of reaſon in a man's breaſt. Thus the Gentiles *do by nature the things contain'd in the law*, Rom. ii. 14. i. e. they have a rational principle in them which prompts them to do thoſe things. This hath its name both in Greek and Latin from its being born with a man, it is the innate and congenite property of the rational ſoul of man; Φύσις, ἀπὸ τοῦ φύεσθαι: *Natura a naſcendo.* And becauſe God is the God of nature, and it is he that hath planted in our minds reaſons of good and evil, therefore this becomes a Divine Law, and is ſet up in mens hearts as ſuch. What is dictated by right reaſon or the law of nature, may be ſaid to be dictated by God himſelf. Therefore Chryſoſtom on this place ſaith, that when *nature* is ſaid *to teach us*, the Apoſtle doth as good as ſay, *God teacheth*; for it is he that hath contrived and framed nature, Homil. in 1 Cor. 11.

Secondly, It is taken for that *particular law* or dictate of *nature which teacheth a difference of ſexes:* as in Rom. i. 26, 27. *Their women did change their natural uſe into that which is againſt nature: likewiſe the men left the natural uſe of the women.* Here it is evident that φύσις, and φυσικὴ Χρῆσις, and παρὰ φυσιν ſignify the diſcrimination of the ſex, and what is ſuitable or diſagreeable to this diſcrimination. *Nature* here muſt needs ſignify the *diſtinction of ſex*, i. e. the particular law of nature concerning that diſtinction, and not the law of nature in general; for though other ſins, as fornication and adultery, are againſt the laws of nature and reaſon, as well as this, yet this is againſt the law of the ſex, and the diſtinction of man and woman, which is a particular and individual law of nature, and wholly different from thoſe others. You will alſo find this to be the ſignification of the word φύσις in Lexicons and Gloſſaries from very good authors, as Thucydides, Joſephus, Philo, *&c.* Salmaſius proves φύσις to be *ſexus:* And anſwerably to this meaning of the word παρὰ φύσιν and κατὰ φύσιν are underſtood in Diodorus Siculus, Joſephus and others.

Thirdly, The word φύσις may be rendered *cuſtom:* And this unqueſtionably is ſometimes the meaning of the word in good Greek authors. The verb πέφυκε is as much as *ſolet*, and thence the verbal noun φύσις, which is derived thence, ſignifies *cuſtom.* But this is not the proper and genuine ſignification, but is only a derivative ſenſe, becauſe what is natural is uſual and common; and again, what we uſe our ſelves to, doth as it were become natural to us; thence *cuſtom* is ſaid to be a *ſecond nature*, yea, a long and inveterate cuſtom is ſtronger than nature it ſelf. So that according to this three-fold acception of the word, there is a three-fold opinion concerning the meaning of the text.

1. Some hold that it is a law of natural reaſon that a man ſhould not have long hair, i. e. ſuch hair as women have. So Vorſtius and Poimenander (two Belgick Divines) underſtand the words, and their countryman Grotius is not wholly averſe to it, for he is willing to grant that it is a cuſtom founded on natural dictates. *Doth not nature it ſelf teach you, that,* &c. *i. e.* Doth not the inbred and natural light in your minds dictate this to you?

2. Others ſay, the text ſpeaks of that particular law of nature which teacheth there muſt be a difference between ſexes. So Salmaſius and Revius interpret the place. *Doth not nature it ſelf teach you, that,* &c. *i. e.* the ſex, the difference of ſex, the diſtinction of man and woman teacheth you this, it being the *law of nature* to put difference between man and woman, as to *clothes*, and *wearing the hair.*

3. Some hold that it is *cuſtom* only which teacheth this. Thus Calvin, Grotius, and Hammond underſtand the words: But it is not well agreed among them whether it was a particular or a general cuſtom, whether it was a *cuſtom* among all nations, or ſome only. Thus far we have conſidered the firſt principal word in this text.

The other word κομᾶν, which is rendred here, *to have long hair*, is variouſly taken alſo: But it ſignifies either barely to *nouriſh the hair, and let it grow at length*, or to *bind it up in a neat manner, to dreſs, trim and adorn it.* Theſe are the two noted ſignifications of this Greek word. Accordingly I will conſider the Apoſtles words,

1. As they may be meant of *long hair:*

2. As they may be underſtood of *hair* that is *tied up, trimmed and adorned.*

Firſt, taking κομᾶν, for having *long hair*, let us enquire in the

Firſt place, whether *cuſtom* teacheth us, that we ought not to wear ſuch hair;

Secondly, let us ſee whether *natural reaſon* teacheth this: And

Thirdly, What the *diſtinction of ſexes* dictates in this caſe.

I. If *cuſtom* be meant by φύσις here, let us examine what *cuſtom* there is for *long hair*, and that firſt among the Jews, ſecondly among the Gentiles. Firſt, What was the *cuſtom* of the Jews? Among them, the Divine Law forbad the prieſts to *ſhave either head or beard*, Lev. xxi. 5. But though they were not to do this, yet they were not to wear their hair long, but a middle way was preſcribed them, that is, a moderate cutting of the hair, as we read in Ezek. xliv. 20. *They ſhall not ſhave their heads, nor ſuffer their locks to grow long, they ſhall only poll their heads.* Neither baldneſs nor too long hair were to be uſed, both theſe extremes were to be ſhunned in oppoſition to the Heathens (as you ſhall hear afterwards) who ſometimes cut off all their hair, at other times let it grow neglected and long. But a decency and moderation are here enjoined the prieſts, and they were to be examples to the people. And it is likely, the people did follow this pattern at firſt, and wore their hair of a moderate length, although in this, as well as in other things, they afterwards ſwerved from the rule, and were diſpenſed with becauſe of the hardneſs of their hearts. Thus ſome of the Jewiſh people had very long hair, and the pictures which we have of them repreſent them oftentimes ſo. But from the beginning it was not ſo, for it is probable that the ſame law obliged the people and prieſts, *i. e.* that they ſhould neither ſhave their heads, nor wear their hair long. But it will be asked, Where is this prohibition? I anſwer, one part of it is expreſly ſet down, and the other is implied. All perſons among them were forbid to ſhave, or cut cloſe their hair, Lev. xix. 27. *Ye ſhall not round the corners of your heads, neither ſhalt thou mar the corners of thy beard.* They are forbid here the circular cut of their hair, *i. e.* to cut the hair of their heads or beards after the ſuperſtitious manner of the Pagans, who uſed, (as ſeveral learned writers, Bonfrerius, Bochart, Grotius, Heinſius, inform us) *to round the hair of their heads*, that is, to cut it off all on the ſides, and to leave only a lock behind, or a tuft at top, which they devoted to ſome god or goddeſs. So then this baldneſs or tonſure at funerals, and other ſad occaſions, was not unlawful among the Jews, only ſo far as it was ſuperſtitious, and in imitation of the idolatrous Gentiles. Therefore that law in Leviticus chiefly reſpects the idolatrous cuſtom of throwing their hair into the ſepulchres of the dead, and devoting them to the departed ſouls, and ſuch like practices among the Pagans. But now from this particular cuſtom of cutting off their hair, or ſhaving in caſe of great mourning, we may gather that at other times they did not cut ſo cloſe; for it is clear that if they did, they would have left nothing to cut when the mourning-time came. It is reaſonable therefore to conclude, that they generally wore their hair of a moderate dimenſion; and as they cut not cloſe, or in that ſpherical way before ſpoken of, ſo they ran not into the other extreme, *viz.* of indulging un-cut and long hair. And this is as evident as the other, for the practice of the Nazarites is a demonſtration of it. Theſe were a peculiar ſort of devotioniſts among the Jews who ſuffered their hair to grow, and wore it long, and put it in fillets, or knots and locks, as the women then did. Samſon was ſuch a Nazarite; *A razor ſhall not come upon his head*, ſaith the Angel to Manoah's wife. Some diſtinguiſh between perpetual and temporary Nazarites: Among the former, they reckon this Samſon, Samuel, and John the Baptiſt, among the latter Abſalom, (who cut his hair the thirtieth day of his vow) and Paul, who had made a vow not to ſhave for a time; but this being expired, he cut his hair after a ſolemn manner, as was the cuſtom, and is expreſſed in Acts xviii. 18. *Having ſhorn his head in Cenchrea, for he had a vow.* (Though it is thought by ſome that this refers to Aquila, juſt before-mentioned, and not to Paul) And ſuch were the Nazarites, ſpoken of in Acts xxi. 23, 24. Yea, Dr. Lightfoot, Horæ Hæbraicæ, is of opinion, that theſe Corinthians, ſome of them at leaſt, in a ſuperſtitious humour affected Nazaritiſm, and that this was the occaſion of the Apoſtle's reproving them for their long hair. But though it be the received opinion, that there were ſome perpetual, and others temporary Nazarites, yet I am not ſatisfied about it; I rather think that they were all left to their liberty to vow as they pleaſed, and that ſome obſerved the vow a longer, and others a ſhorter time. He that peruſeth Numb. vi. will be perſuaded to think ſo, eſpecially if he well weigh the 17th and 18th verſes. Thence it will appear, that it is a miſtake that ſome Nazarites never cut their hair: All Nazarites might, after a ſet ſeaſon, diſpoſe of their hair. But that which I infer from the premiſes, is this, that the law of Nazaritiſm concerning long and un-cut hair (though but for a time) proves that the wearing of long hair was not the common uſage of the Jewiſh people. If it was peculiar to few, and that by vow, then it was not the practice of the general body of the nation. The Nazarites abſtained from cutting their hair: Therefore others, (who were not obliged by the law of Nazaritiſm) did cut their hair, and ſuffered it not to grow long. Nazarites, by vow, wore long hair; therefore thoſe who were not tied by that vow, (as the generality of the Jewiſh people) took up another uſage. Long hair was a thing unuſual and extraordinary in thoſe religious and ſeparate perſons: Therefore it was the uſual cuſtom not to have long hair. Theſe I take to be very rational inferences, This was the firſt thing to be enquired after. And here there is ſomething more to be ſeen and gathered than among other people of the world, becauſe, beſides the law of nature, they had the law of God to direct them in this, as well as in other things.

In the ſecond place, let us ſee the practice of the Gentiles. The Arabians, among whom Job lived, uſed to ſhave their heads in time of mouring and lamentation, as you may gather from his practiſe, Job i. 20. And this was ſo notorious, that Herodotus, in Thalia, teſtifies of them that they were clipped as Apollo was, in a round figure, they cut off all the angles about their temples. Theſe are thought by ſome to be the *præciſi angulo*, thoſe that are cut off in the corners, in Jer. ix. 26. and xxv. 23. *i. e.* thoſe that cut their hair round, and left no corners, *viz.* when they had a ſolemn occaſion of lamenting. From Arabia, if you paſs into Egypt, you may gather from their cuſtom of letting their hair grow long in time of calamity and ſorrow, that they did not nouriſh long hair at other times. Thus Herodotus, lib. ii. c. 36. acquaints us, that the Egyptians (contrary to the Jews) in the days of mourning let their hair grow long on their heads. The truth of which is confirmed to us by the Sacred Records, which tell us that Joſeph cut his hair when he was releaſed from priſon, and was to go into king Pharaoh's preſence, Gen. xli. 14. Short or moderately-grown hair was thought by the Grecians to be beſt, and accordingly they uſed themſelves to it: The Lacedemonians eſpecially were noted for this, though they altered their cuſtom by degrees, and, for ſeveral pretended reaſons, they degenerated into the cuſtom of long hair.

The practiſe of the Romans is next to be enquired into. They did ſometimes, as the Grecians, expreſs their grief by cutting off their hair: eſpecially in time of danger they did this. In a ſtorm at ſea, when they were afraid of ſhipwreck, they ſhaved their heads, as appears from that of Juvenal,

> *Tuti ſtagna ſinus gaudent ibi vertice raſo,*
> *Garrula ſecuri narrare pericula nautæ.*

Petronius Arbiter and others confirm this uſage, and perhaps this is the meaning of Paul's words, Acts xxvii. 34. *There ſhall not a hair fall from the head of any of you,* i. e. The tempeſt at ſea ſhall not be ſo great and dangerous that you ſhall have occaſion to ſhave your heads, as the cuſtom is in ſuch caſes. But this is certain, that the Romans were not ignorant that hair was given by nature for a covering and ornament to mankind, and conſequently they looked upon the being deprived of it as a penal and ſhameful thing. Accordingly ſhaving the head was the badge of a vile light fellow, as Cicero ſaith with a quibble, *Idcirco capite & ſuperciliis ſemper eſt raſus, ne unum pilum boni viri habere dicatur.* Thus he ſpeaks of a trifling fellow, who had cut him cloſe, and left no hair at all. And that the hair was wont to be cut off in mockery and diſgrace, is evident from what Domitian did to Apollonius Tyanæus: after he had clapt him up in priſon (ſaith Philoſtratus, In vita Apollon. l. 7.) he ſent a barber to cut off his philoſophict beard. Hence it is that Lucian brings in a philoſopher in one of his dialogues, and Charon cutting off his beard. The *damnati ad metella,* ſaith Cyprian, Epiſt. 77. were ſerved thus, and Tacitus and others tell us, that it was the cuſtom of the Romans to ſhave the heads of their ſervants. Criminals and malefactors had their head ſhorn ſometimes: and at other times they were not permitted to cut their hair. And ſo it was with their ſlaves, among ſome of the Romans, ſhaving was a token of ſlavery, but among others of liberty. Yet moſt commonly the former prevailed, but eſpecially among the Romans, who looked on hair as a great decency and ornament. But when knowledge and manners were cultivated, they lopt their locks. The pictures of the very emperors (even the moſt effeminate of them) preſent them not immoderate as to the hair of their heads. But as for beards, they wore none; Adrian was the firſt, who let his grow, *viz.* to cover his ſcars. And as for the body of the Roman people, hiſtory teſtifies that theſe (as well as the Grecians) let their children, till they came to be of years, nouriſh their hair to ſome conſiderable length: and then it was the faſhion to offer it to ſome of the deities they moſt affected. When this was done, they, for the moſt part, cut their hair as often as it began to come to an immoderate length, and would not ſuffer it to grow to any extravagant dimenſions

Thus you ſee what was the cuſtom as to mens wearing their hair in reſpect of length and ſhortneſs. If then φύσις hath the ſignification of cuſtom in this place, then you know what the Apoſtle referred to, *viz.* the practiſe of thoſe nations, which I have ſet before you. He might rightly ſay, "Doth not even cuſtom teach you, that if a man have long hair, it is a ſhame to him?" The Jews and Egyptians wore moderate long hair generally. The ſober and graveſt among the Greeks and Romans had neither very long nor very ſhort hair, but of a middle ſize. But

II. Taking φύσις here in a ſtricter ſenſe, i. e. as it ſignifies the inward law of nature, or right reaſon in our minds, let us ſee whether, This teacheth that a man ſhould not have long hair. It is granted before I go any further, that long hair, as is the product of nature, as ſuch (I ſay) is not a thing to be condemned; for then it ought to be condemned in women as well as in men. It is not to be denied that nature hath given men long hair as well as the other ſex, if they will let it grow; as is clear from the inſtances of thoſe men (and I have before informed you that there are and have been ſuch) who ſuffer their hair to grow, and came down as low as their feet. Again, I grant, that wearing of long hair is not intrinſically unlawful, and ſinful in it ſelf abſolutely, for what is ſo can never be otherwiſe: but we know that it is lawful in the Nazarites, becauſe it was commanded of God. If long hair had been in its intrinſick nature, and immutably ſinful, it could not have been enjoined by him. Thus you ſee in what ſenſe long hair is not againſt the law of nature. Having premiſed this, (which was requiſite for the underſtanding this matter aright) I will ſhew how it was, and is againſt nature, or the dictates of natural reaſon.

Firſt, you may judge of the law of nature by the practice of men. What do all nations agree in? How do the beſt and wiſeſt of all countries behave themſelves in this affair? Which way doth the reaſon of mankind ſteer it ſelf? This you may be ſatisfied in from what hath been ſaid already. The ſobereſt part of the world every where (Jews and infidels, as well as Chriſtians) wear not their hair at an extravagant length. What was the reaſon that the ſtoicks cut their hair ſo ſhort? It was no other than this; that they who were immodeſt and lewd wore long hair, but thoſe that were modeſt and virtuous, and of good lives, did not. Hence thoſe philoſophers, to gain credit and repute with the people, betook themſelves to this better faſhion, yea they ran into another exceſs, and to avoid long hair ſcarcely left themſelves any.——*Supercilio brevir coma.*——ſaith the ſatyriſt Juvenal of them; the hair of their head was ſhorter than that of their eye-brows.

Hence their diſciples are called *detonſa juventus*; Perſius. Thus they did, becauſe ſhort hair was looked upon as a ſign of modeſty and chaſtity, and was in uſe among thoſe that were moſt virtuous. Therefore the contrary uſage, ſo far as it is againſt the practice of the ſobereſt perſons, and ſuch as are the greateſt maſters of natural reaſon, is againſt nature. So that theſe two firſt acceptations of the word φύσις run into one at laſt, cuſtom and nature teach the ſame. You may judge what nature dictates by the cuſtom and practice of rational and ſober men.

Secondly, You may conclude that *nature* or *right reaſon* forbids the wearing of long hair to men, becauſe this is againſt the laws of natural decency and comelineſs. Obſerve then, that the Apoſtle here in this chapter, and even to the end of the 14th corrects the miſcarriages of the Corinthians in their publick meetings, and then concludes all thus, *Let all things be done decently*, ch. xiv. laſt ver. Whence I rightly infer, that indecency (which was accompanied with diſorder) was their great fault. Which one thing is a key to open the meaning of the text, and acquaints us that natural decency is to be underſtood here by nature. Which is further confirmed by the words of the Apoſtle in the verſe immediately before this, *Is it comely that a woman pray unto God uncovered?* And from this very notion of decency or comelineſs he continues to argue in theſe words, *Doth not nature it ſelf teach you*, &c. *Is it comely?* and, *Doth not nature teach you?* are the ſame. Let us ſee then what this τὸ πρέπον, this decorum, this comelineſs ſignifies. Πρέπειν, is to follow the order of nature in reſpect of perſons, place, time, ſtate or condition, or any other circumſtance whatſoever, and to act ſuitably according to the variety of theſe. And this decorum is to be obſerved in all external actions, words, geſtures and behaviour. When all theſe are rightly ordered, then a perſon acts decently or fitly: But when theſe are not obſerved, he acts unbecomingly, and what he doth is unſeemly and unfitting. It was thought indecent in grave Socrates to be ſeen riding on a cane, like a little boy. The ſenate of Areopagus, that grave and reverend judicatory at Athens, made this order, that none of the judges of that bench ſhould be permitted to write comedies. The reaſon was, becauſe it was unſeemly and indecent for thoſe grave ſenators to make plays. And ſo this law of congruity and incongruity runs through all the circumſtances of a man's life, as might be ſhewed. This is particularly to be diſcerned in the inſtance which is before us: Short or moderate hair is a thing convenient and ſeemly in men, but the contrary is unſeemly, incongruous, uncomely, becauſe it is not ſuitable to the ſtate and condition of men, who ought to do things agreeable to their rank and quality, who ought to ſhew themſelves manly and grave, who ought to act their part wiſely, who are convinced that there is no time or place for extravagancy and folly, who have natural impreſſions on their minds to encline them to what is ſerious, and who know very well that this garb we have been ſpeaking of, if it be conſidered in all its circumſtances and with all its appendages, is inconvenient and unſeemly. This being ſo, Chriſtians, of all perſons, are to avoid that unſeemly wearing of their hair, becauſe they are obliged by the Apoſtles injunction to do all things decently, and becauſe the indecent length of hair hath, at leaſt, an appearance of evil, which the ſame inſpired writer bids them abſtain from. Thus *nature teacheth that it is a ſhame for a man to wear long hair*, and that it is honeſt and decent, and becoming the exactneſs of Chriſtianity to obſerve a moderate length. This in general: But more particularly,

Thirdly, Even natural reaſon commends to us the Apoſtle's advice, to *think on things which are of good report*, Phil. iv. 8. and to *provide things honeſt in the ſight of all men*, Rom. xii. 17. 2 Cor. viii. 21. Now theſe rules cannot be more uſeful in any caſe than in the wearing of habits, and of hair. Theſe ought to be ſuch as are generally reputed honeſt and laudable, and have the good word of ſober men.

Fourthly, Natural reaſon teacheth us that long hair is unlawful as it is any ways ſubſervient to pride, wantonneſs, and effeminacy.

Fifthly, It might be added that ſo far as long hair may prove incommodious and cumberſome, and be a hindrance to men in their buſineſs, (which they beſt know and are ſenſible of whoſe heads are hung with this troubleſome tackle) it muſt needs be pronounced to be againſt nature, and the law of our rational faculties, for this approves of nothing which really incommodes us, and is an impediment to us in any of the neceſſary offices of our lives.

Laſtly, The natural law of reaſon bids men do nothing that is ſhameful and opprobrious, diſgraceful and diſhonourable; but ſuch is a man's having of long hair. It is, ſaith the Apoſtle, a ſhame to him; or rather, it ſhould have been tranſlated *diſhonour*, for it is ἀτιμία, in the Greek, and is oppoſed to δόξα in the next verſe, which ſhews this rendring of the word to be moſt proper. If a man wear long hair, it is a diſhonour to him, it being doing that which is unworthy of his peculiar ſex, and ſo is unnatural; which leads me to the next particular.

III. The difference of ſexes, which is another ſignification of the word φύσις, teacheth, that if a man have long hair, it is a ſhame and diſhonour to him; for wearing the hair in a different manner is one badge of the ſex. Thus the wearing of the hair being through cuſtom agreed upon among all nations to be one diſtinction between the ſexes, it follows that it is natural and reaſonable to obſerve this diſtinction. Now, if a man wear his hair as long as a woman, the ſex is not diſcerned, which is againſt the law and decree of nature, *viz.* that the diſtinction of ſexes is to be maintained, and not confounded. The very ſum of the firſt part of this chapter to the Corinthians is, that women muſt not be forgetful of their ſex. There is a modeſty and ſhamefacedneſs proper to them, as the conſequent of the ſubjection they owe, which is to be ſhewed by putting on a veil. Though they had ſupernatural gifts (as the Apoſtle here ſuppoſeth,) yet they were to remember their peculiar ſtation and ſex. And ſo here the ſame thing is urged, *viz.* the difference of ſexes made by God and nature. This teacheth the man that it is unfit for him to wear long hair, for hereby the difference of ſexes would be taken away. We muſt not do things contrary to or unbecoming our ſex. That is decent and ſeemly in a man which is not in a woman, and ſo *vice verſa*. It muſt needs then be a ſhame to a man to have hair of the length which a woman hath; for then he is truly *traveſtie*, dreſſed in another's clothes, (which is the import of that French word,) and for which he may be juſtly ridiculed. And this certainly is the ſhame of this age wherein we live, though it is not ſo accounted, but rather, the contrary is thought ſhameful and diſgraceful. We may in our days alter and tranſpoſe the Apoſtle's words, and ſay, *If a man hath ſhort hair, it is a ſhame to him: but if a woman have ſhort hair, nay, if ſhe hath none, it is a glory to her.* Thus you ſee how *nature it ſelf teacheth, that if a man have long hair, it is a ſhame to him.*

Hitherto I have conſidered the word κομᾷν in the firſt ſenſe, *i. e.* as it denotes *having long hair*, or looſe hair which hangeth down at length, and is without any artificial ornament. But as this is a frequent ſignification of the word, ſo there is another, *viz.* to have hair not only long and uncut, but to *diſpoſe of it after the manner of women*, to deck and adorn it. This is a known ſignification of the Greek word in the text; yea, ſome will have this to be the primary and proper denotation of the word κομᾷν. Here then I will examine, 1. What this κομᾷν was, wherein conſiſted the *wearing of hair like women*, in reſpect of its dreſs and ornament? 2. Whether the Apoſtle here means hair of this kind? 3. How nature teacheth men that they ought not to wear ſuch hair?

I. What is it to wear hair like women? For we ſhall not be able to tell what men are taught to do, when they are forbid to have ſuch hair, unleſs we know firſt what that hair was, *viz.* in regard of its compoſure and dreſs. Women heretofore did always wear their hair uncut, and becauſe of its length they did not ſuffer it to hang about their ears, but tied it up, and decently diſpoſed of it: But at laſt this decent ordering of their hair degenerated into an indecent trimming, into a lewd and wanton garniſhing it. It is the former of theſe which is expreſſed here in this one word κομᾷν. This ſignifies the womaniſh ſetting forth and adorning of the hair, the wearing of hair as women wear it. The Grammarians in the propriety and differences of words which they make, tell us that κόμη is properly of women, as θρὶξ & τρίχωμα of men. *Coma eſt capillus aliqua cura compoſitus*, ſay the maſters of Grammer and Critciſm. And accordingly ſome of them derive it from κομεῖν *curare, colere, ornare,* to take care of, trim, deck, adorn. Therefore κόμη, is womens hair properly, becauſe it requires great care and art to keep it, dreſs it, and tie it up. So κομᾷν, is to be careful about the hair, decently to gather it together, and to diſpoſe of it: Whence looſe and ſqualid hair is oppoſed in all good authors to κόμη, & κομᾶν. Thus I have done with the firſt demand, what *the wearing of hair like women* is.

II. I am to ſhew you, that the Apoſtle ſpeaks here of *this very wearing of hair.* The κομᾶν, which is mentioned twice together (in this, and the next verſe) is meant of the ſame thing; this will not be denied, I ſuppoſe. Now the latter κομᾶν, applied to the woman, cannot be meant of long hair only and ſimply, but alſo of hair which is ordered and faſhioned according to the uſe of women; and that for theſe two reaſons. Firſt, becauſe it is ſaid to be her glory; but it is well known that hair hanging down and diſhevelled is no glory, no ornament, no honour, and never was thought to be any of that ſex. When the Apoſtle ſaith, *If a woman doth κομᾷν, it is a glory to her,* he cannot intend long hair abſolutely, and ſolely, for that was no comelineſs or decorum, much leſs, glory to the Greek or Roman, or any European women, but on the contrary, it was thought indecent, and was a ſign of neglectfulneſs and ſqualidity; and therefore uſed in caſe of great mourning and lamentation. Secondly, in this ſame verſe it is ſaid, that the woman's hair *is given her for a covering.* Hence then I gather that this κόμη, muſt not be mere long hair hanging down, and never cut.

It is evident then, that the Apoſtle here ſpeaks againſt thoſe Corinthian men who were effeminate and wanton, who at that time wore their hair after the manner of women, who artificially wrapt it up, and dreſſed and adorned it after the faſhion of that ſex. The Apoſtle forbids the men to wear their hair thus; this is κώμη, *coma,* properly ſo called, and belongs to a woman. This gathering and tying, and adorning the hair is the womans natural veil or covering for her head, and given her to that purpoſe. Κομᾷν is her proper ornament, and is even ſtiled by the Apoſtle, her glory, as hath been often ſaid. But this, as lawful as it is in women, becomes unlawful and ſinful in the maſculine ſex. If a man makes uſe of it, ἐὰν κομᾷ, *If he wears his hair like a woman,* i. e. gathered up, and compoſed by art, it is a ſhame to him. Not only long hair, but adorned hair, is not permitted to man, but is againſt nature. Which is the

III. thing I am to undertake, *viz.* to ſhew how *nature teacheth* that a man ought not to wear his hair after this manner. And here we will take the word Φύσις in the tripple ſenſe which we took it in before, *viz.* as it ſignifies *cuſtom, natural reaſon,* and *difference of ſex.* Firſt, it is not to be denied that many men among the Gentiles went with the attire of their hair like women. It is eaſily proved out of hiſtory. And Ovid jerks thoſe effeminate men who will not let a hair be amiſs or out of its place,

Quiſque ſuas ponunt in ſtatione comas.

Juvenal Sat. 8. corrects the pride of the Roman gallants in wearing their hair finely dreſſed: And Horace, lib. ii. ode 5. laſhes them for the ſame effeminacy.

The author of the Apoſtolical Conſtitutions, lib. i. cap. 3. ſaith, It is not lawful to nouriſh the hair, and to tie it up in a knot, nor to curl and criſp it, ſeeing the law forbids it. From whence it appears that this vanity and luxury of compoſing the hair in a womaniſh manner was crept in even among Chriſtian men. And this further appears from that ancient canon of the fourth council of Carthage, *Clericus nec comam nutriat, nec barbam,* which was made againſt the Maſſaliani, a ſort of Hereticks then in Africa who indulged an effeminate wearing of their hair, of whom likewiſe Epiphanius (Hæreſ. 80.) and Auguſtin (De opere monach. cap. 31.) ſpeak. But though this vicious practice ſpread it ſelf among the worſt of Pagans and Chriſtians, yet it did not univerſally prevail, it was no *general cuſtom.* But the modeſt, wiſe and ſober in all nations and in all ages have oppoſed this practice, it being diſagreeable to the dictates of reaſon in all underſtanding and conſiderate perſons. Which brings me to the next particular.

Secondly, *Nature it ſelf,* i. e. the dictate of natural reaſon, natures inſtinct and common ſenſe teach this, that a man is not to wear hair like a woman. The manly ſex is forbid by the law of nature to have hair after the manner of the female ſex. Natural reaſon dictates againſt *adorned hair in men* on the ſame accounts that it was againſt their *long hair,* viz. becauſe it is indecent, becauſe it is of no good report, becauſe it is ſubſervient to pride and wantonneſs, becauſe it is contrary to the practice of thoſe who are moſt guided by the conduct of reaſon, &c.

Thirdly, *Nature,* i. e. the *difference of ſexes* dictates that a man ought not to wear his hair in the faſhion of a woman. This has been proved before. Therefore, I ſhall now only obſerve, That although ſome of theſe things which the Apoſtle mentions in the beginning of this chapter, as *mens being uncovered,* to denote their ſuperiority, and the *womens covering their heads* as a ſign of their ſubjection, together with the particular manner of wearing the hair uſed at that time, which the Apoſtle refers to, be not in uſe with us at this day, yet the *general rule* of keeping up *a difference between the ſexes* is ſtill valid and obligatory, and will always be ſo. This is certain and fixed, and never to be ſhaken, that nature hath made a difference between the ſexes, and that it is a ſin to confound them. And it is not to be denied that this difference of ſexes is to be manifeſted by different habit and apparel, to which appertain wearing the hair. And this in the times of the Apoſtle was after this manner; hair hanging down, and moderately cut was proper to man, and long hair, but tied up and with ſome art diſpoſed was proper to the woman; for the difference of men and womens hair conſiſted not only in the length; but in the diſpoſing and dreſſing of it. It is manly to cut the hair, and neglect the adorning of it: It is womaniſh to let it grow, to gather it up orderly and with ſome innocent art. This is the *difference of ſexes* made by the *hair* which Paul ſpeaks of. This is that which was ſuggeſted by the author of the Apoſtolical Conſtitutions, lib. i. cap. 3. ſpeaking of that law in Leviticus, *Thou ſhalt not round the corners of thy head,* &c. It behoveth us, ſaith he, not to ſpoil the hair of the head or of the beard, not to change the faſhion of man againſt nature, *i. e.* to order the hair ſo as to take away in part the natural difference between the ſexes. This is that which an ancient Father, Clem. Alexand. Pædagog. l. 2.) on the like occaſion ſaith, To violate the ſymbol (or ſign) of the virile nature is impious. The *wearing of hair* is ſuch a ſymbol, and therefore to confound this in the ſexes, that is, for a man to wear his hair after the womaniſh way, and for the woman to wear hers after the way which is proper to men, is unchriſtian, impious, and unnatural. This, in conjunction with what I have ſaid before, I take to be the Apoſtle's meaning in theſe words, *Doth not even nature it ſelf* (and with it *cuſtom*) *teach you, that if a man hath long hair,* and *diſpoſes of it in that manner which women do, it is a ſhame, it is a diſhonour to him? But if a woman have long hair, and wears it after that way of dreſs which is proper to her ſex, the law of nature, together with the uſage of the ſober part of the world teacheth that it is a glory to her.* This I offer as the full and complete ſenſe of the Apoſtle in this text. For,

Paul writing to the Grecians, (for ſo the Corinthians were) followed the Grecian cuſtom, among whom it was uſual to be bare-headed at Divine Worſhip. And though the Romans were covered at the ſervice of their gods, yet at other times they generally were uncovered. To go with the head bare, was ſo far from being a badge of inferiority and ſubjection, that it was rather a token of honour and ſuperiority, and was accordingly uſed by perſons of the greateſt quality among them. And we are ſure that *covering the head,* in ſome caſes, was a ſign of ſubmiſſion and ſhame, and what was worſe; elſe *caput obnubito* had not been part of the common form of ſentencing and condemning malefactors among them. Here then the Apoſtle, who uſed great prudence, nay craft, as he himſelf is pleaſed to ſay, 2 Cor. xii. 16. thought fit to make uſe both of the Grecian and Roman cuſtoms, *viz.* the practice of the former in their religious worſhip, which was the *mens uncovering their heads,* and the uſage of the latter in their ordinary and common converſe, which was the ſame, and might now not ſeem unacceptable to the Corinthians, ſince the Roman tongue, and moſt of the faſhions of that people, were grown common among the Greeks, as interchangeably the Greek tongue, and many of their cuſtoms, were in good repute among the Romans. Paul therefore is pleaſed to introduce and adopt this cuſtom into the Chriſtian Church, and to enjoin the converts and believers of Corinth to make uſe of this in their Divine Worſhip and Service of God. It is not to be doubted that this practice which the Apoſtle here urgeth, is founded even on a civil cuſtom which obtained at that time among the perſons the Apoſtle wri to. For the eccleſiaſtical order and 'Ευταξία may be accommodated and conformed to the civil uſages of a place, if they have nothing of evil in them. Particularly in Prayer and Divine Service this may be obſerved. The civil poſture uſed in ſupplicating kings and great ones, is lawfully uſed in religious ſupplication of God. By the ſame geſture and habit wherewith we teſtify our reſpect to men, we may expreſs our reverence to God. All the Chriſtians of Europe generally do ſo, which, by the bye, gives us the true account why the rites and obſervances of ſeveral Churches vary from one another. The reaſon is, becauſe civil cuſtoms vary in ſeveral countries: accordingly eccleſiaſtical rites do ſo too. But obſerve here, that the Apoſtle, who takes this particular cuſtom uſed in common and civil converſation, and transfers it to a religious uſe, yet would not let the other cuſtom, *viz.* of *covering the head*, which ſo generally prevailed in the Roman and Jewiſh worſhip, be made uſe of in the Chriſtian one. For it is reaſonable to think, that the Apoſtle here rebukes the cuſtom of the Corinthians about *the mens being covered*, becauſe it was borrowed from the Roman idolaters, and from the Jews. The Corinthian Church uſed the like in their ſolemn aſſemblies, and therefore they are juſtly reprehended, becauſe they conformed to a cuſtom which was ſo general and prevalent among thoſe ſuperſtitious worſhippers, who were then covered and veiled at their devotions. Firſt, He would not have them cloud their heads at their ſervice, as the Gentiles did at the worſhip of their idols. It hath been intimated before, that the ſervile fear of their gods made thoſe worſhippers veil and hide their heads; but the Apoſtle would have the worſhip of Chriſtians to be free and ingenuous, and void of that ſlaviſh fear and dread. Beſides, this would be an imitating of the Jews, who, without any preſcription and order from God, wrapt up their heads in veils when they were at their publick worſhip. The Apoſtle would by no means allow the Chriſtians to follow this practice of praying with their faces covered, it being ſo great a piece of Jewiſh ſuperſtition. He would not ſuffer them to ape the Jewiſh people in this kind of hood-winked devotion. For theſe reaſons, and for others ſuggeſted in this chapter, Paul's will is, that the Corinthian men, who were converts and ſaints, ſhould be *bare-headed* in their religious aſſemblies. And from Paul, all Chriſtians generally have received and practiſed this uſage, though not upon the very ſame grounds and reaſons for which he urged this practice. For the Chriſtian Churches at this day conform to this uſage, becauſe, among them generally, the token of reſpect or reverence to men is uncovering the head, and therefore they obſerve this alſo in their addreſſes to God, and expreſs their adoration and worſhip by having no covering on their heads. And herein they follow the Apoſtle himſelf, who (as I have ſuggeſted) made choice of the civil uſage of the Grecians and Romans, and brought it into the Church.

Hitherto I have ſpoken only of *the covering* or *uncovering uſed by men*. In the next place, becauſe the Apoſtle adds, *Every woman that prayeth or propheſieth with her head uncovered, diſhonours her head*, I muſt adjoin a few words concerning the injunction, which is included in theſe words, *viz.* that the *Chriſtian women* were to cover and veil their heads when-ever they were employed in religious worſhip. The covering or veiling the head among that ſex is no new thing. It was an ancient cuſtom to bring the wife to the husband covered with a veil, as we expreſly read of Rebekah when ſhe was brought to Iſaac, Gen. xxiv. 65. and thence, likely it was, that Jacob was beguiled by Laban, and thought he had Rachael when he was in poſſeſſion of Leah. The Rabbins tell us, that he that joined the man and woman in marriage, uſed to *cover the head* of the bride with the end of the linnen which hung down from the bridegroom's neck. To which, they ſay, Ruth referred, when ſhe ſpoke to Boaz to *ſpread his skirt*, (the end of his garment) *over her*, Ruth iii. 9. And hence marriage itſelf is called *Chuppah*, from *Chippah*, to cover. The Jewiſh women generally, after they were married, uſed a veil; they went covered with this into the temple and ſynagogues, and they wore it wherever they appeared publickly. As for the women among the Romans, it is well known that *Nubere*, which is the proper word for their marrying, is as much as *Obnubere*, becauſe ſhe *clouded*, or *covered* her head: For, thoſe that are acquainted with the Roman cuſtoms, know that the bride was brought home covered with a veil. To this our Engliſh, or rather Norman laws, may allude perhaps, which call a married woman a *femme covert*; and by it, they underſtand the womans being *ſub poteſtate viri*, (as they ſpeak) under the power of her husband. A woman, when ſhe marries, puts her ſelf into a ſtate of ſubjection; and this, without doubt, was ſignified heretofore by the veiling her. Thus it was among the Jews and Romans, and thus it was among the Grecians (who imitated the Romans, as I ſaid before, in many things) at leaſt it was thus among the Corinthians, whom the Apoſtle wrote to; the women went veiled to ſhew their humility and ſubjection. And, indeed, this cuſtom remains ſtill, not only among the Turks, but moſt eaſtern countries, yea, in moſt parts of the world. This canon, then, of the Apoſtle, (as the other concerning mens uncovering their heads) is taken from the civil uſage among women at that time, (not excluding the other reaſons aſſigned by the Apoſtle in this chapter, on which he grounds this practice.) All modeſt and honeſt matrons, wives, and even virgins, wore certain *veils* or *coverings on their heads*, and they never uſed to appear publickly without them. And the Apoſtle liked this cuſtom ſo well, that he would have it obtain in the *worſhip of God*. The modeſty which women ſhew at other times, muſt much more be expreſſed in the Sacred Aſſemblies. If they go with veiled heads in all other places, certainly it is unfitting to come unveiled and uncovered into the publick congregation. Hence he enjoins, that a *woman praying or propheſying be covered.* This *propheſying* of women was foretold by the Prophet Joel, ch. ii. 28. and we read ſome inſtances of it in Acts xxi. 9. Some of theſe *propheſying women* were in the Church of Corinth, and being extraordinarily gifted (which was the peculiar donation of thoſe firſt times of the Goſpel) they *prayed* and *preached* publickly, (which latter eſpecially was a manly office) and they proceeded to uſurp on the cuſtom which was proper to the *men*, i. e. they *uncovered their heads*, and would needs have their faces ſeen, as well as their voices heard. The Apoſtle ſoon took notice of this bold diſorder, and here enjoins them (together with all other women) a modeſt veil, or rather, he doth but bid them practice the known cuſtom uſed by that ſex.

Thus I have finiſhed the conſideration of theſe words. The ſum is this, that the Apoſtle is deſirous thoſe Chriſtians at Corinth, who had been converted by his miniſtry, ſhould walk orderly, and as became the profeſſors of the Goſpel. Wherefore he blames the men for covering their heads, and the women for laying aſide their veils in time of religious worſhip; and again he chides both ſexes for another diſorder, *viz.* that the men wore their hair like women, and that theſe appeared in the guiſe of men as to their hair. He lets them know that both theſe kinds of diſorders are repugnant to the inſtitution of God and the dictates of reaſon. But eſpecially the latter of theſe practiſes is confuted here by an appeal to nature, which is a comprehenſive topick, and you may underſtand by it the general dictate of natural reaſon, and the particular law of nature concerning diſtinction of ſexes, as alſo uſage and cuſtom which is a ſecond nature. According to the direction of theſe the Apoſtle would have them walk, ſuggeſting that not only the *length*, but the *adorning of the hair*, are uncomely and indecent, and therefore unnatural in the manly ſex, but are comely and decent, yea, even proper and natural in the other. In a word, a man muſt not be like a woman, either as to her *veil* and *covering*, or as to her *long* and *dreſſed hair*, becauſe he is taught otherwiſe by the law of reaſon, and by that of the ſex, and even by *practice and cuſtom* of the ſobereſt part of the world, which are all compriſed in the large extent of the word *Nature* in this place of the Apoſtle.

Ver. 18. *Diſciples.*] i. e. Schiſms.

Ver. 19 *For there muſt alſo be hereſies among you.*] Theſe are the σκάνδαλα which our Bleſſed Saviour foretold ſhould come or ariſe among his diſciples after his departure. Now,

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if theſe *hereſies* were the *ſcandals* which our Saviour ſaid ſhould come; Matth. xviii. 7. and Luke xvii. 1. which appears to be ſo from the manner of Paul's expreſſing himſelf, *There muſt be*, &c. i. e. Chriſt has foretold it and it muſt be ſo: Then

Let it be remarked, that an *offence* or *ſcandal*, which is here called *hereſy*, (ſee the former part of this chapter) is commonly diſtinguiſhed into *datum* and *acceptum*, *given* and *taken*. Now,

An offence given is, when ſuch things are ſaid or done, as have a natural tendency to the drawing men into ſin. Such was the caſe of the Corinthians in this place; ſee ver. 14. An offence taken, or taken and not given, is, when the words or actions that are well intended, and in themſelves either good or lawful, are ſo conſtrued as to be made an occaſion of ſinning. And in this acceptation of the word *offence*, the beſt actions that ever were done may accidentally become offences or ſcandals; and the beſt men that have ever lived may happen to be offenders, or ſcandalizers. Our Saviour himſelf (as appears from Matt. xviii. 7.) was one *from whom offence came*, and that *mighty* offence too; he there being ſaid, *to be made a ſtone of ſtumbling, and rock of offence, even to them which ſtumble at the word*. And this was predicted concerning him by old Simeon, Luke ii. 34. *This child is ſet for the fall, and riſing again of many in Iſrael.* As for the *riſing* of many, ſo for the *fall* of many; but not ſo ſet for their fall, as for their riſing; for he was deſignedly ſet for the riſing of many, but he accidentally became an occaſion of the fall of many, through the offence they cauſeleſly took at him, upon ſeveral accounts.

Now both theſe ſorts of offences, *viz.* thoſe given and thoſe only taken, are to be underſtood in the ſaying in that text, *Wo to the world becauſe of offences*; and in this too, *for it muſt needs be that offences come.* But that offence only which is given, *ſcandalum datum*, is to be underſtood in the laſt words, *but wo to that man by whom the offence cometh.* For no wo can juſtly be pronounced againſt him from whom an offence cometh, upon the account thereof, if he be but a mere accidental cauſe of the offence; and it be wholly the fault of the offended that offence is taken at him: which as we ſaid, was the caſe of our Bleſſed Lord himſelf. And indeed no one that ever appeared in the world was ever ſo great an accidental cauſe of peoples being offended, as *he was*.

II. I proceed to ſhew, *from whence the unavoidableneſs of offences doth ariſe.* Matthew ſaith, that *it muſt needs be that offences come*, ἀνάγκη γὰρ ἐστιν ἐλθεῖν τὰ σκάνδαλα, *there is a neceſſity of the coming of offences.* And Luke, chap. xvii. 1. doth thus expreſs this paſſage, *It is impoſſible but that offences will come.* So that there is no preventing them, as unhappy things as in both theſe places we underſtand they are, by the woes pronounced on the account of them. And ſo the Apoſtle ſays in this text.

But we are now to enquire, from whence the unavoidableneſs of them, *the neceſſity of their coming, the impoſſibility of their not coming* doth proceed.

And to this I anſwer, that it proceeds from theſe two cauſes conjunctly.

1. From the world's being ſo full of folly and wickedneſs, as it is; and every part thereof.

2. From God's determination for great ends not to prevent by his omnipotency the natural effects of theſe.

1. From the world's being ſo full of folly and wickedneſs, as it is; and all parts of it. I need not go about to convince you, that the generality of men in all places are far from being wiſe; are raſh, heady and inconſiderative; acted by prejudice and blind paſſions: And that the number of thoſe who are calmly and ſedately conſiderative, in their own actings, and in paſſing judgment upon the actions of others, is exceeding ſmall. And conſequently, moſt men muſt needs be extremely prone to give offence, and no leſs liable to the taking of offence, when offence is given, and when alſo it is not given.

Nor need I go about to convince you, that all places abound with wickedneſs as well as folly. *The whole world*, ſaith John, 1 Ep v. 19. So it was in his time, and ſo it hath done, ever ſince the firſt apoſtaſy, to our times. Moſes gives a lamentable account of the depravedneſs of the old world; which provoked God Almighty to overflow it with a deluge of waters; Gen. vi. 5. *There* he ſaith that *God ſaw that the wickedneſs of man was great upon the earth, and that every imagination, and the thoughts of his hearts were only evil continually.* And Paul gives a like ſad account of the new world, both Gentile and Jewiſh, Rom. iii. from the 9th verſe. He there ſetteth forth the general fearful depravation, both of the Gentiles and Jews, as if it were univerſal. And I need not tell you that, though the buſineſs of Chriſt's coming into the world, was *to deſtroy the works of the Devil*; and *to redeem us from all iniquity*, yet his *grace is received in vain*, and *turned alſo into wantonneſs*, by the generality of thoſe that profeſs faith in him. So that the Jews could not more vie with the Gentiles in wickedneſs, than the Chriſtians may vie with both Jews and Gentiles. And, to our great grief and ſhame be it ſpoken, this may too truly be affirmed, of thoſe that paſs under the name of Proteſtant and Reformed, as well as of Popiſh profeſſors of Chriſtianity. And although all ages have not been alike wicked, nor all countries in any age, yet the far greater part of all ſocieties of men in all ages have hitherto greatly *corrupted their ways.* And, which is never ſufficiently to be laid to heart, this preſent age is in divers reſpects more debauched than many, if not than all, the foregoing: And this nation is more ſo, than it hath been known to be in former times; notwithſtanding the bleſſed means of grace we have enjoyed, above moſt other people in the world; and notwithſtanding too the very heavy judgments, which have come ſo thick upon us.

Now then, conſidering the great wickedneſs of the world, and how full all places are of wicked men, *it muſt needs be that offences come:* And 'tis impoſſible but that very many in all ages and places will be ſcandalized, and fall into ſin, by the means of them. It is impoſſible but all places muſt be full of ſtumbling-blocks, and 'tis impoſſible too but that many will fall over them, and break their necks; as will be ſhewn anon. We add hereunto that,

2. *It muſt needs be that offences come*, becauſe God Almighty hath, for great ends, determined, not to prevent theſe natural effects of folly and wickedneſs; not to interpoſe by his Omnipotency in hindring the folly and wickedneſs, which are in mens hearts, from being the cauſes of offences. Upon which account we read in the propheſy of Ezekiel, chap. iii. 20. of God's laying a ſtumbling-block *before him that turns from his righteouſneſs and committeth iniquity.* And it is an idiom of the Hebrew language, which we find often in the Holy Scriptures, to expreſs that as done by another, which is only permitted to be done. To give but one inſtance of this, God is ſaid in one place, to *move David to number the people*, whereas 'tis ſaid in another, that Satan moved David hereunto; ſo that the meaning of God's doing it, muſt be that he *permitted Satan*, for great and wiſe reaſons, to do it. Now,

1. One reaſon wherefore God hath determined not to hinder the folly and wickedneſs of men from being the cauſes of offences, is the ſame that is given, why there muſt be hereſies, or why he will permit hereſies to be. The Apoſtle ſaith, here in this text, There *muſt be alſo hereſies among you, that they which are approved, may be made manifeſt among you.* Even ſo, there muſt be offences and ſcandals, that there may be a manifeſt difference and diſcrimination made, between the ſincere and the inſincere profeſſors of religion: For this reaſon hath God determined not to reſtrain fooliſh or wicked men, from the laying of ſtumbling-blocks. The cauſe of this neceſſity is far from being his immutable decree, that men ſhall do fooliſh or wicked things, and ſo cauſe ſcandals; God forbid we ſhould entertain ſo impious a thought: But the cauſe thereof is the folly and wickedneſs of men, occaſioned by the abuſe of their liberty, and God's determining not to prevent their cauſing ſcandals; his determinating *this* for *great reaſons*: One of which, I ſay, is, that by them a tryal may be made, who are upright-hearted, and who hypocritical, in the profeſſion of religion. Who have the power of godlineſs, and who the external form only. That a difference may be made, between thoſe wiſe builders, who have founded their houſes upon a rock, and thoſe fooliſh ones, who have built them on the ſand: Between thoſe who have embraced religion for its own ſake, and thoſe who have embraced it for the ſake of their temporal intereſt, and are engaged in the ways thereof, from corrupt motives and carnal principles.

Thus did God Almighty permit falſe prophets to work wonders by the power of the Devil, to draw the people into idolatry, in order to the making of this diſcrimination; as may be ſeen, Deut. xiii. 1, 2, 3. *If there ariſe among you a prophet, or a dreamer of dreams, and giveth thee a ſign or a wonder, and the ſign or the wonder come to paſs, whereof he ſpake unto thee, ſaying, Let us go after other gods, which thou haſt not known, and let us ſerve them: Thou ſhalt not hearken unto the voice of that prophet, or that dreamer of dreams: For the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your ſoul.* That is, the Lord your God permitteth this ſtone of ſtumbling to be laid in your way, that it may be, as it were, a touch-ſtone, for the tryal of your love to him; that a diſcrimination may be hereby made, between thoſe who ſincerely love him, and thoſe who only pretend to love him.

For the ſame reaſon likewiſe, did not God reſtrain Jeroboam, Ahab, or the other wicked kings, *who made Iſrael to ſin*, from laying before their people the great offences and ſcandals of the golden calves, &c. and temptations to idolatry by their precepts and examples: And by this means, an apparent difference was actually made, between thoſe who were only Jews outwardly, and thoſe who were Jews inwardly. By this means were thoſe ſeven thouſand, who hated idolatry, diſtinguiſhed from the reſt of the people. *I have*, ſaith God by the Prophet, *reſerved unto me ſeven thouſand, who have not bowed the knee to Baal.*

2. Another reaſon, why God hath determined the not reſtraining of men from giving offence, or being the cauſes of ſcandals, is, that by them the obdurate may, in his juſt judgment, be more hardned. For inſtance, he permitted Simon Magus and his followers, to be the authors of ſuch mighty ſcandals, for this reaſon; as we read 1 Theſſ. ii. 11. *For this cauſe God ſhall ſend them ſtrong deluſions*, (or ſhall permit them to be ſent) *that they may believe a lie* (or that the hypocritical profeſſors of Chriſtianity may believe a lie) *that they all might be damned, who believed not the truth, but had pleaſure in unrighteouſneſs.*

And we may be aſſured, that for both the reaſons now given, God hath permitted the Roman hierarchy to bring ſo horrible a ſcandal upon the Chriſtian Religion, for ſo many ages paſt; by debauching it with ſuch corrupt and damnable principles and practices. *But wo to the man by whom the offence cometh.*

That the caſe of ſuch is moſt deplorable, will be ſeen by what our Saviour ſaith, Matt. xviii. 6. viz. *But whoſo ſhall offend one of theſe little ones that believe in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea.* And Mark relateth the ſame words, ch. ix. 42. and ſo doth Luke too, ch. xvii. 2. that the greater regard may be given unto them. And this is the meaning of theſe words; he that ſhall either by words, or deeds, diſcourage the very meaneſt of Chriſt's diſciples, from holding on in his Chriſtian practice, ſhall cauſe him to fall into ſin; it will be better for him to have a great heavy weight hanged about his neck, and to be therewith caſt into the ſea; whereby he will be hurried to the bottom of it, and never ſuffered to riſe again. What an emphatical expreſſion is this, of the moſt woful ſtate, which that perſon is in by whoſe means offences, or ſcandals, come! And mark, the condition of that man is declared to be thus dreadful, who hath cauſed to offend any one, and that of the meaneſt and weakeſt of thoſe that believe in Chriſt. How unexpreſſibly ſad and diſmal then, ſhall his puniſhment be, who in this ſenſe hath offended many! I mean upon ſuppoſition, he prevents it not, by timely repentance and reformation.

Ver. 26. *For as often as you eat this bread, and drink this cup*, &c.] See the notes on ch. x. ver. 16. And to what has been ſaid there in regard of the inſtitution of this Holy Sacrament, I ſhall now add a few cautions and conſiderations; and authorities for the doctrine taught by us concerning this Sacrament.

Do not ſay, *the Table of the Lord is contemptible*, or imagine that the *bread of God*, that which is offered to him as figures of the precious body and blood of Chriſt, and which he returns to us for a ſpiritual banquet, full of life-power: Do not imagine, I ſay, that this is common bread and wine; but conſider who inſtituted this ſacrifice, by whoſe commiſſion it is celebrated, for what end it was appointed, and the promiſe Chriſt has made of being with his commiſſioned officers in the celebration of it.

Firſt, Conſider who inſtituted this Chriſtian Sacrifice, this Divine Worſhip and Service of the Chriſtian Church. It was our Lord Chriſt himſelf, the Founder and Supreme Head of the Church, who in the ſame night that he was betrayed, took bread and wine, and when he had bleſſed them, ſaid, *This is my body given for you, this is my blood ſhed for you: Do this for a memorial of me.* The Author of Salvation is the Founder of this ordinance; his ordinance therefore muſt not be deſpiſed, but attended to by all who would be ſaved by him: For he is the Author of Salvation to them that obey him, not to thoſe who diſobey him. Remember, that from the beginning God hath enjoined poſitive duties: Adam himſelf was under the injunction of poſitive duty, and loſt paradiſe by the breach of it.

2*dly*, Conſider by whoſe commiſſion this Divine Service is celebrated. The materials of this Holy Feaſt cannot be deemed common bread and wine, in that they are dedicated to God in memory of Chriſt, with prayer for a Divine Bleſſing, by a commiſſioned officer of Chriſt. When our Saviour had took bread and wine, and bleſſed them, and ſaid of them, *This is my body given for you, this is my blood ſhed for you*; he commanded and commiſſioned his Apoſtles, and in them their ſucceſſors and ſubſtitutes, the biſhops and prieſts of the Chriſtian Church, deriving their commiſſion from them, to make a memorial before God of his death and paſſion, in the appointed repreſentations of his body and blood. And can you think that this memorial is not accepted by God, and beneficial to us, when it is made by ſuch as are appointed to that Holy Office by a proper commiſſion, and ſo according to the will, and by an authority, derived originally from our Lord Chriſt?

3*dly*, Conſider for what end this Divine Service was appointed, viz. *for a memorial to God*, i. e. to repreſent and ſhew forth Chriſt's death to him, that he may ſee it, and behold it in the appointed memorials thereof, and remember it for our good. *Do this*, ſays our Lord, *for a memorial of me*, to bring my death and paſſion into remembrance before God: Not as if God could forget it, or has any need to be put in mind of it, as if his memory could fail him; but that by this appointed memorial, we may engage him to remember the Covenant of Grace, founded on the ſacrifice and prieſthood of Chriſt, and that he may be propitious to us in the pardon of our ſins, and in confirming to us the other benefits of Chriſt's paſſion, for the ſake of the grand ſacrifice itſelf, which we then commemorate and repreſent to him, in the manner Chriſt has appointed. Remember then, that this Divine Service being the appointed memorial, the inſtituted repreſentation made to God of his ſon's death and paſſion, to engage him to be favourable and gracious to us; it is therefore, by virtue of the grand ſacrifice commemorated and repreſented by it, available to the pardon of ſin; for does not our Lord ſay of the wine, *This is my blood of the New Teſtament*, or covenant, *ſhed for the remiſſion of ſins*: It is alſo the means of deriving to us the grace of the Divine Spirit; for does not our Lord ſay, concerning his ſacramental body and blood, *It is the Spirit that quickneth*; and *the words that I ſpeak unto you, they are Spirit and they are life*: Hence it is the conveyance of a principle of immortality; for has not our Lord ſaid, *Whoſo eateth my fleſh, and drinketh my blood, hath eternal life; and I will raiſe him up at the laſt day; for my fleſh is meat indeed, and my blood is drink indeed.* Is not this Divine Service therefore the appointed claim of the Covenant of Grace? Is it not the means of renewing covenant, and holding communion with God? Shall we therefore deſpiſe that, which is an appointed memorial to God, and by conſequence the means of Divine Grace and Favour to us?

4*thly*, Conſider the promiſe Chriſt has made to be with his commiſſioned officers in the celebration of this Divine Service. When he had his Apoſtles to make a repreſentation of his death to God, in the appointed memorials of his body and blood, ſaying unto them, *Do this for a memorial*

morial of me; he afterwards promiſed, that he would be with them, and with their ſucceſſors and ſubſtitutes, in the execution of all parts of their office, and therefore in the execution of this, even unto the end of the world; ſaying unto them, Matth. xxviii. 20. *Lo! I am with you*, you my Apoſtles, whom I have commiſſioned to baptize, to adminiſter the Euchariſt, *&c. even unto the end of the world*: And therefore with their ſucceſſors and ſubſtitutes unto the end of the world; ſince they themſelves were not to continue in perſon unto the end of the world. Will you then deſpiſe that Holy Feaſt, which Chriſt himſelf inſtituted, which he commanded his Apoſtles to continue for a memorial of him, before God, and in the celebration of which he promiſed to be with them, and their ſucceſſors and ſubſtitutes, even unto the end of the world? Will you deſpiſe that of which Chriſt ſaid, *This is my body given for you, this is my blood ſhed for you?* which, he ſaith, is *the meat that endureth unto everlaſting life*; which he calleth the *bread of God*, and the *life giving bread?* I ſay, will you deſpiſe that which Chriſt dignifies with the name and title of his *fleſh* and *blood*, and which he aſſures us, is ſo in life and ſpirit, in power and effect, by the enlivening energy of the Holy Spirit? Certainly if theſe things be duly conſidered you will not deſpiſe it! But and then will you neglect it? Many, though they cannot deny but that it is a main duty of Chriſtianity to attend the Holy Euchariſt, yet live in the neglect of it: They think it a very good thing to frequent it, but yet do not think the neglect of it is a ſin, that will certainly undo them. But they muſt be undeceived in this matter. To which purpoſe, be pleaſed to conſider what follows. If we believe it to be a duty, can we with any manner of reaſon expect to be ſaved by Chriſt, when we live in the neglect of that, which he made to be our duty? The Scripture ſaith, Heb. v. 9. *He is the author of ſalvation to all them that obey him:* But is this to obey him, to live in the neglect of what he hath made our duty? Certainly, you will not ſay it is.... Can we expect to be ſaved, if we wilfully neglect the means of ſalvation? But do not we neglect the means of ſalvation, if we neglect to feed upon that food, *which endureth unto everlaſting life?* Is there any effectual way of pleading Chriſt's merits before God, but that way which himſelf hath appointed for the *ſhewing forth his death* unto God? And can we expect to be ſaved without pleading Chriſt's merits?.... We cannot merit happineſs, nor lay claim to it, by our own deſervings; we have no title to it, but by covenant; and can we expect the benefit of the covenant, when we are not careful to renew it, and to keep up the communion with God?... Conſider what a ſtreſs our Saviour lays upon this duty, *Verily, verily, I ſay unto you, except ye eat the fleſh of the ſon of man, and drink his blood, ye have no life in you*, John vi. 53. He poſitively makes the receiving of this ſacrament neceſſary to all, who are capable of receiving it. Theſe are words which every Chriſtian man or woman ſhould have in their mind, who go out of the Church when the Sacrament is to be adminiſtred, or refuſe to receive it: For when our Lord ſaith, *Except ye eat the fleſh of the ſon of man, and drink his blood, ye have no life in you*; he doth not mean eating it *now and then*, or once or twice in a year, or perhaps in our life-time: The word is τρώγω, which ſignifies to feed upon a thing as *conſtant* food: And therefore the thing that he requires of us, is to feed upon it conſtantly, as often as we have opportunity. And it deſerves to be conſidered, whether at the day of judgment, Chriſt may not ſay unto ſuch as deſpiſe or neglect this Holy Sacrament; "Did not I tell you the way to happineſs? Did I not ſay unto you moſt expreſly, *Verily, verily, except ye feed on the fleſh of the ſon of man, and make his blood your drink, ye have no life in you?* How then can you expect eternal happineſs, when you neglected the means which I appointed for attaining it?" In a word, all God's favours and bleſſings are free, and we muſt be content to lay hold of them without them. If we will not be ſaved in the manner he has appointed, there is no help for it; God is not bound to depart from his rule, or to ſave us in a manner of our own chuſing: He has no where promiſed it, and therefore we have no reaſon to expect it, but the contrary.

But that no one may think, the ſtreſs is laid upon a mere outward formality, upon the bare action of eating and drinking the Holy Euchariſt, we muſt remember, that there is a certain manner of eating and drinking this Divine Food, that it may be ſalutary to us, the ſeal of pardon, and the conveyance of Divine Grace; that is to ſay, this holy food muſt be eaten in a ſpiritual manner, which, in the ſenſe of the Primitive Church, implies theſe two things. Firſt, That we eat and drink it, not as mere bread and wine, or as bare empty repreſentations, but as the body and blood of Chriſt in power and effect, by means of the enlivening energy of the life-giving Spirit, communicating itſelf to, and conveying itſelf by the holy ſymbols, or the ſacramental body and blood. And, 2dly, That we eat and drink with that preparation and devotion of mind, which befits ſo ſolemn and Divine an Inſtitution, *i. e.* with humble and penitent, and believing and thankful hearts and reſolutions to live in all reſpects, as becomes the Goſpel of Chriſt. Then, as Auſtin ſpeaks, *will the body and blood of Chriſt be life to every man, if that which is viſibly taken, be ſpiritually eaten and ſpiritually drunk*; if it be eaten in a ſpiritual manner, that is to ſay, if the outward ſymbols be eaten and drunk, as that, which is the body and blood of Chriſt in power and effect, and with penitent hearts, and ſincere deſires of growing in grace and goodneſs, and of living up to the Goſpel of Chriſt.

All which is confirmed to be orthodox, and the true Chriſtian interpretation of the text, by the following teſtimonies. Thus,

Clemens Romanus, about the year of our Lord 65. In his Epiſtle to the Corinthians, ch. xliv. he ſays thus; "It will be no ſmall crime, if we eject thoſe from the epiſcopal office, who offer the gifts in an unblameable and holy manner."

Ignatius, A. D. 101, in his Epiſtle to the Epheſians, ch. x. ſays thus; "Let no man deceive himſelf, he who is not within the altar, is deprived of the *bread of God*." Now, that the *bread of God* ſignifies in Scripture, a material ſacrifice offered to God, the reader may be ſatisfied by conſulting Lev. xxi. 6—8—17. and Lev. xxii. 5.

Juſtin Martyr, A. D. 140, in his dialogue with Trypho, ſays thus; "In this Prophecy, (Iſaiah xxxiii. 16) he clearly ſpeaks of the bread, which (bread) our Chriſt has inſtructed us to offer (ϖοιεῖν) for a memorial of his incarnation, for the ſake of them that believe in him, *&c.*"

Irenæus, Biſhop of Lyons, A. D. 167, in lib. iv. cap. 32. ſays thus, "Our Lord inſtructing his Apoſtles to offer firſt-fruits to God, of his own creatures, not as if he wanted, but that they might not be unfruitful nor ungrateful, took bread, (which is a creature of God) and gave thanks, ſaying, *This is my Body*; and in like manner he declared the cup, (which is alſo a creature of God) to be his Blood, and ſo taught the new oblation of the New Teſtament, which the Church receiving from the Apoſtles, offers to God throughout the whole world."

Tertullian, A. D. 192, (*de Oratione*, cap. xiv.) ſays thus; "On the ſtationary, (i. e. *faſting*) days, many think they ought not to be preſent at the prayers of the ſacrifices, leſt their faſt ſhould be broken by receiving the body of our Lord; Does therefore the Euchariſt ſlacken our due devotion to God, or rather bind us faſter to God? Will not your ſtation be more ſolemn, if you attend at God's altar? By taking the body of our Lord, and reſerving it, (*viz. to be eaten when your faſt is done*) both will be ſecured, *viz.* the *partaking of the ſacrifice*, and the performance of your duty.

Origen, about A. D. 230, in his book againſt Celſus, ſays; "Let Celſus, as one that knows not God, offer his Euchariſtic ſacrifices to dæmons; but we, appeaſing the Creator of all things, eat loaves offered with thankſgiving and prayer over the gifts, they being made a *certain holy body* by means of prayer."

Cyprian, archbiſhop of Carthage, about A. D. 248, in his 63d Epiſtle, ſays; "Jeſus Chriſt, our Lord and God, was the author and inſtitutor of this ſacrifice. —— And who was more the Prieſt of the Moſt High God, than our Lord Jeſus Chriſt, who offered up a ſacrifice to the Father, the ſame ſacrifice which Melchiſedek had offered before him, that is, bread and wine, to wit, his body and blood? —— And if Jeſus Chriſt, our Lord and God, be himſelf the great High-Prieſt of God the Father, and accordingly firſt offered his own Perſon, as a ſacrifice to his Father, and afterwards directed us to do the like in commemoration of him, the prieſt then offers up to God the Father, in his Church, the trueſt and compleateſt ſacrifice, if he celebrates it in the manner, wherein he is aſſured Chriſt himſelf did celebrate it."

Euſebius, Biſhop of Cæſarea, about A. D. 315, in lib. viii. in Gen. xlix. 12, ſays, "Chriſt himſelf delivered to his diſciples the ſymbols of the Divine Oeconomy, commanding them to offer the image of his own body."

Athanaſius, Biſhop of Alexandria, in *Orat. de* Melchiſedek, ſays; "He (*viz.* Melchiſedek,) was the firſt example of offering the unbloody ſacrifice, (*viz.* Bread and Wine) therefore it was ſaid to our Saviour, thou art a Prieſt for ever after the order of Melchiſedek."

Cyril of Jeruſalem, about A. D. 350, in Catechiſm. Myſtogog. ſays; "We beſeech God, the lover of man, "to ſend his Holy Spirit upon *the gifts laid before him*, (ἐπὶ τὰ ϖροκείμενα) that he may make the bread the body of Chriſt, and the wine the blood of Chriſt."

Macarius, about A. D. 373, Hom. 27. ſays, "At that time the great men, and righteous, and Prophets knew that a Redeemer was coming;—— but they knew not that bread and wine were to be offered in the Church, as the antitypes of his body and blood."

Ambroſe biſhop of Milan, A. D. 374. in lib. i. de Officiis, cap. xlviii. ſays; formerly a lamb was offered, a calf was offered, now Chriſt is offered, and he offers himſelf as a prieſt for the forgiveneſs of our ſins: In an image here (on earth) in the verity there, where he interpoſes as an advocate with the Father."

Jerome, about A. D. 378, in his Commentary on Matthew xvi. ſays; "When our Saviour had fulfilled the typical paſſover, he takes bread which ſtrengthens man's heart, and paſſes to the true ſacrament of the paſſover; that as Melchiſedeck, the prieſt of the Moſt High God, to prefigure him, had offered bread and wine, ſo he alſo might repreſent the verity of his own body and blood."

Auſtin biſhop of Hippo, A. D. 369, de civitate dei, lib. xvi. cap. 22, ſays; "When Melchiſedeck bleſſed Abraham, then firſt that ſacrifice appeared, which is now offered by Chriſtians throughout the world. And lib. xvii. cap. 17. The prieſthood and ſacrifice of Aaron is baniſhed, and what Melchiſedeck brought forth when he bleſſed Abraham, is every where offered under the prieſthood of Chriſt. And lib. xx. cap. 18. Chriſtians celebrate the memory of that ſacrifice by the moſt holy oblation, and participation of the body and blood of Chriſt.

Fulgentius, A. D. 525. lib. de fide ad Pet. cap. ix. ſays; "In the time of the Old Teſtament, living creatures were offered——Now in the time of the New Teſtament the holy Catholic Church, throughout the world, ceaſes not to offer the ſacrifices of bread and wine in faith and charity. For in thoſe carnal ſacrifices the fleſh of Chriſt was figured, which he was to offer, and his blood, which he was to ſhed for the remiſſion of ſins. But in this ſacrifice, there is giving of thanks, and a commemoration of the fleſh of Chriſt, which he hath offered, and of his blood which he hath ſhed for us. In thoſe ſacrifices therefore, what was to be given, was ſignified in a figure: But in this ſacrifice, is evidently ſhewn what is already given. In thoſe ſacrifices, the Son of God, it was foretold, ſhould be ſlain for ſinners; In this he is declared and publiſhed, as actually ſlain for them."

The reader may find more teſtimonies, from thoſe I have now mentioned, and from others of the ancient Fathers, in the Appendix to Johnſon's Unbloody Sacrifice. To theſe teſtimonies from the Fathers, I ſhall add ſome from the antient Liturgies. In the Clementine Liturgy, the oldeſt Liturgy that is extant, we read thus; "Wherefore having in remembrance his (Chriſt's) paſſion, *&c.* we offer to thee our king and our God, according to his inſtitution, this bread and this cup, *&c.* And ſend thy Holy Spirit, the witneſs of the ſufferings of the Lord Jeſus on this ſacrifice, that he may make this bread the body of thy Chriſt, and this cup the blood of thy Chriſt: That all who ſhall partake of it, may be confirm'd in godlineſs, may receive remiſſion of their ſins, may be delivered from the Devil and his wiles, may be fulfilled with the Holy Ghoſt, may be made worthy of thy Chriſt; and may obtain everlaſting life: Thou, O Lord Almighty, being reconciled to them."

In the Liturgy of James, which was anciently uſed in the Church of Jeruſalem, the firſt Chriſtian Church, the prieſt ſays thus; "Wherefore having in remembrance his (Chriſt's) life-giving paſſion, *&c.* we ſinners offer to thee, O Lord, this tremendous and unbloody ſacrifice, *&c.* Send down upon theſe gifts, which are here ſet before thee, thy moſt Holy Spirit; that by his holy, good, and glorious preſence, he may ſanctify and make this bread the holy body of thy Chriſt, and this cup the precious blood of thy Chriſt: That all who are partakers thereof, may obtain remiſſion of their ſins, and eternal life, may be ſanctified in ſoul and body, *&c.*"

In the Liturgy of Mark, being the ancient Liturgy of the Church of Alexandria, of which Mark was the firſt Biſhop, and which was uſed throughout that Patriarchate, containing Egypt, Libya, Pentapolis, and Ethiopia, the prieſt ſays thus; "ſhewing forth therefore, O Lord Almighty, Heavenly King, the death of thine only begotten Son, *&c. We have ſet before thee thine own, out of thine own gifts*, &c. Send down thy Holy Spirit upon us, and upon theſe loaves and theſe cups, that the Almighty God may ſanctify and throughly conſecrate them, making the bread the body, and the cup the blood of the New Teſtament of our Lord himſelf, our God, our Saviour, and Supreme King Jeſus Chriſt: That they may be to us who partake of them, the means of faith, *&c.* and the remiſſion of our ſins."

In the Liturgy of John Chryſoſtom, which is the Liturgy uſed in the Patriarchate of Conſtantinople, the prieſt ſays thus; "In remembrance therefore of this command of our Saviour, *&c.* We offer to thee thine own out of thine own gifts, *&c.* We offer to thee this reaſonable and unbloody worſhip, and beg, pray, beſeech, thee to ſend down thine Holy Spirit upon us, and upon theſe gifts, lying before thee —— Make this bread the precious body of thy Chriſt, and what is in this cup, the precious blood of thy Chriſt; that it may be to thoſe who partake of it for ſobriety, the remiſſion of ſins, the communication of the Holy Ghoſt, *&c.*"

In the Liturgy of Baſil, which is uſed upon ſome of the great feſtivals, throughout the Patriarchate of Conſtantinople, the prieſt ſays thus; "Wherefore we alſo, O Lord, having in remembrance, *&c.* offer to thee thine own out of thine own gifts —— and laying before thee theſe ſymbols of the Holy Body and Blood of thy Chriſt, we pray and beſeech thee, O thou Holy of Holies, of thy Gracious Goodneſs, to ſend down thine Holy Spirit upon us, and upon theſe gifts, to bleſs, to ſanctify, to perfect them —— Make this bread the precious body of our Lord, our God, and Saviour Jeſus Chriſt, *&c.*"

In the Liturgy of Baſil, as it is uſed throughout the Patriarchate of Alexandria, the prieſt ſays thus; "In remembrance therefore, *&c.* we *offer to thee thine own*, out of thine own gifts —— We beſeech, pray and bow down ourſelves to thee, that of thy Gracious Goodneſs, thou wilt ſend down thine Holy Spirit upon us thy ſervants, and upon theſe gifts lying before thee, to bleſs them —— that he may make this bread the Holy Body of our Lord, our God and Saviour Jeſus Chriſt, for the remiſſion of our ſins and everlaſting life, to all thoſe who partake of it; and this cup the precious blood of our Lord, our God and Saviour Jeſus Chriſt, for the remiſſion of ſins, and everlaſting life to all who partake of it, *&c.*"

In his Liturgy of the Church of Ethiopia, a great country beyond Egypt, the prieſt ſays thus; "And now, O Lord, celebrating the memorial, *&c.* we offer to thee this bread and this cup, *&c.* We pray thee, O Lord, we beſeech thee to ſend down thy Holy Spirit and Power upon this bread, and upon this cup, that he may make them both the body and blood of our Lord and Saviour Jeſus Chriſt."

Likewiſe in the Gothic miſſal, which was uſed in Spain, and in thoſe churches of Gallia which was under the government of the Goths; and in the antient Gallican miſſal, which was uſed in all the churches of Gaul and Britain, before the Goths conquered any part of the Roman empire, and continued to be uſed in ſome parts of Gaul and Britain for ſeveral ages after; and in the Mozarabic miſſal, which was antiently uſed in Africa, and afterwards in Spain, from the time it was conquered by the Moors, about the year of our Lord 714, till about the year 1080; in all theſe, the element are offered to God with prayer for the preſence and bleſſing of the life-giving ſpirit upon them.

I proceed, in the laſt place, to give ſome farther teſtimonies, from the ancient councils. The ſecond, *alias* third of thoſe canons, called Apoſtolical, which are the moſt antient of the canons which are come down to us, provides, that *no biſhop or prieſt do offer any thing in ſacrifice on the altar, beſides what our Lord hath commanded:* And what thoſe things are which our Lord commanded to be offered, the reader has ſeen from the foregoing teſtimonies.

The ſynod of Ancyra, (A. D. 315,) in the 5th canon, requires, that "they who had eaten things offered to idols, but with tears in their eyes, thereby ſignifying their inward averſion, ſhould after having been penitents for three years, be received to communion, but *without the oblation.*"

By the eleventh canon of the firſt œcumenical council of Nice (A. D. 325.) it is provided, that *they who have tranſgreſſed,* i. e. done ſacrifice to idols, *without compulſion, ſhall continue three years among the hearers, be ſubſtrators ſeven years, and for two years communicate with the people in prayer,* without the oblation.

The ſynod of Gangræ, (A. D. 340.) in the 4th canon, cenſures thoſe, *who refuſe to partake of the oblation, when it is made by a married prieſt.*

The 4th canon of the 3d, *alias* 6th council of Carthage, (A. D. 397.) provides, that *in the ſacraments of the body and blood of Chriſt, nothing be offered, but what the Lord hath delivered, that is, bread and wine mixed with water.*

Theſe are ſome of the many teſtimonies that have been brought from antiquity, in proof and for the confirmation of the repreſentative ſacrifice of the body and blood of Chriſt, under the ſymbols of bread and wine in the Holy Euchariſt: And thus reader you ſee, if Scripture and antiquity be good proofs of any doctrine, we have them both on our ſide, for the repreſentative ſacrifice of the body and blood of Chriſt in the Holy Euchariſt, under the ſymbols of bread and wine.

CHAP. XII.

1 *Spiritual gifts* 4 *are divers, yet all to profit withal.* 8 *And to that end, are diverſly beſtowed:* 12 *That by the like proportion, as the members of a natural body tend all to the* 16 *mutual decency,* 22 *ſervice, and* 26 *ſuccour of the ſame body:* 27 *ſo we ſhould do one for another, to make up the myſtical body of Chriſt.*

NOW concerning ſpiritual *gifts,* brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto theſe dumb idols, even as ye were led.

3 Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed: and *that* no man can ſay that Jeſus is the Lord, but by the holy Ghoſt.

4 Now there are diverſities of gifts, but the ſame Spirit.

5 And there are differences of adminiſtrations, but the ſame Lord.

6 And there are diverſities of operations, but it is the ſame God, which worketh all in all.

7 But the manifeſtation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit, the word of wiſdom; to another the word of knowledge by the ſame Spirit;

9 To another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit;

10 To another the working of miracles; to another prophecy; to another diſcerning of ſpirits; to another *divers* kinds of tongues; to another the interpretation of tongues.

11 But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: ſo alſo *is* Chriſt.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot ſhall ſay, Becauſe I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear ſhall ſay, Becauſe I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the ſmelling?

18 But now hath God ſet the members, every one of them in the body, as it hath pleaſed him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot ſay unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay, much more thoſe members of the body which ſeem to be more feeble, are neceſſary.

23 And thoſe *members* of the body, which we think to be leſs honourable, upon theſe we beſtow more abundant honour, and our uncomely *parts* have more abundant comelineſs.

24 For our comely *parts* have no need, but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there ſhould be no ſchiſm in the body; but *that* the members ſhould have the ſame care one for another.

26 And whether one member ſuffer, all the members ſuffer with it: or one mem-

ber be honoured, all the members rejoyce with it.

27 Now ye are the body of Chriſt, and members in particular.

28 And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diverſities of tongues.

29 *Are* all apoſtles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all ſpeak with tongues? do all interpret?

31 But covet earneſtly the beſt gifts: And yet ſhew I unto you a more excellent way.

In this chapter the Apoſtle treats concerning the right uſe of ſpiritual gifts in their Church aſſemblies, ſhewing negatively, that they muſt not be uſed in a way of ſtriſe, envy, pride, and the like; but notwithſtanding the diverſity of gifts, they ſhould all be ſerviceable one to another. Herein

I. We find a preface; ſhewing (1.) that they ought to be well inſtructed in the nature of thoſe gifts; ver. 1. (2.) What their condition was before their converſion; ver. 2. (3.) That the right uſe of them for the owning and worſhipping of Chriſt proceeds from the ſpirit only; ver. 3.

II. His diſcourſe concerning thoſe gifts, ſhewing (1.) the author of them; the ſeveral perſons of the Trinity, as the Spirit, at ver. 4. Chriſt, at ver. 5. and the Father, at ver. 6. (2.) The end why they are given, *viz.* for the edification of the Church; ver. 7. (3.) The different ſorts of gifts beſtowed; ver. 8—10. (4.) A repetition of the author of them, ver. 11. (5.) The uſefulneſs and neceſſity of thoſe gifts for the Church, illuſtrated by a compariſon taken from the natural body, propounded at ver. 12. to the 26th incluſive, and applied in ver. 27. (6.) The ſeveral ſorts of offices that God hath ſet in the Church; ver. 28. amplified by ſhewing, that theſe different gifts are diſtributed to ſeveral perſons; not all to one; ver. 29, 30. (7.) He exhorts them to covet the beſt gifts. (8.) Propoſes a more excellent attainment than gifts, *viz.* charity; ver. 31. All which will be properly illuſtrated by the following Diſſertation.

A Diſſertation on Intellectual Virtue.

And now, for the explanation of the term before us; intellectual virtue ſignifies, in general, any virtue properly belonging to, and ſeated in the underſtanding. And it is diſtinguiſh'd from practical, or actual virtue, as it is antecedent and in order to it; as knowledge is to practice, whereof the former muſt be had, before the latter can with reaſon be expected: And no man can perform what he does not in ſome meaſure underſtand; as will be ſhewn more fully under another head.

By Intellectual Virtue, therefore, muſt be meant, what the Apoſtle calls ſpiritual underſtanding; Col. i. 9. By which, undoubtedly, he muſt intend ſomething more than the bare knowledge of our duty; for, as I ſhall ſhew hereafter, it implies not only that, but faith, and wiſdom alſo; and therefore, it muſt ſignify all theſe; and that in the higheſt ſenſe, that is, in the utmoſt degree of perfection that human nature is capable of in this imperfect ſtate.

Indeed, the Apoſtle, in that place, joins wiſdom and ſpiritual underſtanding cloſe together; and ſo ſeems to make them one and the ſame thing: But they are plainly divers, in that wiſdom ſignifies ſuch an apprehenſion of, and aſſent unto the Sacred Myſteries of religion, or the things pertaining to faith and a good life, as renders men piouſly inclin'd, both firmly to adhere to the one, and conſtantly, uniformly, and impartially to practiſe the other: Whereas ſpiritual underſtanding is the parent both of knowledge, and of faith and wiſdom; for no man can be ſaid to know what he does not underſtand, I mean, he does not know it as he ought; nor can it be expected that any man ſhould be ſo wiſe, as to believe and practiſe what he does not know. At leaſt, ſuppoſing theſe were poſſible, 'tis certain, that as all practice, without faith; ſo all faith, without knowledge, and all knowledge without underſtanding, are equally vain and unprofitable: The former being nothing but credulity, not faith; and the latter but a mere pretence to knowledge, not the thing it ſelf; and neither of the two having any rational ſupport, or ſure foundation, but being both alike built upon the ſand of either a changeable opinion, or a no-leſs uncertain and fallible report.

In ſhort, then, by ſpiritual underſtanding, which, I ſay, is the ſame thing with Intellectual Virtue, muſt be meant the utmoſt ſenſe and apprehenſion of things Spiritual and Divine, of which human nature is capable in this ſtate; whereby reaſon is aſſiſted and enabled to determine, concerning the truth or falſhood, good or evil of any thing propos'd unto our choice, more clearly, and more certainly than 'tis poſſible it ſhould by nature's light alone; and whereby we are inclin'd more ſtrongly, becauſe upon much better grounds, to embrace and follow what is true and good, and to reject and totally abſtain from what is falſe and evil, than we can be by ſuch underſtanding of theſe things as we have by nature only.

Indeed, as I ſaid before, all virtues properly belonging to, and ſeated in the underſtanding, are Intellectual Virtues; but by Intellectual virtue here, I mean, not any virtue in, but the virtue of the underſtanding: That is, that property, or act, or habit of the ſoul, by which it firſt diſcerns and apprehends all moral things, and then diſplays them in their proper colours, with their peculiar marks and characters upon them; that the truth or falſhood, good or evil of them may be known; and that, when known, the truth may be believ'd, and the good embrac'd and follow'd; and that what is falſe and evil may be rejected and avoided. And ſo much may ſuffice, to ſhew both what is meant by Intellectual Virtue, and to what end it ſerves.

Now, I ſhall conſider the neceſſity and uſefulneſs of it to that end. And both theſe will appear from the following conſiderations.

Firſt, That if we do not underſtand, neither can we properly be ſaid to know the things that ought to be believ'd and practis'd by us. For as no man can be thought to underſtand the things he does not know; ſo neither can any man be ſaid to know what he does not underſtand.

And now, to explain my ſelf a little, I deſire it may be obſerv'd, That when I ſay, No man can be thought to underſtand the things he does not know; I mean, unleſs he has, ſome way or other, ſuch previous information of the things, on which his underſtanding is to act, as is needful to ſuch action of the underſtanding: And when I ſay, on t'other hand, That no man can be ſaid to know what he does not underſtand; I mean, that no man can know any thing ſo clearly as he ought to know it, in order to either faith or practice, unleſs he rightly underſtands it.

Suppoſe, for inſtance, that ſome article of faith, or point of duty, were the matter to be treated of, and the queſtion in debate were this, Whether we ſhould believe the one, or do the other? The very putting of this queſtion does of neceſſity ſuppoſe ſome previous information had, concerning ſuch a matter; and that, upon ſuch information, the underſtanding is to act its part, according to its meaſure and capacity, that we may have as clear and certain knowledge of the thing to be believ'd or done, as 'tis poſſible for men to have in this imperfect ſtate. And thus the neceſſity and uſefulneſs of Intellectual Virtue, or the right underſtanding of any article of faith, or point of duty, does appear from the neceſſity of as clear and perfect knowledge, as can by any means be had in this life, of the thing to be believ'd or practis'd by us. But, Secondly, It may alſo be conſider'd, That where there is no underſtanding of the thing propos'd, there can be no rational faith; that is, whatever matter is propos'd as an article of faith, we ought to underſtand the matter rightly, before we venture to believe it: For otherwiſe we do not act like men endu'd with reaſon, nor agreeably to his deſign, who has endow'd our nature with it. Nay, to believe at all adventures, when we do not underſtand the thing propos'd to be believ'd, is to act like creatures wholly void of reaſon, who run wherever they are driven, without knowing what they do, or why they do it. This is to act by ſuch a raſh and heedleſs principle, as ſhews us more like brutes than men; ſuch an implicit faith, as God has not requir'd, nor any man, or body of men have power to require of us; and by which we may, and many do believe, not only the moſt reaſonable, but even the moſt abſurd and unreaſonable things in nature: In either of which reſpects, our believing is credulity, not faith; becauſe it is a believing without any reaſon ſo to do, as not underſtanding, nor having any certain knowledge of the thing to be believ'd.

Not that I would be underſtood, as if I hereby meant, That we ſhould in ſuch a manner underſtand all things propos'd, as articles of faith, as perfectly to comprehend the nature and the manner of them: For this, in moſt inſtances, if not in all, is utterly impoſſible for men to do. And it would be moſt unreaſonable to deny our aſſent to any matter, only becauſe we are not able ſo perfectly to comprehend it. But my meaning is, That we ought ſo to uſe our underſtanding, as not at all adventures to believe without it; that is, not to aſſent to any matter, without underſtanding ſo much of it, as is needful to enable us to judge whether it be fit to be believed; ſo much, I mean, as we in this imperfect ſtate are capable of underſtanding to that end. For otherwiſe, our faith will be not only without knowledge, but without reaſon alſo; and that is much the ſame, at leaſt it will be alike unprofitable to us, as if it were againſt reaſon.

I ſhall only give one inſtance, to make this matter plain, and put it out of doubt; and that is, what the Author to the Hebrews tells us: *Without faith it is impoſſible to pleaſe God: For he that cometh to God, muſt believe that he is,* &c. Heb. xi. 6. Here the neceſſity of faith, in order to our pleaſing God, is as plainly aſſerted as words can aſſert it; in that it is impoſſible to pleaſe him without it: And the Apoſtle inſtances in the grand fundamental article of all religion, to wit, the belief of God's exiſtence; *He that cometh to God*, that is, he that would do any thing in the ſervice of God, ſo as to pleaſe him, and be accepted and rewarded by him, muſt firſt *believe that he is.* Now the firſt thing neceſſary to a right and firm belief of this propoſition, *that there is a God*, or, to uſe the Apoſtle's phraſe, *that God is*, is the right underſtanding of it, and of the terms of which it does conſiſt; that is, we muſt, according to our meaſure, and the helps that are afforded us, firſt underſtand what is meant by God, that is, what kind of Being that is, which men call by that name, before we can reaſonably believe that there is ſuch a Being: And for any one to go about to perſuade men to believe the Being of God, without endeavouring to acquaint them, firſt, with the nature and attributes of ſuch a Being; is to endeavour to perſuade men to believe they know not what, and to aſſent to ſomething as an undoubted truth, which they underſtand nothing of; and he that can aſſent to this, or any other truth, upon ſo ſlender grounds, is fit for any impreſſion, and will, in all likelihood, as eaſily be wrought upon to believe and aſſent to any doctrine, true or falſe, upon any motives whatſoever.

This therefore is another conſideration, whereby the neceſſity and uſefulneſs of Intellectual Virtue, or a right underſtanding of any thing propoſed, is manifeſt, that we can neither reaſonably believe any neceſſary article of faith, nor with reaſon reject any erroneous doctrine, unleſs we ſo far underſtand the thing propoſed, as to be able, in ſome meaſure, to diſcover the truth or falſhood of it, and by conſequence to judge, according to the rules we have to judge by, whether it may, or ought not to be believed.

Thirdly, Another, and the laſt conſideration I ſhall mention, has relation to our actions; that as we cannot reaſonably believe, ſo neither can we reaſonably do any thing, unleſs we rightly underſtand it. Our practice muſt be rational, as well as our faith; that is, both one and the other muſt be the effect of a good underſtanding, or it neither is, nor can be good, becauſe not a reaſonable faith or ſervice, ſuch as God requires of us. Nay, if we do not underſtand our duty, we cannot do it rightly; for no man can perform what he does not underſtand, that is, not as it ought to be performed: And that is a blind obedience at beſt, which is not accompanied with the underſtanding; as well as that of a lame obedience, which is not to the utmoſt of our skill and power.

To give one inſtance to illuſtrate this; prayer is a neceſſary and a reaſonable duty, provided it be performed with underſtanding; which the Apoſtle makes ſo neceſſary to a right performance of it, that he does almoſt affirm the ſpirit of prayer to be nothing, or to no purpoſe, without it. For, ſays he, *I will pray with the Spirit, and I will pray with the Underſtanding alſo*, ch. xiv. 15. As if he had ſaid, I will ſo pray with the Spirit, as not only to underſtand my prayers my ſelf, but that others may alſo underſtand them, and be advantaged by them. He that prays, and does not underſtand his prayers, does neither know to whom, nor yet for what he prays; and, by conſequence, the man that prays in ſuch a manner, can have no reaſonable hopes of obtaining what he asks of God: Becauſe he neither knows whether he prays to God, or not, nor whether the things he asks in prayer be good or evil, ſuch as are fit for God to give, or for himſelf to have. The Apoſtle is ſpeaking there, againſt that abuſe of the *gift of tongues*, which was, it ſeems, too frequent in the Church of Corinth at that time; to wit, ſome perſons uſing it, only to ſhew they had it, but not with the deſign for which it was given them, namely, for the edification of the people: And he ſhews, that while they prayed in an unknown tongue, the people could neither join in, nor be at all edified by their prayers, becauſe they did not underſtand them; and that this was ſuch an abuſe of the *gift of tongues* as ought not to be ſuffered. For God required that the people ſhould join in heart and affection with their teachers, in the publick prayers and praiſes that were daily offered up unto him, and, for ought we know to the contrary, in the very words of prayer alſo; but how could they do either, when they did not underſtand them? They were to come to Church, not only to exerciſe a general devotion, and only with an intention to pray unto, and *praiſe* their God and Saviour; but it was required of them to join heart and voice, in all the prayers and praiſes that were offered up, at leaſt, to ſhew they did ſo, by ſaying *Amen* at the end of every one; and ſo were, every one for himſelf, to exerciſe a particular devotion. But how could they do this, when thoſe prayers and thoſe praiſes were made and offered in a language that they did not underſtand?

In ſhort; let the duty be what it will, and however performed, that is, in what language ſoever, if we do not underſtand the nature of it, or the manner of performance, we cannot perform it as reaſonable creatures ſhould, that is, not acceptably, nor to any ſaving purpoſe of performing it; becauſe we underſtand not what we do, and may, for ought we know, be doing any thing elſe, inſtead of our duty.

And now, the inferences that I ſhall draw from this diſcourſe, are, briefly, theſe:

1. That ſince intellectual virtue, or the virtue of the underſtanding, is ſo neceſſary, and ſo uſeful to a right performance of our duty, in all inſtances, whether as to matters of faith, or matters of practice; we ſhall certainly be very much to blame, if we do not make that good and prudent uſe thereof, for which God has endowed our nature with it. For to what purpoſe have we underſtanding, if we will not uſe it, as we may, eſpecially in matters of religion, but are contented to exert a mere implicit faith, and perform a blind obedience, without underſtanding what it is we are required either to believe, or do? God expects we ſhould believe and act like reaſonable creatures, that is, with, and according to our underſtanding; and if we do not ſo, we abuſe his goodneſs to us, in that, when he has made us men, not brutes, we chuſe to act like brutes, and not like men.

2. Since intellectual virtue is ſo neceſſary, and of ſo great uſe, it is undoubtedly the duty of every man to do what in him lies, by making uſe of all thoſe means that are within his reach and power, towards the due improve-

ment of it. And this, in other matters, is no more, than what all men are inclined to by nature; they cannot but deſire an increaſe of that, which they find to be of great advantage to them: And one would think, they ſhould more earneſtly deſire the improvement and increaſe of that, which is of ſuch advantage to them in an affair of the greateſt moment. And ſuch is the knowledge of all ſaving truth, in order to a firm belief, and a regular and ſteady practice of it. Now the way to improve in knowledge, is to endeavour, firſt, to improve our underſtanding to the higheſt pitch it can be brought to in this imperfect ſtate. And the means to be made uſe of to this end, are, briefly, theſe.

Firſt, meditation, or our having and maintaining a frequent and familiar internal converſation with the things that are needful to be underſtood, in order to their being fully known, firmly believed, and duly practiſed by us. This is a means which puts us to no charge; and the pleaſure of it does abundantly compenſate the trouble we are at, if there be any, in the uſing of it. It is natural to every man to think, and meditation is but thinking; and when our thoughts are moſt intent, on Divine Affairs eſpecially, they are generally moſt delightful to us. The more we think of any matter that concerns the welfare of our ſouls, the better we ſhall underſtand it; and pleaſure riſes to perfection, as the underſtanding does, and always bears a due proportion to it.

A ſecond means, whereby our underſtanding may be much improved, is the maintaining a frequent correſpondence, either by word of mouth, or writing, with men of underſtanding, men that are able to inform us of the truth of things, and ſet us right, if any doubt ariſes in our minds concerning any matter, whether of faith, or duty. And this, though the charge and trouble of it may be ſomewhat more, yet the advantage of it will ſufficiently recompenſe, and make us full amends: The improvement of our underſtanding being a matter of ſuch vaſt importance to us, that the purchaſe of it cannot be too dear; but it will prove to be much more than equivalent to the greateſt charge and pains we can be at.

Thirdly, another means to be made uſe of to this end, by all that are capable of uſing it, is reading. And this I mention, chiefly, with relation to our duty to be converſant in the written word and will of God, contained, and plainly revealed in the Holy Scriptures. It is the Apoſtle's advice, *That we be not unwiſe, but underſtand what the will of the Lord is.* And what more rational and effectual courſe can be taken, to underſtand the will of God, than by frequently converſing with thoſe Sacred Writings, in which we know it is contained? And it is ſpiritual underſtanding, that we ought chiefly to endeavour after, and for the acquiring and improvement of which our utmoſt care and pains and ſtudy ought to be exerted; certainly, the eaſieſt, beſt and ſureſt means, whereby we may attain it is, by reading often, and uſing all the neceſſary helps to a right underſtanding of thoſe Sacred Oracles, which were undoubtedly given by the Holy Spirit. And in order thereunto,

The laſt means I ſhall mention, which ought always to be added to the reſt, is *prayer.* That as the Apoſtle prayed for the Coloſſians, ſo we for our ſelves, ſhould daily make it our requeſt to God, That by the influence and illumination of his grace and Holy Spirit, we may be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding, Col. i. 9. by which means only we are able to obtain thoſe ſpiritual *gifts*, and find out that moſt excellent way, which the Apoſtle ſays he taught the Corinthians.

Ver. 1.——*Concerning ſpiritual gifts.*] Theſe gifts which you read of in this chapter, are not called *ſpiritual*, from the ſoul or ſpirit of man, wherein they were as in their ſubject, but from the author of them, who is *the ſpirit of God*, the Paraclete whom our Saviour promiſed to ſend to his diſciples, otherwiſe, inſtead of *pneumetica* they had been called *phyſica.* Again, it is to be obſerved, that as there are two ſorts of *ſpiritual gifts* in this acceptation, ſuch as are *common*, and others that are *ſpecial*, which are different in their nature, extent and uſe, we muſt here underſtand thoſe of the latter ſort, *viz.* ſuch as the gift of tongues, the power of working miracles, the ſpirit of Propheſy, &c. which are not neceſſary for the Church, but in certain caſes of great emergency; and which, when they are really neceſſary, are not given, like the moral virtues jointly to all, but ſeverally to each.

Ver. 3.——*Calleth Jeſus accurſed.*] Excludes thoſe who profeſs the name of Chriſt, from their religious aſſemblies; as the Jews did the blind man, who, having been blind from his birth, was cured by Jeſus. *Or*, ſpeaks in derogation of him; inſinuating that he was an impoſtor and a deceiver, and as ſuch to be ſhunned and abhorred.

Ver. 5.——*Adminiſtrations.*] The adminiſtrations of the ſpirit are the miniſtry of the Goſpel; as Apoſtles, &c. ſee ver. 28.

Ver. 6.——*Operations.*] i. e. Prophecy, working of miracles, &c. ſee ver. 8, 9, 10, and 30.

Ver. 7.——*To profit withal.*] Or, that by them he may edify and profit the Church of Chriſt, by thoſe gifts beſtowed upon him.

Ver. 11.——*As he will.*] This proves the *Holy Ghoſt* to be a diſtinct perſon in the Godhead, becauſe here we find a *will* aſcribed unto him. It alſo proves that he is a God, becauſe no creature can enable others to do thoſe works. And beſides, as all the diverſities of operations is aſcribed to *the ſame God*, ver. 6. ſo it is here ſaid, *All theſe worketh* that *one and the ſelf-ſame ſpirit.*

Ver. 28.—— *Apoſtles.*] Men ſent forth immediately by Chriſt, to lay the foundation of all Chriſtian Churches, and upon whom the care of all the Churches lay.

—— *Prophets.*] Perſons immediately inſpired with the knowledge of future things; ſuch as Agabus in Acts xi.

—— *Teachers.*] Thoſe that were by the Apoſtles appointed to expound the word of truth to the Churches.

—— *Miracles.*] Or, ſome perſons who in the infancy of Chriſtianity, were endowed with an extraordinary power to work miracles for the conviction of infidelity, and the confirmation of all believers.

—— *Gifts of healing.*] i. e. Such perſons who were enabled by the Spirit of God to heal diſeaſes without the help of phyſick, in a miraculous way.

—— *Helps.*] *Deacons*; ſee Acts vi.

—— *Government.*] Church rulers and ſpiritual guides.

—— *Diverſities of tongues.*] Men who were inſpired to ſpeak many languages, without the help of ſtudy, for the better and more ſpeedy propagation of the Goſpel; ſee Dr. Hammond on this text.

Ver. 31.—— *A more excellent way.*] Not a better way than the Goſpel of Chriſt, but a more excellent way of miniſtring to the welfare of the Church, and of edifying your own ſouls, even by Chriſtian love one towards another. For by that alone we muſt prove ourſelves to be the children of God or diſciples of Chriſt; ſee the next chapter.

CHAP. XIII.

1 *All gifts,* 2, 3 *how excellent ſoever, are nothing worth without charity.* 4 *The praiſes thereof, and* 13 *prelation before hope and faith.*

THough I ſpeak with the tongues of men and of angels, and have not charity, I am become *as* ſounding braſs, or a tinkling cymbal.

2 And though I have *the gift of* propheſy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing.

3 And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity ſuffereth long, *and* is kind; charity envieth not; charity vaunteth not it ſelf, is not puffed up,

5 Doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil,

6 Rejoiceth not in iniquity, but rejoyceth in the truth:

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* propheſies, they ſhall fail; whether *there be* tongues, they ſhall ceaſe; whether *there be* knowledge, it ſhall vaniſh away.

9 For we know in part, and we propheſy in part.

10 But when that which is perfect is come, then that which is in part ſhall be done away.

11 When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child: but when I became a man, I put away childiſh things.

12 For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known.

13 And now abideth faith, hope, charity, theſe three; but the greateſt of theſe *is* charity.

In this chapter the Apoſtle treats of charity; ſhewing,

I. The neceſſity of it; by comparing it with other gifts, as eloquence, ver. 1. Propheſy, and a miraculous faith, ver. 2. And with other works, as alms, and martyrdom itſelf, none of which ſays the Apoſtle are either capable or profitable without charity, ver. 3.

II. The nature of it; in reſpect of its excellent properties and effects, ver. 4—7. and its durableneſs or continuance above all gifts for edification, ver. 8. amplified by ſhewing (1.) the imperfection of thoſe gifts here in this world, ver. 9. (2.) The ceaſing of them in the world to come, ver. 10. and (3.) the imperfection of our knowledge, illuſtrated by a compariſon between a child's knowledge, and a man's, ver. 11. and explained by ſhewing the difference between our knowledge here and in Heaven, ver. 12. And therefore he gives it the preference to all other ſanctifying graces, ver. 13.

Should I here pretend to give a particular deſcription of all thoſe encomiums by which the Apoſtle extols *charity* in this chapter, it would not only be needleſs, becauſe he has done it ſo well that it is impoſſible to do it better, but it would be too tedious, and multiplying words without any neceſſity. Therefore, I ſhall only illuſtrate this Apoſtolical encomium of charity by a note on the contrary vice, which he has ſet down at

Ver. 4. —— *Charity envieth not.*] Now envy is a trouble or uneaſineſs of mind ariſing from the conſideration of any advantage we think our neighbour enjoys above ourſelves; whether it be in the endowments of body or mind, or in their outward condition, perſons uſe to envy others, either becauſe they think them, or at leaſt they may be reputed by others to be more handſome, or more wiſe, or more virtuous; to thrive better in the world, or to enjoy more honour, or a greater reputation than they. But then it is to be conſidered that there are ſeveral caſes in which men may be concerned at the good things and advantages which others enjoy, without this ſin of envy.

1. I may very lawfully be concerned at the proſperity of another, who gets what he has by my wrong and injury; for this is to be troubled at my own evils, and not at another man's proſperity; which if it be immoderate, may indeed be ſinful, but however is not the ſin of envy.

Again, if one man get any place of honour or advantage, which another had an eye upon, or a probability of attaining; the concern that ſometimes follows upon this may be more or leſs ſinful before God, according to the degrees or other circumſtances of it; but is rather to be reputed a trouble for his own diſappointment, than an evil eye at the happineſs of the other; becauſe it may be, that had it happened in any other caſe or inſtance, he would have been ſo far from being troubled at it, that it would have been matter of rejoycing to him.

2. For the ſame reaſon it is not the ſin of envy to be ſorry for the advancement of one that is our enemy, if he has by that a power of doing us a miſchief; becauſe a man may lawfully have ſome concern at what is like to do him harm. And therefore as, for the ſame reaſon, he may endeavour by all lawful methods to hinder the advancement of ſuch a perſon; ſo he may lawfully have ſo much uneaſineſs after it as a man may have for what is a prejudice to himſelf. But in both theſe caſes we muſt have a care that we be not moved by enmity or reſentment, that we do not endeavour to hinder or be troubled at any man's proſperity, merely becauſe he has done us an injury; for that is utterly inconſiſtent with Chriſtian charity and forgiveneſs: But what we do, in this caſe, muſt always have reſpect to what evils or injuries may come upon us for the future, which we may very juſtly be concerned at, and uſe all lawful means to prevent it.

3. It is not the ſin of envy to be troubled at any man's proſperity, which is like to be a prejudice to the publick. If a man be in publick employment who is unfit for it, or like to do harm in it; if he keep out a worthy perſon, or receive that encouragement which is due only to merit and virtue: In theſe, and all other caſes of the ſame nature, where miſchief is done, or good hindered by the advancement or proſperity of any perſon, we may lawfully wiſh that, if it pleaſed God, things were otherwiſe, and have ſome concern to ſee them ſo. But then we muſt have a care that an evil eye, or a regard to ourſelves, do not corrupt our judgments, and make us think men unworthy of what they have, becauſe they keep us or our friends from it: And after all, ſince it is other peoples work to take care of theſe matters, we ſhould not be too quick in our cenſures, though things do not go exactly according to thoſe meaſures we would lay down.

The laſt caſe I ſhall lay down, is this, that the ſeeing any advantage in another perſon, may ſometimes, without the ſin of envy, cauſe trouble in us, by making us reflect upon our ſelves, as being without that thing which we admire in him. But then to keep this trouble innocent, it muſt have theſe two qualifications.

(1.) That the thing which occaſions our trouble, which our neighbour has, and we want, be really ſomething that is worthy the care of a Chriſtian; not that the other perſon is more handſome, or better dreſs'd, or has more money, or more admirers, or any thing of this kind; becauſe the not having theſe things ought not to be matter of trouble to any Chriſtian, or be the cauſe of emulation among each other; they being things of no great moment in themſelves, and ſuch, for the moſt part, as God gives freely to whom he pleaſes! And therefore, as thoſe who have them ſhould not be proud of them; ſo thoſe who have them not, ſhould not be for that reaſon uneaſy or diſcontented. But if I ſee a great degree of piety or virtue, or wiſdom, or any other real excellency in my neighbour; this may ſometimes very juſtly occaſion trouble, to conſider how little I have improved in theſe things myſelf under ſuch opportunities as I have had.

2. But then muſt come in the ſecond qualification, that this trouble and concern ſhould be, not becauſe our neighbour has theſe things, but becauſe we ourſelves are without them, who ought to have them as well as he: And therefore, we muſt be ſure to take care that we do not malign, or hate, or backbite, or undervalue our neighbour, by that to bring him down to our level; nay, we

muſt not ſo much as in our thoughts wiſh that he were without thoſe good things, becauſe they hinder our glory or reputation; but we ought, by the conſideration of his improvement, to be aſhamed of our own negligence to grow more diligent and careful, and induſtrious for the future. And herein lies chiefly the difference betwixt that hateful ſin of envy, and that generous emulation which is ſometimes ſeen in great minds; that the one tends to improve our ſelves, makes a man uneaſy at his own defects, and ſpurs him on to induſtry; the other would bring his neighbour down, and therefore leads commonly to heart-burnings, and jealouſies, and defamation, and ſupplanting, and other wicked practices of the ſame kind.

Thus much may ſerve in ſhort to ſhew what this vice of envy is, and wherein it conſiſts; but to illuſtrate the matter a little more fully, I would before I proceed take notice of one or two inſtances of it recorded in Scripture. The firſt that I ſhall mention is the hiſtory of Joſeph and his brethren; their father Jacob ſeemed to have carried himſelf with love and kindneſs enough to all his children; but becauſe the ſon Joſeph was more favoured than the reſt, kept in better cloaths, and more tenderly regarded, the reſt envy him, and are reſolved to get rid of this favourite, and ſo conſpire to kill him, and had done it but that they met with an opportunity of ſending him where they thought he would never more be heard of; which, by the way, ſhould be a warning to parents how they prefer one child before another in their favour, becauſe it not only does commonly ſpoil the child they are thus fond of, but may raiſe ſuch jealouſy, and hatred, and emulation among the reſt toward that, as may have very ill effects; as we ſee this partiality of Jacob to his ſon Joſeph had, which deprived him for ſo many years of that child whom he chiefly loved, and had like to have involved all the reſt in the guilt of innocent blood, and that the blood of their brother. The other inſtance I would take notice of, is in the parable of the labourers in the vineyard: They that came to work in the morning had agreed with the Lord for ſo much, and are repreſented to have been well enough ſatisfied to receive what they had agreed for; but when they ſaw others receive as much, who they thought had not deſerved it ſo well as themſelves, then they murmur againſt the good man of the houſe, and go away quite diſpleaſed with what otherwiſe would have ſatisfied them very well; whereas they had no other cauſe of uneaſineſs, but only the goodneſs of the maſter that employed them, who had done them no wrong; but was only kind to other people in diſpoſing as he pleaſed with his own.

And this is a very common cauſe of diſcontent and uneaſineſs in the world, when men diſlike their own condition, for no other reaſon but becauſe it is not quite ſo good as that of ſome of their neighbours, and ſo the goodneſs of God is very often the true reaſon why he loſes the thanks, and men the comfort of what is more than enough to make them happy, and would have made them ſo, had not God been kind to other people.

But I now proceed to ſhew the great unreaſonableneſs and ſinfulneſs of this vice of envy.

And 'tis a ſin certainly the moſt unreaſonable of any in the whole catalogue of vices; a ſin for which we cannot ſo much as think of any reaſon, becauſe it does not conſiſt in pleaſing but in diſquieting and vexing a man's ſelf: And whatever temptation men may have to diſturb others, no man can have any to diſturb himſelf, ſo that the whole matter muſt be upon this account very abſurd. But beſides, 'tis vexing our ſelves to no purpoſe, upon the account of that which does us no harm, and where, with all our vexation, we can do our ſelves no good. What our Saviour applies to another purpoſe, is as true in this caſe, that with all our thought *we cannot add one cubit to our ſtature*, nor take away one from our neighbour; though, if we could, I do not ſee we ſhould be any thing the better for it. In ſhort, If the good things which God has given others do us no good, yet at leaſt they do us no harm; we are never the poorer for their riches, but we really are the poorer when we come to envy them; for then we loſe the comfort and benefit of what we have, and are really as poor as if we had nothing in the world.

To conclude this head, it is unreaſonable to envy others, becauſe the greateſt part of thoſe who are the common objects of envy, are really in a condition not to be envy'd. The beſt condition in this world is only a mixture of good and evil: And as every ſtate has its proper conveniences, ſo it has its proper inconveniences too; and theſe ſo mix'd together, that, upon conſidering things to the bottom, it will be a hard matter to judge what condition of life lies moſt adequate for happineſs. We ſee indeed the pomp, and ſplendor, and gaiety of a great eſtate, or great place; and ſuch a proſpect is agreeable enough to the pride of mens hearts, and the corrupt inclinations of fleſh and blood: But thoſe who have theſe things, feel a vanity in them that we cannot ſee; of which this is a plain evidence, that thoſe who have moſt of this world, yet are forc'd, for ſatisfaction, to ſet their hearts upon ſomething or other which they have not, and could they get all the world, would be ſtill as far to ſeek as ever.

Before we envy any body, we ſhould conſider the whole of his condition; not chuſe out the bright ſide, but conſider the good and the bad together. And we ſhould not only conſider the outſide of his condition, but what is the temper of his mind; for upon that chiefly depends mens happineſs. It may be the perſon we envy has a perplexed uneaſy ſoul, and then nothing can make him happy; it may be his conſcience is tormented with guilt and horror; it may be his mind is diſtracted with hopes or fears, or immoderate deſires; it may be he is weary of what he has, and longs after ſomething that he has not; or it may be he envies ſomebody elſe as much as we envy him: And after all, he that is in a flouriſhing condition to day, may be otherwiſe to morrow. The world is very changeable, and we are not yet come to the concluſion of things; and therefore the Philoſopher ſaid, No man ſhould be accounted happy before his death, becauſe till then he was liable to the revolutions of fortune. Thus if we conſider things only with an eye to this world, 'tis abſurd enough to envy any body; but it is much more ſo if we conſider things as Chriſtians, and with the eye of faith. And 'tis plain, that our religion lays very little ſtreſs upon the things of this world, but takes the eſtimate of happineſs or unhappineſs of men with relation to eternity. If a man fear God, and have his ſins pardon'd, and upon that account be in a way to be happy for ever, when this ſhort ſcene of things is ended, that man is happy, let his condition be what it will here; but then it is very abſurd to envy him, becauſe it is a happineſs that all may have as well as he, if they pleaſe. But on the other ſide, if a man be wicked, and upon that account have no hope beyond this world, though he ſhould have it in his power to be *clothed in purple and fine linnen, and to fare ſumptuouſly every day*, and have every thing his heart can wiſh; yet we have more reaſon to pity and pray for him than to think of envy: For it is not a condition to be envy'd, to look great for a day, and then be miſerable for ever.

Upon all theſe accounts this ſin of envy muſt be very abſurd and unreaſonable. But I now proceed to ſhew you the great wickedneſs and ſinfulneſs of it.

To this end I deſire you would conſider firſt, That this is a vice which is very frequently condemn'd in Scripture, and almoſt always reckon'd among the works of the fleſh. Thus, Gal. v. 21. *The works of the fleſh are envyings, murders*, &c. And Paul, when he was taking notice of the great depravity of nature, which God had ſuffer'd the Heathen world to fall into as a puniſhment for their idolatry, reckons this vice as one of the chief, *being full of envy, murder, debate*, Rom. i. 29. But James goes further yet; James iii. 16. *Where envy and ſtrife is, there is confuſion and every evil work.* And indeed one would expect nothing better from it, if we do but conſider the chief cauſes from whence it ſprings, which are pride and ſelf-love, the great enemies to God, and every thing that is good. The reaſon why men envy others, is becauſe they would engroſs and monopolize all that's good to themſelves, and ſet up themſelves as idols, that all the reſt of the world may fall down and worſhip them: which is a ſpirit ſo directly contrary to that ſubmiſſion of ſouls we owe to God, and to that charity and juſtice we owe to men, that we may well expect that where this is, there can hardly be any thing that is good, but *ever evil work.*

2. And this brings me to another conſideration, that this vice is utterly inconſiſtent with our duty both to God and men, and is often the occaſion of many ſins and diſorders in the world.

It is inconſiſtent with that due ſubmiſſion we owe to God, as it involves great unthankfulneſs for the mercies we have received; for no man can be thankful for that condition he is uneaſy under and repines at, as every man muſt do who envies his neighbour. But further, the ſetting up for our own honour, or our own glory, which is the very foundation of this vice, is a ſort of idolatry; 'tis taking that honour to our ſelves which is due to God, to whom belongs all the praiſe and glory of whatever is good whether in our ſelves or others. But the envious perſon would not only uſurp the honour of what he has already, but is angry that God ſhould divert any other way, or do good to others, for fear it ſhould eclipſe his glory: which is ſo preſumptuous and exorbitant a conceit, that one would wonder it ſhould ever come into the head of any creature.

And as it is inconſiſtent with our ſubmiſſion to God, ſo it is as much with charity to men. The text tells us, that *charity envieth not*; envy is indeed the perfect reverſe to that great Chriſtian duty, as you may ſee in that deſcription Paul gives of it, 1 Cor. xiii. 4, 5, 6. ——*Charity ſuffers long, and is kind; charity envieth not; charity vaunteth not it ſelf; is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provok'd, thinketh no evil,* &c.——Now if we take the direct contrary to all theſe, we have a full deſcription of the ſin of envy.

Indeed this vice is inconſiſtent with juſtice as well as charity; for juſtice requires that every man ſhould quietly enjoy what is his own, and that we ſhould not ſo much as in our thoughts diſturb his peaceable poſſeſſion of it; but it is much more inconſiſtent with juſtice, if we conſider what are the common outward effects of it. The Apoſtle, as I quoted before, tells us, *That where envy is, there is confuſion and every evil work.* And I believe if we look abroad and ſee what's done in the world, we ſhall find that many of the murders, contentions, underminings, bitter reflections, libellings, animoſities, and the like, proceed from this ſin of envy. Indeed ſo many ſins as there are, to which pride, and ſelf-love, and ill-nature may carry men, ſo many the envious perſon is in danger of. Not that I think that every man, who may be juſtly charged with this vice, muſt preſently run into all theſe exceſſes: No, there are degrees in this, as in all other ſins; ſuch a degree as may make a man uneaſy in himſelf, may not always be powerful enough to carry him to other ſins; ſuch a degree as may make a man ſlander or defame his neighbour, may not be temptation enough to murder him. It was not a ſmall degree of it, that could perſuade Joſeph's brethren to imbrue their hands in their brother's blood, and yet we ſee that had like to have been done. But pride and ſelf-love, and an invenom'd ſpirit, are very dangerous ſnares, and too apt to carry men through any thing that ſtands in their way.

But if this ſhould not carry us to all theſe exceſſes, yet however it is very contrary to the true ſpirit of the Chriſtian Religion, to that ſpirit of love and humility, and heavenly-mindedneſs, which are the great characters of Chriſt's diſciples; and muſt very much unqualify us for that happy ſtate, where love and joy, joy in God, and joy in each other's happineſs, will be our entertainment to all eternity.

Thus I have ſhew'd you the great unreaſonableſs, and the great ſinfulneſs of this vice. There are ſeveral other conſiderations, which I cannot now tarry to inſiſt upon at large, and therefore ſhall but juſt name them.

The firſt thing I would ſuggeſt is this, That envy ſeems moſt of any vice, to partake of the nature of the Devil: Its his work to make men miſerable, and to delight in it, and to keep as many from being happy as he can; he ſees what condemnation he is under, and by all that we know of his nature and actions, he envies that mankind ſhould be happier than he; and ſince he cannot riſe himſelf, makes it ſome comfort, to bring as many as he can into the ſame ſtate of condemnation.

2. Let us conſider, that the envious perſon is a publick enemy to mankind, not only in that envy is a great diſcouragement to every thing that's good and great, and damps abundance of deſigns very much for the good of the world; but in this chiefly, that he muſt needs wiſh and deſire, that there were none in the world better or happier than himſelf: which is a thing may very juſtly make him hateful both to God and men. It may juſtly make him hateful both to God, as an enemy to his honour, the honour of his gifts, and the honour of doing good; and it may juſtly make him hateful to men, as an enemy to all that is good or great, and of every man's happineſs but his own. What a ſad place would the world be, were it ſuch as he moſt delights to ſee? That is, were there none in it who is better or happier than himſelf.

3. But that which adds to the odiouſneſs of this vice, is, what I would take notice of in the third place; that the trouble of the envious perſon ariſes chiefly from the proſperity or good things of thoſe who are his friends, or acquaintance, or relations, or of the ſame calling or profeſſion with himſelf. The happineſs of a ſtranger is no great eye-ſore to him: As no man is much concerned, who are preferred in Turkey or India, or in other parts remote from us. But if good happens to his acquaintance, or thoſe he moſt converſes with, this ſets envy at work; I ſuppoſe for this reaſon chiefly, becauſe theſe are the perſons he compares himſelf with, and therefore cannot bear that they ſhould be in any reſpect better than himſelf. But this is an inhuman and a barbarous thing, for by this a man is the greateſt *enemy to thoſe of his own houſhold,* to thoſe he ought chiefly to love, and delight in any good that befals them.

The laſt conſideration I would ſuggeſt at preſent, is this, that if men once give up themſelves to this vice, it is hardly in the power of Providence to cure them by any change in their condition; becauſe let a man have all the advantageous circumſtances that can reaſonably be ſuppoſed to concur in any one perſon, yet if his mind be not changed, he will ſtill have eye-ſores before him; he will find ſome, that in ſomething or other, in ſome endowment of body, or mind, or fortune, will be before him, or at leaſt rival him, which will ſpoil the happineſs of what he has, and very likely make him uneaſy and unthankful as long as he lives. And, indeed, unleſs his mind be changed, what can ſuch a perſon do even in Heaven it ſelf? The more happy any place is, the more matter he is like to find for envy to work upon. If we could ſuppoſe any ſuch perſon to get thither, with the ſame pride and ſelf-love which he now has; he muſt be for ingroſſing the happineſs and glory of that place too, and be diſcontented at the ſight of every ſoul that ſhines brighter than his own, and, if we could, be for turning them out of Heaven, that they may not eclipſe his glory. But this is ſuch an abſurd ſuppoſition, and ſo contrary to the love, and joy, and happineſs of that place, that we may be ſure no ſuch perſon can ever get thither.

Now the beſt means to prevent or cure this vice, is,

Firſt, to endeavour as much as we can to overcome, and get above that narrow principle of ſelf-love, and to raiſe and enlarge our ſouls with the noble principle of univerſal love and charity. The text tells us, that *charity envieth not.* This will incline us not only *to weep with them that weep,* that is, to commiſerate the afflictions of our neighbours, and to do what we can to relieve and make them eaſy: but alſo to *rejoice with them that rejoice,* to be pleaſed and joyful at the good things that befal them. This latter, though it does not ſo commonly go under the name of charity as the former, yet is as certainly the effect of true love to our neighbour, and as much our duty, and I doubt more hard to be practiſed. The truth is, that charity to the poor is not ſo certain a ſign of true love, as charity to the rich and great, if I may ſo expreſs it, to thoſe that thrive and proſper in the world more than we do. When we give our money to the poor, to thoſe that are below us, and humble themſelves to us, it is an act of ſuperiority; and there may be ſomething in it beſides love to our neighbour, which gratifies a paſſion that ſticks very cloſe to us: And therefore Paul ſuppoſes that a man may give ***All his goods to feed the poor,*** *and yet* *not have charity.* True charity is to be pleaſed with the happineſs of our neighbour, to do what lies in us to make him happy, and to rejoice if Providence has made him ſo without our aſſiſtance: This is the truly charitable temper, and is, indeed, a temper of ſoul truly noble and generous, very pleaſing to the bountiful Creator of the world; who is delighted with the happineſs of his creatures, and is never better pleaſed with us, than when he ſees us imitate this Divine perfection.

2. The next thing I would adviſe, is, that we endeavour fully to poſſeſs our hearts with the ſenſe of this great truth, that it is God that governs the world, and who aſſigns to every man his proper rank and ſtation, and condition in it; and that therefore it becomes us, who are poor depending creatures, to ſubmit with modeſty and cheerfulneſs to whatever he ſhall pleaſe to order, both with reſpect to our ſelves and others, and not ſo much as in our thoughts to murmur or repine at it. Whatever ſeeming inequalities there may be in the diſpenſations of Providence, yet we ought to take for granted, that an All-wiſe God has wiſe reaſons for whatever he ſhall think fit to order, and that he is not bound to acquaint us with them: However, that he is a great Lord, the abſolute Proprietor both of us, and of every thing in the world; and can diſpoſe as he pleaſes with his own, and that it muſt be the higheſt preſumption for us to think to controul him in it. Whenever, therefore, we meet with any thing of this kind, that begins to diſturb us, let us overlook all inferior cauſes, and look up to God, and ſay to our ſelves, *It is the Lord, let him do what ſeemeth him good.* This thought will tend very much to quiet us under all his diſpenſations, both to our ſelves and others; and I believe, that there is nothing ſo likely to engage God to favour us, and to do us good, as ſuch a ſubmiſſion of ſoul to him.

. The laſt advice I would give, is, that we would endeavour, from the great conſiderations of the other world, to mortify all our inordinate appetites to any thing in this, eſpecially that we would endeavour to free our ſouls from pride and vain glory and ambition, and covetouſneſs, which are the great ſources of this ſin of envy. To this end, let us often conſider, that this world is not the place that muſt finally determine our happineſs or miſery; that be our condition never ſo good or ſo great here, we muſt quickly leave it, and be it never ſo bad, that alſo muſt ſoon have an end; and that we muſt all enter upon a new unchangeable ſtate, where all theſe things will ſignify nothing.

Let us ſometimes, in order to help our meditations in this matter, caſt our eyes back upon all the ages of mankind; and let us conſider a little what was the paſt, and what is the preſent condition of all thoſe that have lived before us; that on the one ſide all the great monarchs, and great ſtateſmen, the rich and the mighty, the learned and the wiſe, that were thought happy by the world, and perhaps thought themſelves ſo. Theſe are all now dead and gone, deprived for ever of all thoſe things for which they were valued or envied here, and not ſo much as the name of one in a thouſand of them remains behind; and on the other ſide all the poor and the miſerable, the ſlaves and the beggars are dead too, and are entred upon that ſtate, *Where the wicked ceaſe from troubling, and where the weary are at reſt, where the priſoners reſt together, they hear not the voice of the oppreſſor, the ſmall and the great are there, and the ſervant is free from his maſter.*

Theſe are all now divided into two great ranks, the good and the bad, and therefore the happy and the miſerable. Thoſe of them who took care to pleaſe God, and to improve the condition he had placed them in, whether it were high or low, are now aſſigned to thoſe happy manſions, which the great Creator of the world provided for them upon their leaving the body; but thoſe of them who forgot God, and took more care to pleaſe themſelves than to pleaſe him, are now *reſerved unto chains of darkneſs to the Judgment of the Great Day.*

We are at preſent in the condition of neither of theſe; yet we cannot but be ſenſible, that we are haſtening apace towards it, and muſt all, in a little time, one after another, enter upon it; and then it will be with us as it is now with them, we ſhall be quite inſenſible of all the conveniences or inconveniences of this preſent ſtate, as if we had died a thouſand years ago; and muſt enter upon that new eternal ſtate, either good or bad, which the great Judge of the world ſhall aſſign us to, according as we have behaved our ſelves here.

CHAP. XIV.

1 *Prophecy is commended,* 2, 3, 4 *and preferred before ſpeaking with tongues,* 6 *by a compariſon drawn from muſical inſtruments.* 12 *Both muſt be referred to edification,* 22 *as to their true and proper end.* 26 *The true uſe of each is taught,* 29 *and the abuſe taxed.* 34 *Women are forbidden to ſpeak in the Church.*

FOllow after charity, and deſire ſpiritual *gifts*, but rather that ye may propheſy.

2 For he that ſpeaketh in an *unknown* tongue, ſpeaketh not unto men, but unto God: for no man underſtandeth *him*; howbeit in the ſpirit he ſpeaketh myſteries.

3 But he that propheſieth, ſpeaketh unto men to edification, and exhortation, and comfort.

4 He that ſpeaketh in an *unknown* tongue, edifieth himſelf: but he that propheſieth, edifieth the church.

5 I would that ye all ſpake with tongues, but rather that ye propheſied: for greater *is* he that propheſieth, than he that ſpeaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by doctrine?

7 And even things without life giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped?

8 For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battle?

9 So likewiſe you, except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air.

10 There are, it may be, ſo many kinds of voices in the world, and none of them *is* without ſignification.

11 Therefore if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh, a barbarian; and he that ſpeaketh *ſhall be* a barbarian unto me.

12 Even ſo ye, foraſmuch as ye are zealous of ſpiritual *gifts*, ſeek that ye may excel to the edifying of the church.

13 Wherefore let him that ſpeaketh in an *unknown* tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my ſpirit prayeth, but my underſtanding is unfruitful.

15 What is it then? I will pray with the ſpirit, and I will pray with the underſtanding alſo: I will ſing with the ſpirit, and I will ſing with the underſtanding alſo.

16 Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?

17 For thou verily giveſt thanks well, but the other is not edified.

18 I thank my God, I ſpeak with tongues more than you all:

19 Yet in the church I had rather ſpeak five words with my underſtanding, that *by my voice* I might teach others alſo, than ten thouſand words in an *unknown* tongue.

20 Brethren, be not children in underſtanding: howbeit, in malice be ye children, but in underſtanding be men.

21 In the law it is written, With *men of* other tongues and other lips, will I ſpeak unto this people: and yet for all that will they not hear me, ſaith the Lord.

22 Wherefore tongues are for a ſign, not to them that believe, but to them that believe not: but propheſying *ſerveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are unlearned, or unbelievers, will they not ſay that ye are mad?

24 But if all propheſy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the ſecrets of his heart made manifeſt; and ſo falling down on *his* face, he will worſhip God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

27 If any man ſpeak in an *unknown* tongue, *let it be* by two, or at the moſt *by* three, and that by courſe; and let one interpret.

28 But if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf and to God.

29 Let the prophets ſpeak two or three, and let the other judge.

30 If *any thing* be revealed to another that ſitteth by, let the firſt hold his peace.

31 For ye may all propheſy one by one, that all may learn, and all may be comforted.

32 And the ſpirits of the prophets are ſubject to the prophets.

33 For God is not *the author* of confuſion, but of peace, as in all churches of the ſaints.

34 Let your women keep ſilence in the churches: for it is not permitted unto them to ſpeak; but *they are commanded* to be under obedience, as alſo ſaith the law.

35 And if they will learn any thing, let them aſk their husbands at home: for it is a ſhame for women to ſpeak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himſelf to be a prophet, or ſpiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to propheſy, and forbid not to ſpeak with tongues.

40 Let all things be done decently, and in order.

In this chapter the Apoſtle ſhews the right uſe of ſpiritual gifts, *poſitively* (as he had done *negatively* before in ch. xii.) That they muſt be uſed for edification; and conſequently, that they muſt ſhun ſuch a uſe of them as may be an hindrance thereto. Wherein,

I. He ſpeaks concerning the language to be uſed in publick aſſemblies; beginning with an exhortation to a purſuit of propheſying rather than other gifts, ver. 1. and then giving a compariſon between propheſying and the gift of tongues, where he ſhews the unprofitableneſs of the one, and the profitableneſs of the other, in that (1.) one is not underſtood; the other ſpeaks to edification, ver. 2, 3. (2.) One edifies himſelf only, the other the Church alſo, ver. 4. amplified by his wiſh in this caſe, with the reaſon, ver. 5. (3.) They would not like ſuch a practice in him, becauſe it would be unprofitable, ver. 6. (4.) The unprofitableneſs of ſpeaking with languages, is ſhewn by a compariſon taken from muſical inſtruments, ver. 7, 8, 9. (5.) It renders men barbarians one to another, ver. 10, 11. Then

He concludes this part, (by way of exhortation) to labour for ſuch gifts as are for edification, ver. 12. To which he ſubjoins

An exhortation (by way of inference from the foregoing diſcourſe) to him that ſpeaks in an unknown tongue, to endeavour to interpret, ver. 13. enforced by ſeveral motives and reaſons. (1.) The unfruitfulneſs of ſuch an exerciſe, ver. 14. amplified by his reſolution to practiſe accordingly, ver. 15. (2.) otherwiſe the unlearned cannot give an underſtanding aſſent, ver. 16. (3.) He cannot be edified, ver. 17. (4.) His own example, ver. 18, 19. Therefore

He exhorts them not to be ſo deſirous of the gift of tongues, ver. 20. (1.) Becauſe it is moſt proper for unbelievers illuſtrated by the contrary, that propheſying is chiefly for believers, ver. 22. (3.) To infidels it has a reſemblance of madneſs, ver. 23. illuſtrated by the contrary benefit of propheſying, *the conviction and converſion of unbelievers*, ver. 24, 25.

II. Concerning the number of ſpeakers, he lays down ſeveral rules, as (1.) that all be done to edifying, ver. 26. (2.) That they ſpeak in courſe. (3.) That one interpret, or elſe to keep ſilence, ver. 27, 28. (4.) That they ſpeak but two or three at one exerciſe, ver. 29.

III. Concerning order and method they were to obſerve, as (1.) that the ordinary miniſter ſhould give way to the extraordinary, ver. 30. (2.) That the ordinary give place to one another by turns, ver. 31. (3.) That they ſubmit their doctrine to the cenſure and direction of others, ver. 32. amplified by reaſon, ver. 33.

IV. Concerning the perſons ſpeaking, including (1.) a prohibition of womens ſpeaking, either by way of teaching or learning, ver. 34. (2.) A direction for them to learn of their husbands at home, ver. 35.

V. The concluſion of this ſubject; wherein we find (1.) a ſharp reproof of them for their pride and abuſe of their ſpiritual gifts, ver. 36. (2.) An eſtabliſhment of the authority of theſe injunctions and directions, ver. 37. (3.) A ſlighting of the contentious, ver. 38. (4.) A repetition of the exhortation concerning Prophecy, ver. 39. (5.) A general rule for all their publick adminiſtrations, ver. 40.

Ver. 2.— *For he that ſpeaketh in an unknown tongue, ſpeaketh not unto men*, &c.] You may obſerve from the preceding Analyſis, that this former part of the chapter is taken up in ordering the language which ought to be uſed in the ſervice of the Church of Corinth. It appears as if the Corinthian ſchiſmaticks had introduced the Hebrew tongue inſtead of the Greek, the intelligible language of the place, which Paul here blames, and orders them, and in them, all Churches to pray in a language which the people underſtand. Therefore, I ſhall, by way of Diſſertation, confute the Latin Service, which the Church of Rome obliges all her diſciples to uſe, whether they underſtand it or no.

A Diſſertation on a ſervice in an unknown tongue.

The ſtate of the queſtion touching the performance of Publick Service in Latin, where it is not underſtood by the common people.

The Trent Council hath determined, that "albeit the maſs containeth great inſtruction of the faithful people, yet doth it not ſeem expedient to the fathers that it ſhould every where be celebrated in the vulgar tongue: Wherefore the ancient cuſtom of every Church being every where retained, and the cuſtom approved by the Romiſh Church, which is the mother and miſtreſs of all Churches, leſt the ſheep of Chriſt ſhould hunger, and the little ones deſire bread, and there be none to break it to them, the holy ſynod commands paſtors, and all that have the care of ſouls, by themſelves, or others, whilſt the maſs is celebrated, to expound ſomewhat of that which in the maſs is read." Seſſ. 22. c. 8. Where,

1. Obſerve, that the cuſtom then uſed, and approved by the Romiſh Church, and other Churches then ſubject to her, was that of celebrating maſs in Latin only, ſo that this council doth in effect decree, that every where the cuſtom of celebrating maſs only in the Latin tongue, ſhould be retained in the whole Weſtern Church.

2. Obſerve, that not only the leſſons are read, but alſo all the prayers and praiſes which are uſed in the publick ſervice of the Church of Rome, are ſaid in Latin, that is, in a tongue no where vulgarly underſtood, the cuſtom therefore of performing the whole publick ſervice of that Church in Latin, muſt be that cuſtom, which by this definition of the Trent Council is to be retained.

3. Obſerve, that it is confeſſed by theſe fathers that the maſs contains matter of great inſtruction to the faithful people; ſo that were it celebrated in a tongue known unto them, it would certainly miniſter great inſtruction to them, when pronounced audibly; it is alſo certain, that the maſs celebrated in ſo low a voice, as it is not poſſible they ſhould hear it, as a great part of it is, and in a tongue unknown to the vulgar, who moſt need inſtruction, (as the Latin is to the generality of them) can miniſter no inſtruction to them. Theſe fathers therefore muſt be ſuppoſed to determine.

That it was inexpedient to celebrate the maſs to the people, ſo as that it might miniſter great inſtruction to them, and that they judged it better ſo to celebrate it, as that to them, who did moſt need it, it could miniſter no inſtruction.

So far are the Jeſuit Fiſher and Dr. Vane from miſrepreſenting their Church, when they tell us that "the drift of the Church in appointing Liturgies, or ſet forms of publick prayer, and readings in the maſs, was not for the peoples inſtruction, ſo Vane; (Vane p. 35.) and that the drift of the Church in appointing Liturgies at the oblation of the Euchariſtical ſacrifice, was not the peoples inſtruction, but for other reaſons;" ſo Fiſher. See White, p. 374.

In the 9th canon of that Seſſion it is thus decreed, *If any man ſay that the cuſtom of the Romiſh Church, which recites part of the canon, and the words of conſecration with a low voice, is to be condemned, or that the maſs ought to be celebrated only in the vulgar tongue, let him be Anathema.*

In oppoſition to theſe decrees, and the concurring practice of the Church of Rome, the Church of England hath declared, That *it is a thing plainly repugnant to the word of God, and the cuſtom of the primitive Church, to have publick prayer in the Church, or to miniſter the ſacraments in a tongue not underſtanded of the people*, Art. 24.

The homily concerning Common Prayer and Sacraments, beareth this title. *An homily wherein is declared that Common Prayer and Sacraments ought to be miniſtred in a tongue that is underſtood of the hearers*, Book of Homilies, p. 133. In the body of the homily it is aſſerted, p. 137. that *of neceſſity it is required that the Common Prayer be had in a tongue that the hearers do underſtand.* And that ſhould we adminiſter it otherwiſe, *we ſhould by that means bring all our Church Exerciſes to frivolous ſuperſtition, and make them altogether unfruitful*, ibid. At the entrance upon this queſtion the enquiry, p. 136. runs thus, *Let us ſee whether the Scriptures, and examples of the primitive Church will allow any vocal prayer, or any manner of Sacrament, or other publick or common rite or action pertaining to the profit and edifying of the unlearned, to be miniſtred in a tongue unknown, or not underſtood of the miniſter or the people*; to which queſtion, ſaith the homily, *we muſt anſwer, No*; and it ends thus, p. 140. *Let us therefore conclude with God, and all good mens aſſent, that no Common Prayer, or Sacraments ought to be miniſtred in a tongue that is not underſtod of the hearers.*

Now that it may be evident to all indifferent perſons, how repugnant is that eſtabliſhed practice of the Church of Rome, to the avowed practice of the Church of Chriſt for many ages, confirmed by Scripture, and by reaſon. I ſhall endeavour to demonſtrate.

"1. That the publick ſervice of ſinging, praying, reading, was for the firſt ſix centuries, and more, performed by the Church of God, in a tongue underſtood by the people.

2. That the fathers do expreſly teach, that it was neceſſary that the publick ſervice of prayer, ſinging and reading ſhould be ſo performed.

3. That they condemned the contrary practice of celebrating the publick worſhip in a tongue not underſtood by the common people, as oppoſite unto the word of God, and to the ends for which the publick ſervice was appointed."

That the publick ſervice of ſinging, praying, reading was for the firſt ſix centuries, and more, performed by the Church of Chriſt in a tongue underſtood by the people, is ſo extremely evident, that divers learned Romaniſts confeſs the thing, or at the leaſt do in the general acknowledge, that the practice of the primitive Church was ſuitable to what the Proteſtants do practiſe and contend for.

John Beleth ſaith, *It was forbidden in the primitive Church that any man ſhould ſpeak in an unknown tongue, unleſs there were ſome body to interpret. Hence that laudable cuſtom obtained in ſome parts of the Church, that the Goſpel being pronounced according to the letter, it was preſently expounded in the vulgar tongue.* Sum. de div. offic. in proem.

Eraſmus in his Book de Modo Orando ſaith, *It were much to be deſired, that the whole Divine Service were ſaid in a language underſtood by all the people, as it was wont to be practiſed in ancient times,* p. 64 and 70.

Caſſander in his Liturgicks, c. 28, and 36. ſaith, that *the ancients did ſo read the canonical prayer, and eſpecially the conſecration of the body and blood of our Lord, that the people might underſtand and ſay Amen to them,* and that they both *read and prayed in a tongue underſtood by the people,* he proves by teſtimonies of a much later date than I aſſign.

We deny not, ſaith Johannes Hoffmeiſterus, (Com. in 1 ad Cor. p. 272.) *but that the publick prayers in the Church were for a long time celebrated in the vulgar tongue.* He adds, that in the time of Chryſoſtom, *the ſolemn publick prayers were made in the vulgar tongue, that ſo the Chriſtian people might imitate in their minds the prayer of the prieſt.* And indeed the words of Chryſoſtom upon the ſubject are a convincing demonſtration that in his time this practice every where obtained. *For,* ſaith he, *in the prayers you may obſerve the people introducing many things together with the prieſt, for the prayers which are made for the* Energoumenoi, *the penitents, are common to the prieſt and to the people, and they all ſay the ſame prayer. Again, when we drive from the Sacred Curtains them that partake not of the Holy Table, another prayer is to be made, and then we all do in like manner fall down upon the pavement, and do all riſe up again. Our thankſgivings are alſo common, for neither doth the prieſt give thanks alone, but all the people with him.* In 2 Ep. ad Cor. Hom. 18. p. 647. Ed. Savil.

Nor is it to be wondred that men of learning, who had peruſed the writings of the ancient fathers, ſhould thus ingenuouſly confeſs, that which is with ſuch frequency and plainneſs delivered by them, that he who runs may read it: For Juſtin Martyr, who lived in the ſecond century, declareth, that it was the cuſtom of the Chriſtians, when any perſon was baptized, *to bring him to their aſſemblies, where they were gathered together putting up common prayers for themſelves, for the baptized perſon, and for all others throughout the world with an attentive mind.* And the ſame perſon deſcribing the Chriſtians Sundays exerciſe, ſpeaks thus; "We come together all into one place, and hear the writings of the Prophets and Apoſtles read unto us, and when the reader hath performed his part, the preſident of the aſſembly exhorts us to the imitation and practice of the good things read. This being done, we all riſe up together, and pour forth our ſupplications, and when we ceaſe from praying, the bread and wine is brought, which the preſident taking, gives praiſe and glory to God the Father by the Son and Holy Ghoſt. Which prayers and thankſgivings he having finiſhed, all the people approve of them, by ſaying, Amen. And the prieſt having finiſhed his thankſgiving, and all the people having ſignified their approbation of it, the deacons proceed to diſtribute, &c." Apol. 2. p. 97, 98. From which paſſages it is evident, that all the Chriſtians then aſſembled did pray together, that they thus prayed with a mind intent upon the things which they petitioned for, ſaith the Latin; that all the Chriſtians preſent did approve of, or ſignify their conſent unto the prayers and the thankſgivings of the preſident, by ſaying Amen to them, which ſaith Paul, 1 Cor. xiv. 16. the man who underſtandeth not theſe prayers, and theſe thankſgivings, cannot do; they therefore all did underſtand them, becauſe they all confirmed them with their approbation, or wiſhing, *ſo be it.* And whoſoever will conſult even the moſt ancient forms of Liturgy, and compare them with the account this Martyr gives us of the joint practice of the Chriſtians of his age, cannot doubt but that the Chriſtians joined in, and underſtood the prayers mentioned by the apologiſt.

For whereas Juſtin M. ſaith, that when any one declared his belief of what the Chriſtians taught, and promiſed to live accordingly, *the Chriſtians faſted and prayed together with him,* Apol. 2. p. 93. The conſtitutions Apoſtolical declare in like manner, that before the prayer for the perſon to be baptized, the Deacon ſaid to the faithful thus, *Let us all who are faithful pray earneſtly for them, that the Lord would make them worthy, who by baptiſm are initiated into the death of Chriſt, to riſe with him, and to be made partakers of his kingdom;* l. 8. c. 7.

Whereas Juſtin adds, that when ſuch perſons are baptized the Chriſtians aſſembled, *put up common prayers for themſelves, for the baptized, and for all throughout the world;* ibid. c. 10. the prayer for the faithful, extant in thoſe Conſtitutions, ſhews this punctually true: For there they are ſaid to pray for the Holy Catholic Church in general, and for her ſeveral members, for the *newly baptized perſons* in particular, and for *thoſe that were without;* and that the people underſtood, and joined in this prayer is plain from theſe words uttered by the Deacon, to prepare them ſo to do. *Let all the faithful kneel, let us pray to God through Jeſus Chriſt, let us all earneſtly,* (or, with one voice) *call upon God through his Chriſt;* cap. 9.

And laſtly, Whereas Juſtin adds, that the prayers and thankſgivings made by the preſident, concluded with the approbation and Amen of all the faithful. Theſe Conſtitutions ſhew that the laity had their ſhare in thoſe prayers and praiſes, that they uſed the ſame reſponſes which are in our Liturgy in the conſecration of the Sacrament, that they all ſaid together, *Holy, holy, holy, Lord God of Hoſts,* &c. cap. 11. that they all anſwered Amen, cap. 12. p. 349. at the concluſion of the prayer. So that it cannot in the leaſt be doubted, but that in thoſe times the faithful underſtood the ſenſe and meaning of thoſe prayers in which the Deacon called upon them to join with ſo much earneſtneſs and devotion.

Clemens of Alexandria is a ſecond witneſs of this age, that in his time the Church of Chriſt uſed a language known to the faithful in her publick offices: For giving an account of the altars of Chriſtians, he ſaith, Stro. 7. p. 717. A. that *the terreſtrial altar of the Chriſtians is the aſſembly of them who join in prayers, having as it were one voice, and one mind, or ſentence. That there may be properly ſaid to be in the Church* σύμπνοια, *one breath, or one conſent, for the ſacrifices of the Church is the word that doth aſcend as incenſe from holy ſouls, their whole minds together with their ſacrifice, being diſcloſed to God. But the Heathens,* ſaith he, *will not believe us when we tell them, that the truly holy altar is the juſt ſoul, and that an holy prayer is the incenſe which aſcends up from it,* ibid. p. 717. And again, *The ſacrifices we offer to God muſt not be ſumptuous but acceptable to him, and the incenſe compoſed in the law,* viz. *that of prayer, compoſed of many tongues and voices, or rather of divers nations and cuſtoms,* p. 719. Now, how can they be properly ſaid to have one mind, or ſentence, or properly even to join in prayer, who do not know the meaning of each others prayers? How can it truly be affirmed that there is σύμπνοια ἐν ἐκκλησία, *a conſent,* or as it were, *a breathing together of the Church* in prayer which moſt of them underſtand not? How can that prayer be ſaid to aſcend from holy ſouls, and be a diſcloſure of the mind to God, of which the mind has no conception, becauſe no underſtanding? Why muſt men be gathered together for praiſes with a pure mind, ib. why muſt they pray with many tongues and voices, if they may pray as well in a tongue barbarous and unknown?

Add to this the teſtimony of his ſucceſſor Origen, who lived in the 3d cent. which will give light unto it, who to the accuſation of Celſus, that the Chriſtians aſcribed virtue to barbarous names, thus anſwers, "Let him ſhew whom we name barbarouſly as calling upon him for help; No, *ſaith he,* Celſus here vainly objects theſe things to us, and unreaſonably applies that to Chriſtians which belongs to others, for we Chriſtians do not ſo much as uſe in our prayers the Scripture names recorded there by God; but the Greeks (*in their prayers*) uſe the Greek, the Romans the Latin tongue, and ſo every one of us prays to God according to his own dialect, and celebrates his praiſes as he can, and he who is Lord of all dialects hears them praying in every tongue, hearing them as if it were one voice manifeſted from divers tongues according to the things ſignified by them: For the great God is not one who hath choſen one tongue, Greek, or barbarous, before others, as either not knowing, or not regarding what was ſpoken to him in other languages;" lib. cont. Celſ. p. 402. ſo certain is it, that this ancient rite of every Church, as the Trent Council calls their Latin Service, was not yet come into the Church of Chriſt.

Tertullian in his Apology gives this account of the Chriſtian Aſſemblies, We meet together, that with our prayers we may encompaſs God as with a band of men; c. 39. now that this band of men all underſtood all the things they prayed for, we learn from what elſewhere he teacheth, that prayer muſt be our reaſonable ſervice, de orat. c. 12. that it muſt be free from all confuſion of mind, and ſent from ſuch a ſpirit as is that ſpirit to whom it is directed, c. 10. and who looks upon, and hearkeneth not to the voice, but to the heart, c. 13. For ſure that ſervice cannot be duly ſtiled rational in which the reaſon bears no part, there can be no intention, or freedom from confuſion in that prayer, where there is no perception of what things are pray'd for, nor can the heart join with the voice in ſuch petitions.

Cyprian ſaith, Ed. Ox. p. 140. that when we come together with our brethren, and celebrate Divine Sacrifices with the Prieſt of God, we muſt be like to Anna, who ſpake not with her voice, but with her heart; becauſe, as he had learned from his maſter Tertullian, God is the hearer not of the voice, but of the heart. He adds, p. 152. that we muſt watch, and apply our ſelves to prayer with our whole hearts, that the heart then muſt think of nothing but what it prays for. And that we may be ſure he ſpeaks this of the publick ſervice of the Church, He adds, that for this end the prieſt, before they betake themſelves to prayers, prepares the mind of the brethren by ſaying, Lift up your hearts; and when the people anſwer, we lift them up unto the Lord; they thereby are admoniſhed, that they ought then to think of nothing but the Lord; as conſidering, that then we ſpeak to God. And of this we ought to be more careful, becauſe the enemy oft diverts our minds from God, ſo that we have one thing in our hearts, another in our mouth; whereas, it is not the ſound of the voice, but our mind and ſenſe which with ſincere intention ought to pray to God; ibid.

Athanaſius in the 4th cent. informs us, that when his Church was beſet with the army of Syrianus, he commanded the Deacon to recite that pſalm, *For his mercy endureth for ever*; *and the people to hearken to it.* And he declares, that it is beſt for the people to meet together in a place capable of them all, becauſe this ſhews the concord of their ſouls, and will the ſooner procure audience; for if according to our Saviour's promiſe, *where two concur in one petition, it ſhall be granted*; how much more, when there is one voice of ſo great a multitude ſaying Amen? Apol. ad Conſtant. p. 683.

Baſil in his Epiſtle to the Clergy of Neocæſarea, who were incenſed againſt him and his Monks, upon ſuſpicion that they had changed the ancient way of pſalms and melody, Ep. 63. p. 95. returns this anſwer; p. 96. that the way they uſed was conſonant to the cuſtom of all the Churches of God. For the people riſing by night, go to the houſe of prayer, making confeſſion to God with affliction, and with a confluence of tears; then riſing up from prayers, they fall to ſinging, ſometimes alternately, then ſtrengthning their meditations of the oracles, and moving themſelves to attention, and undiſtractedneſs of heart; at other times permitting one to begin the melody, the reſt ſing after him; and ſo betwixt praying and ſinging they divide the night. And the day dawning, we all in common, as from one mouth and heart, offer a pſalm of confeſſion to God, every one making the penitential words his own; And if, ſaith he, you avoid us for theſe things, you muſt fly alſo the Egyptians, both the Libyas, thoſe of Thebes, Paleſtine, Arabia, Phœnicia, Syria, and them that dwell near Euphrates; and in a word, all by whom prayers, and vigils, and pſalmodies are prized, ib.

The ſame Baſil ſaith, that from the prayers of men, women and children to God, a mixed ſound was heard in the Church, as it were of a wave daſhing againſt the ſhore, in Hexam. Hom. 4. to. 1. p. 46. Which words of Baſil Ambroſe almoſt tranſlateth, ſaying, That the Church is well compared to the ſea, becauſe in the prayer of all the common people ſhe makes a noiſe, as in the reflux of the waters; then both from the reſponſes of the Pſalms, and the ſinging of men, women and children, reſults a ſound like that of waters. Hex. l. 3. c. 5. The Churches prayers were therefore uttered then in ſuch a language as all the common people, yea even women and children were acquainted with.

Jerom, in the 5th cent. ſpeaking of the concourſe of the whole ſwarm of eaſtern, and many of the weſtern nations to Jeruſalem, ſaith, their voice indeed is divers, but their religion is one; we have almoſt as many choirs of ſingers, as there be diverſity of nations, Ep. Paulæ & Euſtath. ad Marcell. apud Hieron. F. 45. B. When Paula died, ſaith he, they did not follow with houlings and lamentations, as the men of the world are wont to do, but with ſwarms of Pſalms in divers languages. Then, ſaith he, the Pſalms ſounded in the whole multitude of Paleſtine being then preſent, in Epitaph. Paulæ, F. 65. B.

Caſſiodorus, upon pſalm the 44th, in the 6th cent. writes thus: Let us ſearch why the Church of God is praiſed for the variety of her raiment, ſince all ſimplicity and unity agrees to her, but here this ſignifies the variety and multiplicity of tongues, becauſe all nations ſing in the Church according to the language of their country, that they may ſhew to the author of virtues a moſt beautiful variety.

And Cæſarius, Archbiſhop of Arles, ſpeaks thus unto the people, Hom. 34. I deſire and admoniſh you, my dear brethren, that as oft as the Clergy pray at the altar, or the deacon ſummons you to prayer, by crying, *Let us kneel down*, you would faithfully incline not only your hearts, but your bodies alſo. Where, obſerve, that it was the cuſtom of the deacon before prayer, to ſay to the people, ***Let us kneel down***, and when prayer was finiſhed, ***Stand up***, which he muſt do in vain, if they underſtood not what he ſaid, and much leſs could they faithfully incline their hearts unto the prayer which they underſtood not.

Moreover, all the eccleſiaſtical offices uſed both in the weſtern, and in the eaſtern churches, ſhew that they were celebrated in a tongue the people were ſuppoſed to underſtand.

That the prayers were read in a tongue underſtood by the people, appears not only from their conſtant cuſtom of ſaying *Amen* to them, which, ſaith Jerom, they *ſounded forth like thunder*, Prœm. 2. in Epiſt. ad Galat. f. 75. and which was, ſaith Auſtin, their ſubſcription, conſent, and their aſtipulation to the prayer, but alſo from the ſhare they had in them, and from the prieſt's invitation of them to pray with him. The old *Ordo Romanus* was compoſed by, or in the time of Gregory the Great, and it declareth, that the prieſt turned himſelf unto the people, ſaying, *Let us pray*; that he ſtood by the altar, ſaying, *The Lord be with you*, and, *Let us pray*; now, to what end ſhould he thus turn himſelf unto them, or thus ſpeak, if they perceived not the meaning of his words, or could not join with him in the prayers he uttered? Hence do the writers on theſe offices inform us, that the Prieſt or Biſhop ſaith, ***Let us pray***, inviting the people to pray together with him. Iſidore, in his firſt book of Divine Offices, ſaith, That the order of maſs, or of the prayers by which the ſacrifices offered to God are conſecrated, is celebrated throughout the whole world in the ſame manner; the firſt of them is a prayer of admonition to the people, that they may be excited to intreat God earneſtly; the ſecond is a prayer of invocation to God, that he would mercifully accept the prayers of the people. Now, to be ſure the people were not admoniſhed to pray in words they underſtood not, nor did the prieſt beſeech God to accept ſuch prayers as they who made them did not underſtand.

In the Latin maſs uſed, ſaith Cardinal Bona, about ſeven hundred years after Chriſt, the prieſt humbly turning himſelf to the people ſtanding round about him, ſaith, Brethren and ſiſters, pray for me a ſinner, that mine and your ſacrifice may be acceptable to the Lord God Omnipotent before his ſight. Rerum. Liturg. p. 945. Then they all anſwer, Let the Omnipotent God receive the ſacrifice at thy hands, and let thy prayers aſcend in remembrance before the Lord, and let him hear thee who made thee an interceſſor for our ſins; let all the ſaints and elect of God pray for thee, let him remember all thy ſacrifice, and let thy burnt-offering be made fat, *&c.*

Albinus informs us, De Div. Off c. de Celeb. Miſſ. p 90. ibid. p. 82—84. that the prieſt ſaith, let us pray, and that then the Church prays with the prieſt, not with their voice, but with the heart, there is ſilence, and the breaſt cries to God in the ears of God. That he invites them to pray with him, ſaying, ***Let us pray***; that after the incenſe the prieſt turns himſelf to the people, requiring them to join their prayers to his, that he may deſerve to be heard for their ſalvation, ibid. p. 82. Amalarius Fortunatus, De Eccl. Offic. l. 3. c. 9. not only cites and approves that paſſage of Cyprian, produced already out of his treatiſe on the Lord's Prayer, and that of Ambroſe, c. 19. p. 182. That the unſkilful hearing what he underſtands not, knows not the end of the prayer, and ſo anſwers not Amen, that the benediction may be confirmed. But alſo ſaith, that the words, *for ever and ever*, are pronounced with a loud voice, that they may be heard by the people, and the prayer may be confirmed by the anſwer of the people, ibid. p. 189. And giving an account of the *Secretum*, ſo called, becauſe the prieſt ſaid it with a loud voice: He informs us, that it belongs to the prieſt alone to offer ſacrifice to God, to whom, becauſe we ſpeak by thoughts, there is then no need of a loud voice; but in the following prayer, the prieſt calls out to the people, lift up your hearts, and therefore here a loud voice is neceſſary, that altogether they may give thanks to God, c. 20. p. 192. And, ſpeaking of the hymn before the paſſion of our Lord, he ſaith it is called *the preparation*, becauſe it prepares the minds of the brethren to an honeſty becoming the convention of holy Angels, and to the reverence of the conſecration, and therefore is ſung with a loud voice. And again; then, ſaith he, follows the Lord's Prayer, which it behoves us to ſing with great caution, that we may retain in our minds the things which with our words we pronounce. And laſtly, the whole people, with the prieſt, commend themſelves together to God, ſaying, look upon thy ſervants, and thy works,—and this with the words, *we ought to retain in our minds.*

Rabanus Maurus ſaith, De Inſtit. Cler l. 1. c. 33. p. 328. that after the prieſt goes to the altar, the Litany is begun by the Clergy, that the general prayer may go before the ſpecial ſupplication of the prieſt, and that this general prayer was generally underſtood by the people, is evident from this conſideration, that the prieſt, before it, was accuſtomed to ſay, Let us pray for the Holy Church of God, for our bleſſed Pope, for all the Biſhops, for the Faithful, for the Catechumens, for the penitents, for the perfidious Jews, the Hereticks, the Pagans; and of this cuſtom Auſtin ſpeaketh, ſaying, The prieſts rehearſe the Litanies with a loud voice, and common prayer is enjoined by the mouth of the deacon, Ep. 119. c. 18. and more fully in theſe words: Exerciſe thy diſputations againſt the prayers of the Church, and when thou heareſt the prieſt of God exhorting the people at his altar to pray for the unbelievers, that God would convert them to the Faith; for the Catechumens, that God would inſpire them with a deſire of Regeneration, and for the Faithful, that they may perſevere in that which they have begun to be, deride the Holy Voices, Ep. 107. p. 493.

This alſo will be farther evident from the alternate prayers of prieſt and people, in which he ſpeaks to them, and they return their anſwer to him, of which we have early mention in the Apoſtles Conſtitutions in Cyprian, in the fore-mentioned places, in Cyril of Jeruſalem, who tells us, that the prieſt ſaith, Lift up your hearts, the people anſwer, we lift them up unto the Lord. The prieſt ſaith, let us give thanks to the Lord; the people, it is fit and juſt; the prieſt, holy things to holy perſons; the people, there is one Holy, one Lord Jeſus Chriſt. In Chryſoſtom, ſaying, in the tremendous myſteries, the prieſt prays for the people, and the people for the prieſt, for this alone is ſignified by thoſe words, *And with thy ſpirit.* In Auſtin, in very many places of his works. In the *Ordo Romanus*, we have frequent mention of this reſponſe, *And with thy ſpirit*, and alſo mention of all the others cited by Cyril. Albinus, upon theſe reſponſes, remarks thus, that the Church having received the wholſome ſalutation from the prieſt, ſalutes him again in prayer, deſiring that as he prayed the Lord might be with them, ſo would he be with him, ſaying, *and with thy ſpirit.* That by the words *ſurſum corda*, the prieſts exhorts the people to direct their hearts from worldly cares, to the Lord; the people anſwer, we lift them up unto the Lord; as if they ſhould have ſaid; we have them lifted up as thou commandeſt; the prieſt again exhorts them, ſaying, Let us give thanks unto our Lord God, you and I together; the people affirm, that it is fit and juſt to give him thanks.

And the ſhort Exegeſis of the maſs, publiſhed at Paris 1548, ſaith, That the ancient Prieſts, who regarded not ſo much the ornament of ſpeech, as the ſalvation and edification of the People, N. B. were wont to ſay, Lift up your hearts in the vulgar tongue. Exeg. in Miſſ. Can. p. 9.

Moreover, that the Prayers of the Greek Church are performed in Greek, and that they were performed ſo as to be underſtood by the people, their Liturgies ſufficiently aſſure us. See Goar. in Lit. Chryſ. n. 65. p. 223.

This is evident alſo from all thoſe prayers which the prieſt begins myſtically, or ſecretly, and concludes with a loud voice; for to what end doth he elevate his voice, if they who heard it, could not underſtand the meaning of it?

From the beginning, as Juſtin Martyr doth inform us, (Apol. 2. p 98. D.) the commentaries of the Apoſtles, and the writings of the Prophets were read in the aſſemblies of Chriſtians, and that they were read ſo then as that the common people might underſtand them, is evident from what there follows, that when the reader ceaſed, the preſident of the aſſembly made an exhortation to provoke them to the imitation of thoſe excellent things then read unto them. And from that paſſage of Tertullian, Apol. c. 39. we meet together for the commemoration of the Divine Scriptures ——— we feed our faith, confirm our affiance, erect our hope by the Sacred Writings: From the reading of the Scriptures we derive the nouriſhment of faith, ad Vcor. l. 2. c. 6. From thoſe words of Gregory Thaumaturgus, Serm. 2. de Annum. B. Virg. When the Goſpel, or the Writings of the Apoſtles, are read, attend not to the book, or to the reader, but to God ſpeaking from Heaven, which ſure they could not be exhorted to do, provided that his words were read unto them in an unknown tongue. And from theſe words of Chryſoſtom, Hom. 3. in 2 Ep. ad Theſſ. c. 4. p. 234. They take not heed, nor do they mind that they come to God, that he diſcourſeth to them. For when the reader ſtanding up cries out, thus ſaith the Lord; and the deacon ſtanding up, ſtops the mouths of all; he does not this in honour of the reader, but of that God who ſpeaketh by him. The Epiſtles which are read every day, are heard from Heaven. ——— If a man came from the king, you would all attend to him; the Prophets comes from God, he ſpeaks from Heaven, and no man hearkens to him: Do you not believe that theſe things are ſpoken by God; theſe are Epiſtles ſent from God? From the like words of Auſtin, Serm. 33. de verbis Domini. The Holy Readings are propoſed, which we may both hear, and out of which, God aſſiſting, we ſhall diſcourſe ſomewhat; and from thoſe paſſages ſo frequent in him, We have heard the leſſon of the Apoſtle, this is a faithful ſaying, *&c.* Serm. 10. de verb. Apoſt. We have heard the Pſalm, we have heard the Apoſtle, we have heard the Goſpel, all the Divine Leſſons agree, Serm. 8. & de temp. Serm. 49 From that decree of the Council of Valence in Spain, cap. 1. That the Holy Goſpels ſhould be read after the Epiſtle in the maſs of the Catechumens in the order of the leſſons, becauſe it was allowed not only for the faithful, but for the Catechumens and penitents to hear the ſalutary precepts of our Lord Jeſus Chriſt, and the Sermons of the prieſt. And that the cuſtom continued from the ſixth to the tenth century, at leaſt, we are informed from the writers of Eccleſiaſtical offices. See the Ordo Romanus, p. 40.

That in the Greek Church alſo the Epiſtles and Goſpels were, and are ſtill read unto them in the vulgar tongue, and ſo as that the people might underſtand the meaning of them, is ſtill more evident; for before the reading of them, the deacon always ſaid *σοφία ὀρθοί*, which word ὀρθοί, ſaith Cabaſilas, calls for that diligence, attention and reverence which we ought to have when we ſpeak or hear of Heavenly things, of which the firſt ſign we ſhould give is the erection of the body; ſee Goar. in Lit. Chryſ. n. 77. p. 125. He alſo ſaid, πρόσχωμεν, by which word, ſaith Cabaſilas, he commands us not to ſtand ſlothfully, or negligently, but to attend with our minds to the things done and ſung, n. 88. p. 128. The prieſt before the reading of the Goſpel, ſaith, let us hear the Goſpel. The deacon, the leſſon is taken out of ſuch a place. And the prieſt, let us attend to it, which were all vain words, if the people did not underſtand the leſſons.

As for ſinging, it is confeſſed by Cardinal Bona, Rerum Liturg. l. 1. c. 25. ſect. 19. That in the times of the Apoſtles, and for ſome following ages, the whole congregation of the faithful did anſwer the prieſt in ſolemn celebration of that ſervice, and were wont to ſing together with the clergy, this cuſtom, ſaith he, is confirmed by Chryſoſtom, who ſpeaketh thus, Anciently all met together, and ſung in common, and this we do at preſent; hom. 36. in 1 Cor. p. 487. And a little after he adds, what Bona took no notice of, He that ſings, ſings alone, though all ſing after him, and the voice is carried, as it were, from one mouth. Cæſarius, Biſhop of Arles, alſo taught the laicks, or vulgar ſort, to ſing pſalms and hymns with an elevated modulated voice, and to ſing proſe and anthems like as the clergy, ſome in Greek, and ſome in Latin, that there might be no time for them to tell ſtories to one another in the Church. He alſo adds, that Ambroſe commanded pſalms and hymns to be ſung after the manner of the Eaſtern parts, for the comfort of the faithful watching in the Church, and that Auſtin ſaith, that this cuſtom derived it ſelf from Milan, to almoſt all the Churches of the weſt, ib. Ex. Auguſt. confeſ. l. 9. c. 7.

Moreover, that the cuſtom of many other Chriſtian Churches was agreeable to that of the Proteſtants, we learn from good hiſtorians and approved authors: For,

1. Of the Armenians, Caſſander tells us out of Petrus Bellonius, that all who aſſiſt underſtand the Armenian tongue, which the prieſt uſeth in celebration of their ſervice, Liturg. p. 31. And Brierwood produceth many witneſſes to the ſame purpoſe.

2. The ſame Brierwood, ib. p. 188. from Alvarez, the Portugueſe, and many other authors, ſhews, that the Habaſſins, or mid-land Æthiopians, do celebrate their liturgy in their own language, which alſo the Liturgy it ſelf, if you mark the long anſwers of the people to the prieſt in thoſe prayers, ſufficiently atteſts.

3. And no leſs certain, ſaith he, is it alſo of the Moſcovites, and Ruſſians, that their Liturgies are miniſtred in their vulgar tongue. The whole maſs, ſaith Caſſander, Liturg. p. 32. is wont to be celebrated by them in the mother tongue, and the Epiſtle and Goſpel are recited out of the choir with a loud voice to the people, that they may the better underſtand them.

4. And as evident, ſaith he, p. 188. is it of the Illyrians, whom we commonly call Sclavonians, that they exerciſe their publick Divine Service in their own language; and in particular of the Liburnians, the more weſterly part of the Sclavonians, it is affirmed by Aventine, and of the Dalmatians, the more eaſterly part of them, by Angelus Rocha, that they celebrate their Liturgies in their own language. Of theſe Sclavonians the hiſtory of the Bohemian perſecution ſaith, that in the year of our Lord 968. when Dethmarus was conſecrated Biſhop, the then Pope endeavoured to deprive them of the uſe of the maſs in their own tongue, whereupon they ſent ſix of their prieſts, who obtained of the Pope that form of Liturgy in their mother tongue, which they ſtill have.

Laſtly, Metrophanes, a monk of Greece informs us, that the Creed was uttered in the eaſtern Church, even as all other things were with a loud voice, that all who were without the veil might hear, and underſtand them. And that this veil was opened, to ſignify that to thoſe who were orthodox in faith, all things were revealed, and to be heard, whether they were men or women, young or old, rich or poor; ſee White's reply to Fiſh. p. 378.

To theſe teſtimonies of the Church-Service being performed in a tongue known to the people, I could add the authority of Lactantius, Baſil, Ambroſe in the 4th age. Auſtin and Caſſianus in the 5th age. Iſidore Hiſpalenſis in the 7th age. Albinus Flaccus, Amalarius Fortunatus, and Wallafridus Strabo in the 8th and 9th age. Micrologus, and Ivo Carnotenſis in the 11th and 12th age, &c. But as that is already done in part, and theſe authorities are ſo commonly known by every one verſed in antiquity, and the fathers, I ſhall now proceed to what is more material to be obſerved from this 14th chapter of Corinthians. For,

The chief arguments we urge againſt the reading of the Scriptures, prayers, and pious leſſons contained in the maſs in an unknown tongue, are taken from Paul's diſcourſe upon that ſubject, which affords almoſt as many demonſtrations of his diſapproving of this practice, as it containeth verſes, and which the ancients, who have either occaſionally, or elſe profeſſedly writ upon that place, with one conſent interpret as we do. And,

1. Our argument from verſe 2. is to this effect; That which doth render the reading of the Scripture contained in the maſs a ſpeaking not to men, doth render it unlawful, becauſe theſe Scriptures were deſigned to be ſpoken unto men; but the reading of them in an unknown tongue is reading of them not to men, becauſe no man, to whom the language is not known, doth underſtand them, ver. 2.

Arg. 2. If we muſt rather chuſe to propheſy than ſpeak with tongues, becauſe that propheſying is more profitable, and more for edification, then alſo muſt we rather chuſe to read the leſſons, and the publick ſervice, in a tongue known to all, than in a tongue unknown to moſt then preſent, becauſe that alſo is more profitable, as is apparent from the confeſſion of the Trent Council: *Miſſa magnam continet populi fidelis eruditionem*, Seſſ. 22. c. 8. To make this argument, if poſſible, more evident, Conſider,

1. That the Romiſh Maſs, or Liturgy, containeth many portions of Holy Scripture.

2. That theſe portions of Holy Scripture were *written for our learning*, 2 Tim. iii. 16. and are *profitable for our inſtruction*, Rom. xv. 4.

3. That thoſe perſons who do not underſtand them when they are recited in the Latin tongue, are members of that Church which is to be edified, ver. 4. they are indeed the greateſt part, and moſt conſiderable members of the Church, ſuch as ſtand moſt in need of the edification, inſtruction, and conſolation mentioned, ver. 3.

4. That the Apoſtle here commands the Corinthian officiators in the Church, rather to labour after the gift of Prophecy, than that of tongues, becauſe the gift of Prophecy did more conduce unto the edification, inſtruction, and conſolation of the Church, ver. 3, 4.

5. That reading of the maſs in a tongue known is, ſpeaking to the edification of many in the Church, and reading it in a tongue unknown is, ſpeaking not to the edification or inſtruction of all them to whom it is unknown.

6. That therefore we are rather to read it to them in a tongue known, according to the purpoſe of Paul's advice, than in a tongue, unknown to them. Now ſuitably unto the purpoſe of theſe arguments the fathers deſcant upon theſe firſt four verſes thus: that by Prophets the Apoſtle means the interpreters of Scripture, for as the Prophet foretells future things, which are unknown, ſo he, whilſt he manifeſts the ſenſe of Scripture, which is unknown to many, is ſaid to propheſy: that though there be many ſpiritual degrees which he enumerates, yet is that better which provides for the advantage of the Church, ſo that all may learn the purpoſe of the Divine Law——to know the law is the beſt ſenſe; for knowledge joined with charity is not puffed up, but is meek, profiting to the benefit of all. For the knowledge of the law confirms their minds, and provokes to the encreaſe of a better hope. He that ſpeaketh in an unknown tongue, profits only himſelf, for men know not what he ſaith, and therefore they receive no profit by it; but he that propheſieth edifies all the people, whilſt what is ſpoken by him is underſtood of all. So Ambroſe, in ver. 1, 2, 3. He makes a compariſon of gifts, ſaith Chryſoſtom, and he rejects that of tongues; for by ſaying, he that ſpeaks with tongues, ſpeaketh not to men; for no man underſtands him, he takes that away, ſhewing, that it hath no great profit. He that propheſies exceeds it in that he is alſo profitable to thoſe that hear him; ſee how he ſhews the preferableneſs of this gift from the common benefit of it; and how every where he prefers that which is done to the profit of many; for ſo much difference as there is betwixt the profits of one, and of the whole Church, ſo great is the difference betwixt ſpeaking with unknown tongues, and propheſying, in ver. 3, 4. He ſhews, ſaith Photius, that Prophecy is more profitable, caſting

down tongues; and he demonſtrates that Prophecy is better from the common profit of it, for though he that ſpeaks with tongues, ſpeaks by the Holy Ghoſt, yet he is ſo much leſs than Prophecy, as the profit of his ſpeaking is leſs; wherefore, as much difference as there is between the profiting of one, and the whole Church, ſo great muſt be the difference betwixt tongues and Prophecy. Theophylact repeats expreſly theſe laſt words, and on the ſecond and third verſe, he comments thus, he ſpeaks not to men, becauſe he ſpeaks not things manifeſt, and eaſy to be underſtood by them. And again, every where Paul prefers that which is moſt profitable, as Prophecy is, building up the unſtable, exhorting and ſtirring up the ſlothful, and comforting the feeble-minded. He teacheth, ſaith Theodoret, in ver. 2. the uſe of this gift of tongues, for it was given to the preachers of the Goſpel, by reaſon of the different languages of men, that going to the Indians, and uſing their tongue, they might publiſh the Divine Declaration; and again, diſcourſing to the Perſians, Scythians, Romans, and Egyptians, in every one of their languages, they might preach the doctrine of the Goſpel, for vain it was for men diſcourſing to the Corinthians to uſe the language of the Scythians, the Perſians, and Egyptians, which they could not underſtand: now reading of the Scriptures, is preaching in the language of the Holy Ghoſt, *for Moſes of old times hath them that preach him in every city, being read in the Synagogue every ſabbath day*; Acts xvi. 21. and therefore reading of the Goſpels and Epiſtles muſt be preaching of the Chriſtian doctrine, and muſt it not be vain, according to Theodoret, to preach to the Engliſh, French, Hungarians, Germans, Dutch, Swedes, and Normans, in the Latin tongue which they do not underſtand? Muſt not this practice contradict the very end for which the gift of tongues was given, that *the Divine Declaration might be publiſhed to every one in their own tongue?* May we not argue from theſe ſayings of the fathers thus, "That which tends moſt unto the profit of the Church is every where to be preferred by the Apoſtle's rule, but propheſying or reading of the Scriptures, ſo as to manifeſt the ſenſe of them: (which is not known, when it is read in an unknown tongue) and ſo that *all may learn the purpoſe of the Divine Law, ſo as that all the people may be edified whilſt what is ſpoken is underſtood of all, ſo as to be profitable to them that hear him, ſo as to ſpeak things manifeſt and eaſy to be underſtood by them,* tends moſt to the profit of the Church; therefore this reading, or this propheſying, by the Apoſtle's rule, muſt be preferred. And again, but reading and preaching in a tongue unknown to the hearers, is reading ſo as that *the hearer knows not what you ſay, and therefore he receives no benefit, he hath no profit*; it therefore is that reading which they, and the Apoſtle's rule aſſure us, ought not to be preferr'd. And thirdly, that which tends beſt to *edification, exhortation,* and *comfort of the Church* ſhould be preferred, but *propheſying*, or reading of the Scriptures ſo as they may be plain to, and eaſy to be underſtood by the hearers, tends, *to the edification of the doubtful, exhorting the ſlothful, the comforting the feeble-minded, to the confirming of our minds, and the advancing of our hopes,* 'tis as much better than ſpeaking in a tongue unknown, as *the edification of the whole Church is better than the profit only of ſome few,* and therefore is to be preferred.

Arg. III. From the fifth verſe, *I would that ye all ſpake with tongues, but rather that ye propheſied, for greater is he that propheſieth than he that ſpeaketh with tongues*; we learn that the Apoſtle Paul doth rather wiſh that they ſhould *propheſy*, than ſpeak with tongues. For that that was the greater gift, he proves by reaſon of the greater benefit the *Church* received by it, or becauſe it tended moſt to the edification of the *Church*. He ſaith it is the greateſt gift, *for that is greateſt which profits all*, ſaith Ambroſe. Prophecy is the greater, *becauſe it hath the greater profit*; ſo Theodoret: Becauſe they are many who receive the profit of it, *which chiefly is to be regarded*; ſo Chryſoſtom: Prophecy is the greater, *becauſe it profits more*; ſo Oecumenius: *By reaſon of the greater benefit*; ſo Theophylact. Since therefore the like reaſon holds for reading of the maſs, and all the pious leſſons contained in it, in a tongue known unto the vulgar, certain it is, that *greater is he* that doth thus read it, and that it were deſirable it were thus read, rather than in a tongue unknown to many of them, and therefore it is certain that the Trent *council* hath defined unwiſely, and not according to this declaration of Paul, and all theſe fathers of the *Church*, that *the ancient rite of reading in the Latin tongue ſhould be retained every where*; Seſſ. 22. c. 8.

Arg. IV. From the ſixth verſe, *Now, therefore, brethren, if I come unto you ſpeaking in an unknown tongue, what ſhall I profit you, except I ſhall ſpeak unto you either by revelation, or by knowledge, or by prophecy, or doctrine. What ſhall I profit you,* ſaith Ambroſe; *for no man can teach, except he be underſtood. He ſpeaks theſe things,* ſaith Chryſoſtom, *demonſtrating that he ſeeks their profit, and that which he ſaith is this, that if I ſpeak not ſomething which may be eaſily perceived, and may be manifeſt to you, but only ſhew I have the gift of tongues, you will go away without any profit.* Photius, Apud. Oecum. in locum, thus deſcants on the words, *I ſhall profit you nothing except I ſpeak unto you in revelation, that is, things manifeſt, and underſtood, and eaſy to be perceived; or in knowledge, that is, that you may know what I ſpeak; or in prophecy, for they knew that was ſpoken according to the common way of converſing with one another, or in doctrine, for he that teacheth, endeavours that his hearers may underſtand the things ſpoken: what profit ſhall I bring unto you,* ſaith Theodoret, *unleſs I uſe a doctrine, revealing to you hidden myſteries:* And with reſpect to ſuch interpretations of the ancient fathers, Theophylact ſpeaks thus, *ſome have ſo underſtood thoſe words in revelation, as to ſignify that they ſhould ſpeak things manifeſt and eaſy to be apprended, and things laid open, and thoſe words in knowledge, as to ſignify that they ſhould ſpeak ſuch things as may be known.* Hence then the argument runs thus, "That which doth nothing tend unto the profit of the aſſembly, conſiſting of perſons not underſtanding what is ſpoken, ought not to be done by an Apoſtle, much leſs by men of leſs authority; but to read the maſs in Latin, in places where it is not underſtood, is to do that which nothing tends unto the profit of the aſſembly: If no man can profit except he ſpeak in revelation, or in knowledge, that is, *things manifeſt, eaſy to be perceived and underſtood,* then no man can profit the aſſembly, conſiſting chiefly of illiterate perſons, by reading of the maſs to them in Latin:" And therefore no man can by ſo doing, do what both Paul and Chryſoſtom ſay chiefly ought to be regarded in thoſe parts of *publick worſhip.*

Arg. V. The ſeventh, eighth and ninth verſes afford ſtill farther demonſtrations of the abſurdity of this practice, for thus they run v. 7. in like manner things without life, giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped, v. 9. So likewiſe you, except ye utter by the tongue things eaſy to be underſtood, how ſhall it be known what is ſpoken; for ye ſhall ſpeak unto the air. For, ſaith Theodoret, when thoſe that are preſent underſtand them not, the words are vainly caſt into the air.

You will ſpeak unto the air, *i. e.* ſo as to profit nothing; for to what end doth he ſpeak who is not underſtood, ſo Ambroſe. You ſhall ſpeak to the air, that is, to no body, ſaith Chryſoſtom. And again, He puts the voice as the ſubject, the perſpicuity of the voice as the ſpecies, (*i. e.* that which diſtinguiſheth the kinds) which being wanting, there is no need of the ſubject. He proſecutes his diſcourſe thus, Why do I ſay that which ſhall be thus ſpoken by us will be unprofitable, but what is plain and eaſy to be apprehended will be profitable to them that hear it, ſince this is ſo even in organs without life, which muſt have diſtinction and plainneſs of ſound, or you do nothing, and much more in the words of men of life and reaſon, and in ſpiritual gifts ought we to ſeek for what is of an eaſy ſignification. Theophylact tranſcribes theſe words, and then he, with Chryſoſtom, applies the example thus, So you unleſs by this gift of tongues you utter a diſcourſe plain and perſpicuous, you will ſpeak in vain, and to no end, becauſe no man underſtands you: You will ſpeak into the air, ſaith Oecumenius, that is, in vain and unprofitably, if your words be not plain and underſtood; he alſo, out of Photius thus introduceth the Apoſtle ſpeaking, Why ſay I in my own perſon that what is underſtood is profitable, what is not underſtood is unprofitable; a man may find this in organs without life; and, if in little things clearneſs is much, how much more in ſpiritual things? Here then the argument runs thus. *That which renders the meaning* of the words read in the aſſembly of

Chriſtians ſpeaking into the air, *i. e.* ſpeaking unprofitably, in vain, ſpeaking to no body, doing nothing, or to no purpoſe, muſt be abſurd and incongruous, but reading of the maſs in Latin to thoſe aſſemblies, renders it, ſpeaking into the air, *&c.* to all to whom it is unknown, therefore it is abſurd. Again, they who read ſo as that the hearers cannot know what is ſpoken, and ſo as that they *do not utter things eaſy to be underſtood*, it is not *plain*, *perſpicuous and eaſy to be perceived*, *they ſpeak into the air*, but ſo read they who read the maſs in Latin to thoſe aſſemblies which do not underſtand that tongue. *Ergo*, they ſpeak into the air.

Arg. VI. Verſe the eleventh, the Apoſtle ſpeaketh thus, *If I know not the meaning of the voice, I ſhall be unto him that ſpeaketh a barbarian, and he that ſpeaketh ſhall be a barbarian unto me.* He admoniſhes them not to ſtudy that by unknown tongues they may ſeem barbarians to one another, but that by unanimity of underſtanding, they may have common joy, ſaith Ambroſe. I ſpeak not theſe things, ſaith Chryſoſtom, rejecting the unknown tongue, but ſhewing that it is unprofitable to me whilſt it is obſcure, that it renders him that hears it a barbarian to me, and me to him, not through the nature of the voice, but through our ignorance. He ſhall be a barbarian to me that ſpeaketh, *i. e.* a ſpeaker of things not intelligible, If I know not the power of his voice, ſaith Theophylact. There are many kinds of voices, ſaith Oecumenius, but what gain we by thoſe voices, when we underſtand nothing of them? for if I know not what the voice ſignifies, we ſhall be both barbarians to one another: How therefore is it that you ſpeaking into the air, and ſpeaking things inſignificant to your own countrymen, are puffed up, as if you had done ſome great matters, and do not rather ſtudy, and take care that obtaining the gift of interpretation, you may uſe the gift of tongues unto the common benefit; for he that only ſpeaks with tongues uſing an inſignificant and unknown voice unto the hearer, inſtead of profiting, is a barbarian to him, and the hearer alſo is accounted a barbarian to the ſpeaker, and what profit ariſeth thence? You hear not their Anacharſis ſaying to me, all the Grecians are as Scythians, which is like that of our Paul, if I know not the meaning, *&c.* for as the Illyrians, Pæonians, *&c.* are eſteemed barbarians to the Greeks, ſo to them who underſtand not the Greek idiom, the Attick, Dorick, Æolick and Ionick tongues are barbarous; Theodoret. de Cur. Græc. aff. Serm. 5. p. 556. Where,

1. It plainly is aſſerted, that every one that ſpeaketh in a publick aſſembly is unto him that heareth a barbarian, (because he doth not *underſtand the meaning of the voice*, becauſe he ſpeaks *things unintelligible by him*, and ſo he gaineth nothing by his voice, becauſe he, ſpeaking in an unknown voice, ſpeaks not unto the common benefit.

2. It is here tacitly ſuppoſed, that this is a great fault, and manifeſt abſurdity, and that which the Apoſtle reproved in the Corinthians as by no means fitting to be done. Hence then the argument runs thus, That which renders the maſs-prieſt a barbarian, a ſpeaker of *things unintelligible to the hearer*, ſo that *he gaineth nothing by his voice*, a ſpeaker in that very manner for which Paul reproves the ſpeakers in like aſſemblies of the Corinthians, that ought not to be done; but celebrating the maſs in Latin, *i. e.* in ſuch a language in which in moſt aſſemblies few underſtand the meaning of his voice, renders the maſs-prieſt a barbarian, *&c. Ergo* this ought not by him to be done.

Arg. VII. The Apoſtle exhorts thoſe Corinthian Æmulators of the gift of tongues, that ſeeing they ſo earneſtly deſired to abound in gifts, they would do it to edification, ver. 12. endeavouring to excel in that which chiefly tended to that noble end: For thus he ſpeaks, *Even ſo ye, foraſmuch as ye are zealous of ſpiritual gifts, ſeek that you may excel to the edification of the Church. Strive chiefly for them by which the profit and edification of the Church may be promoted*, ſaith Oecumenius. *He commands them to do all things to the benefit of the Church*, ſaith Theodoret; *becauſe 'tis profitable to explain the Scriptures: For the mind is excited and rejoices when it underſtands any thing of Scriptures; therefore he admoniſhes them to apply their ſtudy to this*, ſo Ambroſe. *You ſee his ſcope every where, how he points continually to one thing, in every thing laying down this as a canon or rule to walk by, that what is moſt profitable to the moſt; moſt beneficial to the Church, ought always to be done*, ſo Chryſoſtom. Hence then the argument is this, That which is requiſite, that we may excel to *the edification of the Church*; *to the profit of moſt*, that in the publick ſervice is always to be done, according to the exhortation and the command of the Apoſtle. But celebrating the publick ſervice of the Church in a tongue commonly known to the people which aſſembled to join with us, is plainly requiſite to this end; for, as the fathers and Paul have often told us, unleſs they know the power of the voice it cannot profit, nor will they be edified; *Ergo*, the publick ſervice ought to be celebrated in a tongue known unto the people.

Sol. Unto this argument ſome of the Romaniſts reply, That the Trent Council hath obſerved the mind of the Apoſtle here, in that ſhe hath commanded all paſtors, *during the celebration of the maſs, to expound ſome part of what is read.*

Rep. But to this ſubterfuge I anſwer,

1. That which the Council ſaith is only this, *The Holy Synod doth command all paſtors frequently to expound ſome of thoſe things which are contained in the maſs*, it therefore doth not command that they ſhould always do ſomething of that nature, and ſo the Apoſtle's Precept muſt be neglected when this is not done.

2. The Council doth not oblige them to expound any certain part of the maſs, ſo that if they expound one verſe contained in it, they ſatisfy the injunction of the Council, but by no means do they ſatisfy Paul's injunction, *that all things ſhould be done to edification, that if there be no interpreter they ſhould hold their peace*, and leaſt of all thoſe ſayings of the Fathers, *Let there be nothing done among you which doth not edify one another.* That the Apoſtle's rule is this, *that what is moſt profitable to the moſt, moſt beneficial to the Church, ought always to be done.*

3. The reaſon which the council aſſigns of this injunction, *viz. Leſt the ſheep of Chriſt ſhould hunger, and the little ones deſire bread, and there be none to break it them*, ſeems to be a plain confeſſion that when this is not done, as frequently it is not, it muſt ſo happen, that *Chriſt's ſheep do by this means hunger, and deſire bread, when there is none to break it to them.* Since then, according to Paul, and theſe expoſitors, *the profit of moſt is chiefly to be regarded*, and *he prefers that every where which is ſo done*, ſince what is ſpoken in a tongue known is, ſay they, *underſtood by all, and therefore edifieth all the people*, but what is read in a tongue not known, is ſo read, that they receive *no profit, no benefit* by it, ſeeing there is the ſame reaſon for interpreting all they read, as any portion of it, it is evident all ſhould be interpreted, or read in a tongue underſtood by all. And,

4. It deſerves to be obſerved, that though the Church here requires the Prieſt to expound ſometimes, or preach, yet hath ſhe not obliged the People to hear them, *Nullo (hoc) jure cavetur, ſed ſolum de miſſa*, Sum Roſell. Domin. n. 4. that maſs, which they cannot underſtand, they muſt hear; but the ſermons, which they may underſtand, they need not. *I affirm*, ſaith Suarez, *that there is no precept which in rigour, and by it ſelf obliges to hear the ſermon on feſtivals*, (or the Lord's Day) *ſo all the doctors ſuppoſe as evident, and it is apparent from the conſtant uſe and apprehenſion of the Faithful*, L. 2. de Feſt. c. 16. n. 6. So that though without this, the Council doth confeſs, *the ſheep of Chriſt muſt hunger, and deſire bread, and have none to break it to them*; yet are they not obliged to that which can alone aſſuage their hunger.

Arg. VIII. The Apoſtle proceeds thus, ver. 13, 14. *Wherefore let him that ſpeaketh in an unknown tongue, pray that he may interpret; for if I pray in an unknown tongue, my ſpirit prayeth, but my underſtanding is unfruitful.* Let him pray that he may interpret, ſaith Theodoret, *that he may bring profit to the Church.* Let him pray not only for the gift of tongues, but of interpretation alſo, *that he may be profitable to all*, ſo Chryſoſtom. That his endeavour may profit others alſo, ſaith Ambroſe. *He ſhews the manner how they might procure gifts that will profit the Church*, ſaith Oecumenius. *He ſhews how this gift may be uſed to the publick benefit*, ſaith Theophylact.

The reaſon follows, *For if I pray in an unknown tongue, my ſpirit prayeth*, that is, ſaith Photius, *my ſpiritual gift is exerciſed, but my mind is unfruitful*; that is, ſaith Theodoret, *I not interpreting my gift, have no fruit, others that hear me receiving no benefit, for the fruit of the ſpeaker is the profit of the hearers; for ſo he ſpeaketh* *in the Epiſtle to the Romans, that I may have ſome fruit among you, as among other Gentiles. My mind will be found unfruitful,* ſaith Photius, *becauſe it will not profit others, for the fruit of the mind is by various, and all kind of notions to bring profit to our neighbours. If any one ſpeak with unknown tongues, his mind is unfruitful, not to himſelf, but to the hearer, for whatſoever is ſaid he underſtands not.* So the commentary that paſſeth under the name of Jerom. " When they that are preſent underſtand the prayer, then he that prayeth hath fruit, to wit, the edification of thoſe that are helped by his prayer. Saith Baſil, but when the words of the prayer are unknown to them that are preſent, then without controverſy the mind of him that prays is without fruit, ſince no man receives benefit by it, and the caſe is alike in treating of any other words of God, for ſo it is written, let no ſpeech come from your mouth but what is good, for the edification of faith ;" and that the mind is ſaid by the Apoſtle to be unfruitful, not with reſpect unto the ſpeaker, but to the hearer is evident.

1. Becauſe the Apoſtle in this very chapter ſaith, that he that ſpeaks with tongues edifies himſelf, ver. 4. adding, that where that tongue is not underſtood, it doth not edify.

2. Let him, ſaith the Apoſtle, who ſpeaks with tongues pray that he may interpret, not to himſelf, but others, for their benefit ; when therefore he aſſigns this reaſon of that exhortation, that *otherwiſe his mind will be unfruitful,* he muſt alſo mean not to *himſelf*, but unto *others*.

3. The Apoſtle ſeems plainly to interpret his meaning, thus by ſaying, ver. 19. *In the Church I had rather ſpeak five words* διὰ τοῦ νοός μου, *with my mind,* (not unfruitful, but underſtood) *that I might inſtruct others, than ten thouſand words in an unknown tongue.*

Hence then theſe arguments do very naturally reſult, if he that ſpeaks with an unknown tongue, muſt pray that he may interpret, that he may bring profit to the Church, that he may be profitable to all, and uſe his gift to the publick benefit ; then he that reads, or prays in publick, muſt ſo read, and pray, that he may be profitable to all, and conduce to the publick benefit, which ſure he doth not who celebrates the maſs in Latin, where that language is ſo far from being underſtood of all, that it is ſcarce underſtood of any in moſt of our Churches. Eſthius upon the place confeſſeth, that what is ſpoken here doth happen unto them who being ignorant of the Latin tongue, *Latino ſermone preces recitant, read prayers in Latin,* for their mind is unfruitful ; and muſt it not then alſo happen unto them who being ignorant of the Latin tongue, *Latino ſermone preces audiunt, Hear prayers read in that tongue :* For if prayer not underſtood by the ſupplicant is unfruitful to him, ſo is prayer not underſtood by the hearer to him alſo, on the ſame account.

Again, that which makes the prayer of the ſupplicant unfruitful to the hearer, ought not to be done, this being the reaſon of the Apoſtles exhortation to the Corinthian officiators, to *pray they might interpret,* leſt their mind ſhould be unfruitful. But praying ſo as that the words of the prayer are unknown to them that hear them, ſo as they do not underſtand them, ſo as they are not good for edification of him who knoweth not the meaning of them, is praying ſo as that the mind of him that prayeth is unfruitful to the hearer, and ſo by parity of reaſon is praying in Latin, to every hearer who underſtandeth nothing of it, it therefore is not to be done.

Arg. IX. What therefore is it ; I will pray with the ſpirit, I will pray with the underſtanding alſo, I will ſing with the ſpirit, I will ſing with the underſtanding alſo, i. e. What therefore is to be done, ſaith Oecumenius, how ſhall we contrive that we be not unfruitful. What is the beſt and moſt profitable to be done, ſaith Chryſoſtom, and Theophylact. He calls the ſpirit his gift, ſaith Theodoret ; the mind he calls the interpretation of what is ſpoken ; and ſaith, that it behoveth him who diſcourſeth in another tongue, whether it be in pſalms, in prayer, or doctrine, either himſelf to interpret, what is ſaid to the profit of the hearers, or to take another to his aſſiſtance who can do it ; which words are punctually tranſcribed by Oecumenius, who alſo adds from Photius, that to ſpeak with the ſpirit, and the mind, is to ſpeak for our own profit, and alſo to ſpeak ſo as that others may enjoy the fruit of our minds, that is, to ſpeak unto the profit of our neighbours ; and this will be done, if ſpeaking with tongues we receive alſo the gift of interpretation, for having taken up the name of prayer, for ſpeaking of things good and ſerious, that you might not think that he ſpoke primarily, or chiefly of prayer, and not alſo of any neceſſary and uſeful words ſpoken in tongues, he falls to pſalmody, ſaying as it were, whether it be in prayer, or pſalmody, or any other good and neceſſary words, in all alike, we ſhould endeavour both to profit ourſelves, and others. Caſſian relating, and propoſing to the imitation of others the cuſtoms uſed by the Ægyptian monks, which he ſays were very ancient, he firſt (l. 2. c. 5. and c. 11.) informs us, that one of them roſe up to ſing the pſalms in the midſt of them, and that the other ſate, having the intention of their hearts fixed upon the words he ſang ; for, ſaith he, they are not delighted with the multitude of verſes, but with the underſtanding of the mind, following that with their whole power, I will ſing with the ſpirit, I will ſing with the mind alſo, and therefore they judge it more profitable than ten verſes ſhould be ſung rationally, than that a whole Pſalm ſhould be poured forth with confuſion of the mind. The meaning therefore of the Apoſtles reſolution, the thing that he approveth of, as beſt and moſt advantageous to be done in publick, ὃ δεῖ γίνεσθαι, *which ought to be done,* is, that in the Service of the Church we pray with the mind, that is, ſo that others may enjoy the fruit of our minds, and the hearer may be profited ; and that this muſt be the true import of the words, is evident from the preceding words, which ſay, that *if we pray in a tongue unknown, our mind will be unfruitful* unto others ; and thence infer, that we muſt ſo *pray in the ſpirit, as to pray alſo with the mind,* that is, ſo as the mind be not unfruitful. 2. This is apparent from the connexion of the words with the enſuing verſe. *I will pray with my underſtanding, for otherwiſe how can the Idiot ſay Amen unto my prayer,* or by my Pſalm be edified, *ſeeing he underſtands not what I pray,* or thank God for. Now manifeſt it is the underſtanding of the ſupplicant contributes nothing unto the underſtanding of the Idiot, unleſs he utters by his underſtanding words which the Idiot can apprehend, it is therefore manifeſt the Apoſtle here diſcourſeth of ſuch words, and not of thoſe the ſupplicant alone doth underſtand.

Hence then the argument runs thus ; If by the rule of the Apoſtle, whether we be engaged in the publick ſervice, in prayer, in pſalms, or doctrine, we muſt ſpeak ſo as that the hearers may have profit by it, and may enjoy the fruit of our minds, that the intention of our hearts be fixed upon the meaning of the words, and with our whole power we follow after the doing of the ſervice with the intention of the mind, then muſt we pray, and ſing, and read in words which they that hear can underſtand, and profit by, and have their hearts intent upon, and therefore not in Latin words, where the hearers, or the generality of them, cannot underſtand, or have their minds intent upon them, becauſe they do not underſtand the meaning of that tongue.

Arg. X. Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned ſay Amen, at thy giving of thanks, ſeeing he underſtands not what thou ſayeſt. When thou bleſſeſt with the ſpirit, that is, with the ſpiritual gift of tongues, ſo Theophylact, with the voice of a barbarian, ſo Chryſoſtom, how ſhall the Idiot, that is, ſay Chryſoſtom, Theodoret, Ambroſe, Jerom, Oecumenius, the Laick, and unſkilful perſon, Sedulius, Haymo, Anſelm, and Aquinas, the man that only underſtandeth his own mother's tongue, how ſhall he ſay Amen at thy giving of thanks ? How ſhall he give his teſtimony, or aſſent, unto thy benediction ? ſaith Jerom. The unſkilful hearing what he underſtands not, knows not the end of the prayer, and therefore ſaith not Amen, that the benediction may be confirmed, for by them is the prayer confirmed, who ſay Amen, ſo Ambroſe, that which he ſaith is this, if thou bleſſeſt in a barbarous tongue, the Laick not knowing what thou ſayeſt, nor being able to interpret thy words, cannot ſay Amen ; and he ſhews that he ſuffers no ſmall damage, when he cannot ſay Amen. He brings in an example, ſaith Photius : *For,* ſaith he, *if thou bleſſeſt in the ſpirit,* i. e. *thou only underſtanding, or profiting thy ſelf in bleſſing, but the hearer underſtands not* *what thou ſayeſt, What will he anſwer to thee? How will he ſay Amen, if it be needful for him ſo to do, not knowing at all what thou ſayeſt? For if thou only knoweſt,* ſaith he, *what thou prayeſt, or bleſſeſt, and thy ſoul ſpeaketh this in the ſpirit, the reſt not knowing the power of the things ſpoken, how ſhall the Idiot ſay Amen, at thy prayer? This therefore is the thing he ſaith, that he that ſings and prays ſhould interpret the things ſpoken, and the hearers likewiſe that they may ſay Amen. In the whole he would have the words underſtood, and not in ſome definite kind, and therefore ſometimes he ſpeaks of ſinging, ſometimes of bleſſing, and giving of thanks, ſhewing that his exhortation and care is univerſally of every neceſſary and uſeful things ſpoken in tongues.* Now hence theſe things do clearly follow,

1. That it is the duty of the unlearned to join with the miniſter in prayer, for *he muſt ſay Amen, he muſt give his teſtimony, and aſſent unto his benediction, he muſt confirm the prayer by ſaying Amen,* and when he cannot do it, becauſe he knows not what the prieſt ſaith, *he ſuffers no ſmall damage,* ſaith Chryſoſtom.

2. It therefore muſt be the duty of the prieſt ſo to bleſs, and pray in publick, that the unlearned may be able to ſay Amen, and yield his teſtimony and aſſent unto the benediction of the prieſt, and may not ſuffer damage by his inability to do ſo.

3. That the illiterate perſon cannot perform this duty, when he cannot underſtand the matter of the prayer, or know what the prieſt ſaith, and ſo muſt ſuffer damage, when he ſo officiateth, as that the Idiot knows not what he ſaith. Hence then the argument runs thus:

That prayer, or benediction, to which the Idiot cannot ſay Amen, is not to be uſed in the Church, becauſe he is not to be damaged, or made uncapable of the performance of his duty, by that ſervice which was undoubtedly deſign'd for his advantage, and his help in the performance of his duty.

But prayer and benediction in Latin, where it is not underſtood by the Idiot, is that to which he cannot ſay Amen. Or thus,

That which the Idiot underſtands not, and therefore cannot ſay Amen to, muſt not be uſed in the Church: But prayer in Latin, in all places where Latin is not a known tongue, is that which the Idiot underſtands not, therefore it is not to be uſed in the Church.

Anſ. To this ſome anſwer, that Latin *is always a tongue known to ſome.*

Rep. 1. This is falſe, with reference to thouſands of our congregations.

2. It is impertinent, for the Apoſtle diſtinguiſhes the congregation into the Idiot, and others, and blames the prayer or benediction uttered in an unknown tongue, as being ſuch as Idiots in the congregation could not underſtand.

3. Is God an accepter of perſons? Would he have the learned edified by the Churches publick ſervice, who have the leaſt need of theſe helps, and the unlearned want the benefit? If not, muſt it not be acknowledged, that the Apoſtles reaſon dictated by the Spirit of God, concerns them both?

Arg. XI. Whereas the queſtion might be asked, Why may not the Idiot ſay Amen to what he underſtands not, ſeeing the matter of the prayer is good? The Apoſtle anſwers verſe the 17th, for thou verily giveſt thanks well, but the other is not edified. Where ſaith Ambroſe, If you meet together that the Church may be edified, you ought to ſay thoſe things which the hearers may underſtand; for what profit is it for a man to ſpeak in a tongue which he only knows? Such a one ought rather to hold his peace, that others may ſpeak who can profit the hearers. See, ſaith Chryſoſtom, how he throws the ſtone at the mark, always ſeeking the edification of the Church. The hearer gains nothing, he is profited nothing by thee, ſaith Oecumenius, that is, he receives not from the things heard, the fruit gathered for him, the mind of the ſpeaker profits him not, he enjoys not the fruit of it, he is deſtitute of fruit, is unfruitful, there being no benefit to thy neighbour, thy thankſgiving is unprofitable: So Theophylact. Now hence I reaſon thus: That which the Idiot doth not underſtand, is that by which he doth not edify, and therefore that which is not to be uſed in the ſervice of the Church; but Latin Service, where it is an unknown tongue, as to every Idiot it is, is that he underſtands not, and therefore that by which he is not edified, it therefore is not to be uſed in the Church, eſpecially where it conſiſteth chiefly of ſuch Idiots.

Arg. XII. The Apoſtle proceeds, ver. 18, 19. thus, I thank my God I ſpeak with tongues more than you all. But in the Church I had rather ſpeak five words with my mind, that I may inſtruct others, than ten thouſand words in an unknown tongue; he declares, ſaith Ambroſe, that it is more profitable to ſpeak few words plainly, which all might underſtand, than a long ſpeech in obſcurity. What is it, ſaith Chryſoſtom, to ſpeak with my mind, it is to ſpeak with knowledge, and to inſtruct others; for this only yields much profit, and this is that which he every where ſeeks after, what may profit all. With my mind, ſaith Oecumenius, that is, ſo that I may be able to interpret, and make plain to the hearers what I ſpeak, that they may be profited. Hence then the argument runs thus:

If we ought, when the congregation meets, rather to ſpeak few words plainly, and ſo as to inſtruct the hearers, and make that plain unto them which is ſpoken, than a long diſcourſe which they underſtand not; then ought we rather celebrate maſs in the mother-tonge, than in Latin, which to the generality of moſt pariſhes is a tongue they underſtand not.

Arg. XIII. The Apoſtle thus proceeds, ver. 20. Brethren, be not children in underſtanding, but be ye children in malice, in underſtanding be ye perfect. He will have them be perfect, ſaith Ambroſe, that they may know what is neceſſary for the inſtruction of the Church, that they may ſtudy thoſe things which profit to the advantage of the brethren, he uſes now a ſharper ſtyle, be not ye children, for 'tis the property of children to admire little things, as tongues, and deſpiſe great things, that is, Prophecying. Hence I thus argue:

That which renders the officiator a child in underſtanding, ought not by him to be done, but ſpeaking to the congregation in Latin, when it is an unknown tongue, and preferring that before Prophecying, or ſpeaking to the inſtruction of the Church, doth render the officiator a child in underſtanding.

Arg. XIV. From ver. 21. the argument runs thus: That which was in the law denounced as a curſe upon God's people, ought not to be the choſen, or be the conſtant practice of the Church of Chriſt; but ſuch was ſpeaking in an unknown tongue, and ſo as they could not underſtand with eaſe.

Arg. XV. From ver. 23. thus:

That which will give occaſion to the ſtranger, and the Idiot, entring into the aſſemblies of the Chriſtians, to ſay that they are mad, ought not to be done; but the uſe of Latin, where the meaning of it is not known, as it is not in many Pariſh-churches, will miniſter this occaſion, therefore it is not to be done.

Arg. XVI. Let all things be done to ediſying, ver. 26. He ſpeaks of Pſalms, Doctrine, and Prophecy, ſaith Theophylact, and adds, let all theſe things be done to edifying: For 'tis the buſineſs of a Chriſtian to edify and profit; but how can he do this, who ſpeaks in an unknown tongue? If he procure an interpreter, the ſcope of the Apoſtle, ſaith Theodoret, in ver. 22. *is one, the profit of many*, and therefore he exhorts the Corinthians to prefer Prophecy, as being that which brings a common benefit. See, ſaith Chryſoſtom, the foundation and the rule of Chriſtianity, for as the work of an artificer is to build, ſo the work of a Chriſtian is in all things to profit his neighbour. I regard only one thing, this, ſaith he, only am I concerned for, to do all things to edification. This is the concluſion, that nothing ſhould be performed in the Church in vain, ſaith Ambroſe, and that this chiefly is to be laboured after the unſkilful may profit, that no part of the body may be dark through ignorance. Let all things look to one end, ſaith Oecumenius, whether Pſalm, Doctrine, or interpretation, *viz.* the edification of the Church.

Arg. XVII. *But if there be no interpreter, let him hold peace in the Church. Let him do this,* ſaith Theophylact, *leſt he ſeem to moſt a barbarian, and one that ſpeaks things which cannot be diſcerned or underſtood. Let one interpret,* ſaith Theodoret, *for they who are preſent ought to underſtand the things ſpoken; but if there be no interpreter, let him hold his peace, for it is moſt abſurd to uſe his gift for oſten-*

oſtentation, and not for profit. Let him be ſilent, ſaith Chryſoſtom, *for nothing ought to be done in vain, or ſuperfluouſly, nothing for vain-glory; for you come not together for this end, that you may ſhew that you have the gift of tongues; but that you may edify the hearers, as he ſaid in the beginning, let all things be done to edification.. Let him be ſilent*, ſaith Ambroſe, *for he ought to ſpeak in the Church, who can profit all.* Whence the argument runs thus:

If they who are preſent at the Church-aſſemblies *ought to underſtand the things ſpoken there*, and if *he who can profitall*, ought to be ſpeaker in the Church, becauſe the end of his aſſembling with them is, *that he may edify the hearers*, then ought he to be the ſpeaker in the Church-aſſemblies, who ſpeaks in a tongue known to all, *i. e.* who ſpeaketh to them who underſtand no other, in the vulgar tongue, ſince otherwiſe he cannot profit all, or anſwer the end of his aſſembling with them, nor can they who are preſent underſtand the things ſpoken. Again,

If he who ſpeaks in a tongue not known in the Church, ought to keep ſilence, leſt he ſeem to moſt a barbarian, *i. e.* one ſpeaking *things which are not underſtood*, and becauſe *nothing ought to be done in the Church in vain*, and becauſe *it is abſurd to even the gift of tongues where it doth not profit*, then he who reads the leſſons, ſings, or prays in Latin, where that language is not underſtood, ought to be ſilent, it being as true of him, as of the perſon ſpeaking with a tongue unknown to the Corinthians, that he is a barbarian, he ſpeaks in vain, and not unto the profit of his auditors.

Arg. XVIII. *If any man be ſpiritual, or a Prophet, let him know that the things which I write unto you are the commandments of the Lord. Here he aſſerts*, ſaith Ambroſe, *that he ſpeaks not his own ſenſe, but that of Chriſt's. That which is the ſtrongeſt of all he puts laſt*, ſaith Theophylact, *declaring that God commands theſe things by him. Let him know*, ſaith Oecumenius, *that the things which I write are the commandments of God, and that I am not moved to ſpeak theſe things of my ſelf:* And if theſe things, thus written by him concerning ſpeaking, praying, ſinging with a voice plain, and eaſy to be underſtood, and ſo as to inſtruct others, and as moſt tendeth to the edification of the hearers, be *the commandment of God*, then they who do not obſerve, but apparently tranſgreſs them, muſt be violaters of the commandment of God.

Let us ſee then what the doctors of the Church of Rome can ſay in favour of their ſervice in the Latin Tongue, and to excuſe that practice from being a plain violation of theſe precepts and inſtructions, which is not fully anſwered and confuted by theſe plain deſcants of the Fathers; and by the words, or the plain meaning of Paul in theſe expreſſions. All their evaſions may be reduced to three heads.

1. That the Apoſtle ſpeaks not of ſuch ſervice as is uſed in the Church of Rome. Or,

2. If what he ſpeaks concerns their ſervice, yet do they nothing in it which contradicts the mind of the Apoſtle. Or,

3. That the caſe is now ſo altered, that the Church may have reaſon to vary from the rules of the Apoſtle, and practice now, in reference to this matter, what, in the primitive ages of the Church, was not convenient to be done. And,

1. Their anſwer is, that *the Apoſtle ſpeaks not of the publick and ſet prayers of the Church, but of extraordinary and ſpiritual exerciſes, of exhortations, and ſudden prayers. The prayers and ſpiritual exerciſes which Paul ſpeaks againſt were* extemporal, *made in publick meetings*, ſaith Dr. Vane, *according to the preſent inſpired devotion of the ſpeaker; ſo that the unlearned hearer, or he that ſupplied the place of the clerk, except he underſtood the language, and conſequently the matter, could not prudently ſay Amen to it, ſeeing he knew not whether the thing ſpoken were good and lawful, or no; but the Liturgy and Service of the Church hath ſet offices for every day, approved by the Church, and therefore from hence a man may be confidently aſſured, that it is good and lawful, and therefore he may boldly ſay, Amen.* See Vane's Loſt Sheep, p. 355.

Anſ. 1. Thoſe who have the confidence to ſay, that the Apoſtle ſpeaketh here only of exhortations and publick preaching, are abundantly confuted by what Paul, and all theſe commentators, have diſcourſed of prayer, and of thankſgiving, ver. 14, 15. of the unlearned perſon's incapacity to ſay Amen, ver. 16. of Pſalmody, ver. 26 and from the ſuffrage not only of the fore-mentioned Fathers, but alſo of Primaſius, Haimo, Anſelm, Carthuſian, Lyra, Lombard, Aquinas, and others, that the Apoſtle ſpeaks of Divine Officers in general, and in particular of prayer.

2. Admit that the Apoſtle ſpeaketh of extemporary, and extraordinary prayers, yet if the reaſons why he doth condemn them, do as much condemn the uſe of an unknown tongue in publick ordinary ſervice, that publick ſervice muſt equally deſerve to be condemned. Now that this really is ſo, we have juſt ground to take for granted, till theſe our arguments, applied unto the publick ſervice of the Church of Rome, are anſwered.

3. To that of Dr. Vane I anſwer, that without doubt the hearers might be aſſured that the Holy Spirit, who did aſſiſt theſe perſons, would indite for them good petitions, it being blaſphemy to ſay he would ſuggeſt unto them evil ones; ſince then they prayed with the Spirit, as all then knew, they alſo knew that the matter of their prayer was good and lawful; and yet it is added, that they could not ſay Amen, for want of underſtanding the prayer.

4. The Apoſtle and theſe commentators do not ſay the unlearned cannot ſay Amen, *becauſe they know not whether the thing ſpoken of be good and lawful, or no*, but becauſe they do not underſtand it; yea, in flat contradiction to this vain imagination, Paul expreſly ſaith, *thou giveſt thanks well*; but yet he blames this good thankſgiving, becauſe others are not edified by it; though therefore Romaniſts may boldly ſay Amen to what they do not underſtand; how they can regularly do it, is ſtill the queſtion of Paul; and it is anſwered in the negative by all the commentators cited.

Anſ. II. 2. The R. doctor add, " That theſe Chriſtian meetings were intended for the inſtruction and edification of the auditors, therefore it was fit the exerciſes thereof ſhould be in a tongue, which they who were to be inſtructed, underſtood; but the publick Liturgy of the Church was inſtituted for the ſervice and praiſe of God, and therefore may be, without unlawfulneſs, in any tongue which he underſtands, to whom it is dedicated. Moreover the end of the Church meetings, here ſpoken of by the Apoſtle, was to inſtruct the ignorant and convert the infidels, as may be gathered from v. 23, 24. but the drift of the Church in appointing Liturgies, and ſet forms of Common Prayer, and readings in the maſs was not for the peoples inſtruction, but for other reaſons; ſee Vane, p. 358. Fiſher. apud Dr. White, p. 374, 375. As

1. That by this publick ſervice a continual daily tribute or homage, of prayer and thankſgiving might be offered publickly, and paid unto God by his prieſts.

2. That Chriſtians, by their perſonal aſſiſtance at this publick ſervice, might profeſs and exerciſe exterior acts of religion, common with the whole Church, repreſented by the Synaxis, or Eccleſiaſtical meeting of every Chriſtian Pariſh.

3. That every Chriſtian by his preſence yielding conſent unto the publick prayers, praiſes, and thankſgivings of the Church, may participate of the benefits and fruits which the Church doth ordinarily obtain by her Liturgies, and publick oblations. Now for theſe ends there is no need that every one ſhould underſtand, word by word, the prayers that are ſaid in the publick Liturgy, but it ſufficeth that the Church in general, and in particular, paſtors and eccleſiaſtical perſons dedicated to the miniſtries of the Church, have particular notice of all the prayers that are ſaid.

Rep. 1. The Trent council confeſſeth that the maſs containeth great inſtruction of the faithful people, if then the Church did not inſtitute it for the inſtruction of them, ſhe doth not anſwer the purpoſe for which it is adapted; but rather hinders them from receiving that inſtruction by locking it up in an unknown tongue, if it were not intended for the edification of the auditors, then ought it to be caſt out of the Church, where all things, ſaith Paul, are to be done for edification, and we muſt follow after things whereby we may edify one another, and where the fathers rule is this, *Nihil ſit in vobis quod non ædificet alterutrum; Let there be nothing done among you which is not for edification.*

2. If the leſſons of Scripture read in the maſs, are not read, or appointed to be read for the peoples inſtruction, 'tis plain they are not read or appointed for their proper

uſe; for all "Scripture, ſaith the Apoſtle, is profitable for inſtruction, and whatſoever things were written aforetime, were written for our learning," 2 Tim. iii. *6*. Rom. xv. 4. 'Tis plain that then they do not follow the example, nor approve the Wiſdom of that God who appointed them to be read for this very end unto the people, that they might hear and learn to do all the words of that law. Then 3. By the rules and ſayings of the holy fathers, and Paul, ſeeing God ſpeaketh in the Scriptures read in the maſs, he muſt ſpeak to himſelf, and not to men; for he that ſpeaks to men, ſpeaks, ſaith Paul, in a known language, and ſpeaketh to edification, conſolation, and inſtruction, 1 Cor. xiv. 3, 4. He muſt ſpeak into the air; he muſt be a barbarian to his people. He muſt ſpeak ſo as not to inſtruct others all the year long, and in every publick aſſembly, which Paul ſaith he will never do, ver. 19.

As for the inſtances of prayers and praiſes, theſe anſwers do ſo plainly contradict Paul; for he, enquiring what is to be done, and conſequently what ought to be intended to be done in publick prayers and praiſes, anſwers thus to that enquiry, "I will pray with the ſpirit, I will pray with my underſtanding alſo," that is, as I have proved already, *I will ſo pray*, and praiſe in publick as to be underſtood in both, of thoſe that hear me, and that their minds may be inſtructed touching the matter of my prayer; you may do ſo if you pleaſe, ſay the R. doctors, but our Church intended no ſuch matter in her publick prayers and praiſes.

Again, He that underſtands not what you ſay when you pray, or bleſs, cannot ſay *Amen* to your giving of thanks, ſaith the Apoſtle, becauſe he underſtands not what you ſay who do officiate. What is that to the purpoſe, ſaith the Romaniſt, the prayers and praiſes of the Church were not intended for the knowledge of the people, or for their inſtruction, but only to be a continual tribute paid to God by his prieſts, if the people yield their bodily preſence, and ſome exterior worſhip, 'tis no matter for their ſaying *Amen*, much leſs for their ſaying it underſtandingly.

Your action is blame-worthy, tho' as to the matter, you give thanks well, ſaith the Apoſtle, becauſe another is not edified, or inſtructed by what you ſay. We never intended that he ſhould be inſtructed by our prayers or praiſes, ſay the Romaniſts.

3. Either the people are bound to thank God in publick, or they are not; if they are, then muſt they know what they ask in prayer, and thank God for, or elſe they cannot offer to him rational ſervice, they cannot ſing praiſes with underſtanding, as the Pſalmiſt and all the ancient commentators on him ſay they ſhould, they cannot be the bleſſed people that underſtand the joyful ſound, if they are not bound to pray, or to thank God in publick, or to concur with him who doth officiate in publick, wherefore then do they meet in publick? To exerciſe exterior acts of religion, ſay the Romiſh doctors, and to conſent unto the publick prayers and praiſes by their preſence. But I deſire to know of them whether any man can join in prayer or praiſes, by exerciſing any other act of outward worſhip, which is neither any act of prayer or praiſe; or what need is there either of prayer or praiſes, in order to the performance of thoſe Acts of worſhip which may be done as well without the ſpeaking of one word? and if by being preſent they yield conſent to what they do not underſtand, Paul and all the fathers who have writ upon that place muſt be exceedingly miſtaken, when for this very reaſon they aſſert that the unlearned cannot ſay *Amen* to the thankſgiving of him who doth officiate in an unknown tongue, becauſe he knows not what he ſaith, and ſo cannot conſent unto his prayer or benediction.

And laſtly, the Apoſtle and the ancient fathers never argue thus; theſe hymns, prayers, praiſes, propheſyings, were intended for inſtruction, and therefore you do ill, becauſe you do not anſwer the intention of them, but they expreſly do condemn the practice of uſing ſuch a tongue in the performance of them as was not underſtood, becauſe not being underſtood, it could not tend unto edification or inſtruction, they therefore more undoubtedly condemn the maſs, which *never was intended for theſe ends*, if theſe great doctors may be credited, ſince this aſſertion plainly contradicts, and overthrows the whole foundation of the Apoſtle's argument. And I deſire any Romiſh doctor to produce one ſingle author within a thouſand years of Chriſt, who ever did aſſert, *That the Church Liturgies were not intended for the inſtruction or the edification of the people.* It is an evidence their cauſe is very bad, who are conſtrained to advance ſuch ſtrange paradoxes to defend it.

The languages then ſpoken were utterly unknown many times to any man there preſent, even to the ſpeaker himſelf, but the Liturgy of the Church is in a language known to very many, as being in Latin which is known to all ſcholars, to moſt gentlemen, and youth bred in Grammar-ſchools, and in ſome countries to moſt mechanicks, it cannot therefore abſolutely be ſaid to be an unknown tongue; ſee Fiſher, ibid. p. 372. and Vane, ubi ſupra.

Anſ. To this ſuppoſed diſparity I anſwer,

1. That it is very frivolous in reference to all thoſe prayers which are uttered by the maſs-prieſt, in ſo low a voice that none can hear him, which, ſaith the author of Popery miſrepreſented, is the greateſt part of the maſs, for as to all theſe portions of the Liturgy, it is apparently all one to ſpeak to them in a voice that none can know, and in a voice that none can hear.

2. If we may credit their own authors, there was no great diſparity in former ages, either as to prieſt or people, it being confeſſed by them, that many maſs-prieſts underſtood not Latin, nor the *things they prayed*; yea, of the Popes of Rome, Alphonſus a Caſtro ſaith, *many were ſo illiterate that they underſtood not Grammar*, and what then was to be expected from the mechanicks, or the common people? And however matters may be now in ſome other countries, we know in our dominions that in many Pariſh-Churches there is ſcarce one perſon who underſtands one ſentence of the Latin tongue. In all ſuch Churches therefore there is no diſparity, as to the hearers, betwixt the tongue unknown, forbidden by Paul, and the Latin ſervice uſed by the Romiſh prieſts. For what is it to ſuch perſons, whether the prieſt ſpeaks by enthuſiaſm, or by diſcipline, what he perceives not, or whether the prieſt underſtand himſelf or not, his ignorance of what is ſaid or read being alike in both theſe caſes. See Nicol. de Clamangis de Corruptio Eccl. Statu, cap. 16. Clictov. Præfat. Elucid. Eccleſ. Ambroſ. Compl. apud Sixt. Senenſ. l. *6*. Annot. *263*. Alphonſus Adv. Hæreſ. l. 1. c. 4. Edit. Pariſ. 1534.

3. The plea for Latin ſervice on the account of this diſparity is flatly oppoſite to the Apoſtle's words, and to the comments of the fathers on them, for they diſtinguiſh the congregation into Idiots, that is the Layman, the Plebeian, the unlearned and unskilful, the man that only underſtand not, and therefore cannot ſay *Amen* to; this conſent to, this confirmation of the prayers and praiſes uſed in publick they are concerned to give, ſay the fathers on the place, and they receive no ſmall damage if they cannot do it, ſaith Chryſoſtom, and that they cannot do it where they do not underſtand the meaning of the words, both the Apoſtle and the fathers do with one voice aſſert.

4. Is God an accepter of perſons? Would he have the learned edified by the Churches ſervice, who have leaſt need of thoſe helps, and the unlearned want this benefit? If not, muſt it not be acknowledged that the Apoſtle's reaſon, dictated by the Spirit of God, concerns them both? If profit of the hearers be to be regarded in theſe ſervices, muſt not the profit of more hearers be more to be regarded? If Paul here prefer what is done to the profit of many, and is moſt beneficial, as the Fathers generally teach, muſt he not prefer the celebration of the publick ſervice in the mother-tongue, by which all may be benefited, before the celebration of it in the Latin tongue, by which ſo many do receive no benefit? Put the caſe, that many perſons in a mixed congregation underſtood Greek, or French, would it be therefore lawful ordinarily to preach in either of thoſe tongues to ſuch congregation? If not, how comes it to be lawful to read the Scriptures in Latin to ſuch congregations?

To proceed then to their ſecond plea, that they do nothing in contradiction to the Apoſtle's meaning in celebration of their ſervice in the Latin tongue. This they plead,

1. Becauſe the congregation, ſay they, is edified, as the Apoſtle appoints it ſhould be, by the things done, and ſaid in the Church, while the people have but a general underſtanding of the ſeveral paſſages thereof, Vane, p. 356.

Anſ. Is this general underſtanding a knowledge of the meaning of the words ſpoken in reading, ſinging, praying, or is it not? If it be, then muſt illiterate perſons know the meaning of the words uttered in Latin by the maſs-prieſt, as they would do, had they been ſpoken in their mother-tongue, which they, for ſhame, will not aſſert; if it be not, it cannot be the knowledge here required by the Apoſtle. For he requires ſpeaking with revelation in the Church, *ſpeaking words eaſy to be underſtood*, ver. 9. with a voice whoſe power or meaning is known unto the hearer, ver. 11. So that he knoweth what the prieſt who bleſſeth, ſaith, ver. 16. A voice that may inſtruct others, ver. 19. and where this voice is wanting, he ſaith the ſpeaker cannot profit, ver. 9. That he will be a barbarian, and one that *ſpeaketh to the air*; that his mind will be unfruitful unto others, and he will not edify them; as if he had deſigned the confutation of theſe Romiſh gloſſes. The ſayings of the ancient Fathers alſo are expreſs for a particular knowledge of the meaning of the words read unto the people, and of the prayers and praiſes in which they do join, or to which their aſſent is to be given, that is, according to their deſcant, the prayers and praiſes uſed in the aſſemblies where they are.

Plea II. 2. Becauſe, ſay they, Fiſher, ibid. p. 372. and Vane, p. — means are applied to the ignorant multitude, by which they are, or may be, if they uſe diligence therein, made to underſtand the publick prayers of the Church; namely, ſermons, exhortations, catechiſms, private inſtructions, manuals, and primars in vulgar languages, where the prayers uſed in the Church are found; ſo that the ordinary and common paſſages of the publick ſervice may be, and are eaſily underſtood, even by women and children, and they may underſtandingly *Amen*; therefore as the Apoſtle did allow of an unknown tongue in the exerciſes of the Corinthians, provided there were ſome to interpret it, ſo the ſervice in Latin is very allowable, even under this notion, while there are the aforeſaid means uſed for the interpretation thereof. The author of a *Papiſt miſrepreſented and repreſented*, ch. 24. doth not bluſh to ſay, *they have directions in Engliſh Prayer books, ſet forth in great variety, for the help of the ignorant, by which they are taught the meaning of every part, and ceremony of the maſs, and how to apply their devotions accordingly.*

Anſ. Quid verba audio, cum facta videam? To what end do you tell us, that ſuch and ſuch things might, by the due attention of the ignorant, be done; when it is notoriouſly known, that the people ſtill continue ignorant, and whilſt they do ſo, you tranſgreſs the laws of the Apoſtle, by praying in a tongue they underſtand not? Was it not notorious here in England before the Reformation, that ſcarce two in a pariſh underſtood the ſervice? Let us have ſervice in a vulgar tongue? until you find the Latin ſervice generally underſtood, and we will ceaſe to charge you with contradicting the Apoſtle.

2. Either the diligence required of the common people imports the learning of the Latin tongue, and then they may alſo preach in Latin, and ſay the common people may underſtand them, if they uſe diligence therein, or it importeth only ſuch induſtry as may be uſed by thoſe who can only read theſe Engliſh Prayer-books which give ſuch exact directions, if we may believe them, to underſtand the meaning of every part and ceremony in the maſs. Now could they, by their induſtry, attain unto this knowledge, what muſt thoſe many thouſands, yea, myriads, do, that know not letters? What will their manuals and primars avail them towards the underſtanding of their bulky miſſal? But that all this is but a blind and vain pretence, is evident from theſe conſiderations, that the tranſlation of the maſs into vulgar tongues is carefully prohibited, and judged of very evil conſequence, as the ſeed-plot of diſobedience, raſhneſs, ſedition, ſchiſm, and many other evils. Bull. Alex. 7. Mi. which could not be, if it were common for the people to have ſuch manuals and primars as contained all the prayers, hymns, and leſſons of the maſs, and taught them the meaning of every part and ceremony of it. 2. That they have no ſuch manuals or primars printed in the vulgar tongue, as will inſtruct them in the meaning of every leſſon, prayer and hymn uſed in their maſs on every day throughout the year, that no illiterate Papiſts, or very few amongſt us can be produced, who, by peruſing any of their books now extant in the vulgar tongue, can underſtand, ~~or know~~ the meaning of the maſs-prieſt in every leſſon that he reads, or prayer he makes in a loud voice, that no ſuch books are uſually brought into their aſſemblies, in which the maſs there uſed is ſo interpreted, that they may read in their own language what he reads in Latin, and join with him as certainly as if he ſpake in their own mother-tongue. No Engliſh Bibles, in which the Pſalms and Leſſons, the Collects and Epiſtles, may be read with him in that language which they underſtand, (except of late the people in England have printed ſome larger helps, tranſlated from the maſs-book and breviaries than heretofore, without licence. Nor,

3. Can we reaſonably expect that they ſhould be concerned either privately to inſtruct them in, or be importunate with them to uſe this diligence, ſo requiſite to the underſtanding of their Churches ſervice; or reprove them for not doing it, when we conſider what they have already taught us, that the *publick ſervice never was intended for the edification or inſtruction of the people; that the words do not belong to them; that it is not the buſineſs of the congregation preſent to employ their ears in attending to the words; nay, that they are inſtructed not to underſtand them; that it is a thing undeniable, that to ſay prayers well, and devoutly, it is not neceſſary to have attention on the words.* See Popery Miſrepreſented and Repreſented, p. 59, *60*, *61*, *62*. Can it be thought, that they who generally aſſert theſe things, ſhould be ſollicitous to teach the people; or they who read them ſhould be concerned to learn the ſenſe and meaning of the words uſed in their publick ſervice?

That this has not been done among them, they are even forced to acknowledge. Faber complains, that *the greateſt part of men in his time did not pray with the mind, but in a tongue they underſtood not, and by which they were not able in the leaſt to edify others.* Com. in 1 Cor, 14. f. 122. b. *They pray in a tongue*, ſaith Mercer, *our people do not underſtand: So as they cannot be underſtood*, ſaith Cajetan. *They are kept ſtrangers from all communion in the prayers and Divine Leſſons*, ſaith Caſſander. *The prieſt ſounds forth words not underſtood*, ſaith Eraſmus. They do their duty, when they ſay their prayers, *though they do not underſtand*, ſaith Tolet; and, were it otherwiſe, very few would do their duty, when ſo very few do at all underſtand what they ſay; and, could it be otherwiſe in France, when the Council of Tholouſe made this decree, *We forbid to give to the lay-people permiſſion to have the books of the Old and New Teſtament, except that probably ſome, for devotions ſake, deſire to have the pſaltery, or the breviary for Divine Service, or the Bleſſed Virgin's prayer-book; neither are they to have theſe books in the vulgar tongue.* Concil. Toloſ. Can. 14. A. D. 1228.

4. This plea is grounded upon this ſuppoſition, that it is meet and needful that unlearned perſons ſhould be taught the ſenſe of the publick ſervice by catechiſms, manuals, and private inſtruction; and, if ſo, Is it not far more reaſonable that the ſervice ſhould be ſpoken in a vulgar tongue; ſeeing, by this all perſons preſent would certainly, and immediately be taught the meaning of the words; whereas theſe other means are ſuch as will not certainly be uſed, or, if uſed, will not certainly produce the ſame effect, and in moſt, never will produce it; if they in any do produce it, this cannot be done immediately, but by long ſtudy and application of mind; ſo that theſe learners muſt be a long time ignorant of the ſenſe of the Church ſervice, and that muſt be left to the induſtry and ingenuity of people, and the inſtruction of the prieſt, which, by the other method, might be certainly obtained.

Plea. Laſtly, ſome of them do ingeniouſly confeſs, that Paul hath here taught, that as well prayers as ſermons ſhould be celebrated in a tongue commonly known in the aſſemblies of the faithful, that the Church may be edified; but then, when this objection ſtares them in the face, that therefore the Church-men do offend who obey not Paul, but murmur prayers and pſalms, neither underſtood by themſelves, nor others. They anſwer, by ſaying, that the Church offends not by departing from this inſtitution of Paul, it *being free for the Church to infringe this inſtitution of Paul, or even of God himſelf*, Hoffmeiſt. in 1 Cor. 14. p. 272.

Repl. This is, indeed, a full and catholick anſwer to this and to all other objections that can be urged from Scripture againſt the errors and ſuperſtitions of the Roman Church, *viz. That ſhe hath power to infringe the conſtitu-*

tions even of God himſelf; only it is ſo like exalting the *Church above all that is called God*, and not only breaking the commandments of God, but alſo *teaching men to do ſo*, that methinks men who would not be eſteemed anti-chriſtian, ſhould not aſſert ſuch things?

2. Let us conſider what are thoſe mighty reaſons which conſtrain this Church thus to infringe God's inſtitution: Hoffmeiſterus ſaith, ſhe may do it, *becauſe this inſtitution anciently tended to the benefit of the Church, but now it hath little of edification*; which, indeed, is very true, as they have ordered matters, by reading much of their ſervice in a voice ſo low, that the people cannot hear, and other parts of it in ſuch confuſed and broken words, ſay Cajetan, Albertus Pius, and Eraſmus, as that the people cannot underſtand them; this apology therefore is too true, but not much for their credit; for, in effect, it is this, we ſerve God ſo in publick, that in what language ſoever we ſhould ſpeak, the people could not underſtand us, and therefore it is no matter in what tongue we celebrate.

Repl. 2. At this rate of anſwering, farewel all Church-government and diſcipline, *v. g.* when in the ſame chapter he ſaith, *Let all things be done decently, and in order*, and elſewhere, *Let there be no diviſions among you.* All theſe things, may the Fanatick ſay, muſt be referred to the condition of thoſe times, which is far different from the condition of the Church in our days. But wherein doth this great diſparity conſiſt? Thomas Aquinas, in locum lect. 3. p. 185. gives it thus, *Perhaps in the primitive Church the benedictions were in the vulgar tongue, that they might be underſtood by the people, and that they might the more conform themſelves unto them, but ſince the faithful have been inſtructed, and know the things they hear in the common office, the bleſſings are performed in Latin.* Lyra, in 1 Cor. xiv. doth in like manner ſay, *that in the primitive Church the bleſſings and all other publick things were done in the vulgar tongue; but ſince the Church is multiplied, and the people have accuſtomed themſelves to conform to the miniſters of the Church, it ſuffices that the Clerk ſay* Amen.

Repl. Theſe aſſertions are confeſſedly falſe, as hath been proved already: For never were the people more ignorant than they were in the age of Thomas, and the two following ages; nor is it to be wondered that they ſhould know ſo little of thoſe prayers which many of the prieſts themſelves underſtood not, as will be farther evident from theſe confeſſions: *Not only they who ſupply the place of the ignorant, underſtand not, for the moſt part, that which is ſaid in prayer; but even the prieſts themſelves, or the deacons that pray or read, very often underſtand it not.* So Ambroſius de Compſa. Apud Sixtum Senenſ. l. 6. Annot. 263.

To the premiſes I add theſe plain and cogent reaſons againſt the Latin ſervice of the Church of Rome, which alſo may be ſtrengthned from the conſent of fathers, and other doctors of the Church.

Arg. I. I argue thus: That which rendreth the voice of the maſs-prieſt uſeleſs, and makes it as good to moſt that are preſent to have a dumb prieſt to do maſs, as one that hath a tongue to ſay it, ought not to be done; but to read maſs in Latin to them who underſtand it not, rendreth the voice of the maſs-prieſt uſeleſs to them, and all one as if the prieſt who celebrates the maſs, were dumb. *Ergo*, maſs ought not to be ſaid to them in Latin.

This argument is bottomed upon theſe ſayings of Auſtin, Ep. 121. cap. 11. p. 626. that *words are neceſſary for us, not to inſtruct, or move our God, but that we may be minded by them what we are to aſk, and that there is no need of ſpeaking when we pray, that is of ſounding words, unleſs it be for the end for which the prieſts do uſe them,* viz. *to ſignify their minds, not to God, but that men may hear them, and by remembring of them with conſent may be carried up to God*, De Magiſtro, cap. 1. Whence the argument runs thus. There is no uſe of vocal prayer in reference to God, becauſe he underſtands the prieſts heart when he ſpeaks not, as well as when he ſpeaks, he hears the prayer of the heart, and ſees the word of the mind.

Nor, ſecondly, can ſpeech be uſeful that the prieſt may underſtand himſelf, or know the import of the words he utters, for if he knoweth not before the import of them, he cannot do it by ſounding forth he knows not what; ſpeech was given to man not to make him know his own thoughts, or words, for then he muſt be ſuppoſed to ſpeak he knows not what, till he hath ſpoken it, but to make his mind known to others; that man is therefore ſenſeleſs who, ſpeaks to himſelf that he may underſtand himſelf.

Nor, thirdly, can his ſpeech be uſeful to make his hearers underſtand him, provided that he ſpeaks in ſuch a language which they do not underſtand, for he that hath no tongue, and he that hath none to be underſtood, is alike inſignificant to them; a dumb prieſt can do all the ceremonies, and make the ſigns, ſhew his crucifix, and elevate his hoſt, and he that ſpeaks aloud to them that underſtand him not doth no more. Here then we may enquire with *Auſtin what avail right words which the hearer doth not underſtand, ſeeing there is no cauſe of ſpeaking, if they do not underſtand what we ſpeak, for whoſe ſake we ſpeak*, De Catech. Rudibus, cap. 11. For ſince there is no uſe of vocal prayer in publick, but that all together may ſignify their deſires, and ſtir up one another, and join in the expreſſion of them to God, where this end cannot be obtained, becauſe the hearers do not underſtand the voice of him that prayeth, *cui bono?* to what end is the voice uſed in ſuch prayers is an unanſwerable queſtion, and it is the very queſtion of Ambroſe, in 1 Cor. xiv. 7. *to what end doth he ſpeak who is not underſtood?* And the aſſertion of Chryſoſtom, that *there is no need of words where the perſpecuity of the voice is wanting*, ibid.

This argument is urged by others thus. That which is contrary to the very ends of ſpeech ought not to be done, but ſpeaking of the leſſons, pſalms and prayers in Latin, to them who do not underſtand that tongue is ſpeaking contrary to the ends of ſpeech, for *what we would effect when we ſpeak*, ſaith Auſtin, lib. de magiſtro, cap. 1. *is either to teach or learn, or bring to remembrance,* and *he that ſpeaks doth outwardly give a ſign of his will by an articulate ſound, and for that cauſe only is there uſe of ſuch a ſound in publick prayer.* He adds that *words are ſigns, and ſigns are nothing if they be not ſignificant*, that (cap. 2.) *by the words which come out of our mouth we give a ſign to others that they may underſtand ſomething, and ought not to ſpeak if we ſignify nothing.* That (cap. 6.) *in prayer to God whom we cannot teach, and to whoſe remembrance we can bring nothing; we either admoniſh our ſelves, or do it that others may be taught or admoniſhed.* And that (cap. 13.) *in thoſe things which are diſcerned by the mind, he in vain hears the ſpeech of others, who cannot diſcern his mind by it.* Now ſure by ſpeaking of the maſs in Latin to them who do not underſtand it, they teach them nothing, they bring nothing to their remembrance, they give no ſignificant ſign of their mind to them, they do not admoniſh others, they therefore muſt by Auſtin's rules, ſpeak contrary to the ends of ſpeech. Yea, in the judgment of Paul, and all the fathers who do comment on him, they are barbarians, they ſpeak *into the air, vainly, unprofitably, to no body, to the profit of none*, and therefore doubtleſs in their judgment, they do not anſwer the great ends of publick ſpeech.

Arg. II. 2. That which hindreth the leſſons read, the pſalms chaunted, the prayers offered up to God from being done to edification ought not to be done, the command of the Apoſtle being expreſs and plain, that *all things ſhould be done to edification*, but reading of the leſſons, chaunting of the pſalms, and prayers in Latin to them who do not underſtand that tongue, hindreth the leſſons read, the pſalms and prayers chaunted, from being done to edification, at leaſt in reference to them. *Ergo*, It ought not to be done. The minor which alone can be denied, is guarded with the conſtant ſuffrage of the Holy Fathers, who, with Auſtin, do unanimouſly declare, that *no man is edified by hearing what he doth not underſtand*, and that *when men ſpeak with an unknown tongue they can profit none*, De Geneſi ad lit. l. 12. c. 8. If it be replied, that although theſe things be not done to the edification of the illiterate, yet are they done to the benefit of the learned clerks, and that is ſufficient, the fathers baffle this evaſion by declaring, that Paul every where prefers that which tends *to the benefit of moſt*, τὸ κοινῆ συμφέρον, *that which is for the common benefit*, that he lays down this as a canon, *that which is uſeful to moſt muſt be done in the publick ſervice of the Church*, that we muſt chiefly labour that the unſkilful may profit by them, and ſay, without diſtinction, or exception, that *if we meet for the edification of the Church, theſe things ought to be ſpoken which the hearers underſtand.*

Arg. III. 3. That which renders the Service of God no more beneficial to the unlearned that are preſent, than to them that are abſent, and conſent to the prayers and praiſes in general, and to what is done for all faithful people, that ought not to be done, much leſs enjoined, becauſe it rendreth their *coming together not for the better,* which is the crime objected by Paul to the Corinthians, 1 Cor. xi. 17. But praying in Latin rendreth that Service of God, to them to whom Latin is unknown, no more beneficial, though preſent, than if they were abſent and conſenting, &c. For what profit can he receive, who hears a ſound and diſcerns it not? Were it not as good he were abſent as preſent, may he not as well place himſelf in ſome part of the Church where he cannot hear it, as where he can? It is true by accident it may be better for him to be there, becauſe he ſees what is done, and gueſſes at ſomething in the general, but ſtill he is no better for what he hears, but only for what he ſees, nor is he farther benefited by that than as it helps his underſtanding; and therefore, all that is not underſtood, does him no more benefit that is preſent, than to him that is abſent, and conſents to the prayers in general, and to what is done for all faithful people. Nor can any man give a good account why a deaf man ſhould not be as fit an hearer of ſuch ſervice, as is the illiterate perſon of the quickeſt ear, though it be evident, that it is to him all one whether you ſpeak when he is preſent, or when he is abſent. And truly theſe things how abſurd ſoever they may ſeem to us blind Proteſtants, ſeem to be no abſurdities or incongruities unto the Roman Catholick, for he, ſaith the author of a papiſt miſrepreſented and repreſented, cap. 24. p. 59, &c. is commanded to aſſiſt at the Church-Service, and to hear maſs, and in this he is inſtructed, not to underſtand the words, but to know what is done. For the maſs being a ſacrifice wherein is daily commemorated the death and paſſion of Chriſt by an oblation made by the prieſt of the body and blood of the immaculate lamb under the ſymbols of bread and wine according to his own inſtitution, it is not the buſineſs of the congregation preſent to employ their ears in attending to the words, but their hearts in contemplation of the Divine Myſteries, by raiſing up fervent affections of love, thankſgiving, compaſſion, hope, ſorrow for ſins, reſolutions of amendment, &c. That thus having their heart and intention united with the prieſts they may be partakers of his prayers, and of the ſacrifice he is then offering, and for the raiſing of theſe affections in his ſoul, and filling his heart with the extaſies of love and devotion, he thinks in this caſe there is little need of words, a true faith without theſe is all-ſufficient.—— And if he muſt needs have words, let him behold with the eye of faith the gaping wounds of his Redeemer, and ſee if thoſe ſpeak nothing to his ſoul; if they do not, it is becauſe he wants faith; if nothing therefore concerns his devotion, that the maſs is ſaid in Latin; if the Church has ordered it thus, ſo to preſerve unity as in faith, ſo in the external worſhip of God, and to prevent alterations and changes which it would be expoſed to if in vulgar languages, and other good reaſons, What's that to him? He ſhould receive but little advantage if it were in his mother-tongue. For, beſides that the greater part is ſaid in ſo low a voice, that it is not poſſible that he ſhould hear it, the words do not belong to him, that is only the prieſt's office, and his obligation is to accompany the prieſt in prayer and ſpirit, to be a joint offerer with him to contemplate the myſteries there repreſented, and to excite in his ſoul devotions according to the exigency of every paſſage. Now, if theſe things be true,

1. It evidently follows that a dumb prieſt may well officiate, and a deaf man may join with him in the celebration of the Romiſh maſs, and that there is little need of tongue to ſpeak, or ear to hear this great and ſolemn part of publick worſhip in the Church of Rome; for if it be not the buſineſs of the congregation to employ their ears in attending to the words, if the words do not belong to them, they may as well attend upon this ſervice who cannot hear one word as they that can, ſhould they who underſtand this Latin be *like the deaf adder that ſtoppeth her ears, which will not hearken to the voice of the charmer,* Pſal. lviii. 4, 5. or like them, who, as the Prophet Zechariah complains, *ſtopped their ears that they ſhould not hear,* Zech. vii. 11. the Church of Rome could have no reaſon to complain of any of her members for ſo doing. And ſeeing the dumb prieſt could elevate the hoſt, and ſhew the crucifix, and lay the conſecrated wafer on the table, and do all the outward ſigns, which tend to raiſe the affections of the people by contemplation of what they ſee, I know not why he may not officiate as well as he who hath the loudeſt voice among thoſe people to whom the words belong not, and who are not concerned to attend to any of the words pronounced, but are inſtructed, according to this author, not to underſtand the words.

2. Hence it muſt follow, that the Papiſt is irrationally commanded to hear maſs, as he ſaith he is, and that he rather ſhould be commanded to ſee maſs. For, what is more abſurd, than to command him to hear words that do not belong to them, and which it is not his buſineſs to attend to, and which, for the greateſt part, are ſaid in ſo low a voice, that it is impoſſible that he ſhould hear them, ſaith this author.

3. As for the preſent practice of the Church of Rome, which, ſaith he, is to read the greateſt part of the maſs in ſo low a voice, that it is impoſſible the people ſhould hear it. He doth, or may know, that this is contrary to the practice of Chriſt, in the firſt inſtitution of the Sacrament, and to the declaration of Paul, that he who underſtandeth not the Euchariſtical thankſgiving of the prieſt, cannot ſay *Amen* to it, and contrary to the univerſal practice of the Church of Chriſt, by the plain teſtimonies of the Fathers, who expreſly teach that the faithful, even all the people preſent, ſaid *Amen* at the conſecration and benediction of the Euchariſtical oblations, particularly from the fore-mentioned teſtimony of Juſtin M. in the ſecond century, from the teſtimonies of Tertullian, De ſpectac. c. 25. and Denys of Alexandria, Apud Euſ. l. 7. c. 9. in the third, from the fore-mentioned teſtimony of Cyril of Jeruſalem, and from the teſtimony of Ambroſe, c. 9. in the fourth, from the teſtimonies of Auſtin, Reſp. ad. qu. Oroſii 49. ſerm. 7. de Jejun. and of Pope Leo in the fifth century, from the Novel of Juſtinian in the ſixth centry, which expreſly forbids all Biſhops and Prieſts to celebrate the Holy Communion, κατὰ τὸ σεσιωπημένον, *in a ſilent voice*, and as expreſly commands them to do it, μετὰ φωνῆς τῷ πιστοτάτῳ λαῷ ἐξακουμένης, *with a voice heard by the faithful people*, from the Nomo canon of Photius in the ninth century, which mentions this Novel as a law then obtaining in the Church of Chriſt; as alſo doth Balſamon, in the twelfth century, to ſhew the practice of the weſt, even to the cloſe of the ninth century, to the teſtimonies of Albinus and Amalarius, I add the words of Paſchaſius Rathbertus, which are theſe, *Behold* in the book of the Sacraments compiled, (as we believe) by bleſſed Peter, what the prieſt prays in the canon, that the Sacrament may be made the body and blood of thy beloved Son; which prayer being finiſhed, *with a joint voice we ſay all Amen*: and ſo every Church in every nation and language confeſſeth and prays, Epiſt. ad Frudeg. And the words of Florus, who ſaith that *Amen,* which is anſwered in all Churches, is interpreted *true*; this, therefore, do the faithful anſwer at the conſecration of ſuch a myſtery, as they do alſo in every lawful prayer. And therefore Cardinal Bona having cited theſe words, (*Bona Rerumliturg.* l. 2. c. 12. p. 775.) confeſſeth, that afterwards it was decreed that the canon ſhould be ſaid with a low voice, and ſo this cuſtom ceaſed. So that this cuſtom is as great a novelty, and apparent deviation from the practice of the Church of Chriſt, and from Paul's preſcription, as that of praying in a tongue not underſtood, and therefore cannot juſtify that practice.

4. This apology for reading of the canon of the maſs in Latin, or in a language not underſtood by the people, is built on an aſſertion abundantly confuted by Paul, and all the ancient commentators who have writ upon him; for it is to this effect, that *the people ſuffer no injury by this practice, becauſe it belongs not to them to know the words of the prayers, leſſons, or thankſgivings uſed in the canon of the maſs.* Nor are they concerned to attend to any of the words pronounced, that without the knowledge of them they may raiſe up fervent affections of love, thankſgiving, hope, compaſſion, ſorrow for ſins, reſolutions of amendment, and have their hearts and intentions ſo united with the prieſt's, as to be partakers of his prayers and ſacrifice; and ſo be edified as well as if they knew the meaning of the words.

But Paul, in oppoſition to theſe things, ſaith ver. 5. that the Church cannot be edified by him *who ſpeaks with* *tongues*, unleſs he doth interpret; he enquires, ver. *6. If I come to you ſpeaking in tongues, what ſhall I profit you, without revealing of the import of them?* He ſaith that he *ſpeaks to the air*, who ſpeaks not in the *Church words eaſy to be underſtood*, or of clear and diſtinct ſignification to the hearer, ver. 7—9. That he who ſpeaks ſo in the Church, as that the hearer doth not know *the power of his voice*, is to him a *Barbarian*, ver. 11. That if he prays in the Church in an unknown tongue, *his mind is unfruitful* to the hearer, ver. 14. He is *not edified* by it, ver 17. He *cannot ſay Amen, becauſe he underſtands not what he ſaith*, ver. *16.* And from theſe things concludes, this was to be done, that he who ſpake with tongues ſhould interpret what he ſpake; and he that prayed with his ſpiritual gift, ſhould alſo pray *with his underſtanding, that he might inſtruct others*, ver. 15—18. To which the admirers of tongues might anſwer in the words of this repreſenter, what of all this, what injury do the people ſuffer by all this, ſince they are not concerned to underſtand the words, or attend to them, what if they profit nothing by the words, which belong not to them? True faith without them is all-ſufficient. Haſt thou forgot Paul, that we Chriſtians have maſs every day, or every Lord's Day at leaſt; and that in this the Chriſtian is inſtructed not to underſtand the words, but to know what is done, to employ not his ears in attending to rhe words, but his heart in contemplation of the Divine Myſteries, by raiſing up fervent affections of love, thankſgiving, *&c.* What, therefore, though the maſs-prieſt be a Barbarian, and ſpeak to the air, in uſing words which belong not to the hearer, what abſurdity is in that, what though the hearer be not edified, or do not profit by the words he hears? Since, by this all-ſufficient faith without them, and by this contemplation of the Divine Myſteries, he edifies ſo much?

Again, the Fathers do unanimouſly declare, in oppoſition to this paradox, that they who meet together that the Church may be edified, ought to ſay ſuch things which the hearers may underſtand; that otherwiſe they are Barbarians to the hearers, their words are loſt in the air, and profit no body: and the poor ignorant perſons, they conceived an abſurdity in reading, ſinging, or praying in any part of publick ſervice; whereas, it ſeems, it is no ſuch matter, the hearer being not concerned to attend to the words, but rather being inſtructed not to know them, Paul, ſaith theſe miſtaken Fathers, would have the words of him that prayeth underſtood; it is convenient, by reaſon of the words of Paul, that the prayers of the Holy Oblation, *i. e.* the canon of the maſs, ſhould be uttered with a clear voice; the hearers, ſay they, ſhould be able to interpret the prayer they hear; for otherwiſe they cannot ſay Amen. (Let the clerk do it for them, ſay the Romiſh doctors) the prieſt muſt utter in his prayer words known to them that are preſent; for otherwiſe his prayer hath no devotion, is deprived of its effect. No man receives benefit by it; what of that, ſay the Romiſh doctors? The drift of the Church in appointing Liturgies, and ſet forms of Common-Prayer and readings in the maſs, was not for the peoples inſtruction. It is not the buſineſs of the congregation preſent, ſaith another, to employ their ears in attending to the words; the words do not belong to them, it being an undeniable thing that to ſay prayers well, and devoutly, it is not neceſſary to have attention on the words, or on the ſenſe of the prayers, whatſoever theſe ignorant fathers might ſay to the contrary.

Beſides theſe arguments, which do in general concern reading, praying, and ſinging of the maſs in Latin to them, to whom it moſtly is a tongue unknown, there be many clear and convincing demonſtrations againſt all theſe practices in particular, and to begin with prayer.

1. That which is repugnant to the nature of prayer in general, to the ends of prayer vocal, and publick in particular, and to the circumſtances required to make it acceptable, and free from blame, that ought not to be done, but prayer in Latin, to them to whom it is a tongue unknown, and by whom it is not underſtood, is ſuch; *ergo*, it ought not to be done. And, 1. It is repugnant to the nature of prayer, for that, in Scripture-language, is *the pouring forth of the ſoul before God*, the *lifting up of the heart unto him*, the *crying to him with the heart*, the *deſire of the heart*, Pſal xxv. 1. lxxxiv. 21. cxix. 45. Eccleſ. xv. 2. But the heart cannot deſire what it underſtands not, we cannot pour forth the ſoul, or lift up the heart to God, or be excited ſo to do by words which are of no ſignficancy to us when they are either heard or uttered. Prayer, by the Fathers, is defined to be incenſe aſcending from the ſoul as from an altar, and from a pure mind and conſcience, ſuch words as do aſcend like incenſe from pious ſouls. See Clem. Alex. Strom. 7. p. 717—719. Orig. contra. Celſ. l. 8. p. 389. But where the ſoul hath no perception of the meaning of the words it hears or utters, they can inſpire it with no deſires; the mind and conſcience cannot be affected with the hearing of them, and ſo no prayer, truly and properly ſo called, can be produced by the hearing of them.

2. It is repugnant to the ends of publick vocal prayer, for they are, 1. A ſymphony, or mutual conſent of thoſe who pray in what they ask, according to that ſaying of our Lord, *If two of you conſent in any thing which you ſhall ask, it ſhall be done unto you*, Matt. xviii. 19. 2. The The glorifying God not only with one mouth, but *with one heart*, Rom. xv. 4. So Chryſoſtom, Occumenius, Theophylact upon that place. But how can the illiterate perſon, who underſtands not what the prieſt doth ſay, be moved by it *to glorify God in his heart*, together with him? Or to conſpire with him in the very thing he asketh? And if he cannot do this, how can he anſwer theſe great ends of publick prayer? Agreeably to this is even the doctrine of many ſchoolmen, and other doctors of the Romiſh Church. For the ends of vocal prayer ſet down by Biel, (De Can. Miſſæ, lect. 62. f. 170. A.) are, 1. *The excitation of inward devotion.* 2. *The illumination of the mind.* 3. *The more eaſy calling of thoſe things to mind we pray for in the time of prayer.* 4. *The keeping of the mind from wandring.* 5. *The more compleat rendring of what is due to God*, viz. *the doing it both with mind and body.* 6. *A kind of redundance from the ſoul upon the body, from the vehement affection and devotion if it.* And laſtly, *The inſtruction of others.*

Now which of all theſe ends can be obtained by hearing of that prayer we underſtand not; ſure Biel thought that none of them could be obtained unleſs the prayer were known unto the people, whence in the ſame place he aſſerts, that *vocal prayer ought to be known to the people for whom it is offered, which it cannot be*, ſaith he, *unleſs it be vocal, for the people ought in this to be conform to the miniſters of the Church entreating God in a way poſſible to them, whence the Church did reaſonably appoint that the miniſters of the Church ſhould pronounce ſuch prayers with a loud voice, that they might come to the notice of all*, ibid. F. 169. B. & F. 170. This it ſeems was anciently *the care of the Church*, not that they ſhould come to the knowledge of very few, and in ſome places of none at all, as through the care of the Trent Council, and the Romiſh Church, it is at preſent. Thomas Aquinas in his Summs, 22 q. 83. art. 12. had before uttered theſe laſt words, and from him Biel did verbatim tranſcribe them, as alſo three of the ſeven ends of prayer, *viz.* 1. The excitation of the inward devotion by which the mind of the perſon that prays is elevated to God. 2. The paying what is due to God, that man may ſerve God with the whole that he hath from him, not only with the mind, but with the body. 3. That there may be a redundance from the ſoul upon the body, according to that of the Pſalmiſt, my heart is glad, and my tongue rejoiceth, and having given the opinion of theſe two great ſchoolmen in this caſe, it will be needleſs to ſhew that others of them followed theſe leading doctors of the ſchools.

3. As for the circumſtances required to make this ſervice acceptable, and prevalent, or to preſerve it from being ineffectual and blame-worthy, Paul requires. 1. That it be λογικὴ λατρεία, *reaſonable ſervice*, i. e. Rom. xii. 1. the ſervice of our rational faculty, that we ſhould *love* and *ſerve him with all our heart, and all our mind*, that we ſhould come unto him *with a true heart in full aſſurance of faith*, and ſerve him *with our ſpirit, and glorify him with our ſoul, and body which are his*, particularly that we ſhould *pray with the underſtanding*, with *the deſire of the heart*, that we muſt ſeek him *with all our heart, and all our ſoul*, muſt *ſet our heart and our ſoul to ſeek the Lord God*, muſt *ſeek him with the whole heart*, Pſal. cxix. 2, 10. *Search for him with all our hearts*, and engage our hearts to approach unto him, and lift up our hearts with our *hands unto God in the Heavens*, and they who do not *cry unto him with their hearts*, and who *draw nigh unto*

him with their lips, when their hearts are far from him, are ſaid *to worſhip him in vain*; ſee 1 Cor. vi 19. Rom. xii. 11. 1 Cor. xiv. 15. Rom. x. 1. Deut. iv. 29. Joſ. xxii. 5. 1 Chron. ii. 19. Jer. xxix. 13, 30, 31. Lam. iii. 41. Hoſ. vii. 14. Matt. xv. 18.

Moreover, the prevailing prayer muſt, ſaith James, be δέησις ἐνεργουμένη, a prayer put up with great devotion, *intention and inward working of the heart*, Jam. v. 16. and ſuitably the Fathers generally tell us, this intention of the mind is neceſſary, *becauſe God is not the hearer of the voice, but of the heart*, or as Gregory, Moral. xxii. c. 18. *true prayer conſiſts not in the words of the mouth, but in the thoughts of the heart*, that we muſt knock with a pious excitation, and fervent intention of the heart in prayer, with many things of a like nature, but what poſſibility is there that the illiterate, who know not in the leaſt the meaning of the words the maſs-prieſt utters, ſhould thus join with him in his prayer, ſerving God with all his heart, ſoul and mind, engaging, and lifting up his heart to God, and praying with the underſtanding. He, indeed, may think of other good things at the ſame time, or uſe ſome other prayers with which he is acquainted; but join with the maſs-prieſt in his he cannot, for his heart knows nothing of it, conceives nothing of the ſenſe of the words ſpoken, and ſo is not affected with them, or moved by them to deſire any thing. He therefore loſeth all the advantages he might receive by theſe prayers ſpoken in a language underſtood, the excellency of devotion, the paſſion of deſires, the aſſent of the mind to God, the intellectual converſation with him, the actings of his faith, affiance, hopes, compunction, humiliation upon occaſion of the prayers recited, and whether it be reaſonable, that in the publick ſervice, all theſe advantages ſhould be loſt to the greateſt part of the Catholick Church, to them who chiefly need, and might entirely enjoy them from the ſervice miniſtred in their mother tongue, let any reaſonable man judge.

2. As for pſalmody, praiſes and thankſgivings, the argument is much the ſame, for theſe thankſgivings, ſaith the Pſalmiſt, muſt proceed from the ground of the heart, theſe praiſes muſt be ſung with underſtanding, with melody in the heart, with grace in the heart, we muſt praiſe God with the ſoul, with all that is within us, with all the heart, with uprightneſs of heart, with the whole heart, *Corde magis quam voce*, with a mind more employed than the voice, ſaith Jerom, and all the Fathers before-cited; ſee Pſal. xlvii. 7. 1 Cor. xiv. 15. Eph. v. 18. Col. iii. 16. Pſal. ix. 1. 86—12. ciii. 1. cxix. 7, 10. Tertull. de orat. cap. 10. 13. Cypr. de orat. Dom. p. 140. Pſal. xxix. 9. Either then let the people praiſe thee, O God, yea, let all the people praiſe thee, is a ceremonial precept, not now obligatory, no not when they come into the temple where every man, ſaith the Pſalmiſt, ſpeaketh of his praiſe, and then Paul's enquiry, how ſhall he that is unlearned ſay Amen, at thy giving of thanks, was but a frivolous, and needleſs queſtion, or they muſt be excuſed from doing it as Scripture, and the Fathers ſay it ought to be done, with the heart, ſoul and underſtanding, or elſe the praiſes uſed in publick muſt be uttered in a language they may underſtand. And ſurely were it ſo, they would receive great profit, and advantage by it, for their hearts would be filled with ſpiritual joy, with a deep ſenſe of the Divine Goodneſs, and Mercy to them in thoſe things, for which they praiſe him, they would be obliged by theſe conſiderations to a greater love, and a more chearful obedience to ſo good a God, and why all theſe great benefits ſhould be loſt to all the illiterate members of the Church of God, that is, unto the greateſt part of the Church Catholick, which chiefly need theſe helps, I am not able to conceive. To loſe the benefit of publick prayers and praiſes, can be nothing leſs than to loſe the benefit of the means of grace, and the ordinances of God from which we obtain pardon of ſins, are ſtrengthned in faith, confirmed in hope, increaſed in charity, are comforted in ſorrows, derive help from God, are made ſenſible of his love, and are encouraged in his ſervice, and I much fear they will have a great deal to anſwer for at the great day of judgment, who command and plead for the performance of God's publick ſervice, in ſuch a manner, as neceſſarily deprives ſo many of Chriſt's ſheep of ſuch ſpiritual advantages to be received by it; God grant that they who are concerned may lay this to heart.

Obj. But ſaith the author of Popery miſrepreſented and repreſented, chap. 24. p. 61, 62. If at any time the papiſt be preſent at the Church-Offices, the Litany, ſolemn thankſgivings, exequies, &c. which are all performed in Latin, or ſhould ſay any private prayers, or ſing an hymn in the ſame language which he underſtand not, yet is he taught that this may be done with great benefit to his ſoul, and the acceptance of God, if at theſe occaſions he does but endeavour to raiſe his thoughts to Heaven, and fix his heart upon his Maker. For that God doth not reſpect the language of the lips, but of the heart, does not attend the motion of the tongue, but of the mind, and if theſe be but directed to him in thankſgiving, in praiſing, in petitioning, he need not doubt but that God accepts his prayers and devotions; it being an undeniable thing that to ſay prayers well and devoutly, it is not neceſſary to have attention on the words, or on the ſenſe of the prayers, but rather purely on God. Of theſe three attentions, this laſt being approved by all as of greateſt perfection, and moſt pleaſing to God. And this he can have whether he underſtands the words, or no, it being very uſual and eaſy for a petitioner to accompany his petition with an earneſt deſire of obtaining his ſuit, though the language in which it is worded be unknown to him.

Rep. To this it hath been lately anſwered, that the publick offices of devotion were deſigned for the uniting the hearts and deſires of the people in the ſame things, (or in our Saviour's language that they might conſpire and agree in any thing which they ſhall aſk) there being one form of prayer for all to join together in, that with the united force of the whole congregation their petitions may go up to heaven. Now in order to this united devotion it is plainly neceſſary that the people all know what they pray for. 2. That all the devotion which the author mentions as neceſſary to be performed in publick by the common people, may be done as well at a ſilent meeting, where not a word is ſpoken, as where the maſs prieſt ſpeaketh what they underſtand not in the loudeſt voice. If at theſe dumb meetings they do but endeavour to raiſe their thoughts to heaven, and fix their hearts upon their Maker, for that God doth not reſpect the language of the lips, but of the heart; does not attend the motion of the tongue, but of the mind; and if theſe be but directed to him in thankſgiving, in praiſing, in petitioning, he need not doubt but that God accepts his prayers and devotions; and if this be ſufficient, all publick forms muſt be unneceſſary.

3. Whereas he confidently adds that it is a thing undeniable, that to ſay prayers well and devoutly it is not neceſſary to have attention on the words, or on the ſenſe of the prayers, but rather purely on God, of theſe three attentions, the laſt being approved by all as of greateſt perfection, and moſt pleaſing to God. This bold aſſertion is not only without all preſident from Scripture, or the writings of the ancient fathers, touching publick prayer, or praiſes, but it is flatly oppoſite to both, and in itſelf ridiculous; it is flatly oppoſite to Paul, who declares he cannot ſay *Amen* well, and devoutly unto the prayers or the thankſgiving of the prieſt, who knows not what he ſaith; as ſure he cannot do, who attends not to the ſenſe of the words, the prayer or the thankſgiving which he uſeth. 'Tis flatly oppoſite to all the ancient commentators on thoſe words of Paul, who do with one conſent declare that he who knoweth not the ſenſe or meaning of the words uſed in prayer or thankſgiving, cannot duly, or as he ought, yield his aſſent unto it, or confirm it with his teſtimony. This bold aſſertion expreſly is confuted by theſe ſayings of the fathers, that when the words of the prayer are unknown to them that are preſent——no man receives benefit by it, that when it is not underſtood it hath no devotion, and is deprived of its effects. That we muſt ſing with underſtanding of the things we ſing, with conſideration of the thing ſpoken, ſtirring up our minds to underſtand, and that otherwiſe we only ſing unto the air, only honour God with our lips, when our hearts are far from him. Laſtly, 'tis a ridiculous aſſertion; for may I not as rationally ſay, that to ſpeak well it is not neceſſary a man ſhould attend to the ſenſe of what he ſpeaks, but only to the perſon to whom he ſpeaks, as that to pray well it is not neceſſary he ſhould attend to the ſenſe of what he prays but only to the God he prays to; can I pray devoutly without deſiring fervently that God would hear my prayer,

and can I have a fervent deſire of any thing of which I have no ſenſe? Can I expreſs that deſire without a ſenſe of it, or attending to it, or if I could, is it fit, ſaith the father, Lactantius l. 5. c. 19. "that God ſhould attend to thy prayer when thou thy ſelf doſt not do it, or regard that deſire which is ſenſeleſs, and unregarded by thy ſelf.

But 3. That men ſhould think it reaſonable to read the word of God unto the people in a tongue they do not underſtand, that is to deliver God's meſſage, his command concerning things which he requires them to do, or leave undone upon the greateſt penalties, in ſuch a manner as that the perſons concerned in that meſſage, and bound to yield obedience to thoſe commands, ſhould be unable to diſcern his will and meſſage to them, that they ſhould lie under a neceſſity of ſuffering the reproof of Ephraim, "I have written to them the great things of my law, but they have counted them as a ſtrange thing, Hoſ. viii. 12. Or a thing not belonging unto them to know, or do, this I ſay is a practice in it ſelf ſo abſurd and irrational, ſo contrary to the policy and cuſtom of all nations in matters of like nature. So repugnant to the great purpoſe and deſign of God in ſending of this meſſage by his Prophets, and inſpired penmen, ſo plainly contradictory to the ſenſe, faith, and practice of the whole body of Chriſtians through many ages of the Church, that it is matter of exceeding admiration that any who are called Chriſtians ſhould ſet themſelves to juſtify and plead for this enormity; and more particularly, that they who do pretend a reverence for the concurrent practice of the Church of former ages, and to hold nothing which hath not by tradition been handed down unto them, ſhould be guilty of it. For do not all the kingdoms of the world deliver to their ſubjects thoſe laws which they would have them practiſe in that language which they underſtand? Did any nation ever dream of promulgation of them in a tongue unknown? Is not the thing a contradiction in it ſelf, if the miniſters of this nation ſhould unanimouſly ſay they judged it expedient that all our laws, and all his Majeſty's proclamations ſhould be read to the people only in the Latin tongue, would not they render themſelves ridiculous, and juſtly incur the cenſure of their civil governors? Why then do men deal ſo with the laws, edicts, meſſages of the Great God of Heaven, as no man in his wits ever thought fit to deal with any human laws on earth? For though ſome heathen nations have thought fit to keep their laws concerning *ſacra* from the peoples knowledge, yet never any nation thought it fit to read thoſe laws to them in a tongue unknown, and much leſs thoſe which they believed were of great importance to be known.

That this practice is abſurd and irrational I confeſs is ſomewhat difficult to prove, as it is to prove that a man walketh with his feet, and ſeeth with his eyes, or any other thing which ſhines already with the brighteſt evidence, becauſe 'tis difficult to bring a medium more evident to prove it by, for ſince the caſe is in this matter plainly this, whether Chriſtians ſhould hear the word of life, and of ſalvation, ſo as to underſtand their duty by it, and the way to life, or only hear it read unto them as the ſparrow, and the wren, and the dogs that come with them do, by hearing of a ſound which both do underſtand alike, that is not all? Whether it ſhould be read unto them to no purpoſe, or to very good purpoſe? Whether they who are commanded to do all things to the edification of the Church, and to follow after thoſe things whereby they may edify others. Should read thoſe leſſons which by confeſſion of the Trent council contain great matter for inſtruction, and the edification of the people, ſo as that they cannot be inſtructed, or edified in the leaſt by what they hear? Whether men ſhould in the name of Chriſt, and as the mouth of God, read ſuch words as theſe unintelligibly, *Hear this, O my people, give ear ye that dwell upon the earth. Hear and underſtand, take heed how you hear*; or indeed any other words ſpoken by them, as by the mouth and meſſengers of God; this being in effect to ſay God commands you by me to do what he will not have you know, he by me ſpeaks to you to no purpoſe, and bids you underſtand what he knows you cannot. I ſay, this being the plain caſe betwixt us and the Church of Rome, it is almoſt as hard, as it is needleſs to ſay any thing which is clearer than the very queſtion, or will convince that man who underſtands the meaning of the words, and is not ſatisfied.

3. That the faith, ſenſe, and practice of the whole Chriſtian world was for five hundred, I might ſay, a thouſand years unanimouſly for us, I have already ſhewed, from many expreſs ſayings of the ancient Fathers, and many practices and cuſtoms of the Church of God. To which we only add at preſent.

1. That nothing is more common in the writings of the fathers of the fourth, fifth and ſixth century, than to ſay thus and thus you have heard in the Goſpel, the epiſtle read unto you, or in the Pſalms now read.

2. That they conſtantly complain of them who did not liſten diligently, and yield attention to the Scriptures read unto them in the Church, and do as frequently exhort them to the performance of this duty, it were eaſy to compoſe a volume on this fruitful ſubject, but the contents of Chryſoſtom's Ethicks, or Homilies with which he doth conclude his expoſitions on the Scriptures will make this manifeſt beyond all contradiction, the contents of his firſt Homily on Matthew, run thus, that we ought exactly to give heed to the Scriptures read to us; his ſecond on John, that they who come to Church ought exactly to give heed to the things ſpoken; his fifty-third, that it is very profitable exactly to liſten to the Holy Scriptures; his third upon the ſecond epiſtle to the Theſſalonians, that we ought with gravity to come into the Church, and diligently to hearken to the things read unto us. To omit many others to the ſame effect.

3. That they took care before they read the Scriptures to the people, to quicken their attention to what was to be read out of the word of God to them. For to this end the deacon as a common perſon cried out aloud, Let us attend to what is read, this he doth often, ſaith Chryſoſtom, and the voice he utters, ἡ φωνὴ κοινὴ τῆς ἐκκλησίας ἐστὶν, *is the common voice of the whole Church.* Hom. 19. in Act. Apoſt. p. 724. After him comes the reader, and that he may engage us to obedience to this exhortation of the Church, by the deacon, he cries out, thus ſaith the Lord. And laſtly, that this practice is repugnant to the great purpoſe and deſign of God in ſending of his meſſage to the people by his Prophets, and inſpired Penmen, will be exceeding evident if we conſider,

1. That God of old required the Scriptures ſhould be read unto them that they might learn to do what he required by it, Deut. xxi. 11, 12. *When all Iſrael is come to appear before the Lord thy God in the place which he ſhall chuſe, thou ſhalt read this law before all Iſrael in their hearing, gather the people together, men, women and children, and the ſtranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord their God and obſerve to do all the words of this law.* Paul not only doth aſſure us that this word of God is *profitable for inſtruction*, but that *whatſoever things were written aforetime, were written for our learning*; 2 Tim. iii. 16. Rom. xv. 4. When therefore they are read to people ſo as they cannot learn to do them, and can receive no comfort and inſtruction by them, they muſt be read ſo as that the end which God deſigned in the reading of them cannot be obtained.

2. To make this farther evident, and ſhew the miſchievous effects of this contrivance, let theſe few queſtions be conſidered ſeriouſly.

1. Whether by this practice, and tradition of reading of the word of God in Latin to them who do not underſtand that tongue, they have not made *the word of God of none effect* to all that hear it thus read to them, and render it impoſſible for them *to hear and underſtand*, much more to *hear and do*, as Holy Scripture frequently exhorts.

2. Whether by reading of Chriſt's Goſpel thus, they do not hinder it from being what in Chriſt's mouth it was, ὁ λόγος ἐν ἐξουσία, *a word in power.*

3. Whether the word of God thus read unto them can be, as the Apoſtle ſtyles it, *quick, and powerful, and ſharper than a two-edged ſword*, Heb. iv. 12. or the *engrafted word which is able to ſave the ſoul*, Jam. i. 21. or as it is ſo often ſtyled *the word of exhortation*, Acts xiii. 15. Heb. xiii. 22. *the word of grace*, Acts xiv. 3. xx. 32. *of life*, 1 John i. 1. *of ſalvation*, Acts xiii. 26. *of wiſdom and knowledge*, 1 Cor. xii. 8. *of truth*, 2 Cor. vi. 7. Eph. i. 13. *of reconciliation*, 2 Cor. v. 19. *of righteouſneſs*, Heb. v. 13.

1. Whether

4. Whether they who thus read it do not make it neceſſary, that they who do ſo hear ſhould not believe, regard, obſerve it; ſee Pſal. cvi. 24. Exod. ix. 21. 2 Chron. xxxiv. 21.

5. Whether they do not force ſuch hearers to be like thoſe unprofitable hearers in this parable, who hear the word of the kingdom, and underſtand it not, Matt. xiii. 19.

6. Whether they do not fulfil to Chriſtians that which God threatned to his people for their ſins, with another tongue will I ſpeak unto this people, Iſaiah xxviii. 11, 12.

7. Whether they do not in part, or for that ſeaſon, deprive the people of a great bleſſing? the Pſalmiſt having ſaid, Bleſſed are the people which hear the joyful ſound, Pſal. lxxxix. 15. And the Evangeliſt of the obſcureſt book of the New Teſtament, Bleſſed is he that readeth, and they who hear the words of this Propheſy, Rev. i. 3.

8. Whether they do not bring them under that dreadful puniſhment and curſe God by his Prophet threatned to his people, ſaying, Hear ye indeed but underſtand not, Eſa. vi. 9. and which was in our Saviour's time fulfilled upon them, Matt. xiii. 14.

9. Whether they do not render it impoſſible for them to believe the word thus read unto them with the heart, to to take heed what, or how they hear, to lay it up in, or write it on the tables of their hearts, as Scripture doth require of all that hear it.

10. Whether, according to Chryſoſtom, they do not even *ſtop the mouth of God*, or contribute to the ſtopping of it; for, ſpeaking to ſuch as did not mind, or yield attention to the word read unto them in the Church: *Hear*, ſaith he, Hom. 19. in Act. Apoſt. *and be filled with horror, ſuch an one, as it were, ſtops the mouth of God; for the mouth by which he ſpeaks, the mouth of the Prophets, is the mouth of God*; and ſurely, then, they muſt do little better who order matters ſo, that many of the hearers cannot mind or yield attention to the word read in the Church.

But, ſaith the author of the *Papiſt Miſrepreſented and Repreſented*. The Papiſt truly repreſented, chap. 10. *doth not think it fit to be read generally by all without licenſe, or, in the vulgar tongue, not for any diſreſpect to it, but only becauſe he underſtands that private interpretation is not properly the Scripture*, 2 Pet. i. 20. 2. *Becauſe that in the Epiſtles of St. Paul are certain things hard to be underſtood which the unlearned and unſtaple deprave, (as alſo the reſt of the Scriptures) to their own perdition.* 3. *Becauſe God hath given only ſome to be Apoſtles, ſome Prophets, other ſome Evangeliſts, and other ſome paſtors and doctors*, Eph. iv. 11. *For theſe reaſons he is taught, that it is not convenient for the Scripture to be read indifferently to all men.*

Anſw. Let it be noted, that theſe are reaſons why the Papiſt is to believe not only that the Scriptures ſhould not be read by all in the vulgar tongue, but alſo that it is not convenient for the Scripture to be read indifferently to them. And this diſcovers two of theſe reaſons, though they be very weak, yet to be very proper to the ſubject-matter, the ſtrength and conſequence of them being as unintelligible to the common people as their leſſons read in Latin; and being in this like unto their Latin ſervice, that, doubtleſs, they were not intended to inſtruct, or edify, and much leſs to convince; for, ſure no perſon in his ſenſes can hope to convince us with ſuch ſtuff as this. The Scriptures were indited by men, not ſpeaking what their own ſpirit did ſuggeſt, but what the Holy Ghoſt ſuggeſted to them; therefore, they are not to be read indifferently to all men, or to be read in publick in the vulgar tongue. God gave only ſome Apoſtles, Prophets, Evangeliſts, paſtors, and teachers; therefore, theſe paſtors and teachers muſt not read the Scriptures in the vulgar tongue, or unto all indifferently. The ſecond reaſon ſeems at firſt view more plauſible, and is, on all occaſions, urged by the Romiſh doctors; and that it is indeed no better than theſe following. The wicked turn *the grace of God into laſciviouſneſs*, Jude 4 therefore that grace of God which brings ſalvation ſhould not indifferently be made known unto them. The word of God is to many *a ſavour of death unto death*, 2 Cor. ii. 16. and therefore is not to be preached indifferently. In the writings of the Prophets, and of Moſes were certain things hard to be underſtood, which both the learned ſcribes and Phariſees, and the unlearned Jews perverted to the diſcarding of the true Meſſiah, and ſo unto their own perdition, therefore they were not to be read in the *ſynagogues every ſabbath-day*, Act. xiv. 21. Therefore our Saviour did not well to ſay unto them indifferently *ſearch the Scriptures*, Joh. v. 39. or, *they have Moſes and the Prophets let them hear them*, Luke xvi. 31. Moreover, the Apoſtle Peter in that very Epiſtle where he ſpeaks of the *unſtable and unlearned who wreſted the Scriptures to their own deſtruction*, doth inform his hearers that they would do well *to take heed unto that word of Propheſy*, which the unſtable did thus wreſt, 2 Pet. i. 19. *As to a light ſhining in dark places, and to be mindful of the words which were ſpoken before by the Holy Prophets, and of the commandment of the Apoſtles of the Lord and Saviour*, ch. iii. 2. ſo far was he from thinking this a ſufficient reaſon for their being kept from reading or hearing of the Holy Scriptures read intelligibly to them. To conclude then this chapter, I doubt not but whoſoever ſeriouſly weighs theſe things will with Caſſander, (de officio pii viri, p. 865.) ſay, It were to be wiſhed that, according to the Apoſtle's command, and the cuſtom of the ancient Church, ſome heed were taken of the people in the publick prayers, pſalms and leſſons of the Church, which are ſaid for their ſakes, and that the common people ſhould not always and altogether be kept ſtrangers from all communion in the prayers and Divine Leſſons. The words of Paul are manifeſt that what is ſpoken cannot be underſtood, unleſs you expreſs them in a ſignificant tongue, and that it cannot be that he, who, through unſkilfulneſs, knows not what is ſpoken, ſhould ſay Amen to the thankſgiving of another, and that oracle by whoſe admonition the Pope, with the college of cardinals, is ſaid to have granted liberty to the Sclavonians, to perform the ſervice in their mother tongue, ſeems to belong to Chriſtians of all nations; let every ſpirit praiſe the Lord, and every tongue confeſs unto him.

CHAP. XV.

3 *By Chriſt's reſurrection,* 12 *he proveth the neceſſity of our reſurrection, againſt all ſuch as deny the reſurrection of the body.* 21 *The fruit,* 35 *and manner thereof,* 51 *And of the changing of them, that ſhall be found alive at the laſt day.*

MOreover, brethren, I declare unto you the goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand;

2 By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain.

3 For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures:

4 And that he was buried, and that he roſe again the third day according to the ſcriptures:

5 And that he was ſeen of Cephas, then of the twelve.

6 After that, he was ſeen of above five hundred brethren at once: of whom the greater part remain unto this preſent, but ſome are fallen aſleep.

7 After that, he was ſeen of James; then of all the apoſtles.

8 And laſt of all he was ſeen of me alſo, as of one born out of due time.

9 For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God.

10 But by the grace of God I am what I am : and his grace which *was beſtowed* upon me, was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, ſo we preach, and ſo ye believed.

12 Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead ?

13 But if there be no reſurrection of the dead, then Chriſt is not riſen.

14 And if Chriſt be not riſen, then *is* our preaching vain, and our faith *is* alſo vain.

15 Yea, and we are found falſe witneſſes of God ; becauſe we have teſtified of God, that he raiſed up Chriſt : whom he raiſed not up, if ſo be that the dead riſe not.

16 For if the dead riſe not, then is not Chriſt raiſed :

17 And if Chriſt be not raiſed, your faith *is* vain ; ye are not in your ſins.

18 Then they alſo which are fallen aſleep in Chriſt, are periſhed.

19 If in this life only we have hope in Chriſt, we are of all men moſt miſerable.

20 But now is Chriſt riſen from the dead, *and* become the firſt-fruits of them that ſlept.

21 For ſince by man *came* death, by man *came* alſo the reſurrection of the dead.

22 For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

23 But every man in his own order : Chriſt the firſt-fruits, afterwards they that are Chriſts, at his coming.

24 Then *cometh* the end, when he ſhall have delivered up the kingdom to God, even the Father ; when he ſhall have put down all rule, and all authority, and power.

25 For he muſt reign till he hath put all enemies under his feet.

26 The laſt enemy *that* ſhall be deſtroyed, *is* death.

27 For he hath put all things under his feet. But when he ſaith all things are put under *him, it is* manifeſt that he is excepted which did put all things under him.

28 And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.

29 Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all ? why are they then baptized for the dead ?

30 And why ſtand we in jeopardy every hour ?

31 I proteſt by your rejoycing which I have in Chriſt Jeſus our Lord, I die daily.

32 If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not ? let us eat and drink, for to morrow we die.

33 Be not deceived : Evil communications corrupt good manners.

34 Awake to righteouſneſs, and ſin not ; for ſome have not the knowledge of God : I ſpeak this to your ſhame.

35 But ſome man will ſay, How are the dead raiſed up ? and with what body do they come ?

36 Thou fool, that which thou ſoweſt is not quickened except it die.

37 And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other *grain.*

38 But God giveth it a body as it hath pleaſed him, and to every ſeed his own body.

39 All fleſh *is* not the ſame fleſh : but *there is* one *kind of* fleſh of men, another fleſh of beaſts, another of fiſhes, *and* another of birds.

40 *There are* alſo celeſtial bodies, and bodies terreſtrial : but the glory of the celeſtial *is* one, and the *glory* of the terreſtrial *is* another.

41 There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars ; for *one* ſtar differeth from *another* ſtar in glory.

42 So alſo *is* the reſurrection of the dead. It is ſown in corruption, it is raiſed in incorruption :

43 It is ſown in diſhonour, it is raiſed in glory : it is ſown in weakneſs, it is raiſed in power :

44 It is ſown a natural body, it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body.

45 And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam *was made* a quickning ſpirit.

46 Howbeit, that *was* not firſt which is ſpiritual, but that which is natural; and afterward that which is ſpiritual.

47 The firſt man *is* of the earth, earthy: the ſecond man *is* the Lord from heaven.

48 As *is* the earthy, ſuch *are* they alſo that are earthy: and as *is* the heavenly, ſuch *are* they alſo that are heavenly.

49 And as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly.

50 Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I ſhew you a myſtery; We ſhall not all ſleep, but we ſhall all be changed,

52 In a moment, in the twinkling of an eye, at the laſt trump (for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.)

53 For this corruptible muſt put on incorruption, and this mortal *muſt* put on immortality.

54 So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory.

55 O death, where *is* thy ſting? O grave, where *is* thy victory?

56 The ſting of death *is* ſin; and the ſtrength of ſin *is* the law.

57 But thanks *be* to God, which giveth us the victory, through our Lord Jeſus Chriſt.

58 Therefore my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

In this chapter the Apoſtle eſtabliſhes the doctrine of the reſurrection; wherein

I. A preface including the excellency of the ſubject here handled; in that it is a principal point of the Goſpel; ver. 1. and the way of ſalvation, ver. 2. Then he recites ſome principal points of doctrine formerly delivered to them, *viz.* (1) concerning the death of Chriſt, ver. 3. and his reſurrection, ver. 4. which he proves (1) by his appearing ſeveral times to the Apoſtles and brethren, ver. 5—7. (2) and laſt of all to himſelf; amplified by a deſcription of himſelf, in reſpect of the order of his calling to the Apoſtleſhip, *in the laſt place*; ver. 8. then his unworthineſs of that office in regard of his perſecution; ver. 9. Thirdly, the ground of his preſent condition; *the grace of God.* Fourthly, the good uſe he made of it; in his labouring abundantly, ver. 10. (3) By the unanimous conſent of allthe Apoſtles in this point, and relief of the Church; ver. 11.

II. The proof of the reſurrection; wherein from the reſurrection of Chriſt he infers the reſurrection of the dead: herein he

(1.) Proceeds by way of confutation of the contrary opinion, *That there is no reſurrection.* Which he propounds at ver. 12. and confutes by the abſurd conſequence thereof, *that then Chriſt is not riſen*, ver. 13. The abſurdity of which conſequence he ſhews in many particulars. For then, ſays he, all preaching and believing is vain; ver. 14. All that affirm Chriſt to be riſen are falſe witneſſes, ver. 15, 16. They are yet in their ſins; ver. 17. All the dead are periſhed; ver. 18. and the Chriſtians of all men muſt be moſt miſerable; ver. 19.

(2.) By way of affirmation, *That he is riſen*; amplified by ſhewing in what capacity he roſe; as the *firſt fruits from the dead*; ver. 20.

(3.) By way of probation; where he produces many arguments taken,

1. From the ſuitableneſs and becomingneſs of this, that Chriſt ſhould do as much for his members in a way of bleſſing and mercy, as Adam did for his poſterity in a way of curſing and miſery. Propounded, (1.) more generally, of man and man, ver. 21. And then, (2.) more particularly and expreſly, of Adam and Chriſt, ver. 22. Amplified by the order of this Reſurrection; firſt the head, then the members, ver. 23.

(2.) From the nature of Chriſt's mediatorial Kingdom, which muſt continue till he has ſubdued all his enemies, and no longer, but muſt then be delivered up to his Father, ver. 24—26. Amplified, by ſhewing the neceſſity of this, ver. 27, 28.

(3.) From the ſufferings of the martyrs and confeſſors; which would be uſeleſs and needleſs, if there were no Reſurrection. Where he firſt ſhews the uſefulneſs of ſuch ſufferings, ver. 29. And then the danger true Chriſtians are continually expoſed unto, ver. 30. Exemplified in the Apoſtle Paul himſelf, who was continually expoſed to death and dangers, ver. 31, 32.

(4.) If there be no Reſurrection, we may abandon our ſelves to all ſenſual delights, and avoid or flee from ſufferings for the name of Chriſt, as much, and by any means, as we can, ver.— 32. Amplified by a caution againſt ſuch opinions, with the reaſon, becauſe they will infect the practice, ver. 33. And then he admoniſheth them to ſhake off all ſuch principles and practices, ver. 34

III. An explication of the manner of the Reſurrection, ſhewing the quality or condition of the bodies of the ſaints after the Reſurrection. Where, firſt, he propounds a twofold queſtion concerning the poſſibility of the Reſurrection, and the condition of the bodies raiſed, ver. 35. And then returns proper anſwers; ſhewing the poſſibility of the Reſurrection, by an inſtance in nature; of corn quickned after its death, ver. 36. And by the condition of the *bodies raiſed*, viz. with more excellent qualities than before, illuſtrated by ſeveral ſimilitudes.

(1.) Propoſed; as of corn, which grows up in a more beautiful manner than it was ſown, ver. 37, 38. Of ſeveral kinds of fleſh, one more excellent than another, ver. 39. Of bodies celeſtial and terreſtrial, one more glorious than another, ver. 40. Of bodies celeſtial, one more glorious than another, ver. 41.

(2.) Applied to manifeſt the difference between the dying and riſing of the body. Where we find a four-fold difference between them, ver. 42—44. The roots of theſe two ſtates of the body; one Adam, the other Chriſt, ver. 45. The order of theſe two ſtates, ver. 46. And finally, their original again, ver. 47—49. Then

He ſhews the neceſſity of this great change of the body after the Reſurrection, in regard to the place to which it ſhall be tranſlated, ver. 50. After which,

He gives you the caſe of thoſe that ſhall be found alive at Chriſt's coming, ver. 51, 52. Amplified by the neceſſity of their undergoing ſuch a change, which he affirms at ver. 53. and proves by the authority of Scripture, ſhewing the victory which he believes muſt obtain over death, ver. 54. Amplified by their triumph over it, ver. 55. By ſhewing wherein the ſting of death conſiſts, ver. 56. And by a gratulation for their deliverance through Chriſt, ver. 57. From whence follows,

IV. The application and concluſion of the whole, in an exhortation to conſtancy and abounding in good works, ver. 58.

Ver. 1. —— *I declare unto you.*] In this chapter we have the fulleſt account of the Reſurrection of the dead, that the whole Scripture affords us, plainly deſcribed, and ſtrongly proved ; enobled with the moſt auguſt myſteries and grand ſentiments, and adorned with all the beauty of compoſition, choice of words, vigour, variety and magnificence of figures, as are to be found in any piece of eloquence of equal length in any language. For,

Here we meet with the metaphor in all its ſprightlineſs and clear alluſion, ver. 42, *&c.* The Proſopopeia, with all its ſurprize and wonder, ver. 55. The Interrogation, with its moſt preſſing vehemence and rapidity, ver. 29, *&c.* The Amplification, with its unexhauſted ſtores, and entertaining variety, ver. 31. The Repetition, with all its emphaſis, quickneſs of turn, and charm of harmony, ver. 43, *&c.* The Epiphonema, or concluding Remark, with all its ſoundneſs of ſenſe and ſagacity, and its dexterity and happineſs of application, ver. 58.

——— *The Goſpel.*] The joyful tidings of Chriſt's dying for our ſins, ver. 3. His Burial and Reſurrection on the third day, ver. 4, *&c.*

Ver. 2. —— *If ye keep in memory.*] In ſuch a manner as to *hold faſt* the faith which he had preached, and they received.

——— *Unleſs ye have believed in vain.*] Or, made your faith of none effect, by your evil deeds, or turning from that Goſpel which ye had once embraced.

Ver. 3. —— *According to the Scriptures.*] Pſal. xxii. 15, *&c.* Iſa. liii. 5, 6, *&c.* Dan. ix. 26. See alſo Luke xxiv. 26. and 1 Pet. i. 11. and ii. 24.

Ver. 4. —— *According to the Scriptures.*] Pſalm xvi. 10. Iſa. liii. 10. Hoſea vi. 2.

Ver. 5.—*Seen of Cephas.*] i. e. Peter. See Luke xxiv. 34.

——— *Then of the twelve.*] See Mark xvi. 14. and Luke xxiv. 26. John xx. 19—24. and Acts x. 41.

Ver. 7 —— *Of all the Apoſtles.*] See Luke xxiv. 50.

Ver. 8. —— *Seen of me.*] See Acts ix. 4. and xxii. 14—18. For Paul was the laſt of the Apoſtles to whom Chriſt appeared.

——— *As of one born out of due time.*] i. e. Abortive, Where note, that the Apoſtle makes uſe of theſe terms to ſignify the more naturally, that he was the *laſt* that was called to the Apoſtleſhip by Chriſt ; beſides his converſion being ſudden and ſurprizing, he likens it to an abortion, which is always the effect of ſome ſudden ſurprize, ſome ſtrain or violent motion. So Paul's converſion was ſudden and violent, and out of the common way ; for, he was ſmitten from his horſe to the ground, where he lay as one dead, in his paſſage to his new life.

Ver. 9. —— *I perſecuted the Church of Chriſt.*] As it is recorded in Acts ix. Gal. i. 13. and 1 Tim. i. 13.

Ver. 10. —— *I laboured more abundantly than they all.*] As may be proved from a compariſon of Paul's labours, with Matt. x. 20.

Ver. 11. —— *Whether I or they*, &c.] i. e. Whether I, or any other Apoſtle laboured moſt in preaching the Goſpel, the doctrine is the ſame ; we both teach that Chriſt died for our ſins, roſe again the third day, and will raiſe us.

Ver. 12. —— *How ſay ſome of you, That there is no reſurrection of the dead ?*] Here the Apoſtle ſpeaks plain, accuſing ſome of the Corinthians of the hereſy of the Sadducees, who ſaid there is no reſurrection.

Ver. 13. —— *Then is Chriſt not riſen.*] This is an argument, *ad hominem*, for they had believed in the Goſpel, which Paul preached ; ſee ver. 3, 4.

Ver. 14. —— *Then is our preaching vain.*] i. e. Then you muſt, if you deny the reſurrection of Chriſt, reject our preaching as fooliſh and idle tales.

——— *And your faith is alſo vain.*] And if our preaching be an idle, fooliſh dream, ſo your faith, which you have received thereby, is no better than a fancy.

Ver. 17. —— *Ye are yet in your ſins.*] Or, under the guilt of Adam's ſin, and liable to condemnation for that original tranſgreſſion ; for Chriſt was raiſed again for our juſtification.

Ver. 18. — *Which are fallen aſleep in Chriſt are periſhed.*] All thoſe, who through faith expected the Meſſiah, and the holy martyrs and ſufferers for Chriſt, ſince his coming eſpecially, are utterly loſt and periſhed finally, if there be no reſurrection from the dead ; i. e. martyrs, will then be great looſers, and martyrdom muſt be accounted great folly.

Ver. 19. — *We.*] Chriſtians.

——— *Of all men moſt miſerable.*] As if the Apoſtle had ſaid, as thoſe martyrs were errant fools, and periſhed as ſuch, who laid down their lives for Chriſt, if they have no hopes of a reſurrection, when they ſhall take them up again. So we Chriſtians that ſurvive, are the wretchedeſt creatures upon earth, who undergo all the ſufferings and hardſhips of this life, and deny ourſelves many comforts and advantages, which we might enjoy. From whence we may obſerve, that the *ſoul* of man is *immortal* ; and therefore, before I proceed to the Apoſtles main argument to prove the reſurrection of the dead, I ſhall prefix,

A Diſſertation on the immortality of the ſoul.

When our Saviour was commiſſioning his diſciples to preach the Goſpel to the world, knowing that the world would hate them, and perſecute them for their good works, bid them *not fear them which kill the body, but are not able to kill the ſoul*, &c. Matt. x. 28. In which words we deduce theſe obſervations.

I. That the ſoul and body are diſtinct beings.

II. That after the diſſolution of the body, the ſoul, as the Apoſtle here teaches, lives in a ſeparate ſtate. And I ſay,

I. That the ſoul and body are diſtinct beings.

The very argument our Lord uſes to perſuade the diſciples not to fear thoſe who can kill the body, reſts upon this ſuppoſition, that the ſoul and body are beings diſtinct one from another. For if men had no ſouls ; or, if the ſoul was not a different thing from the body ; or, if other men had as much power over the ſoul as the body, there would be no force in his reaſoning. But to make this truth the more evident, I ſhall draw arguments from theſe three heads.

1. From the diſtinct properties of the ſoul and body.
2. From the incapacity of matter to think.
3. From the difference every where ſuppoſed in Scripture between the ſoul and body. And,

1. From the diſtinct properties of the ſoul and body. Now if we will give our ſelves leave a little to contemplate our own nature, we ſhall diſcover in us powers, qualities, and actions, which are peculiar to the ſoul, and quite different from the affections and qualities which belong to the body. Eſſential properties of the ſoul are to think, to underſtand, to will, to conſider, to judge, and the like. But inſeparable properties of body, are length, breadth, thickneſs, ſize, ſhape, *&c.*

But as theſe things may be eſteemed eſſential, ſome to the mind, and ſome to the body ; for if either you ſever thinking from the mind, or extention from the body, you can have no conception or apprehenſion of the one, or the other : So they are very diſtinct, not having the leaſt affinity each with other ; thus conſideration, remembrance, judgment, liberty, conſcience, have no relation unto the body, and do not enter into the notion and idea of it ; neither doth length, breadth, ſize, figure, hardneſs, ſoftneſs, enter into the conception of a ſoul ; for we never ſpeak of the length, or the ſhape, or the bulk, or the colour of our thoughts, ſince that would be abſurd ſpeech, by which we could mean nothing.

So that it is manifeſt, our ſouls are diſtinguiſhed from our bodies by properties, which are peculiar and eſſential to each of them ; and that we have as clear, full, and diſtinct apprehenſions of the attributes that are eſſential to the ſoul, as of thoſe which are inſeparable from the body. For does not every man as plainly comprehend what is meant by thinking, conſidering, and judging, as by dimenſions, motion, and diviſibility in bodies? "Every man judges (ſays Atticus Platonicus, and Euſeb. præp. lib. xv. p. 810.) that they are the properties of the ſoul, to deliberate, to conſider, and after any manner to think. For when he looks upon body, and its powers, and likewiſe concludes, that thoſe kind of operations cannot belong unto bodies, he preſently yields, that there is in us ſome other thing, which does deliberate or adviſe, and that is the ſoul."

2. I argue, that the ſoul and body are diſtinct ſubſtances, from the incapacity of matter to think. All we know of the nature and qualities of matter, we learn from its operation on our ſenſes ; for further than it acts upon ſome of our ſenſes we have no notice of it. But matter

can no other way work upon our ſenſes, but by motion, which is the cauſe of all that variety, which ſhews it ſelf in bodies. If then matter can perceive and think, and all the effects and changes in matter be wrought by motion, then unto motion muſt be aſcribed thought and perception. But as nothing is more unlike than corporeal motion and cogitation, ſo it is unconceiveable how one ſhould be the cauſe of the other, that is, how ſtupid matter by any degree of motion communicated to it, ſhould acquire a power to conſider, reflect, and remember.

The Epicureans indeed, who hold the ſoul corporeal, to explain how matter may perform the functions of the mind; do teach that the parts of matter which go to making a ſoul, are light and ſmall, and of a globular or round figure. Juſt as if a maſſy piece of lead, when melted and formed into bullets, was in a nearer capacity to think, meditate, debate, and act like a ſoul. But I appeal to the common ſenſe of mankind, whether that philoſopher has a right to call any legendary tale into queſtion, who can believe that little balls of matter, by being briskly moved, can come to have underſtanding, will, and judgment.

Surely they ought to doubt of nothing, who can be perſwaded that ſmall bodies round, or of any other ſhape, ſhould by juſtling and moving one againſt another, be endued with reaſon and wiſdom, and a talent to diſpute concerning the nature of their own beings; to raiſe queſtions, whether they are matter or ſpirit, bodily or incorporeal ſubſtances? And not only yield to, or reſiſt the impreſſions of objects preſent to them, according to the acknowledged laws of motion, but alſo reflect on the times long ſince paſt, and meditate on thoſe which are to come, nay, ſtretch out their conſideration to infinite ſpace, and eternal duration.

But as the Epicureans would rid us of our difficulties by aſſigning the figure of the parts, which compound a corporeal mind; ſo the Stoicks would make the thing intelligible by deſcribing the kind or ſort of motion which cauſes matter to think. Now its their doctrine that the ſoul is fire, and conſequently, that it performs its office by ſuch motion as is in fire.

But this is ſtrange fire which gives us underſtanding, and yet no light, whereby we may any whit more eaſily conceive in what manner it is poſſible for matter to think. For who can ſhew ſo much as the ſhadow of an argument to move a ſober man to conclude, That there ſhould be reaſoning powers and faculties any more in a fire of coals, than in a lump of cold clay; or that a log of wood ſhould get ſenſe and underſtanding being put into a flame; Cic. Tuſc. quæſt. lib. 1. If materialiſts will make their ſenſes, to which they ſo often appeal, the judges, they muſt confeſs, that the natural effect of fire is to ſeparate and rend the parts of bodies aſunder, which action can bear no faint reſemblance to the thoughts, deliberations, and judgments of the ſoul, nor to that freedom of will with which it either ſets its faculties on work, or ſtops them.

Theſe are ſome of the groſs and nauſeous abſurdities, which unhappy licentious perſons are forced to cram down, who yet are ſo nice and ſqueamiſh, as not to yield their aſſent to any truths of religion, for which there is not mathematical proof or demonſtration.

Ariſtotle, ſays Cic. in Tuſc. quæſt. l. 1. a man of moſt profound judgment, and penetrating thoughts, who was of opinion that every thing under the ſun was compounded of the four elements, obſerving that the faculties and operations of human ſouls were ſo remotely diſtant from all the phœnomena or appearances of bodies, was compelled to believe, that there was a fifth eſſence or element, of which only ſouls were formed, To remember the paſt, to conſider the preſent, and provide for the future; to encreaſe our own knowledge, and to improve others, and ſuch like; all the products of a thinking faculty, were things in the opinion of this great philoſopher, not poſſible to be accounted for by the affections and modes, and qualities of matter; ſo that I may ſay with Mr. Bernier, *My dear friend, have not you and I concluded an hundred times, that how much ſoever we ſtrained our underſtanding, we could never conceive how from inſenſible corpuſcles there could ever reſult any thing ſenſible, without the intervention of any thing but what is inſenſible; and that with all their atoms, how ſmall and how nimble ſoever they make them, what motions and figures ſoever they give them, and in what order, mixture, or diſpoſition they range them; yea, and whatever induſtrious hand they aſſign them for guidance, they would never be able (ſtill ſuppoſing with them, that they have no other properties or perfection than thoſe recited) to make us imagine how thence could reſult a compound, I ſay not that ſhould be reaſoning like a man, but that ſhould be merely ſenſitive, ſuch as may be the vileſt and moſt imperfect worm on earth. How then dare they pretend that they will make it out, how thence can reſult a thing imagining, a thing reaſoning, and ſuch an one as ſhall be the imaginations and ratiocinations themſelves. Mr. Bernier's Letter of Atoms and the mind of man, p. ult.*

3. The ſoul and body will appear diſtinct ſubſtances from the difference every where ſuppoſed in Holy Scripture between them. To ſhew which, I begin with the creation of man. *And God ſaid, Let us make man in our image, after our likeneſs*; Gen. i. 26. But man is not like God in reſpect of his body, becauſe God hath no body. Beſides, the body in its nature is diviſible and corruptible: But God without change or decay is eternally the ſame, a Being for ever infinitely perfect. The ſimilitude therefore between God and man muſt be with relation to the ſoul, which is a ſpirit as God is a ſpirit.

The diſtinction between ſoul and body may alſo be obſerved from the manner wherein God created man. *And the Lord formed man of the duſt of the ground, and breathed into his noſtrils the breath of life, and man became a living ſoul*; C. 2. v. 7. His body was made of the earth, but his ſoul which gave life to it, came immediately from God. The ſoul therefore, ſays J. Philoponus de mund. Creat. p. 21. was not created of the ſame ſubſtance, nor together with the body, but of one better and more Divine, as the Scripture ſhews. For of the brute creatures void of reaſon, it ſays, That the water brought forth ſome, and the earth others; but of man, that God breathed into him the breath of life. Manifeſting thereby that he had an intellectual and rational nature, more noble than that of brutes, and near of kin to the Divine Beings above.

Accordingly alſo Solomon pronounceth, that at the hour of death, "The ſpirit of man goeth upward, and that the ſpirit of the beaſt goeth downward to the earth;" Eccl. iii. 21. In which author, the wiſeſt of men, (if his authority may be of any weight) there is another paſſage that demonſtrates the ſoul and body to be diſtinct ſubſtances, and puts the matter beyond a poſſibility of a contradiction, at c. xii. 27. "Then ſhall the duſt return to the earth as it was, and the ſpirit ſhall return to God who gave it." The ſoul of the dead remain uncorrupted. For God lends men the ſpirit, and 'tis his image: But the body we have of the earth, and we all being diſſolved into it, ſhall be duſt; but Heaven ſhall receive the ſpirit; ſee Phocylid. Poem. and Triſmegiſt.

In purſuance of our argument it may here be proper to obſerve, how difficult it will be for them, who maintain that the ſoul is only a mode, accident, or quality of the body, to give a rational account of Chriſt's words: "Fear not them which kill the body, but are not able to kill the ſoul," &c.

According to theſe philoſophers other men may kill the body, but are not able to hurt the accidents and qualities of the body, which they are pleaſed to call the ſoul. And yet it is moſt certain, that men only can deſtroy the accidents and qualities in bodies, but cannot deſtroy their ſubſtance, which after all force uſed to it, will ſtill ſubſiſt in other forms and ſhapes. Inſomuch as they quite invert our Saviour's doctrine, it following manifeſtly from their aſſertions, that men have only power to kill the ſoul, that is, to deſtroy the modes and accidents in the body, but can do no injury to the body or ſubſtance itſelf.

In one inſtance more give me leave to ſhew how repugnant theſe wild opinions are to the Chriſtian Religion: And it ſhall be in the promiſe of our Lord to the penitent malefactor, who was crucified with him, *to day ſhalt thou be with me in Paradiſe*, Luke xxiii. 43. which in their ſenſe muſt be thus: While the body of this ſincere penitent was on the croſs, or in the grave, the modifications and qualities of his body were to attend our Saviour into Paradiſe. But I think only to name ſuch ridiculous ſtuff is ſufficient to confute it; nothing being plainer than that men muſt either part with theſe principles, or the doctrines of their Saviour, for they can never conſiſt and agree together.

2. That after the diſſolution of the body, the ſoul doth exiſt and live in the ſeparate ſtate. It appears from our Lord's words, *fear not them which kill the body*, &c. that he does rather ſuppoſe, than go to prove the immortality of the ſoul, which he took for a granted truth by them ſteadily believed. And therefore it was not his deſign to convince them, that the ſoul does live after its ſeparation from the body; but to ſhew that it is ſuch a ſimple and incorruptible ſubſtance, that nothing beneath Almighty Power can deſtroy it.

But I fear a general decay of faith and piety will not only juſtify, but make it requiſite, that we ſhould endeavour to prove that fundamental doctrine *of the immortality of the ſoul*, the truth whereof our Lord ſuppoſed, while he was inſtructing his diſciples.

1. The firſt argument I ſhall uſe for the *immortality of the ſoul*, ſhall be from the general ſenſe and perſwaſion of men, that the ſoul does ſurvive the body. This belief ſeems to be as early as the firſt inhabitants on the earth; for authors of the greateſt reputation and antiquity, who write of the opinions and manners of men, do relate almoſt of every country, that they thought the ſoul did ſubſiſt after death.

This perſwaſion prevailed among the Jews, not only while they were the immediate and peculiar care of God, but hath been diligently preſerved and tranſmitted to their poſterity; the ſect of unbelieving Sadducees being long ſince extinct; ſee Joſephus, lib. 3. and Tacit. lib. 5. hiſt. Maimonid. de fund. Legis, p. 47. Vide Manaſſ. Ben. Iſrael de reſurrect. Mort. The Egyptians, a nation famous for invention of arts and ſciences, are ſaid firſt to have taught the doctrine of immortality of ſouls; ſee Herodot. in Euterp. Diodor. Bibliothec. p. 83. Dion. Halicarn. Rom. Antiq. p. 523, 3. Strabo, l. 4. p. 197. id. l. 13. p. 76. Cæſar, l. vi p. 118. Pompon. Mela. lib. 2. c. 2. p. 28. Diog. Laer. prœem. Segm. 11. Which opinion found entertainment among all the ancient inhabitants of the eaſt; was the perſuaſion alſo of the old Greeks and Gauls, and Thracians.

This was the opinion of Homer, Il. *ι*. Odyſ. λ'. who preceded all the ſects of philoſophers, he in words, very like our Saviour's, declaring that nothing was ſo valuable to him as his ſoul, and he makes Ulyſſes to ſummon before him the ſouls of the dead, and to hold diſcourſe with them. And among the old Greek and Latin poets, ſcarce more than a diſſenter or two from the judgment of Homer are to be found.

Thales, ſuppoſed by ſome the firſt phyſiologer who treated of nature, is ſuppoſed alſo firſt to have taught the immortality of ſouls, Diog. l. 1. Segm. 24. But as Herodotus does aſcribe the firſt publication thereof to the Egyptians, Herod. in Euterp. So Pauſanias aſcribes it to the Chaldeans and Indian Magi; as Tully does it to Pherecydes, Pythagoras's maſter; and ſome to others: Inſomuch, that this belief of the ſouls future ſubſiſtence ſeems ſo general and very ancient, that the firſt writers are not able to diſcover the authors of it, or fix the time of its beginning; ſee Cic. Tuſcul. l. 1. Vide menagii in Diog. Laert. li. 1. Seg. 116. Obſervationes.

This alſo is the avowed doctrine of Pythagoras, the founder of the ſect of Italick philoſophers, and of Plato, with all his judicious interpreters, and Plotinus, Amelius, Porphyrius, Proclus, Alcinous. And into this liſt we may bring Ariſtotle, about whom though there is ſome controverſy, yet Photius affirms, that they did not dive deep enough into his profound mind, who were of another opinion; ſee Photii Biblioth. Col. 1317. And as Moſes relates, that after the body was formed of the earth, God did breathe a living ſoul into it; ſo Ariſtotle, l. 4. de gen. animal. expreſly teaches, that the ſoul only enters the body from without, and is of Divine Extraction: He may alſo paſs for a good witneſs, both when he affirms, that the renowned philoſophers who were before him, believed that the ſoul lived after it had left the body, and alſo when he ſays no philoſopher before him held the world to be eternal.

That great man Tully (Tuſc. queſt. lib. 1.) urges for the truth of this doctrine, immemorial tradition, that we have the conſent of all antiquity for it; and that *the voice of all men is the law of nature*; and that all are much concerned for thoſe things, which ſhall take place after death. Seneca alſo treating of the eternity of ſouls, does affirm that he has the publick perſwaſion on his ſide, and the conſent of men, who either fear the inviſible powers below, or worſhip thoſe above; and that the ſoul is of Divine Original, obnoxious neither to old age nor death; and that as ſoon as it is ſet at liberty from the heavy chains of this body, it will return to its place in Heaven; Suaſoriar, p. 129.

Macrobius (in ſom. Scipio. l. 1. c. 14.) declares, that the opinion hath univerſally obtained, as well that the ſoul is an incorporeal ſubſtance, as that it is immortal.

And as the belief of immortality was generally received among the antients; ſo men all along ſince have been ſtedfaſt and conſtant to it. For from modern hiſtories, voyages, and travels, it is found to be the common opinion of the world as much in theſe later days, as it was in old time. The Turks have ſo ſtrong a perſwaſion both of the reſurrection of the body, and the ſubſiſtence of the ſoul after it leaves the body, that not only the Alcoran, but their offices of prayer (Muhammedan. Prec. p. 18. & p. 399. Vide Hottinger. Hiſt. Orient. p. 254.) have frequent relation thereunto. The Arabian philoſophers think that a virtuous ſoul, when it has taken leave of the body, ſhall partake of immenſe pleaſures and joys, and be as the chief Angels which are neareſt to God, Propoſita Sapientiæ Arabum Philoſoph. p. 75.

The Chineſe hold the ſoul ſpiritual, and ſeparable from the body, and that after death pious ſouls ſhall be rewarded, and bad ſouls tormented. They who have of late travelled in Perſia, India, Japan, and other countries of the eaſt, have obſerved the ſame belief to prevail among the preſent dwellers of thoſe places; and the like accounts we have of Southern inhabitants from them who have viſited Guinea, and other parts of Africa. And though they who firſt touched at the Cape of Good Hope, either through want of time rightly to be informed, or not having curioſity ſufficient to diſcover the truth, did relate the people of thoſe parts to have no religion; yet we have quite another ſtory of them from late travellers, who with more care and accuracy have ſearched into thoſe matters. And what is remarkable the firſt diſcoverers of America, found the people of Braſil, Canada, Virginia, *&c.* though ſevered from the reſt of the world by the vaſt ocean, and with whom probably they had no intercourſe in many ages to have generally the ſame belief of the ſoul's immortality, Joh. Mendoza, de Regno Chinæ, l. 2. 6. Trigautius de Chriſt. expedit. apud ſinas, p. 102. Linſchoten, Voyag. p. 39. Varenius de diverſ. Gent. Religion, p. 255, 269. Lerius, Navigat. c. 16. Oſorii Hiſt. l. 4. Benzo Hiſt. Nov. orb. p. 29. Harriot. Virgin. Tavernier Perſian Trav. p. 165. Ind. Trav. 167. Joſ. Acoſta, lib. 5. c. 7. Rauwolf's Trav. p. 240.

But after all it muſt be allowed, That there have been here and there ſome, who reſolving to live wickedly in this life, have pretended to deny a future one; even the Chriſtian Church hath not wholly eſcaped this infection. For within its pale ſome have ſtarted up, who maintain the impious doctrines of Epicurus, to the great diſhonour of the Lord who bought them, and the reproach of their Holy Profeſſion.

Of this ſort of ill men about the beginning of the 16th century, *Italy* produced a plentiful crop, who valuing themſelves more upon the reputation of their philoſophy than religion, taught openly, that the ſoul did periſh with the body; ſee concil. lateran Seſſio 8. 19. Decemb. An. 1513. But notwithſtanding theſe vain-glorious perſons by venting ſuch ſtrange notions, hoped to have been accounted the only maſters of ſenſe and reaſon, yet by the judicious and ſtrong confutations of the worthy men who anſwered their writtngs, it does appear, that they are as weak philoſophers as bad Chriſtians.

But as thoſe who bid defiance to God, and ridicule religion, bear no proportion to the bulk of mankind, ſo 'tis no wonder ſome ſuch ſhould be found. For when men abuſe the liberty God has given them over themſelves, and by continual debauchery weaken and corrupt their faculties, it may ſo come to paſs, that they ſhall hardly form a true judgment of any thing. Indeed, a mind enfeebled and clouded with the ſteams of brutiſh luſt is no more able to contemplate the Glorious Nature of God, or to be affected with pure and intellectual pleaſures, than a body brought into the world without eyes and hands, is capable to do the ordinary works of life.

For men may make themſelves monſters, as well as be born ſo; ſays Muretus in Ariſt. Eth. p. 150. but then by the example of a few ſuch monſters, we ought not to ſuffer either our faith to be ſhaken, or our manners to be perverted.

Before I part with this head, I would obſerve, where piety, and virtue, and wiſdom, have thriven moſt in the converſation of men, and the greater good they have done to the world, ſo much the more firmly they have been perſuaded, that their ſouls ſhould ſubſiſt after they had left their bodies; and on the contrary, that there hardly ever were found any much diſpoſed to ſcoff at Providence, and deny a future ſtate, who had not been infamous livers.

A Heathen philoſopher hath ſpoke of this point with ſo much wiſdom and piety, that I think it will be no loſs of time here to preſent yon with what he hath ſaid, " If conſcience, (ſays Hieroc. in carm. Pythag. p. 165.) awaken in a bad man a ſenſe of his evil deeds, which tortures his mind, and puts him in fear of puniſhment in hell, his only remedy is to fly to non-entity, or not-being; ſo he cures one evil with another, ſupporting his wickedneſs by the deſtruction of his ſoul. He gives ſentence of himſelf that after death he ſhall be nothing, to fly the penalties of future judgment. For a wicked man will not have his ſoul immortal, that he may not ſubſiſt to ſuffer puniſhment. He anticipates his judge, by declaring it is fit that a wicked ſoul ſhould be reduced to nothing. But as thro' want of counſel he was drawn to ſin, ſo through ignorance of the meaſure of things he paſſes wrong judgment on himſelf. For the judges of ſpirits departed, framing their ſentence according to the rules of truth, do not judge it meet the ſoul ſhould be annihilated.

My next argument ſhall be taken from the fears men have of puniſhment after this life for their ſins. Sin troubles the minds of men in ſuch inſtances, as the law takes no notice of; and in ſuch, which notwithſtanding they are puniſhable by law, yet were acted too ſecretly to be detected; and then alſo, when the offenders having fled their country, were out of reach of the ſecular judge. Such perſons likewiſe have been perplexed with the remembrance of their wickedneſs, whoſe height and power made them ſtrong enough to break through the laws, and trample on them; in which ſeveral caſes there was nothing but the natural ſuggeſtions of conſcience to terrify them.

Now, whence can this inward trouble proceed, but from an invincible perſuaſion, that after death will come judgment. If any doubt this, we may appeal to diſconſolate ſinners themſelves, who often finding no eaſe in the buſineſs of their calling, in the converſation of their friends, nor in the change of company or place, have been driven to ſeek for relief of another kind, and to apply themſelves to proper perſons, unto whom they may unburden their ſouls, and confeſs their ſecret offences, hoping by their devout prayers, and ghoſtly aſſiſtance, to procure ſome remedy for their diſtreſſed minds.

I may add, that ſo inſupportable have been the horrors of a wounded conſcience, that men have diſcloſed their capital crimes to the magiſtrate, when they well knew it was his duty to puniſh ſuch criminals with death. And the reaſon why they expoſed themſelves voluntarily to temporal death, was to eſcape Divine Vengeance in another world, which they of all things dreaded. They did truſt, that having confeſt their ſin, and repented of it, and made all the ſatisfaction they could to civil juſtice, God would not enter into judgment with them, but out of his infinite compaſſion forgive them, and ſave their ſouls alive.

Neither was the courſe here taken to be imputed to melancholy or diſtraction, ſince experience aſſures us, many hereby have quieted their minds, and found comfort in death.

Now, if the fears of what ſhall become of us after death, were the effects only of the falſe principles which are owing to bad education, certainly they would not be ſo general, nor ſo deeply rivetted in our nature, nor ſo terrible, that men ſhould be willing to ſacrifice their lives to get rid of them.

3. The third argument I would urge for *the immortality of the ſoul*, and that men were not made only to live here, is this, That there is nothing in the world which fills the mind with ſatisfaction. Men are always diſſatisfied with their preſent condition, and endeavouring to make ſome alteration in it; and after the alteration is made, they do not continue any long time pleaſed; but rather diſcover that they have only changed their old grievances for new ones, and are diſturbed with a freſh ſet of complaints.

Thoſe who have the greateſt opportunities to ſupply themſelves with the various pleaſures of ſenſe, ſhould, if any were, be eaſy in their enjoyments; and yet experience declares, that what lately they with much eagerneſs deſired, does pall their appetites, and grow flat and inſipid.

It is well known that men, who have had their treaſuries filled with gold, who have commanded great and victorious armies, and conquered and ruled over many nations, have, after the large increaſe of their wealth, their power, and their glory, upon little occaſions been diſturbed and diſcontented, and fallen into ſuch fits of rage, or luſt, or melancholy, as are in no wiſe conſiſtent with true contentment of mind. And therefore they ſtill poſt and preſs forward from one deſign to another, but with the ſame diſſatisfaction; either truſting thoſe who will deceive them; or ſtriving to remove that which will never leave them; or vehemently coveting what they ſhall never obtain.

Now, what reaſon can be given why worldly goods ever ſhew better and greater at a diſtance, than they prove in our poſſeſſion, but this; that they carry no proportion to the appetites of the mind, which is of a ſpiritual and heavenly nature, and can never hope to receive adequate ſatisfaction from any thing here below?

Wherefore, if theſe vaſt capacities and deſires were placed in us by a Being of Infinite Wiſdom, and if a Being infinitely wiſe can do nothing in vain, then it follows, that our ſouls were created not only for this world, but to live in another, where they ſhall converſe with, and enjoy ſuch bright and glorious objects, as will compleatly gratify and delight them. And from hence I deduce a fourth argument for *the Immortality of the Soul*, viz.

4. From the common appetite in men to live for ever, and in that eternal ſtate to poſſeſs the chiefeſt good which will ſatiate the higheſt and moſt extenſive deſires of the mind. Every man that comes into the world loves happineſs, and would enjoy it eternally; it was not only the deſire of *Paul to be diſſolved, and be with Chriſt*; but the wiſh of *Balaam, to die the death of the righteous*. He believed a future Life, and that good men ſhould be bleſſed in it, and he wiſhed he might have a ſhare of their bleſſedneſs.

We have had great experience of God's goodneſs, who hath enriched us with many favours, and therefore we ought to believe that he loves us, and did intend good to us in the whole contrivance and conſtitution of our nature, wherein he only could put theſe unextinguiſhable appetites to live and ſubſiſt happily for ever, and to partake of ſuch felicity as this world does not afford, and which, indeed, is no where to be found, but in his infinitely perfect Being.

Now, he who loves us exceedingly well, and of whoſe bounty we have ſhared thus largely already, would not have endued our nature with thoſe vehement appetites; which, unleſs he be pleaſed in fit time to give them ſatisfaction, can only ſerve to diſtract and torture our minds, and render us *extremely miſerable*, as the Apoſtle argues in this chapter. For ſuch a treatment would be not only inconſiſtent with his Infinite Wiſdom, which appears in every part of the world; but repugnant to his boundleſs goodneſs, which always diſpoſes him to promote the happineſs, pity the weakneſſes, and ſupply the wants of his poor creatures.

It is hope of enjoyment of everlaſting happineſs, which makes us to bear injuries, pains and loſſes patiently, and at length yield to the ſtroke of death with a willing and contented mind. But had we reaſon to believe, that death would make an utter end both of body and ſoul, as the conceit thereof all along, this life would be an intolerable burthen, ſo we ſhould leave the world with deep horror.

But if there be a God, and that God is the author of our nature, and the author of our nature is infinitely good, and always acts ſuitably to that goodneſs; and if it be the property of Infinite Goodneſs to beſtow all that endleſs bliſs and felicity upon its creatures, which it not only hath made them capable of, but which it hath inclined their very nature earneſtly to deſire and hope for; then we may from hence, beyond all queſtion and doubt, conclude the *Immortality of our Souls.* And our hope of a joyful eternity can no where reſt ſo ſafely as upon the Divine Goodneſs.

5. I ſhall but name one argument more, though it is of unconquerable force, to prove the future ſubſiſtence of the ſoul; and that is, Divine Providence, which governs the world, preſerves all things in their natural order, and obſerves whatever is done upon earth, to the end all men may receive a treatment from God, agreeable to their behaviour. That thoſe who love, and fear, and ſerve God, may partake of the glories with which he will reward the heavenly-minded; and that they who neglect, and forget, and diſhonour God, may be baniſhed into outer darkneſs.

That they who have done good in their generation, and ſhewed pity to their fellow-creatures, may obtain a recompence; and they who have been impure, and malicious, and have laid wait for the righteous, oppreſſed the poor, and not ſpared the widow, may receive judgment without mercy.

But ſince this equal diſtribution of rewards and puniſhments, which the Divine Juſtice does require, is not made in this world, we have full aſſurance our ſoul ſhall live in another, and there have judgment paſs upon them according to their deſerts. And therefore, we ſee how juſt and true the Apoſtolical argument concludes for a Reſurrection, in the premiſes.

Ver. 21. —— *Since by man came death.*] i. e. By ſin death entered into the world, for the wages of ſin is death, ſaith the ſame Apoſtle; which ſin was the tranſgreſſion of our firſt parents, Adam and Eve, who are both to be underſtood in this word *man*, which is a common name for all mankind.

—— *By man came alſo the Reſurrection of the dead.*] It is ſaid, that by ſin death entered into the world; ſo here we read, that the Man Chriſt Jeſus, by his Reſurrection from the dead, has proved to us, that as many as depart from their iniquity, and through him follow after righteouſneſs, ſhall be raiſed from the death of ſin, and ſhall not be kept in the grave, but ſhall riſe with him at the laſt day to inherit eternal glory. See ver. 23.

Ver. 24. *Then cometh the end.*] Of the world.

—— *When he ſhall have delivered up the Kingdom to God, even the Father.*] Not his natural and eſſential Kingdom which he had from all Eternity, and of which there is no end; but his Mediatorial Kingdom, which, as Mediator, he received from the Father: Therefore, at the end of the world, Chriſt having ſubdued all his foes, and the enemies of his Church, and having put down all rule, and all authority and power, both in the World and in the Church, he ſhall deliver up his Mediatorial Kingdom to his Father, and reign no longer as Mediator, and as deputed thereto by the Father; but he ſhall reign eternally, as *God equal with the Father*, for his Kingdom is an everlaſting Kingdom, and his dominion endureth to eternal ages. See the Biſhop of Meath's ſermon on this text, 1678.

Ver. 26. *The laſt enemy*, &c.] In the premiſes you read, that Chriſt muſt reign, as Mediator, till all his enemies are deſtroyed, or *put under his feet*; but *death* is one of thoſe enemies, and the laſt of them, which was brought upon the fleſh by ſin, and keeps the believer's body from a re-union with his ſoul, and conſequently, from a perfect communion with Chriſt: Therefore, death muſt be deſtroyed, which cannot be done, otherwiſe than by a Reſurrection from the dead.

Ver. 27. *For he.*] Chriſt, our Mediator.

—— *Hath put all things under his feet.*] See Matt. xxviii. 18. and Pſalm viii. 6. and Heb. ii. 8.]

Ver. 28. *And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.*] Here are three remarkable clauſes in this verſe, which require our particular regard, and ought to be well meditated upon and underſtood, leſt thereby any one may be brought into a falſe belief of a *natural inferiority* of the Son of God to Father; which would be either robbing the Son of his Divinity, or profeſſing a belief in two gods: Both which we Chriſtians deny.

The firſt thing to be remarked is, the Son's ſubjection to the Father, in theſe words, *Then ſhall the Son alſo himſelf be ſubject unto him.* Now,

This is to be underſtood of the ſecond perſon in the Trinity, as he is the Mediator, God and man in one perſon, undertaking a particular charge, the redemption of mankind, which may be call'd the Mediatory Kingdom of Chriſt.

When man by his rebellion enter'd into an apoſtacy with the fallen angels, he could expect nothing from the natural government of God, but a ſpeedy execution of juſtice; and the reaſon why this juſtice was not immediately executed in its full force and utmoſt rigor, was the amazing condeſcention of the ſecond perſon in the Trinity, who, as it were, ſtept out to take upon him the Glorious Work of man's redemption; and upon this account, the laſt and flaming part of God's Vengeance is ſuſpended, 'till grace and mercy have try'd their utmoſt. Now,

This Mediatory Kingdom, as to its adminiſtration, muſt neceſſarily have an end, for otherwiſe Chriſt had undertaken what he could not accompliſh; and when this end ſhall come, then *ſhall the ſon be ſubject to him, who put all things under him.* But though the adminiſtration ceaſe, yet the effect of this kingdom will be eternal, the glory and beatitude purchas'd by this undertaking will never expire; and therefore 'tis added in the Nicene Creed, *Whoſe kingdom ſhall have no end.*

Chriſt is for ever to be the head of a Church purchas'd by his blood, and purify'd to that degree, as to be *without ſpot or wrinkle*; for this is the reward of his paſſion, of the travail of his ſoul; and certainly, the reward ſhall not ceaſe, when the work is done. The mode of his dominion ſhall be alter'd, when there remains no more contrary powers to be ſubdued; but the glory of it ſhall never paſs away.

As the ſon of a king, who is ſent with a large commiſſion, and mighty forces, to quell a rebellion; when he has deſtroy'd the worſt part of his and his father's enemies, and brought the remainder into an intire ſubjection again, returns to his father, glorious with victories, lays down his authority of vice-roy, but lives in all the honours of his father's Court: So when our Bleſſed Saviour ſhall have ſubdued all rebel-powers, and have gather'd his Church, and made it perfect to the laſt degree, he ſhall reſign the high office of a Mediator; but as the Eternal Son, he ſhall for ever reign with the Father, and his human nature ſhall for ever ſhine with a diſtinct glory in the Church Triumphant.

The ſecond thing to be explained is, when this ſubjection ſhall be, *viz. When all things ſhall be ſubdued unto Chriſt.*

When our Saviour aſcended into Heaven, he then triumph'd over the principalities of darkneſs; but yet this was not a final and compleat conqueſt; all things are already ſo far ſubdued unto him, as to be under his diſpoſal and management; he reigns now, but he has not yet put all his enemies under his feet; he has not yet put down all contrary rule, and authority, and power; the infernal polity of wicked ſpirits, the ſeveral tyrannies in this world, and the maliciouſneſs of ungodly people, ſtill exerciſe their ſubtilty, rage and cruelty; yet all theſe are ſo over-rul'd, that they really erve the deſign of Chriſt's kingdom, though contrary to their own purpoſes and inclinations.

But 'tis at the day of judgment, that all things ſhall be more eminently ſubdued to Chriſt: Then death ſhall be deſtroyed by a general reſurrection of all, as well as a glorious reſurrection of the juſt; the Devil and his angels, and all thoſe wicked people that have finally adhered to that accurſed party, ſhall ſink down into the depth of torments, with all the weight of God's Vengeance upon them; the allotment of the angels, and of all mankind, ſhall be then everlaſtingly determined; the Church ſhall be delivered from all oppreſſion and infirmity, and temptation and ſin ſhall be no more.

And when all things ſhall be either converted or ſubdued unto Chriſt, then the Divinity ſhall act without any Mediation, as it did before the fall of man, and *God ſhall be all in all.* Which is the

3. Thing to be explained, *viz.* That *God may be all in all*, that is, that Father, Son and Holy Ghoſt (for that is the only true Divinity or Godhead that we Chriſtians acknowledge

knowledge and believe) may act immediately, without any interpoſition or interceſſion; for the mediation being conſtituted upon the account of the fall of man, or his apoſtacy from God, muſt naturally ceaſe when the apoſtacy is at an end, and all things are ſubdued.

Now 'tis not to be imagined that we can comprehend, how God will reign in Heaven, after this kingdom of Chriſt is compleated, and reſign'd, or what his immediate irradiations will be upon glorified ſouls: Now the Holy Spirit works upon our ſouls, but that is chiefly in order to change them and reform them; to cleanſe them and purify them, that they may be fit to receive the laſt impreſſions of happineſs from the immediate influence of God. Now we receive ſome ſuitable diſtribution of gifts and graces, as may be beſt for our preſent ſtate, and for the improvement of our ſelves and others; but then according to that rank and order that we bear in the rational creation, and in proportion to the good uſe we have made of the talents committed to us, we ſhall be filled with all the fulneſs of God. Now from the fulneſs of Chriſt, we may receive grace for grace; that is, abundance of grace, though in a leiſurely progreſs, with one degree added to another; but then we ſhall receive from the fulneſs of God our compleat meaſures of glory all at once.

Ver. 29. *Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? Why are they then baptized for the dead?*] If I ſhould ſay of theſe words as Auſtin ſaid of thoſe, *He ſhall be ſaved yet ſo as by fire*, 1 Cor. iii. 15. that it is one of thoſe places in Paul's Epiſtles which Peter tells us are hard to be underſtood, 2 Pet. iii. 16. I believe it could not be thought that I ſpake in vain. For, even what the Apoſtle ſays of thoſe, are applicable to theſe words alſo, *they that are unſtable and unlearned wreſt them unto their own deſtruction.*

This text has employed the wits and pens of many commentators, that they might have the credit of giving us the Apoſtle's true meaning concerning the *reſurrection* and *baptiſm* mentioned in this chapter and verſe. Therefore,

I ſhall begin with a brief account of their ſeveral endeavours and different deciſions in the caſe, with a free and impartial animadverſion on them, and conclude with my own thoughts in the controverſy, always preſerving a ſtrict veneration for the primitive writers of the Church; a faithful regard to the maſters of Grammar and criticiſm, a due reſpect to the whole context, and eſpecially to the analogy of Chriſtian faith. Now,

The different commentators underſtand this text of *baptiſm* either *properly* or *improperly*: *Properly* for a real and outward waſhing with water: *Improperly* or metaphorically, for the baptiſm of affliction and ſuffering, as ſometimes the word is found to ſignify. And therefore,

1. Baptiſm properly underſtood, is either *ſacramental*, 2 *funeral*, and 3 *legal*. The *ſacramental* baptiſm is that Holy Ordinance or Inſtitution, whereby children or thoſe of riper years are admitted into the Chriſtian Church by the action of outward waſhing or ſprinkling with water. The *funeral waſhing*, was practiſed in order to the burying of the dead bodies. The *legal or ceremonial waſhing*, was uſed by the Jews as often as they were defiled by touching the dead: And this was done either in their own perſons, or by another for them in caſe they died before they were cleanſed.

I. We begin with the various interpretations of thoſe on the place who underſtand it of *ſacramental baptizing*. And firſt, there are ſome who interpret it of thoſe who *at their baptiſm* profeſs themſelves *dead to ſin and to the world*: And by this baptiſmal act they are reputed to be thus *ſpiritually dead*. A ſecond opinion is of thoſe who imagine the words ſpoken of *baptiſm* as *it repreſenteth the bodily death*. Others underſtand it of *baptiſm* as it was accompanied with the confeſſion of the article of the *reſurrection of the dead*. A fourth ſort ſay it is ſpoken of the Clinicks, thoſe who lay on their ſick-beds, and receive the ſacrament of *baptiſm*. Fifthly, others underſtand it of *baptizing over the dead*, over the tombs of the deceaſed martyrs. Sixthly, there are ſome who think it is meant of *baptizing in the place and ſtead of the dead*. Seventhly, there is a learned man who thinks it is ſpoken of an *annual baptizing for the benefit of the dead*. Eightly, another conceiveth it refers to *baptizing with the impoſition of the names of the dead*. Laſtly, there is a learned critic who diſſents from all the forenamed opinions, and is perſwaded that ὑπὲρ τῶν νεκρῶν is put here for ὑπὲρ τȣ̃ νεκρȣ̃, the plural for the ſingular: But how he applies it, you ſhall hear afterwards.

1. I begin with the firſt, the opinion of thoſe who imagine theſe words are ſpoken of *baptized Chriſtians*, who by this very ſacrament profeſſed to the world that they were *ſpiritually dead*. So that *to be baptized for the dead*, is as much as *to be reputed as dead perſons when they were baptized*, or, *at their baptiſm to be like dead men*, viz. dead in reſpect of ſin and any love to it. At that ſolemn initiating themſelves into the Church, they openly renounced their former ſins, they publickly diſowned their paſt vices, they became mortified perſons, and betook themſelves to a ſevere and ſtrict courſe of life: thus (myſtically and ſpiritually ſpeaking) they were *dead*. So the words are interpreted by ſome ancient fathers, Jerom, Chryſoſtom, Theodoret, Primaſius, Sedulius, with whom agree a few of the moderns, Melancthon, Cajetan, *&c.* amongſt whom a late writer, Philip. a Limborch Theolog. Chriſtian. l. 6. c. 10. expreſſes his ſenſe thus, "Baptized for the dead are they who when they are baptized declare that they are ready to die to the world, to be in it as dead men, and to live a new life: and if occaſion be, to ſubmit to the croſs, and die for their religion. This they do that they may have a bleſſed reſurrection." But this interpretation will be far from gaining our conſent, if we conſider (beſides what I ſhall add under the next opinion) but theſe two things: Firſt, there is no reaſon to interpret theſe *baptized for the dead*, of thoſe that are *ſpiritually dead*, becauſe it is generally adviſed by all ſober interpreters of Scripture, that we ſhould not fly to an improper and metaphorical ſenſe, when the literal and proper one will ſerve our turn. But I ſhall afterwards prove that a plain and literal meaning of theſe words is moſt probable and reaſonable. Secondly, the context it ſelf will confute this interpretation, for if the ſpiritual death be here meant, i. e. *the being buried with Chriſt in baptiſm*, and being dead to ſin and the world, then who will think there is any *conſequence* in the Apoſtle's reaſoning, whilſt he argueth from a ſpiritual and myſtical death and reſurrection (of which *baptiſm* is a ſign) unto that which is bodily and external, which is the ſubject he here treats of through out the whole chapter. The inference is ſo foreign that I cannot ſee how it will ever be admitted.

2. Others are of opinion, that theſe words are ſpoken of *baptiſm, as it repreſents the bodily death*. And ſome of the fathers, who were patrons of the firſt interpretation, were pleaſed alſo to eſpouſe this ſecond; for they thought fit to join both theſe together, *viz.* the ſpiritual and the bodily death, aſſerting that the *repreſentation* or *reſemblance of both* was intended here by the Apoſtle. Now let us ſee how they apply theſe words to the death of the body. They hold that the Apoſtle's argument in the text is of this ſort, If there ſhall be no *riſing of the dead* hereafter, why is *baptiſm* ſo ſignificant a ſymbol of our dying and riſing again, and alſo of the death and reſurrection of Chriſt? For thoſe that were proſelytes to the Chriſtian religion, were interpreted to make an open profeſſion of theſe in their being plunged into the baptiſmal water, and in being there overwhelmed and *buried* as it were in the conſecrated element. The immerſion into the water was thought to ſignify the death of Chriſt, and their coming out denoted his riſing again, and did no leſs repreſent their own future reſurrection, On which account the miniſter's putting in of the Chriſtian converts into the ſacred waters of the baptiſtary, and his taking them out thence, are ſtiled by Chryſoſtom, Homil. in 1. Epiſt. ad Corinth. 15. cap. the ſign and pledge of deſcending into the ſtate of the dead, and of a return from thence. And thus becauſe the waſhing and plunging of the newly-admitted Chriſtians was a viſible proof and emblem, firſt of Chriſt's, and then of their reſurrection from the grave, the forementioned fathers have been induced to believe that this paſſage of our Apoſtle, which I am ſpeaking of, hath a particular reſpect to that, and is to be interpreted by it. Nay, this ſeems to agree exactly with the language and tenor of our Apoſtle himſelf, who may be thought to be the beſt interpreter of his own words: *Know ye not*, ſaith he, *that ſo many of us as were baptized into Chriſt were baptized into his death? therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead, even ſo we alſo*

ſhould walk in newneſs of life, Rom. vi. 3, 4. It is no matter of admiration to me that ſome have thought and confidently aſſerted, that the Apoſtle's manner of ſpeech here is the ſame with that in the text which is before us, and that βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, is to be explained and commented upon by εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν, and by that other expreſſion, συνετάφημεν αὐτῷ διὰ τοῦ βαπτίσματος εἰς θάνατον. They may ſeem, indeed at firſt, to be near a kin to one another, and to bear upon them the very ſame ſtamp and form of ſpeech. But I conceive it was only ſome little reſemblance of the phraſe and ſtile, or mode of ſpeech, not the ſame ſignificancy and real matter couched in both theſe places, which brought any to this opinion. But without any more diſpute, I would admit of the interpretation before-mentioned as moſt natural and genuine, upon condition that any one can make it good out of but one Greek author, much more from the uſe and idiom of the tongue, that *to be baptized* ὑπὲρ τῶν νεκρῶν *for the dead*, ſignifies *to be baptized as dead*, or, *after the manner and ſimilitude of thoſe that are dead:* for thoſe of the former opinion, and of this (that is, thoſe that interpret the words of a repreſentation of the ſpiritual or bodily death) acknowledge *for the dead*, is as much as *like the dead*, or, *in reſemblance of the dead, or after the manner of the dead.* Theſe muſt be proved to be ſynonimous before that firſt, or this ſecond expoſition of the words can look for our aſſent and ſuffrage. Let it be proved that ὑπὲρ is as much as ὡς or ὡσεὶ, i. e. that it is a word of *ſimilitude*, and ſignifies the ſame with *ſicut, tanquam, quaſi*, in the Latin. 'Till then it cannot be credited, that *for the dead*, ſignifies *a reſemblance or likeneſs to thoſe that are dead.* I grant that *pro* in Latin is ſometimes as much as *quaſi, perinde, inſtar*; as when we read in Tully, *pro nihilo putare vel ducere*, to eſteem *as* nothing: and (to come nearer to the preſent matter) when the ſame author ſaith, *pro occiſo relictus eſt*, he was left *as* dead. So *pro mortuis* may be applied in a ſentence to ſignify as much as *tanquam mortui*. And it is true that in our own vulgar way of ſpeaking, *for dead* denotes as much as *dead*, or *as dead:* thus we ſay, ſuch a one lay *for dead*, or was taken up *for dead*. But I never heard that it was thus in the Greek tongue, and therefore I am very loath to charge our Apoſtle here (as Eraſmus and Calvin do in other places) with falſe Greek. I grant that the *actions in baptiſm* (eſpecially as it was adminiſtred of old) were repreſentative of the death and reſurrection both of Chriſt and believers: but that Paul's words here have reference to any ſuch thing, the propriety of phraſe (as you have heard) will not permit us to believe. Beſides, you may obſerve (as you ſhall have farther occaſion hereafter to take notice) it is ὑπὲρ τῶν νεκρῶν with a præpoſitive article, which utterly ſpoils that ſenſe which is pretended: for the Apoſtle ſpeaks here definitively, and not at large: and the words are rightly rendered *for the dead*, not *for dead*.

3. The next interpretation is that of Chryſoſtom, (for you muſt know it is uſual with him to adjoin one opinion to another, as *here* he thinks fit to add this, which I am now mentioning, to thoſe other two which I named before) and he is followed by Theophylact and Oecumenius, and they by Hemmingius and our learned Hammond. The *baptized for the dead*, ſay they, were thoſe who were *baptized upon the article of the reſurrection of the dead*, and conſequently *in hope of that reſurrection*. So that the Apoſtle here is thought by them to refer to the form of confeſſion of faith, or reciting the articles of the creed, in which among other things the perſon to be baptized openly profeſſed his belief of that article of the reſurrection of the dead. And the great canoniſts, Balſamon and Zonaras, refer the Apoſtle's words to this cuſtom, and explain them in theſe terms, (Not. in 18 can. Concil. Carthag.) What ſhall they do that are baptized in the *hope* of the reſurrection of the dead? Which anſwers to the expoſition of Theophylact, (in locum.) What ſhall they do who are baptized on the expectation of the deads riſing again? But, 1. though it be univerſally acknowledged, that ſoon after the Apoſtle's time, a publick profeſſion of the creed was required of thoſe that preſented themſelves to be baptized; yet it remains to be proved that in the time wherein our Apoſtle lived they ſolemnly recited a form of belief at baptiſm, and that they had this very confeſſion of aith which now goes under the Apoſtles names. This is doubtful at leaſt, and ſo we ought not to be definitive and peremptory about it, and therefore we cannot be ſure that the Apoſtle argues in this place from any ſuch practice as the rehearſal of the creed. 2dly, Grant that this form of confeſſion was uſed at baptiſm by the Catechumeni, and that all the articles of it were openly rehearſed, and conſequently, in the cloſe that of the reſurrection of the dead: Yet then it ſhould rather have been ſaid, *What ſhall they do that are baptized for thoſe that are riſen from the dead*, not barely, *for the dead?* Nay, 3dly, Who ſees not yet farther a greater impropriety and harſhneſs in the Apoſtle's way of ſpeaking, if *to be baptized for the dead* muſt be interpreted thus, *to be baptized in hope of the reſurrection of the dead?* Firſt, *the dead* is put here for *the dead bodies* of the deceaſed, for theſe only can be ſaid to *riſe* at the laſt day. And therefore, it is Chryſoſtom's gloſs on the words, *for the dead*, that is, ſaith he, *for the dead bodies.* Secondly, the *dead bodies* is put for the *reſurrection of thoſe dead bodies.* Nay, thirdly, it is put for the confeſſion, or the article, or the faith, or *hope of the reſurrection of the dead bodies.* This is too conciſe a way of ſpeaking; wherefore, I yield to our judicious Thorndyke, who deſcanting on this paſſage, concludes it cannot be juſtified by any example, that ὑπὲρ τῶν νεκρῶν ſhould ſignify, ἐπὶ ἀναστάσει τῶν νεκρῶν, as Chryſoſtom would have it. Nay, 4thly, If the words were to be taken in his ſenſe, the article τῶν, which is here inſerted, ſhould be left out, and it ſhould have been barely ὑπὲρ νεκρῶν, as the learned Hammond ſets it down in his annotations, being conſcious, as it were, that it ſhould be ſo.

4. Let us paſs to another reading of the words, and it ſhall be ſtill of thoſe who take baptizing here in the *ſacramental ſenſe*, and hold that *the baptized for the dead* were thoſe perſons who *had that ſacrament adminiſtred to them when they were cloſe upon the confines of death, and juſt expiring their laſt.* This expoſition is abetted by Calvin. The *baptized for the dead*, ſaith he, are they who are baptized when they are dying, when they are given over, and looked upon as dead. And ſo the particle ὑπὲρ, is as much as the Latin *pro*, as when they ſay, *habere pro derelicto.* Other learned writers alſo (as Peter Martyr, Ludovicus Capellus, Eſtius.) take this to be the ſenſe of the Apoſtle's words; but it came firſt from Epiphanius, in his book againſt hereticks, (Hæreſ. 28.) who acquaints us, that when it ſo chanced, that the Catachumeni, or new comers to Chriſtianity, were overtaken with ſome mortal diſtemper, and there was an utter deſpair *of their living* till they could be brought to the Sacred Font, they uſed to be baptized ἐν ταῖς κλίναις, as they lay in their beds: And from that uſage of theirs, the Clinici, or bed-ridden took their name. For you muſt know that it was uſual with thoſe that were converted to Chriſtianity to defer their baptiſm. Perhaps, ſay ſome, at firſt it proceeded from fear and cowardize, which made them unwilling to hazard themſelves by the open profeſſion of their religion, and ſo they put off their admiſſion into the Church as long as they could; but when they were arreſted by grievous ſickneſs, and confined to their beds, they paſſionately begged to be baptized before they left the world. This was one ſort of Clinicks. But, there was a ſecond ſort who deferred their baptiſm on other accounts: Theſe were no *new converts*, but ſuch as had embraced Chriſtianity a conſiderable time; yet they purpoſely deferred their baptiſm on one pretended ground or other. Thus Conſtantine the Great was not baptized till the ſixty-fifth year of his age, which was the one and thirtieth year of his empire, Socrat. Eccl. Hiſt. l. 1. c. 26. Sozom. l. 2. c. 32. and he declared himſelf (as Euſebius, de vit. Conſtant. l. 4. c. 61. teſtifies) that he delayed his baptiſm becauſe he intended to be baptized in the river Jordan, the place which was ſo famous for the firſt baptizing, and where our Saviour himſelf was baptized. But he was hindred from going thither, and being aged he fell ſick, and was baptized in the city of Nicomedia, where he then was, by Euſebius biſhop (either at that time, or formerly) of that place, and he died in the very ſame year he was baptized. I know this is contradicted, and it is ſaid he was not baptized in the eaſt, but in the weſt, not by a Greek biſhop but a Roman one. This was Miltiades, ſay ſome; others ſtiffly maintain that it was Sylveſter, and this they have from one of the Roman biſhops, Damaſ. lib. Pontif. who wrote Sylveſter's life, and aſſerts that he baptized Conſtantine, telling us withal that this emperor, among other admirable or-

naments and utenſils, kept in his palace the font wherein he was baptized, and deſcribes the make and coſtlineſs of it. It ſeems it is ſince tranſlated or thought to be tranſlated to Rome, and there is kept as a choice memorial; ſee Dr. Burnet's Travels. And as for the occaſion of Conſtantine's being baptized, they tell us it was this, he being guilty of his ſon Criſpus's blood, and other unnatural murders, was ſtruck by God with leproſy, which affected him ſo much that he applied himſelf to the biſhop, and ſhewed himſelf ſorrowful for the fact; and to give an evidence of his repentance, he deſired to receive baptiſm. Then by the biſhop's prayers and this holy laver, or ſacramental waſhing, he was cured of his noiſome diſtemper. This was in the eighteenth year of his reign, A. D. 324. and is mentioned by Zoſimus and Baronius. Yet Cedrenus, and others, ſay he was baptized at Rome by this Sylveſter ſome years before, *viz.* in the ſeventh year of his reign. But Euſebius, the famous biſhop of Ceſarea in Paleſtine, who writ the life of Conſtantine, ſaith not a word of all this, but tells us that he was baptized not at Rome, but at Nicomedia, and that many years after the Nicene Council, in the cloſe of his life, the laſt year of his reign, five years after Sylveſter was dead, by Euſebius biſhop of Nicomedia, Conſtantine's life, book iv. ch. lxi, 62. And this is teſtified and confirmed by Jerom, Ambroſe, Socrates, Sozomen, Theodoret, and others, and ſeems to be the true account of the emperor's baptiſm. To haſten then out of this digreſſion, this example of Conſtantine's deferring his baptiſm was followed by ſeveral other ſucceeding emperors. Thus his ſon Conſtantius was baptized at the point of death, Athanaſ. de Syn. Armini & Seleuc. Theodoſius the Great falling ſick was thereupon baptized, and recovered upon it; but he had deferred his baptiſm longer, if his ſickneſs had not haſtned it, Socrat. l. 5. c. 25. The next Theodoſius, was not baptized till he was very old, Oroſ. l. 7. c. 33. Eccleſiaſtical hiſtory acquaints us alſo, that the emperor Valentinian put off his baptiſm, that he might receive that ſacrament from Ambroſe, but he was prevented by death. We read the ſame of ſome of the moſt eminent Fathers of the Church. Jerom and Ambroſe were not baptized till they were thirty years of age, although their parents were Chriſtians, Auguſtin was a Manichean till he was one and thirty years old, and then (and not before) he was baptized by the foreſaid Ambroſe, the famous biſhop of Milan. Thus it was alſo in the Greek Church; ſome of the moſt eminent perſons (beſides the emperors before ſpoken of) deferred their baptiſm till they came to ſome ripeneſs of years. Thus Chryſoſtom, though born of and bred up under a Chriſtian mother, and Gregory Nazianzen born of Chriſtian parents, were not baptized till they arrived to be men. Nectarius, Archbiſhop of Conſtantinople, entered into epiſcopal orders before he was baptized. Now, there are different, yea, contrary reaſons alledged for this practice; ſome did purpoſely put off their baptiſm till death approached, that they might be the more at liberty to indulge their follies and vices; for when one of the Catechumeni committed a fault, they uſed to excuſe his failing by alledging this in his favour, that he was not yet baptized. They did it alſo, that they might not ſin after the celebrating the ſacrament of baptiſm, for Cyprian tells us they had this fond and groundleſs notion, that there was no pardon for thoſe that relapſed into ſin after baptiſm. This aroſe from the miſtaking of that place, Heb. vi. 4, 5. which the Novatians very warmly inſiſted upon, and would by no means abſolve thoſe that lapſed after baptiſm. But the orthodox fathers were of another mind, and ſharply reproved this cuſtom of deferring baptiſm. Gregory Nyſſen, (de baptiſmum differentibus,) hath a whole oration againſt it, and Gregory Nazianzen, and Chryſoſtom (Hom. 1 & 23. in Act. Apoſt.) inveigh againſt it very zealouſly. So Auguſtin (whoſe parents delayed his baptiſm on purpoſe, becauſe they feared the young man's relapſe into his former vices) complains of this abuſe in the Church, which prevailed in his days; ſee Serm. 97. de Temp. It ſeems it was grown into a cuſtom to omit the receiving of baptiſm, as long as they were in health, (and perhaps the example of Conſtantine and his ſon Conſtantius, who did ſo, gave ſome repute to this evil uſage,) but as ſoon as they fell ſick they bethought themſelves of their duty, and when they perceived the malady grew deſperate, and themſelves irrecoverable, then they ſent preſently for the Chriſtian prieſts, and ſolemnly gave up their names to Chriſt in holy baptiſm, as being deſirous to carry out of the world with them the ſeal of their eternal ſalvation. Theſe are called by the Council of Laodicea (which was under Sylveſter) οἱ ἐν νόσῳ παραλαμβάνοντες τὸ φώτισμα, thoſe that were admitted to baptiſm when they lay ſick, for φώτισμα here ſignifieth *baptiſm*, as it doth frequently among the antients. This was called ἐντάφιον βάπτισμα, by Gregory Nyſſen, (de baptiſm. differentib.) becauſe they deſired to be baptized and to die at once. Of theſe ſpeak Cyprian, Epiſt. 7 ad Magnum. Euſebius, Eccl. Hiſt. l. 6. c. 43. and many writers of the primitive times, and the canons of ſeveral councils. Of ſuch as theſe, *viz.* the Moribundi, who lay on their death-beds, and called for ſpeedy baptiſm, ſome interpret the words of the text. But that they have but little reaſon, I ſhall prove from theſe following particulars. 1. It is not probable, that that ſort of Clinicks who were newly converted from Paganiſm is here meant, becauſe in thoſe *firſt days* fear and faint-heartedneſs did not poſſeſs men, as they are known to have done afterwards. A ſingular zeal and ardency inſpired their minds, and they were not aſhamed to own and publickly maintain the faith they had eſpouſed; yea, they gloried in their ſufferings for the cauſe of Chriſt, and rejoyced in their perſecutions for it, as the Acts of the Apoſtles aſſure us. It is not likely therefore, that theſe deferred their being baptized on the fore-named account, and conſequently it is not likely that the text ſpeaks of theſe. 2. It is not certain, that it was the opinion of the Chriſtians in the Apoſtles days, that ſin after baptiſm is irremiſſible, which was another ground of the cuſtom of deferring baptiſm. And conſequently it is to be ſaid, and that with evident truth, that it doth not appear in the leaſt that the fore-mentioned cuſtom of the believers requeſting baptiſm in the very cloſe of their lives prevailed in the times of the Apoſtles; but it ſeems rather to have crept in after thoſe firſt guides of the Church were gone; and therefore that gloſs on the words can have but a ſlender foundation. Or, 3dly, ſay that ſuch an uſe obtained even in the Apoſtles days, yet will not Paul's argument have any force at all by relating unto that. For thus it muſt proceed, What ſhall the baptized Clinicks do if the dead riſe not at all? Why are they alſo baptized juſt at the point of death? Why have they that holy ſacrament given to them at the laſt gaſp? If there be no riſing again, why do they thus? It may be anſwered, that though there ſhould be no reſurrection of the dead, yet it follows not that they were baptized in vain, for that ſacred office of baptiſm was thought in that caſe, and that rightly too, chiefly to have reſpect to what was paſt. Though the dead bodies riſe not, yet that adminiſtration was uſeful to the ſoul, and available to the abſolution and remiſſion of their ſins; which plainly appears from the reaſon of deferring baptiſm heretofore, namely, leſt they ſhould ſin, and ſo defile themſelves after waſhing. Though the dead ſhould never riſe again, Chriſt's ordinance might be conducible to this preſent life, whilſt by that they were admitted into the Church, and had their former ſins waſhed away, and their conſciences cleanſed: And alſo it might be ſerviceable to the future life, for the ſalvation and happineſs of their ſouls, though their bodies were unconcerned. But 4thly, to ſay no more, this interpretation of the words is faulty in the ſame kind that the two former were, that is, it is irreconcileable to the propriety of ſpeech, and the uſage of the tongue in which the Apoſtle wrote: Which I cannot but believe, till it is proved to me that theſe two are of the ſame import, *viz. to be baptized for the dead, and to be baptized when they are dying, or at their death:* Which is the thing that the abettors of this expoſition contend for, but it could never yet be made out by any parallel place of Scripture, or the leaſt teſtimony of approved authors.

5. Another acceptation of the words is countenanced by the authority of Luther, Piſcator, and the admirable Voſſius, in his theſis concerning the Reſurrection. They will have ὑπὲρ τῶν νεκρῶν, rendered by ὑπεράνω τῶν νεκρῶν, *over the dead*, i. e. over the dead corps as they lay in the *cœmeteries*, or burying-places: or, *over the dead*, i. e. *upon* the tombs, and *over* the ſepulchres of the newly deceaſed martyrs, which were called *memoriæ martyrum*, and ſo the words refer to the cuſtom of baptizing perſons over the dead martyrs graves or tombs. Here firſt, I ſhall

grant, that according to the Syriack, it is rendered *ſuper mortuos*, *upon*, *above*, or *over the dead.* Secondly, I grant, that the innocent commemorations of the holy martyrs, even at the time of adminiſtring of baptiſm, were no unuſal things of old, and have great antiquity to aſſert them. But then, this I have to ſay, that ὑπὲρ for ὑπερανω, is not ſo eaſy and obvious an acceptation, as that which I have to offer (and certainly the eaſieſt and plaineſt is to be deemed the moſt natural and genuine. Again, though the prepoſition in the text frequently ſignifies *over* or *above*, and that with a genitive caſe, when it is applied to a place, yet it may be queſtioned whether it hath the ſame ſignification when it is joined with perſons, as here; for, though the baptizing be ſuppoſed to be over the graves, yet it is properly over *thoſe that are dead*, who are conſidered as perſons, as here; at leaſt their bodies, not the places they were in, are ſpoken of here. But I will not inſiſt on this, but will rather ſuppoſe it to be good Greek, for the ſake of the chief author of this opinion, the admirable Voſſius, who was as eminent a Grammarian as he was a Divine. But further, I could object againſt this cuſtom, as a ſuperſtitious one, and therefore not fit to be made an argument of the Reſurrection by Paul. Again, if this ceremony of adminiſtring baptiſm *over the dead* were wholly void of ſuperſtition, yet I am not ſatisfied that that practice was at all in uſe in our Apoſtle's time. Nay, the Evangelical Hiſtory is againſt it, for we read there that Jordan, John i. 28, and Ænon, John iii. 23. (not church-yards and vaults, but) rivers were made uſe of for baptizing; although it is true, Eccleſiaſtical Hiſtory relates that in after-ages the fonts and the graves were together, the *baptiſteria* and the martyrs tombs were cloſe to one another. But that they were ſo at firſt, and that the *memoriæ martyrum*, ſo often ſpoken of in Cyprian and Auguſtin, were as old as the Apoſtles, I have no where read. Or, if we ſhould ſuppoſe there was ſuch a cuſtom then, yet that could not be applied by our Apoſtle to the preſent purpoſe; for it cannot be proved that they that were ſo baptized over the tombs, did profeſs thereby *to believe the Reſurrection*; for they might do this to ſhew that they would in ſome ſort be like the dead, which is the thing Chriſtians profeſs in baptiſm, as the Apoſtle tells us: Therefore, I am not convinced that the words before us have any alluſion to ſuch a practice.

6. There are ſome learned men, Juſtellus (ad Can. 12. Concil. Neocæſar.) Scaliger (l. 3. Epiſt. 236 & 237 Epiſt.) Eraſmus, Caſaubon, Grotius, who fetch the ſenſe of theſe words from a cuſtom which they read of in Tertullian and Epiphanius, which was this, When any of the Catechumeni were ſuddenly ſnatched away by death (before they could have time and leiſure to approach to the Holy Laver of Baptiſm) ſome of the ſurviving friends were intreated to be baptized for them, *i. e.* in their ſtead; and the perſons that were deceaſed, though unbaptized, were reputed to be baptized, becauſe they were ſo in their repreſentatives. Ὑπὲρ τῶν νεκρῶν, then is as much as ἀντὶ τῶν νεκρῶν, *vice vel loco mortuorum*, in the room and place of the dead. And that the prepoſition bears that as well as other ſignifications, is not to be doubted, there being abundant authority to confirm it. I ſhall help to ſtrengthen it with a remarkable quotation, which looks as like this of our Apoſtle as may be. It is out of Dionyſius of Halicarnaſſus (8th book) ἔτει, (ſaith he) τὴν ἀρχὴν παραλαβόντες ὑπὲρ τῶν ἀποθανόντων ἐν τῷ πολέμῳ στρατιωτῶν ἤξιουν ἑτέρους καταγράφειν, *i. e.* the magiſtrates would have other ſoldiers enrolled and admitted in the room of thoſe who died in the war. Theſe two examples, ὑπὲρ αποθανόντων & ὑπὲρ τῶν νεκρῶν, ſeem to be very nearly allied, but really are not. However, from the former of theſe it is evident, that ὑπὲρ ſometimes is as much as ἀντὶ. And there are abundant inſtances in the New Teſtament, that this prepoſition ſignifies a ſubſtitution, a putting one perſon in the place of another, as Grotius, De Satisfactione, hath proved ſufficiently againſt the Socinians, who will by no means have it denote a ſubſtitution or ſurrogation. So that I muſt confeſs, I wonder at what a great Critick ſaith concerning this interpretation, *vice mortuorum*, *viz.* that he doth not know that any body ever ſpeaks after this manner, Heinſ. Exerc. Sac. Whereas it is apparent that this is an uſual and common way of ſpeaking, and is to be met with frequently in the beſt writers; wherefore it muſt be imputed to the forgetfulneſs of that great ſcholar, that he delivers any ſuch thing. Having ſpoken hitherto of the grammatical part of the opinion, now let us conſider the cuſtom on which it is founded. Firſt, then, ſuppoſe there was ſuch a cuſtom of old among the Marcionites or Cerinthians, or both, (for Tertullian, De Reſurrect. carn. cap. 48. & contr. Marcion. l. 5. c. 10. imputes it to the Marcionites, and ſo doth Chryſoſtom; but Epiphanius, Hœreſ. 28. relates it as an hereſy of the Cerinthians) yet neither of theſe Fathers acquaint us, that it obtained in the days when Paul or Cerinthus lived; and therefore there is no evidence that the Apoſtle had notice of any ſuch thing, and conſequently he could not mention it in his writings. But let us ſuppoſe (what we cannot grant) that even whilſt the Apoſtle lived, ſuch a practice was more rarely and privately uſed; yet it is not credible that Paul, the great maſter of logick and diſcourſe, would argue from a thing ſo obſcure and apocryphal, and not openly received at that time, eſpecially in a Catholick Epiſtle, directed not only to the Corinthian Church, but *unto all that in every place call upon the name of Jeſus Chriſt our Lord*, (as you read in the front of this Epiſtle, v. 2. But this is not all, Shall it be thought worthy of the clear and demonſtrative reaſon of him that was brought up at the feet of Gamaliel, to build the great Doctrine of the Reſurrection on a vain obſervance and a manifeſt error of ſome conceited hereticks? If there were ſuch a thing as a poſthumous baptiſm, (if I may ſo call it) a repreſentative waſhing, *vicarium baptiſma*, as Tertullian ſtiles it, a Sacrament by a proxy or deputy, even when the party moſt concerned was in another world, if you can imagine that there was ſuch a thing as this in the Apoſtle's days, yet can you think likewiſe that this is the thing deſigned in theſe words? Could ſo vain and idle a rite come into the Apoſtle's mind upon this occaſion? Would he argue from a vain abuſe of baptiſm by hereticks? Would the Apoſtle proceed upon the errors of others? This would be no ſimple and abſolute proof, but it would only be ſignificant to thoſe erroneous perſons, by bringing them by this arguing to an inconvenience. Nay, can you imagine that this holy man would ſo lightly paſs by and overlook ſo groſs an abuſe of the baptiſmal inſtitution, that he would not reflect in the leaſt on ſo notorious a pollution of that Sacrament, when he had taken particular notice of the very poſtures and habit of the Corinthians, of the mens praying veiled, and of the womens praying unveiled in the publick congregations, and likewiſe of the length and wearing of their hair, and had reproved them for theſe diſorders? Why would he now be ſilent, or (I may ſay) diſſemble, when he had at other times ſmartly checked leſſer errors and obliquities? Chryſoſtom, in his homily on this 15th chapter of the firſt Epiſtle to the Corinthians, relates the manner of this abſurd practice of thoſe hereticks, where he tells us that they uſed to put a living man under the bed of the deceaſed, and then the dead perſon was asked, whether he would be baptized? Whereupon he that was under the bed made anſwer for the dead, and deſired baptiſm, and him they immediately baptized in the place of the dead. This the good Father relates there at large; but he tells his auditors before-hand, that he knows he ſhall, in rehearſing the antick cuſtom of thoſe hereticks, move them to no little laughter; it being a piece of mere mockery, an hiſtrionical ſacrament, a ludicrous profanation of baptiſm, for thoſe ridiculous ſectaries, (as he expreſſes it) did but act a part in a play. Can it be imagined, then, that ſo weighty and ſolid an article as the Reſurrection is, can be founded on ſo ſlight and abſurd a bottom? Paul needed not to have ſought for aids from falſhood and error, when the truth itſelf is ſufficiently armed, and hath auxiliaries enough of its own to defend its cauſe. I might add alſo, that this practice ſuppoſes a reiterating of the Sacrament of baptiſm, which is an abſurd thing; unleſs it be ſaid that thoſe perſons were baptized only for others: But then it cannot be denied, that at the ſame time they were really baptized themſelves. This meaning of the words, therefore, will but little credit our Apoſtle, and therefore I have the leſs eſteem for it; and I have none at all for that which follows, *viz.*

7. The opinion of the learned Joſeph Scaliger, Not. in N. 1. according to whom *the baptized for the dead*, are thoſe who are *baptized for the benefit and advantage of the dead.* It is, indeed, granted that this might be true according to the letter, or grammatical part, for ὑπὲρ ſometimes is

as much as *in utilitatem ſeu commodum* in good authors. And accordingly it is ſaid often in the New Teſtament that Chriſt died ὑπὲρ ἡμῶν, not only *in our ſtead*, but *for us*, i. e. for our good and advantage, *viz.* that he might purchaſe ſalvation and eternal happineſs for us. But the *meaning* which the aforeſaid author conveys to us by this conſtruction is intolerably abſurd and ſuperſtitious; and it is no other than this, that the Apoſtle herein mentioning the ſuſception of *baptiſm for the dead*, points at ſome pious office of *bathing or baptizing the dead*, or *being baptized for them in order to the refreſhment of their ſouls* The riſe of it, he ſaith, was this, that the antients thought the ſouls of the dead were impriſoned in the earth till the day of judgment, which he labours to prove out of Tertullian, Auguſtin, and Lactantius: And from that error, ſaith this great man, was propagated the doctrine of Chriſt's deſcent into Hell. Now people were mightily concerned for theſe cloſe priſoners, and they were deſirous to purchaſe ſome refreſhing for the ſouls of their friends and relations. To this purpoſe they frequently prayed, and made oblations for them, and they were willing to do any thing, that their departed friends might fare as well as might be till the laſt day. And on this ſame ground they uſed *baptiſm for the dead*, and that annually on a certain day, *viz.* the calends of February, as Tertullian, Contr. Marcion. l. 5. ſaith expreſly:. And even to this day, ſaith Scaliger, ſome of the Ethiopian Church yearly renew their baptiſm at the Feaſt of Epiphany; which very thing Voſſius, Diſputat 17. de Baptiſmo alſo teſtifies of the Ethiopian Chriſtians. And Scaliger explains this cuſtom yet further out of Lactantius and Auguſtin, and rangeth it among the *Ineptiæ Patrum & Eccleſiæ Doctorum*, the dotages of the ancient Fathers and Doctors of the Church. Hence, ſaith he, is the Apoſtle's heavy cenſure of the Corinthians in the 34th verſe of this chapter, *ſome have not the knowledge of God: I ſpeak this to your ſhame.* From which words this critic would prove that the practice, from which the argument in the text is drawn, was no ways good and laudable, though the argument it ſelf which the Apoſtle uſeth be ſolid enough. But this is a miſtake, for when it is ſaid, *ſome have not the knowledge of God*, it is apparent that it ſtrikes at thoſe who denied or queſtioned the *reſurrection of the dead*, as you may eaſily be convinced by peruſing what immediately follows in the 35th and the 36th verſes, *Some men will ſay, how are the dead raiſed up, and with what body do they come? Thou fool, that which thou ſoweſt is not quickned except it die:* And v. 38. *God giveth it a body as it pleaſeth him.* From whence it is clear, that the fond and fooliſh reaſoning of the Corinthians about the manner of the reſurrection, and their ſhameful ignorance of the Almighty power of God concerning it, are the things which the Apoſtle there rebukes them for. He tells them that *ſome have not the knowledge of God*, in the ſame ſenſe that our Saviour reproved the Sadducees, ſaying, *Ye do err not knowing the Scriptures, nor the power of God*, Matt. xxii. 29. And as for the uſe of that officious baptizing for the benefit of the dead, (which Scaliger thinks is intended in this place,) before it gain our aſſent, it is to be proved that that fond and idle rite had a being in the Apoſtle's days, and was well known to the Corinthians, which is not yet proved, and ſo he cannot be thought to have an eye to any ſuch thing. Or, if we ſhould be ſo liberal of our conceſſions as to grant that ſuch a cuſtom was on foot when the Apoſtle writ this Epiſtle, which it is utterly impoſſible to prove, yet have we no reaſon to think, unleſs we can ſwallow down the doctrine of purgatory, and perſwade ourſelves that that officious waſhing was available to cool thoſe flames, unleſs, I ſay, we can digeſt this, we have no reaſon to believe, that the preſent argument is drawn thence. But on the contrary, it is highly rational to maintain, that this paſſage of Paul, and that of Peter in his 1 Epiſt. chap. iii. 19. of which we ſhall next ſpeak, with other places of Sacred Writ, have been forcibly drawn by perverſe men to patronize the gainful doctrine of ſatisfaction for the reſcuing of ſouls out of the priſon of purgatory. Beſides, I might aſk, what doth freeing from purgatory, which happens before the reſurrection, conduce to the *confirming the reſurrection?* They are, they ſay, *baptized for the dead*, to free their friends from purgatory, but that may be though there be no reſurrection; for it is the ſoul, not the body that ſuffers the pains of purgatory. Nay further, it doth not appear that even in after-ages the practice which Scaliger ſpeaks of did prevail, *viz.* that the living were baptized *for the benefit of the dead.* For the annual baptizing on a certain day, which he alledgeth for his purpoſe, argues no ſuch thing. It was done only in remembrance and reverence of Chriſt's baptiſm, which was performed by John on the Calends of February, according to ſome, or on the Epiphany, according to others. That day is called φώσφορος ἡμέρα by the antients, either becauſe of John Baptiſt the fore-runner, the true Evangelical Phoſphorus, or becauſe φωτίζεσθαι was βαπτίζεσθαι; ſee Heb. vi. 4. He that conſults the antients ſhall find, that they generally aſſert Chriſt was born and baptized on the ſame day of the year, which they think they prove from Luke iii. 23. This day being, according to their opinion, ſo ſignazlied by our Saviour's birth and baptiſm, was reputed a very high day, and was in great eſteem among them; inſomuch it ſeems, that they repeated their own baptiſm on that day. And for this reaſon ſome of the Abiſſine Chriſtians (whom Scaliger calls the Ethiopian Church) yearly baptize themſelves in rivers and lakes on Epiphany day. And I could add from a late author, that the biſhops in Muſcovy at this day conſecrate the rivers on the Epiphany every year. But what is all this to the purpoſe? Is here any baptizing *for the benefit of the dead*? No, aſſuredly. I am ready to grant alſo, that *baptizing of the dead* was uſed heretofore by ſome Chriſtians. This is as certain, as that it was uſual to give the other ſacrament to the dead; *which both* appear to have been practiſed from the ſixth canon of the 3d Council of Carthage, and the 83d of the Council of Trullo, in which you find a prohibition againſt that adminiſtring the Euchariſt and Baptiſm to the bodies of the deceaſed. And the above-named canoniſts (Balſamon & Zonaras) in their comments on the 18th canon of Carthage, acquaint us with the ground of this baptizing the dead, and likewiſe of the baptizing the living in the room of the dead, namely, upon the miſunderſtanding theſe words of the Apoſtle, *What ſhall they do that are baptized for the dead?* The Jews, it ſeems, had the like ſuperſtitious opinion and practice as to circumciſion; for Buxtorf (in ſynagoga.) acquaints us, that the infant that died before it was eight days old was circumciſed in the burying-place, over the grace. And that is yet more vain, which I have read of a people among the Tartars, who had ſo great an opinion of matrimony, that if their ſons and daughters died before age, they ſolemnized a marriage between the parties after death. Such a piece of folly was *the baptizing of the dead*, which was practiſed, we grant, in ſome ages after the apoſtles, and thoſe learned lawyers (Balſamon and Sonaras) think it was founded on the text. Yet any unprejudiced man may ſee that there is not the leaſt foundation in the words for ſuch a practiſe; for it is impoſſible to make theſe two one, *baptizing the dead, or baptizing perſons when they are dead, and being baptized for the benefit of the dead.*

8. There is another opinion which may be referred to this firſt rank of interpreters, and that is, that the Apoſtle ſpeaks here of the cuſtom received in the Church *of giving names in baptiſm in memory of the dead.* This, ſaith Heinſius (in exercitat. ſacr. in locum.) who is the only expoſitor that goes this way, was in uſe among the old Chriſtians, and thence the Nominalia were inſtituted and ſolemnly obſerved by them, which were feſtival days kept by the Chriſtians yearly in remembrance of the name given them in baptiſm. Theſe Nominalia, as Tertullian calls them, or Ὀνομαστήρια, as Gregory Nazianzen ſtiles them, were firſt derived from the Jews in circumciſion, at which time the infants had the names given them of their parents or neareſt kindred and friends deceaſed, which is confirmed in the Evangelical hiſtory by that diſpute which was about the naming of John the Baptiſt. And this uſage prevailed in the Chriſtian Church afterwards, and they were wont to give their children the names of their kindred who had excelled in virtue; for theſe were thought to inſpire them by their worthy examples. And by this means alſo the names of their departed friends were recorded, and their memories preſerved, and they ſeemed to ſurvive in thoſe that bore their names. Theſe were ſaid to be *baptized for the dead*, i. e. ſaith that learned critick, *in gratiam & memoriam mortuorum.* They might juſtly be ſaid to *raiſe up the name of the dead*, as thoſe

were ſaid to do among the Jews, who, being next of kin, married the widow of the deceaſed. The Apoſtle then is thought by him to refer to that giving of the *names of the dead* to thoſe that were baptized, becauſe that was in memory and honour of the expired friends, in hope of their reſurrection, and in belief of eternity; for though they were dead, yet they really lived in another world. Thus therefore the argument is ſuppoſed to run, Why are thoſe names of departed parents and friends given to the baptized relations, if thoſe perſons are not at all in being? To what purpoſe were this if the deceaſed utterly periſhed, and after death were never to riſe again? The reſurrection ſuppoſeth the ſouls immortality, and ſo believing this we cannot queſtion the other. The perſons wearing the names of thoſe that are dead, do hereby tell the world that they believe their pious parents and friends are ſtill in being, and at the laſt day ſhall riſe again. What ſhall they do, how vainly do they act who are thus baptized themſelves, or baptize others in memory of the dead, if they believe not the reſurrection? Elſe why do they conſider the deceaſed, as yet living, when they give or bear the names of thoſe perſons? The anſwer to all this in ſhort is, 1. If ſuch a cuſtom was in the Apoſtles times, yet it ſeems to be too particular and too mean a one to ground ſo great and general a matter on. 2. 'Tis not giving or receiving a name that is here ſpoken of, but baptizing, which is another thing, and of more moment. And why baptiſm ſhould be put here for *impoſition of names* in baptiſm I ſee no reaſon, unleſs it could be proved that an improper acceptation of a word is more agreeable than the proper and native one. 3. It is not evident that names were generally and commonly given at baptiſm ſo early. If we conſult the hiſtory even of the times ſoon after Chriſt, we ſhall read of very few, which I ſomewhat wonder at, I confeſs, who bore the names either of the Evangeliſts or Apoſtles, or other martyrs. 4. To argue from the impoſition of the names of the dead to their certain riſing again is no ways firm and ſolid. And therefore, it is not probable on theſe conſiderations that this was the ſenſe of the Apoſtle.

9. In the next place I will propound the opinion of that late learned critick Alexander More, who in his notes on ſome ſelect places of the New Teſtament, underſtands this place of the *ſacramental baptiſm*, but by *the dead* (which in the Greek is in the plural) he thinks is denoted a ſingular perſon, and that perſon is Chriſt; and to be baptized for the dead, is to be baptized for Chriſt, the meaning of which you may find in that author. I will only here take notice of the unreaſonableneſs of his interpretation, ſo far as he underſtands *Chriſt by thoſe that are dead*. It is true, I grant that there are ſeveral examples of the change of the ſingular number for the plural in Holy Scripture. This Syllepſis, or Synechdoche, or *enallage numeri*, call it as you pleaſe, is frequent in the Sacred Stile, and it is moſt uſed when ſome eminent perſon or thing is meant. And I grant that Chriſt was the moſt eminent perſon, and his death the moſt ſignal and remarkable thing that ever was. But I cannot think that the Apoſtle here expreſſes the ſingular by the plural, becauſe, 1. The Apoſtle here mentions *the dead three times*, which ſhews he means it in the true proper ſenſe. For it were tolerable to put the plural for the ſingular once, but to repeat it is unuſual, much more to ſpeak after the ſame manner a third time is not to be allowed. Where you meet with the change of numbers in Scripture, it is by the bye, and not frequent; but this reiterating of it is no where to be found, which is an argument that *the dead* here is no ſuch kind of ſpeech, but that it is a way of ſpeaking after the ordinary rate, and conſequently that one number is not put for another. 2. All along in this chapter Chriſt is ſpoken of, and repreſented as riſen; how comes it to paſs that the character is here altered, and that now by the dead, thrice named, we muſt underſtand Chriſt. 3. When we can ſatisfy ourſelves very well with the propriety of ſpeech, we have no reaſon to fancy improprieties, and then to fly to that meaning which is contained in them. This is our preſent caſe, the Apoſtle here ſpeaks in the plural, and we can very well underſtand him. Why muſt we imagine, that he intends the ſingular, when he expreſſes himſelf plurally? Why muſt we make him ſpeak improperly when we can apprehend him as well, nay better in his proper way of ſpeaking? Thus we have no good ground to think that ὑπὲρ τῶν νεκρῶν, is put for ὑπὲρ τȣ̃ νεκρȣ̃.

There is another interpretation yet remaining, even of thoſe who take baptizing here in the ſacramental ſenſe. But that being the interpretation which I ſhall fix upon, as the moſt probable and accountable, I will therefore reſerve it for the cloſe of all.

Thus far we have examined theſe expoſitions of the text, which make it to be underſtood of ſacramental waſhing, ſignally ſtiled *baptiſm*.

II. There are a ſecond ſort of expoſitors who will have the words meant of *the waſhing of the dead bodies in order to burial:* And of this opinion Beza is the chief patron, in his Annotations on the place, and he is followed by Paræus. It was, indeed, an ordinary practice to *waſh the corps* before their interment, and what Luke tells us of Tabitha, in Acts ix. 37. is a confirmation of it. It is likely, ſay theſe authors, that this was done in belief and expectation of the *riſing again* of thoſe bodies; and therefore it is probable the Apoſtle argues from the received rite and cuſtom of *waſhing the bodies of the dead* before they laid them in the grave; for this cleanſing (and anointing too, for that alſo was uſual) was a viſible profeſſion of the belief of a future Reſurrection. What ſhall they do that make uſe of this ſepulchral waſhing, to what purpoſe do they obſerve this rite, if the fleſh be never to riſe again? What doth this action of theirs ſignify? To what end is it? Why are all nations ſollicitous about the lifeleſs carcaſs? To what tends all this care of theirs, if the body ſhall not experience the happineſs of a reſtoration? The reply to this is eaſy, 1. The notion of baptizing, according to this interpretation, is forced and diſtorted; for tho' βαπτισμὸς may and doth ſignify *waſhing* in the more general ſenſe, and is applied to common waſhings, in Mark vii. 4. and Heb. ix. 10. yet there is no reaſon to relinquiſh the more noted acceptation of it in the ſtile of the New Teſtament: And here to reſtrain it to the cuſtom of *funeral waſhing*, is very odd and unaccountable. 2. Though the Chriſtians uſed this ſort of ſepulchral waſhing, yet how doth it appear that this was a proof of the *Reſurrection of the dead?* Durandus, in his *Rationale*, tells you, that the Chriſtians waſhed the dead, to ſhew that their ſouls were cleanſed from ſin by confeſſion and pennance. 3. This funeral waſhing was in uſe among the Jews, as well as thoſe that profeſſed Chriſtianity. Now it is known, that the Sadducees acknowledged no ſuch thing as a Reſurrection, and therefore their waſhing the dead could have no reſpect to the riſing again of the dead. Again, 4thly, the *ablutio mortualis* (as Plautus calls it) was uſed by the Pagans as well as Chriſtians; and it is not to be thought that theſe did it with regard to the Reſurrection. You may learn why they waſhed the dead bodies from Servius, in Æneid. 2. *viz.* that if the vital ſpirits in thoſe that ſeemed to be dead were only benumb'd, they might be revived and rouzed by the warm water, and rubbing it on the body. But it is more probable, in my opinion, that they waſhed the dead bodies in order to anointing them, for the Romans and Grecians, and other nations, uſed both theſe, and one made way for the other; for they firſt cleared the skin of its pollution, and then made uſe of their perfumed ointments. Virgil giving account of Miſenus's funeral obſequies, takes notice of this practice.

Poſt calidos latices, & ahena undantia flammis,
Expediunt, corpuſque lavant frigentis, & ungunt. Æneid 6.

And Ennius doth the like, ſpeaking of deceaſed Tarquin,

Tarquinii corpus bona fæmina lavit unxit.

And Homer deſcribes Patroclus's funerals after the ſame manner, Iliad 9. And by the bye, I might inſert that it is probable they waſhed our Saviour's body, ſeeing we read that Mary Magdalen, and other women, anointed it after his death, Mark xvi. 1. John xix. 38, 39, 40. as did alſo Joſeph of Arimathea and Nicodemus. Chryſoſtom is poſitive that Chriſt's body was waſhed after he was taken down from the croſs, Homil. 84. in Johan. Thus Jews, as well as other people, uſed this funeral ceremony of waſhing the dead body, it being in order to anointing; for it was proper firſt to waſh off the filth of the body, before they laid on their ſweet ointments. Or, we may add another reaſon of the cuſtom to be drawn from the Pagan antiquities. There I find that waſhing the infants that were newly born was a conſtant practice; not only Plautus, in Amphitryon. but ſeveral others, take notice of it, and the very ſacred records expreſly mention it, Ezek. xvi. 4. and thereby confirm the antiquity of this cuſtom. Perhaps, therefore, *waſhing after death* was an imitation of the *waſhing at the birth.* Their entering into the world, and their leaving it, had the like names, and they would have them reſemble one another in the like actions. See Plutarch. Sympoſ. l. 8. Ammian. Marcellin. It is probable they agreed upon it to end as they began, at coming into and going out of the world to uſe the ſame cuſtom. But if this conjecture be not admitted, then we muſt have recourſe to the former accounts given of this uſage, or we may yet further add, that the generality of the people, who uſed the *luſtral waſhing*, did it either out of ſome ſuperſtitious humour, or barely to comply with cuſtom. Take it in any of theſe aſpects, it doth not look like an argument that the Apoſtle would make uſe of for the proof of the Reſurrection. 5. To ſay no more, the criticiſing genius of this modern expoſitor fails him here? for, What conſtruction can reconcile theſe two, and make them the ſame, *viz.* the *waſhing of the dead* (i. e. waſhing perſons after they are dead) and *waſhing for the dead?* Theſe are vaſtly different, and it was never heard that there was any affinity between the one and the other. Therefore this ſepulchral waſhing ought to be diſallowed here; Grammar will not vouch it: Which is a ſufficient confutation of the opinion, though there were nothing elſe to ſay.

III. A third ſort of interpreters are as wide of the truth, when they refer this text to a *legal and ceremonious waſhing uſed among the Jews after their touching of a dead body, or going into the ſepulchres, or ſtanding too near the perſons that were breathing their laſt.* The pollution which they contracted by this means, was to be purged away by *waſhing themſelves.* And, indeed, it happens that the word *βαπτίζεσθαι* is applied to this ſort of cleanſing by the Apocryphal author, in Eccleſ. xxxiv. 25. Nay, Mark applies the word in this ſenſe, Mark vii. 4 *Except they waſh*, (or be baptized) *they eat not.* And the Arabick verſion of the text ſeems to favour this opinion, which renders it thus, What ſhall they do that are baptized, becauſe of *the dead perſons, viz.* whom they have touched, and ſo polluted themſelves? Hottinger, therefore, in Cipp. Hebraic. underſtands the Apoſtle to ſpeak of this *ceremonial baptiſm of the Old Teſtament* (as he calls it) which he ſaith was inſtituted to remind the Iſraelites of the Reſurrection of the dead. But I do not find that he hath gained any conſiderable proſelytes to his opinion, which has ſo little reaſon to rely upon. For to be baptized or waſhed, ὑπὲρ τῶν νεκρῶν, *for the dead*, and ἀπὸ τῶν νεκρῶν, *from the dead*, i. e. from the pollution contracted by touching or coming near the dead, are vaſtly different. Waſhing themſelves after their being defiled by a dead body, What is that to *waſhing for the dead?* And as this Moſaick waſhing hath no Grammar, ſo neither hath it any Logick to appear in its behalf; for it miſerably perverts the ſenſe of the words, and the conſequence of the Apoſtle's diſcourſe, which I leave you to examine.

And ſo doth that other opinion of Turrianus the Jeſuit, who will needs have this *baptizing for the dead* relate to *a legal waſhing or purifying of the dead bodies.* It is his fancy, that the Apoſtle argues from the practice of the Jews, among whom it was uſual, that if any man died legally unclean (*i. e.* before he was purified from his uncleanneſs according to the law, Numb. 19.) ſome other perſon was waſhed and cleanſed in his ſtead: For they thought, *ſaith he*, that this purging profited the dead, and by this means the uncleanneſs, which he died in, would not hurt him; nay, that he ſhould be thereby cleanſed: And by this ceremony too they profeſſed their faith of the Immortality of the ſoul and the Reſurrection of the dead, againſt the hereſy of the Sadducees. But,

The naming of this conceit is enough to confute it: For, firſt, there is no proof that there ever was any ſuch practice: Secondly, there is no reaſon to think that the Apoſtle, by baptizing, means any other than Sacramental Baptiſm: Thirdly, any man may gueſs that the Jeſuit chiefly deſigned this Expoſition for the ſake of his ſo much admired doctrine of Purgatory.

And for that end have *others of the Church of Rome* faſtned another, but as improbable a meaning on the words. Which brings me to the laſt rank of Interpreters, *viz.*

IV. Thoſe that will have the baptizing in the text to be underſtood in a metaphorical ſenſe. It is the dream of Stapleton and Salmeron, and ſome others of that party, that becauſe by baptiſm or waſhing, is meant affliction or ſuffering, in Matt. xx. 23. therefore the perſons, who are ſaid to be *baptized for the dead*, are ſuch kind ſouls, who, to do the dead a courteſy, undergo all ſorts of afflictions and hardſhips. As if Paul had ſaid, What ſhall they do who voluntarily ſuffer ſo much in this world to help thoſe that are in miſery in another? What ſhall they do that baptize themſelves, as it were, in their ſweat and tears, and bathe themſelves in their own blood, to redeem poor ſouls from the pains of purgatory? What will become of them that do and ſuffer any thing for the advantage of the dead, if the dead ſhall not riſe? Why do they inure themſelves to long prayers and tedious faſtings? Why do they undergo the baptiſm of penance and almſdeeds? (for Bellarmine underſtands it ſo, and Salermon upon the place tells us, that alms are a kind of waſhing, for which he quoteth, Eccleſiaſticus iii. 30. *Water will quench a flaming fire, and alms maketh an atonement for ſins*; and Luke xi. 4. *Give alms, and behold, all things are clean unto you.*) Why do ſo many undertake long pilgrimages, wear hairſhirts, roll themſelves in ſnow, ſcourge and torture themſelves, and go through all the hardſhips of ſelf-denial, if they do not think theſe things will prove ſatisfactions for diſobedient ſouls? Why do they relinquiſh the world, and ſtudy nothing but ſeverity and mortifications and auſtere exerciſes of their bodies, if they could not by theſe arts do the dead ſome good? Why are they thus baptized or afflicted for the dead? Certainly this baptizing will mitigate the flames of purgatory, and inable the diſtreſſed priſoners to get looſe the ſooner out of that painful durance. This is the true popiſh interpretation of the text. To which I reply, 1. That it is an odd notion and way of theſe men to reckon repentance, and prayers and almſdeeds, among afflictions and ſufferings and puniſhments. This is a doctrine which no Divines but themſelves ever taught. 2. Let it be remembred, that although penances for the dead were in uſe among the Pagans, yet God's people were particularly forbid to uſe any ſuch thing, Deut. xiv. 1. *Ye ſhall not cut your ſelves, nor make any baldneſs between your eyes for the dead.* And ſhall not Chriſtians think it unlawful as well as Jews? 3. Any man may ſee that this is a plain fetch to eſtabliſh that doctrine which hath brought the Church of Rome ſo much profit, and therefore muſt be maintained right or wrong. 4. Whereas they ſay the end of theſe ſervices and undertakings of the living for the dead is, that the ſouls detained in purgatory may be releaſed; I reply that this is fondly alledged, becauſe purgatory is not a priſon for bodies, but for ſouls only, as they confeſs. Now I never heard of the reſurrection of ſouls, but of bodies; and of this the Apoſtle ſpeaks, *if the dead riſe not at all*, meaning it of the *bodies of the dead.* So that this text hath no reference to what they dream of. It ſpeaks of another thing, unleſs ſoul and body are the ſame thing. 5 It were enough to ſay that this obſcure and myſtical notion of being baptized, is but ſeldom uſed in the ſtile of Scripture, and then, one place of Luke excepted, it hath an explanation added after it, as Voſſius hath well obſerved, in Theſ. de reſurrect. carnis. There can be no reaſon therefore, in this place eſpecially, to think that this *allegorical baptiſm*, i. e. the *baptiſm of ſuffering*, is intended.

I might annex here the opinion of our learned Rabbi Dr. Lightfoot, who is the only Proteſtant of any note, except Voſtius, who interprets this place of the metaphorical baptiſm, the baptiſm of ſuffering. *What ſhall they do that are baptized for the dead, if the dead*, &c. is as much, ſaith he, (Harmony of the New Teſtament,) as if the Apoſtle had ſaid, *If the dead riſe not again, what will become of thoſe that are baptized with a martyrial baptiſm, or that do ſuffer death for the profeſſion of the truth?* And he adds, to confirm this interpretation, that the *Jewiſh baptizings or dippings in their purifications, were a very ſharp piece of religion, when in froſt and ſnow, and wind and weather, they muſt over head and ears in cold water,* *from which the phraſe was uſed to ſignify death, and the bittereſt ſufferings.* Whence he gathers that *baptiſm for the dead* in this place, is ſuffering of martyrdom; and conſequently he makes this to be the ſenſe of the text, *What ſhall they do who have, or do undergo martyrdom? What ſhall become of them, if their bodies riſe not again?* Thus he. But who ſees not that this is a very groundleſs notion, and taken up only from that Jewiſh way of ſpeaking which he mentions? Whereas, if we conſider it well, there is no affinity at all between the one and the other. Though the Jewiſh baptiſms might be made uſe of to expreſs great ſeverities, yea, death it ſelf, yet what is this to being baptized for the dead? Baptiſm may repreſent martyrdom, but who can reaſonably thence infer, that *the baptized for the dead* in this place are thoſe that were martyred? There is not the leaſt connection between theſe two. It muſt be ſaid then that this worthy and reverend perſon eſpouſed this notion merely upon the account of that great reverence which he always paid to the Jewiſh and Rabinical writings, of which moſt of his opinions have a tincture.

There are ſome other odd fancies which I have met with on the words; as that of Lyranus, Lombard and Aquinas, who by the dead underſtand mortal ſins, called by the Apoſtle *dead works*, Heb. ix. 1—6, 14. for the expiation and waſhing away of which holy baptiſm was ordained. But their own Stapleton refutes this, ſaying, the Apoſtle ſpeaks not of ſins but men, not of works, but perſons. This, and the reſt of this ſort, I paſs by, as unwilling to entertain you with trifles. Some of the other interpretations before-mentioned carry with them a greater ſemblance of truth or probability, and have ſome antiquity and authority to recommend them. But this, and ſome of thoſe lately mentioned, are invented on purpoſe to be aſſiſtant to a bad cauſe, which they are willing to ſupport by the multitude of arguments, ſeeing they are not able to do it by the goodneſs and ſolidity of them.

V. I will now at laſt offer to you the interpretation which I conceive is moſt reaſonable and accountable. But before I preſent you with this expoſition, I will make way for it by premiſing theſe three things.

1. That I intend to adhere to the *firſt rank of expoſitors*, who (as you may remember) underſtand the words of *baptiſm properly ſo called*, i. e. ſome kind of *real waſhing*, and particularly of the *ſacramental baptiſm*, whereby we are initiated into the Church of Chriſt. For why ſhould we without neceſſity and urgent reaſon (and I can ſee no ſuch thing here) underſtand the words of a *metaphorical baptiſm?* It is a general rule delivered by Auſtin, De Doctrina Chriſtiana. l. 3. c. 10. that we ought not to interpret thoſe things *allegorically*, which are ſpoken *properly*, and that we muſt never depart from the *literal* and *proper* ſenſe of Scripture, unleſs it be manifeſtly proved that ſuch a ſenſe is not to be followed. The *uſual* and *proper* ſignification is firſt to be attended to, and it is not fit we fly to *borrowed* and *figurative* ſenſes, ſo long as the *natural* and *genuine* one will ſerve our turns. This then I aſſert, that the Apoſtle ſpeaks here of the *uſual* and received baptiſm of the New Teſtament. But the main thing in the words is the prepoſition. Therefore,

2dly, I premiſe this, that the prepoſition ὑπὲρ, which is here tranſlated *for*, is as much as *becauſe of*, or *by reaſon of*, or *for the ſake of*; and conſequently, ὑπὲρ τῶν νεκρῶν, is as much as ἕνεκα τῶν νεκρῶν *mortuorum cauſa ſeu gratia*, *becauſe of the dead*, or, *for the ſake of the dead*; for it is well known that ὑπὲρ τινὸς, is *in gratiam alicujus*. This is the plain and ordinary import of that prepoſition, and it is uſual and obvious in writers of all ſorts, ſo that it is a wonder it hath been overlooked here. Socinus, to promote his beloved doctrine, maintains that by no means an *impulſive*, but a *final cauſe*, is denoted in the New Teſtament always by this particle ὑπὲρ, but Grotius hath largely ſhewed this to be notoriouſly falſe, and thereby convinced the learned how faulty the Grammar, as well as the Divinity of that heretick is. I doubt not therefore, that the prepoſition ſignifies here an *impulſive cauſe*, and is taken in the ſame ſenſe, that it is in thoſe places where it is ſaid, *the Gentiles ſhould glorify God for his mercy*, Rom. xv. 9. i. e. *becauſe of* his mercy ſhewed unto them; ſee Pſal. xliv. 22. *For thy ſake we are killed*, &c. (which the Apoſtle renders by ἕνεκα, Rom. viii. 36.) Gen. xxxvii. 8. and xliii. 18. and 2 Sam. i. 26. and in many other places. The prepoſitions *gnale*, *magnan*, *lemagnan*, are uſed after the ſame manner, and are accordingly tranſlated either Χάριν, or, ἕνεκα, by the LXX. And where the Apoſtle ſaith, *I ceaſe not to give thanks for you*, Eph. i. 16. i. e. *becauſe of* you, of whom I have heard ſo great and laudable thanks: This excites me to thank God; and where you read of *ſuffering for Chriſt's ſake*, and *for the kingdom of God*, Phil. i. 29. 2 Theſſ. i. 5. But moſt palpable is that of the Apoſtle, in 2 Cor. xii. 10. where he ſaith, he *takes pleaſure in his perſecutions and diſtreſſes*, ὑπὲρ Χριστοῦ, *for Chriſt's ſake*, as we rightly render it, and ſo the prepoſition ought to be rendred in the text. I might obſerve, that this prepoſitive particle in the Greek, anſwers exactly to the Hebrew על in many places of the Old Teſtament, which ſignifies *for the ſake*, or, *becauſe of*. So then this verſion of the words is plain and eaſy, and hath the greateſt authority to vouch it, *What ſhall they do that are baptized by reaſon of the dead*, or, *for their ſakes?* How this is to be applied I will ſhew you anon. Having thus laid down what I underſtand by the verb βαπτίζεσθαι, and the prepoſition ὑπὲρ, in which the main difficulty of the text lies, I muſt alſo premiſe and obſerve this to you,

3dly, That it is not barely ὑπὲρ νεκρῶν, without the article τῶν, as the learned Scaliger alſo noteth on the place, and ſaith it is not without ſome ſingular emphaſis. The *prepoſitive article* ὁ is frequently of the like force with the Hebrew ה, and the Engliſh *that*, which are notes of emphaſis and ſpecification. It is probable therefore, that not *all* but *ſome certain dead* are here meant, for this *article*, which is here *demonſtrative*, denotes ſomething that is *certain and definitive*. It is true, it is ſometimes left out, and other times inſerted, and yet the ſenſe is neither heightned nor impaired, and I deny not that it is ſo in ſome places in this chapter. But ſince it is oftentimes ſignificant and emphatical, and becomes a relative and demonſtrative pronoun, it may be ſo in this text that is before us, eſpecially the article being expreſſed *twice*, and it being likely, as I will make it appear, that it *particularly* relates to ſomething mentioned before in this chapter. So that the words are to run thus, *What ſhall they do that are baptized by reaſon of, or for the ſake of thoſe dead*, viz. *thoſe dead* before ſpoken of? And now that you may underſtand, *who thoſe dead* are, and that we may the better apprehend the whole arguing of the Apoſtle in the text, and at the ſame time give the confirmation of the ſenſe which I am to offer, I will preſent you with a ſhort view of the context. This is the beſt way certainly to enervate and deſtroy the former opinions, and to eſtabliſh a right judgment of the text.

The ſcope and deſign of Paul in this chapter is to eſtabliſh the doctrine of *our reſurrection*. That ſo weighty and important doctrine, to which he gives the name of *the Goſpel*, ſee ver. 1. This great article of the Chriſtian Faith (which ſome of the Corinthians had called in queſtion is here maintained by ſeveral arguments; the firſt whereof is Chriſt's reſurrection, which he tells was atteſted by above five hundred witneſſes, ſome of whom he ſaith *are fallen aſleep*, ver. 6. The ſame, you know, is expreſly ſaid of Stephen by the Evangeliſt Luke; and without doubt our Apoſtle ſpeaks here of Stephen who was ſtoned to death, (Acts vii. 60.) and of James the firſt martyr of all the Apoſtles, who was beheaded by Herod Agrippa, Acts xii. 2. And Clemens tells us, l. 7. that another died at the very ſame time: he relates how the perſon that carried James to the place of judgment, and heard him there ſo fully give teſtimony to Chriſt, was thereby converted, and preſently profeſſed himſelf to be a Chriſtian: whereupon both of them were carried together to execution, and were (as he reports) beheaded. The Apoſtle may be thought likewiſe to ſpeak here of the *other* James, who was alſo calleſt *James the Juſt*, who was barbarouſly knocked on the head by the Jews in Nero's time, as Euſebius reports. But whether this James was put to death before Paul writ this Epiſtle to the Corinthians, I will not confidently determine. We might alſo here reckon Philip the Apoſtle, who was put to death at the ſame time that *James the Juſt* was, as ſome relate: whence it is that our Church celebrates the memory of them both on the ſame day. But it is unqueſtionable that John the Baptiſt, who was the firſt martyr, *fell aſleep* before all theſe, being beheaded by a former Herod, in the firſt year of our Saviour's preaching. And there were many others who were crowned with martyrdom, as our Apoſtle himſelf teſtifieth, Acts xxvi. 10. *Many of the ſaints did I ſhut up in priſon; and when they were put to death, I gave my voice againſt them.* There were many that *ſuffered martyrdom,* who are therefore ſaid to be *fallen aſleep in Chriſt, viz.* thoſe holy men that ſacrificed their lives for the Goſpel; thoſe are *the dead* whom the text ſpeaks of. And hence he frames a ſecond argument to prove the abſurdity which would follow upon denying the reſurrection. *Then they alſo which are fallen aſleep in Chriſt are periſhed.* To *theſe very ſaints,* who are thus *fallen aſleep,* who are the ſame with thoſe mentioned, in 1 Theſſ. iv. 14. *them which ſleep in Jeſus,* and in ver. 16. *the dead in Chriſt,* (the bleſſed martyrs who died for Chriſt's ſake) to theſe my text hath relation. Theſe were οἱ νεκροὶ, *thoſe dead for whoſe ſakes,* and *becauſe of whom* ſo many in the Apoſtle's days became converts, and were baptized. Theſe martrys, ſaith he, who *are fallen aſleep in Chriſt are periſhed* if there be no *reſurrection:* they have utterly undone themſelves and others by loſing their lives for Chriſt. Thirdly, he proceeds to argue thus, as thoſe martyrs were arrant fools, and periſhed like ſuch, if there be no reſurrection, ſo we that ſurvive are the wretchedeſt creatures upon earth if that be true: *If in this life only we have hope in Chriſt, we are of all men moſt miſerable,* ver. 19. *But now is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept,* ſaith the Apoſtle triumphantly in the next verſe. By this confident aſſumption he baffles the gainſayers, and comforts the Chriſtian Church. But within two verſes after breaks off this argument which he had newly reſumed, and after a digreſſion about the manner of the future reſurrection, and the final conſummation of the world, (which reaches from the 23d ver. to the words of my text) he falls into a freſh argument thus; *Elſe what ſhall they do that are baptized for the dead, if the dead riſe not at all? why are they alſo baptized for the dead?* The firſt word (as we have it tranſlated) *elſe,* implies that this verſe refers to the immediately foregoing ones, or to ſome general concluſion before. But if you examine both, you will not find any connection between this and the immediately preceding verſes: and indeed the Syriack leaves out this *alioquin* or *elſe,* as if the ſentence were entire without it. I conceive then that the Greek word is not rightly tranſlated here, but that it ought to be rendred *moreover,* ἐπεὶ ſignifying ſometimes ſo in the Septuagint's Verſion, as in pſal. lxxviii. 20. and in prophane authors, as in Herodotus, l. 2. and Plutarch, in publicola. out of whom many places might be produced, wherein ἐπεὶ is as much as ἔπειτα *deinde, pæterea;* and that is the import of the word in the text.

So then the Apoſtle returns here to his diſcourſe about the reſurrection, and tenders another argument, a new reaſon to confirm it. "Moreover (ſaith he) to evince further the doctrine of the reſurrection, in Publicola, which I have been diſcourſing of; what ſhall they do that are baptized for the ſake of the dead ſaints and martyrs whom I ſpoke of before, who I told you were *fallen aſleep,* if the dead riſe not at all, if they awake not at the laſt day? Why are they alſo, or (as Grotius noteth, ϗ in this place is as much as οὖν, *ergo,)* Why are they therefore baptized upon the account, or for the ſake of thoſe dead? Why do new converts come in daily, requeſting to be admitted into the Church by Holy Baptiſm? Is it not, think you, *for the ſake* of thoſe excellent perſons who *fell aſleep in Chriſt?* Is it not *by reaſon of them* that they take up the profeſſion of Chriſtianity? Yes ſurely; they have ſeen the lives and miracles of thoſe good men, they have obſerved their carriage and conſtancy at their deaths, and by this they are ſtirred up effectually to own the ſame cauſe, to love the ſame religion, and to admit themſelves into it by the ſacrament of baptiſm. *Thoſe dead* ſaints and martyrs (whoſe memories and acts are ſtill living) fetch in theſe great numbers of converts. The blood of dying ſaints is the ſeed of the Church, which the more plentifully it is ſown and ſhed, yieldeth the larger increaſe of converts. Hence, hence it is that proſelytes come in apace to Chriſtianity, that converts flock to the Holy Waters of baptiſm; for they, well obſerving the admirable behaviour of thoſe perſecuted Chriſtians at their death, are ſoon perſwaded into the belief of another life. From their examples they are excited to a love of the Chriſtian Religion, which they ſee makes men live and die couragiouſly, and hereupon they are zealous to be made members of the Chriſtian Church by the ſacrament of baptiſm." This is to be *baptized for* or *becauſe of the dead.* Or, after this manner, and in theſe words you may imagine the Apoſtle to argue in my text: "You ſee, O Corinthians, that the ſufferings which the Chriſtians undergo, are ſo far from diſcouraging others from turning Chriſtians, that vaſt numbers of unbelievers are animated thereby to own the Chriſtian Profeſſion, and to live and die in the acknowledgment of it. See what power and efficacy the example of thoſe ſaints hath, and how it works on the hearts of the moſt reſolved, and makes them preſently renounce and forſake their follies. Tell me, What makes the idolatrous Gentile quit his former prophane life? Or what makes the wilful Jew renounce his circumciſion, and leave his Moſaical waſhings for the laver of Chriſtian Baptiſm? It is not to be imputed to this cauſe chiefly, *viz.* that they behold and are raviſhed with the ſingular behaviour of the ſuffering ſaints, who contentedly quit all for Chriſt their Maſter? They cannot but reverence and imbrace that religion which inſpires thoſe men with ſuch valour, and gives them ſo invincible a courage: And immediately hereupon they haſten to be initiated into the ſociety of ſuch brave Chriſtians. Now, tell me, O ye men of Corinth, you eſpecially that queſtion the article of the reſurrection, is it nothing that ſo many every day voluntarily admit themſelves into the Church by Holy Baptiſm, and that *upon the account of the deceaſed* confeſſors and martyrs, who they ſee ſacrifice all that is dear to them to purchaſe another world? Why ſhould you think there is no other life, when you ſee men lay down their lives for their religion, and others preſently taking up that religion for which they loſt their lives? And *for what reaſon* do ſo great ſholes of converts come into the Baptiſmal Waters? *What ſhall they do that are thus baptized?* To what end and deſign do they this, and continue to do ſo? To *what purpoſe, on what account* is it? You cannot but ſee that it is *for the ſake* of the ſaints, whoſe exemplary lives and deaths they have beheld, and thereby were thoroughly convinced of the truth of Chriſtianity, which promiſes a better life after this at the reſurrection of the dead. Why are ſo many, I ſay, ſtirred up to embrace Chriſtianity, and to enter into Holy Baptiſm? Is it not by reaſon of the deceaſed ſaints and martyrs? Is it not becauſe of the love and reſpect they bear them, and the goodneſs of the cauſe which they ſo bravely maintain? Is it not hence that they run to their ſpiritual guides and inſtructers, and beg to be baptized: And if theſe demand the reaſon of it, is not this their reply, we come to be *baptized for the dead,* i. e. we are moved to come to the Holy Baptiſm *by reaſon of thoſe departed ſaints,* whoſe godly behaviour we ſo much admired, whoſe patience and courage to the laſt we were even aſtoniſhed at: Becauſe of theſe worthy perſons we are excited to enter into the Baptiſmal Vow, and to admit ourſelves into their religion, which is the beſt in the world." What interpretation can be plainer and clearer than this? And yet I know not any writer excepting one, or two at the moſt, who ſeem ſo much as to approach towards this expoſition, or to give the leaſt hint of this notion which I have preſented to you; ſee Cloppenburg. Syntagm. Select. Diſput. 14. Spanhemius in locum. Yet certainly, if you weigh this well, you will find it worthy of all acceptation: For in all the forenamed interpretations there is either ſomething defective or redundant: There is ſome fault in Grammar and criticiſm, or a miſtake in hiſtory and chronology, or an apparent inconſequence in the way of argument. In ſum, there were bold ſuppoſitions; but ſlender proofs. Whereas you may obſerve, that in this interpretation which I have rendred to you, the propriety of the words is preſerved entire: the criticiſm is not ſtrained: The genuine and proper ſignification of the words is upheld: The whole deſign of the context and of the Apoſtle's arguing is diſcovered: And the hiſtory of the ancient Church, and the relation of the beſt antiquity concur to make this expoſition ſolid and authentick. Here is nothing begged, but all is free and unconſtrained. This is the cleareſt and moſt reaſonable ſenſe in it ſelf, and likewiſe the moſt accomodate to the preſent purpoſe of the Apoſtle in this chapter, to the ſtile and phraſeology of the Scripture, and to the whole analogy of Chriſtian Faith.

And now in the cloſe of all, to apply this interpretation to our ſelves. We have the ſame reaſon now to maintain the Chriſtian religion that thoſe firſt good converts had to embrace it. The conſideration which made them enter into religion, ſhould make us hold it faſt: for we as well as they profeſs that religion which was atteſted by the death, and ſealed with the blood of martyrs. Martyrdom made Chriſtians then; let it confirm us in Chriſtianity now. Eſpecially let us be encouraged to love and maintain our religion, which we can hold with eaſe and all the conveniencies of this life. We are not forced to quit our lives that we may ſecure our religion and our conſciences. Bleſſed be God, we can enjoy theſe here, and carry them with us into another world afterwards· But if ever the Divine Providence ſhall call us to lay down our lives, and ſpend our blood in the ſervice of our Lord and Saviour, let us *not count our lives dear unto us*, ſo that *we may finiſh our courſe with joy, and teſtify the Goſpel of the grace of God*, as our Apoſtle ſpeaketh, Acts xx. 24. Let us, like the primitive ſaints, *rejoice that we are counted worthy to ſuffer ſhame*, and even death *for the name of Chriſt*, Acts v. 41. Let us chearfully ſacrifice our lives for the ſake of him who died for us, let us drown our affections to the world in our own blood, thereby propagating our Holy Religion, and therein following the pattern of the bleſſed Apoſtles and primitive Saints, who manfully and undauntedly died for the faith; *on whoſe account*, and *by virtue of whoſe example* it was that thouſands of converted perſons flocked to the waters of baptiſm, and were ambitious to aſſert that cauſe for which they ſaw thoſe excellent Chriſtians lay down their lives. The death of an eminent Saint made a great number of diſciples in thoſe days: the blood of a holy martyr baptized whole cities. This I conceive was to be *baptized for the dead*. This I offer as the moſt plain and eaſy, the moſt natural and genuine meaning of the text, ſays the learned Dr. Gregory.

Ver. 31.——*I die daily.*] i. e. I am continually expoſed to death.

Ver. 32. *If after the manner of men.*] Or, to ſpeak after the manner of men.

——— *I have fought with beaſts at Epheſus.*] Paul here refers to that which had befel him at Epheſus, Acts xix. compared with 2 Cor. i. 8.

——— *Let us eat and drink*, &c.] This is the concluſion that might reaſonably be deduced from the premiſes, if the dead riſe not; ſo the force of the argument ſeems to be this: If I have undergone all theſe ſufferings and afflictions, in hopes of an happy Reſurrection, *What advantageth it me if the dead riſe not?* If this were true, it would be more reaſonable, *Let us eat and drink, for to morrow we die.* Then ſenſual fools would be the wiſeſt men, who gratify their appetites and brutiſh deſires, till death ſurprizes them, and cuts them off. This was the doctrine of the Epicureans, and therefore the Apoſtle adds, in the next verſe,

Ver. 33. *Be not deceived.*] By this atheiſtical deluſion; for even one of your own poets, Menander, confutes the Epicureans, when he ſays, *Evil communications corrupt good manners*, or good diſpoſitions or deſires.

Ver. 35. *But ſome men will ſay, How are the dead raiſed up? And with what body do they come?*] The Apoſtle having fully proved, by many ſubſtantial arguments, the Reſurrection of the body, in the premiſes, begins now to anſwer the objections that were, or, as he conceived, might be made againſt it. Thus, (1.) To the ſeeming impoſſibility of the Reſurrection of the dead, he anſwers, That it is as impoſſible for the dead to riſe, as it is for corn, ſown in the earth, to be quickened after it dies in the earth. Corn ſoon rots and dies, yet it doth not periſh by dying, but ſprouts up green and freſh: In like manner the body, ſown in the grave, is not loſt, doth not periſh; though the parts of the body, by death, are diſſolved, yet they are not annihilated; they are ſcattered, but are not periſhed. (2.) There were ſome that required the manner of this Reſurrection of the body to be deſcribed or demonſtrated to ſenſe: To theſe the Apoſtle replies, that our bodies ſhall ariſe the ſame in ſubſtance, though not in qualities; as corn ſown is raiſed in ſubſtance, and ſome in kind, but diverſe in qualities, coming up with blade and ear, and corn in it: It does not riſe in the ſame figure in which it was ſown, but it riſes in the ſame nature in which it was ſown; that which was ſown wheat, ariſes wheat, in like manner our bodies, ſown in the grave, ſhall riſe ſubſtantially the ſame, but different in qualities.

Ver. 42.—— *It is ſown in corruption.*] Here the Apoſtle begins to give you the different qualities ſpoken of in the laſt note: (1.) Says he, *It is ſown in corruption*, or it is here, in this world, a frail, mortal body, ſubject to putrefaction; but when it riſeth at the laſt day, it will be incorruptible, it ſhall never more be ſubject to death or diſſolution. (2.) *It is ſown in diſhonour.* In this world the body is ſubject to deformity and vileneſs, and lies down in the grave loathſome and nauſeous; but at the laſt day it ſhall riſe a bright and beautiful body, ſhining like the ſun in the firmament of Heaven. (3.) *It is ſown in weakneſs*, or in this life it is ſubject to infirmities and weakneſſes by labour, diſeaſes, and advance of age; but it ſhall be *raiſed in power*, i. e. by God's power, to become a powerful body, never more to ſuffer impotence, weakneſs or feebleneſs; but ſhall be ſtrong, active, vigorous and nimble. (4.) *It is ſown a natural body*, ſubject to all the accidents and qualities of an animal in this lower ſtate of the world, and to death itſelf; but it ſhall be *raiſed a ſpiritual body*, endued with thoſe qualities which are proper to the bleſſed Angels, one of which is always to ſee God, and never to die any more. See the note on ver. 53. where you will find the many advantages they ſhall acquire who riſe in the Reſurrection of the juſt.

Ver. 50.——*Fleſh and blood cannot inherit the Kingdom of God.*] i. e. Theſe our natural bodies, conſiſting of fleſh and blood, cannot inherit the Kingdom of God, while they are in this weak, baſe and droſſy condition of corruption. See ver. 53.

Ver. 53. *This corruptible muſt put on incorruption, and this mortal muſt put on immortality.*] The Apoſtle having proved, by ſeveral convincing reaſons, that *Chriſt is riſen*, and that thoſe who are Chriſt's ſhall riſe alſo in God's due time, he now proceeds to the diſcovery of a myſterious truth, not hitherto unfolded to the Corinthians, which holy ſecret conſiſteth of two branches, *viz.* the wonderful change which ſhall, of a ſudden, be made in the bodies of thoſe true Chriſtians who ſhall be found alive at that time, when Chriſt ſhall come to judge the world. The Apoſtle ſhews, that then there ſhall be no other ſeparation of the ſouls of the *juſt* from their reſpective bodies, than what the Almighty Power of God ſhall make by the tranſmutation of thoſe bodies from a groſs to an heavenly frame. Then he declares the like glorious alteration which ſhall be made at the laſt in the bodies of thoſe who, having ſlept in Chriſt, ſhall be raiſed again at that day. *Behold*, ſays he, *I ſhew you a myſtery; we ſhall not all ſleep, but we ſhall all be changed*, ver. 51. *In a moment, in the twinkling of an eye at the laſt trump; (for the trumpet ſhall ſound)* ver. 52, or ſome awakening power ſhall go before the heavenly King, when he deſcendeth with his hoſt of Angels, *and the dead ſhall be raiſed incorruptible, and we ſhall be changed, for this corruptible muſt put on incorruption, and this mortal muſt put on immortality.*

In which text we have, (1.) The grounds of a Chriſtian's belief concerning the *change* of a corruptible and mortal, into an incorruptible and immortal body. (2.) The many and great advantages that follow ſuch a change. And,

I. *That the body is mortal*, is an article in every man's Creed, though many live as if they had not ſpent a thought about dying, and upon the account which, after death, muſt be made by them.

That the body ſhall riſe, was a doctrine which the primitive Chriſtians ſpake of with ſuch great aſſurance, that as the Heathen, in Minutius Felix, obſerves, a man that heard them would almoſt *think they themſelves were already riſen.* And though the conceit of Origen about a new celeſtial body, inſtead of the glorified frame of the old one, at leaſt of the ideal rudiments of it, had been by his followers entertained, yet, they agreed with other Chriſtians in the point of a Heavenly Tabernacle. Nevertheleſs, all men in all ages have not had a faith equal with theirs, but ſome (eſpecially in ours ſo over-run with ſcepticiſm) have doubted concerning the reſurrection and further change of this body; ſuch things entring with difficulty into our imaginations, of which no inſtance has been ſeen by us. Notwithſtanding which, we have reaſon to believe *this change*, though none have come out of their graves to ſhew us it.

And here, I appeal to all ſenſible men, whether that God who is the author of motion, by which all alterations in bodies are made, who brought this goodly frame of the world out of an heap of indigeſted matter, who formed the body of Adam out of the duſt, who has ſo framed nature, that a ſpring of vegetables ſhould ſucceed their death in winter; who quickens dying ſeeds into beautiful ſtems and flowers and fruit, who cauſed even the dry rod of Aaron to bud, and bloſſom, and bring forth almonds; who has given ſkill and power to men, by fire and other natural cauſes, to open and refine the groſſeſt bodies, in whoſe book, (ſaith David) *were all our members written, which in continuance were faſhioned, when as yet there was none of them*, Pſal. cxxxix. 10. who is pleaſed frequently to raiſe the ſick to health and ſtrength and vigour, after they had ſuffered a long and tedious languiſhment, in which low eſtate their fleſh and their ſpirits were waſted, and their bones ſtood, as it were, ſtaring upon them; I appeal, I ſay, to all men of ſound common ſenſe, whether that God who hath done theſe great things, is not able to put together the parts of an human body which he made, contrived, and formerly joined, and to advance the frame of it from groſſneſs to purity. To think he is not, is next to no thinking at all, and it is to reproach God's power, and knowledge and wiſdom, which is a perilous, as well as an injudicious and irreverend practice.

How God will effect the change of this *body*, when he ſhall make it celeſtial, I pretend not to explain. No man, I believe, can minutely tell how a *grain of muſtard-ſeed* grows up into a tree, or arboreſcent plant. It is true, we cannot properly call that part of this doctrine, which is revealed, any longer a myſtery. But there is ſomething of it kept ſecret ſtill. God hath not been pleaſed fully to diſcover the methods of his working this wonderful effect. It may ſuffice, in this doctrine of grace, (as in thoſe of *time*, and *place*, and *reſt*, and *motion* in *nature*,) that we know enough for our preſent uſe, though we know not all; and that we are ſure of the thing it ſelf, though we cannot comprehend the manner of it.

It is more than *barely credible*, it is *certain*, that God, who can do all this, will at laſt do it, becauſe he has ſaid he will. He who, on earth cauſed the faces of Moſes and Stephen to ſhine, who tranſlated Elias, in the chariot of a bright and glorious cloud into the Heavens; has told us, in his Holy Word (which ſhall not paſs away, though this world ſhall) that, at the end of it, *the righteous ſhall ſhine forth as the ſun, in the kingdom of their Father*, Matt. xiii. 43.

That they who ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, ſhall be equal with the Angels, Luke xx. 35, 36.

That if our earthly houſe of this tabernacle be diſſolved, we have a building of God [a Divine Frame], *an houſe not made with hands, eternal in the Heavens*, 2 Cor. v. 1.

That there is a natural and a ſpiritual body; and that, *as we have born the image of the earth, we* [Chriſtians] *ſhall alſo bear the image of the Heavenly* [Adam], 1 Cor. xv. 44—49.

All this is further confirmed to us by the œconomy of the Goſpel. That ſets forth Chriſt as the perſon, who, on earth, was *transfigured* in ſo admirable a manner, that *his face did ſhine as the ſun, and his very raiment was white as the light*, Matt. xvii. Mark ix. 2, 3. who bought both body and ſoul with an incorruptible price; *who died and roſe again, that he might be Lord both of the dead and living*, Luke ix. 29. who roſe as a publick perſon, as the Head of his Church, in order to the reſurrection of the members of it; who, riſing from the dead, *became the firſt-fruits of them that ſlept*; who, (both to accommodate himſelf to theſe regions, and to prove, beyond contradiction, that it was he himſelf and not a ſpectre; *took again his body with fleſh, bones, and all things appertaining to the perfection of man's nature*, (artic. 4.) and aſcended through the ſtarry Heavens into a region ſtill more pure, and had that body made celeſtial, Heb. iv. 14. and ſtill lives in that moſt *Heavenly Form*, and will come again and receive his true diſciples into that thrice happy Jeruſalem, where he now is, and will *change their vile bodies, and faſhion them like to his own glorious body*, Philip. iii. 21. not aboliſhing the ſubſtance of them, but exalting the meanneſs and earthlineſs of their preſent frame into celeſtial agility and luſtre.

And, indeed philoſophy (ſuch as is not vain, though much is, eſpecially when it refines upon Sacred Myſteries,) does plainly ſhew us, that a *heavenly body* is only fit for a *heavenly region*; that a *pure body* is not in its element, unleſs it lives and moves in *pure æther*. Upon which account, I ſuppoſe, Paul himſelf obſerves that *fleſh and blood cannot inherit the kingdom of God above*; *neither doth corruption inherit incorruption*. It muſt be changed into a body that cannot corrupt or die, if it is to ſubſiſt moſt happily for ever in an Heavenly Place; and ſuch is the place prepared for the children of the reſurrection.

All this being conſidered, it becomes us not to be faithleſs, but believe that this *mortal* ſhall *put on immortality*. For it is full out as abſurd to refuſe to believe when there is a reaſon for our faith, as to believe, with a forward credulity, when there is none.

II. The conſequence of this belief is very comfortable; for great and many are the *advantages* derived to Chriſtians, by being clothed with a *celeſtial body*. The very nature of the thing ſpeaks aloud the benefit which will accrue to them by the *renovation of this body*. There is ſcarce a compariſon to be admitted betwixt this *earthly body*, and that which ſhall be at the aſcenſion of Chriſtians. They differ more than the leaſt and dimmeſt ſtar, and the brighteſt and greateſt luminary in the firmament of Heaven Of this Paul takes notice in the fortieth verſe of this chapter, and thoſe which follow it, ſaying, *There are celeſtial bodies and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory So alſo is the reſurrection of the dead. It is ſown in corruption, it is raiſed in incorruption: It is ſown in diſhonour, it is raiſed in glory: It is ſown in weakneſs, it is raiſed in power. It is ſown a natural body, it is raiſed a ſpiritual body.* Happy are the people who are in ſuch a caſe.

But, to deſcend to a more *ſpecial conſideration* of this matter: The happineſs derived from the change of a natural to a ſpiritual body, conſiſteth in a deliverance,

1. From the *groſſneſs* of the former, as it is a body of this *fleſh* and *blood*.

2dly, From the *diſorderly motions* of it, as it is a *corruptible body*.

3dly, From the *periſhing nature, decay and fall of it*, as it is both a corruptible and *mortal body*.

The *firſt advantage* which Chriſtians obtain by changing an earthly for an Heavenly Body, is deliverance from the groſſneſs of the former, as it is a body of this fleſh and blood. And this is a very valuable privilege, upon *three accounts*.

1ſt. *Upon the account of natural eaſe*.
2dly, *Of Divine Contemplation*.
3dly, *Of piety and devotion*.

1ſt. Chriſtians have a privilege, by being freed from the *groſſneſs of this body, upon the account of eaſe* which is ſo naturally deſired. For, as the book of Solomon ſpeaks agreeable to its title, *the corruptible body preſſeth down the ſoul*, Wiſd. ix. 15. And, in that load and heavineſs, there is little comfort. Seneca ſays, of the body, that it is the weight and pain of the *mind, and a kind of bond round about its liberty*. Our office for the *burial of the dead*, calls it the *burthen of the fleſh*. Paul alſo, makes this acknowledgment in 2 Cor. v. 4. *we who are in this tabernacle do groan* [*groan earneſtly*, ver. 2.] *being burdened*. By this great change that which was formerly, a heavy and uneaſy weight, becomes as *wings* and (as the antients ſpeak) a *celeſtial chariot* to the ſoul.

2dly, Another privilege enjoyed by Chriſtians upon deliverance from the groſſneſs of this body, is *freedom* from a mighty *impediment of Divine Contemplation*. The Scripture teacheth us, that this viſible world ſhall be renewed. *The heavens and the earth which now are ſhall periſh*; Hebr. i. 10, 11, 12. not in their being, but with reference to their preſent frame; which, as it is, is a glorious ſtructure; but he who made all things, can and will build it better. This *earth*, and theſe *Heavens*, *ſhall be folded up as is a veſture*, and be marvelouſly changed. Upon which, there ſhall be *new Heavens*, and a *new earth*.

That phraſe is in ſome places metaphorically uſed in ſetting forth a new and excellent ſtate of the Church. But, in Peter, 2 Pet. iii. 3--7--12, 13--6. it is to be literally underſtood of a new frame of nature, after the old *(reſerved unto fire againſt the day of judgment)* ſhall be by ſuch means, diſſolved, as the earth was once overflowed by water. But the change in Noah's time was from better to worſe, this will be from worſe to much better. Doubtleſs it will be a glorious world which God will raiſe out of the ruins of this. It is a world expected as a wonderful bleſſing from the *promiſe of God*; ver. 12, 13, 14.

Now in this world, *the earthly tabernacle weigheth down the mind that muſeth upon many things*; Wiſd. ix. 15. and it is from the groſſneſs of the organs of it that we think ſo little, and diſcern ſo little of the beauty of nature and Providence. And the more the eye is helped by art, the more it raiſeth admiration in him who conſiders the works of God. It letteth in a new world of creatures, and an infinite agreeable variety of motions, figures, and contextores, which we diſcern nothing of by our naked ſight. And in ſuch contemplation, there is more true and uſeful pleaſure, than in all the brutalities in which ſenſual men conſume their time, ſubſtance, and health; and waſte their conſcience too. Now, it will be neceſſary for the body to be *cœleſtial,* that it may be capable of conſidering thoſe extraordinary ſtamps and characters of the Divine Power and Wiſdom which will be found upon a *cœleſtial* and incorruptible world; the obſerving of which, will (I believe) be one of thoſe exerciſes in which the ſpirits of juſt men made perfect ſhall be moſt happily employed. For if theſe *heavens declare the glory and handy-work of God*, thoſe will much more do ſo; and a ſaint cannot be ſuch, if he delights not in that manifeſtation.

3dly, Another privilege ariſing from our deliverance from *the groſſneſs* of this body, is the removal of a great *hindrance of piety and devotion.* It cannot but be an extreme mortification to thoſe who would lift up their hearts to God, and have their converſation in heaven, to feel ſuch a preſſure and dulneſs upon their ſpirits as damps and deadens them in their holy admirations, praiſes and prayers. This eſpecially will be an extraordinary grief to them when they ſet themſelves with all their heart and ſoul and might, to anſwer, with the degrees of their devotion, the moſt ſolemn occaſions of publick worſhip; ſuch as thoſe of this day, on which all that is within us ſhould bleſs the Name of God, *who hath begotten us again to a lively hope by the reſurrection of Jeſus from the dead.* But when the body is not reſtive, and the ſpirits move as handmaids to the ſoul; then, even here on earth, it is raviſhed with religious joy.

The ſecond advantage which Chriſtians obtain, by *changing an earthly for an heavenly body*, is *deliverance from the diſorderly motions to which this body is liable, as it is a corruptible body*, whether the ſpring of them be within, or from without; and upon which account it may be called (as it is in the book of Wiſdom) *a body that is ſubject unto ſin*, Wiſd. i. 4. Here frequently ſickneſs and violent torture render life not worthy the name of life, and provoke the patients to think, ſometimes, that death moves very ſlowly towards them. Here, it many times happens, that one corrupt member muſt be cut off for the preſervation of the reſt; though with certain pain, and uncertain hope. In *this body*, the *warmth* which is ſubſervient to wit and elocution, carries frequently with it a mixture of extravagance and indiſcretion. How often does this corruptible frame bring ſuch decays upon the memory, that all things are almoſt forgotten, even injuries themſelves? tho' of this ſort of oblivion we have no reaſon to complain. What is more common than the raging and ſwelling of unruly paſſions and affections, which are troubleſome both to the perſon ſo highly moved, and to the world, to which he gives diſturbance? How often do unreaſonable appetites and inclinations become ſo impetuous, and *war* with ſuch force *againſt the ſoul,* in men who are not yet grown up into ſtrong habits of grace, that the good which they do, that they do? How often do fleſh and blood prejudice the underſtanding by enthuſiaſtick heat, which repreſents to it dreams and ſtrong deluſions and flaſhes of madneſs in the fancy, as immediate illuminations from God? How frequently does it form a cloud of melancholy in the imagination, and faſhion that cloud into all the ſhapes of terror and affrightment, in good, though ſcrupulous men? Upon this account they cry out, in their haſte, and in the anguiſh of their ſouls, *Will the Lord caſt off for ever? and will he be favourable no more? Is his mercy clean gone for ever? Doth his promiſe fail for evermore? Hath God forgotten to be gracious? Hath he, in anger, ſhut up his tender mercies?* Pſal. lxxvii. 7, 8, 9. Theſe, through the ſumes of the blood, rather than the guilt of the conſcience, are for a ſeaſon in this life, of all others the moſt miſerable; for ſuch a troubled ſpirit who can bear? Nevertheleſs, upon the whole, their condition is much ſafer and better than theirs who ſport with their misfortunes, and mock at their griefs, and at the ſame time wallow in ſin without any reflection upon either the criminalneſs or the peril of their own ſenſuality. For theſe latter, at the dreadful day, ſhall have their bodies made the moſt diſhonourable and unprofitable of all veſſels, whilſt thoſe of the former ſhall be changed into veſſels of the higheſt honour and the greateſt uſe, that human nature is capable of; and ſuch they ſhall remain for ever. And that is

The third ſort of advantage which thoſe who are Chriſt's will be happy in; that is to ſay, *a freedom from the periſhing nature, decay, and fall of this body, as a corruptible mortal body*; for *this corruptible muſt put on incorruption, and this mortal muſt put on immortality.* There are *two things* which all men naturally deſire; *to know an end of their ſufferings, and to have no end of their happineſs.* The way to the accompliſhment of theſe deſires is not ſhewn in the ſchools of Zeno or Plato. It is confeſſed, there was taught by them a celebrated but falſe doctrine of the *reſtitution of the world.* This they would have to be brought to paſs in the revolution of a certain period of time, in ſuch ſort, that all things ſhould come about again, and be as they had been before for a like quantity of duration; and ſo in viciſſitudes for ever: From whence it would follow, that this corruptible body, after it had put on incorruption for a ſeaſon, ſhould become corruptible again, and mortal again. But in the ſchool of Chriſt, we learn a propoſition which is moſt comfortable as well as moſt true; to wit, that after the reſurrection, aſcenſion, and glorious change of this body, all groſſneſs, all diſorderly motion, all pain and trouble ſhall ceaſe; but of the felicity of the Chriſtian man's ſoul dwelling in it, there ſhall be no end. The Apoſtle aſſures us, that *death*, their *laſt enemy*, *ſhall*, itſelf, *be* then *deſtroy'd. For the Lord* [Jeſus] *ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God*; and the *dead in Chriſt ſhall riſe firſt*; then thoſe *which are alive and remain, ſhall be caught up in the clouds together* with thoſe that have been raiſed, *to meet the ſame Lord in the air, and ſo ſhall they be ever with the Lord*; 1 Theſſ. iv. 16, 17.

The ſting of miſery is the continuance of it, and Hell is the more Hell for that. Continuance alſo is the Heaven of joy. It is made perfect by our poſſeſſing it, without any ſhadow of ſuſpicion of being ever bereaved of it. And thus it will be after the reſurrection of the juſt. Then ſhall be entirely fulfilled the words of the Prophet Hoſea, *He will ranſom thee from the power of the grave: He will redeem thee from death. O death! he will be thy plague; O grave! he will be thy deſtruction*; Hoſea xiii. 14. Then ſhall be made good thoſe words of Paul, *Mortality ſhall be ſwallowed up of life*; 2 Cor. v. 4. Or, as he expreſſeth it, in the words after this text,——*When this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality; then ſhall be brought to paſs the ſaying that is written,* [written of old by the Prophet Iſaiah, xxv. 8] *Death is ſwallowed up in victory.* See the next note.

Theſe which I have recounted, are (you will ſay) very great advantages which a Chriſtian ſhall gain by *changing this earthly for a heavenly body.* But, it may be, you will add, *Why cannot the ſoul be fully happy in itſelf without any body at all*; and happier than in a body, though incorruptible and immortal?

To this, I think, it is proper to anſwer, That God who framed his creatures in divers orders, made man a creature conſiſting of ſoul and body; and that it belongs to his rank in the creation to have them at laſt united again: Alſo, That by the perfecteſt union of them, a creature of that order is, as ſuch, compleated both in his proper being, and in the happineſs of it. To this purpoſe are (as I conceive) the words of Paul. *In this* [tabernacle] *we grow earneſtly, deſiring to be clothed upon with our houſe which is from Heaven. If ſo be that, being clothed, we ſhall not be found naked. For we that are in this tabernacle do groan, being burthened: Not that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life*; 2 Cor. ii. 3, 4. He would not be without a body at *that day* (for of that time he ſpeaks) but he is deſirous that a celeſtial form ſhould be put upon terreſtrial matter.

There is a queſtion leſs curious than that which has been put, but exceedingly more than uſeful; and it is this;

What ſhall we do that we may come at theſe ſeveral great advantages of living at laſt in an heavenly body?

This is a very proper conſideration for the exerciſe of our thoughts. For, in vain, do we philoſophize about a celeſtial Paradiſe, and a ſpiritual body, and an heavenly world, without knowing and uſing the means of being happy in them all.

Thoſe means are the *conditions* of the covenant of grace to which Chriſtians on their parts have ſolemnly conſented, and which, by the aſſiſtance of God's grace, they may and muſt perform, by their ſincere obedience to him. The way to have better bodies is to have more virtuous ſouls. God hath put us into this body, as into the habit of a *pilgrim on earth*, as *probationers* for a more excellent clothing. And, according to our patience, our ſelf-denial; our keeping the body in ſubjection to the mind; our governing the appetites and paſſions of it; ſo ſhall the reſurrection and aſcenſion of it be. *Righteouſneſs* (ſaith the Book of Wiſdom) *is immortal*; Wiſd. i. 15. and the *giving heed to her laws is the aſſurance of incorruption; and incorruption maketh us near unto God*; ch. vi. 18, 19. And he that will not awake to righteouſneſs ſhall not aſcend to a ſtate of incorruption. God will not receive ſuch a violater of his laws into his eſpecial preſence. He will not admit ſo brutal a creature into his kingdom, where there is nothing to gratify the inclination of fleſh and blood. Such a creature would ſtill be deſirous to eat and drink, and to enjoy the pleaſures of a corruptible body.

We riſe to glory as members of Chriſt, *who*, (ſaith the Apoſtle) *died for all, that they which live ſhould not live to themſelves, but unto him who died for them, and roſe again*, 2 Cor. v. 15. His true members we cannot call our ſelves with any propriety, if we fulfil not the holy vow we made to him when we were initiated into his Church, by *renouncing and forſaking all the ſinful luſts of the fleſh*. Paul hath told the world in expreſs terms, *That he who ſoweth to the fleſh, ſhall of the fleſh reap corruption*, Gal. vi. 8. (He ſhall die, after all the pampering of the body with Epicurean art, and, for that it may be, much the ſooner; he ſhall fat himſelf for ſlaughter) but *he who ſoweth to the Spirit*, (who feeds and cultivates the ſoul with wiſdom and holineſs) *ſhall of the Spirit reap life everlaſting*; the life of an immortal ſoul in an immortal body. Can it ever be imagined (or, if it be, is it any other than mere imagination, and a very falſe and groſs one too) that Chriſt ſhall raiſe the *temple of this body* to a celeſtial houſe, making that ſecond temple much more glorious than this firſt, after it has been wilfully profaned by man, and put to the vileſt uſes of inſobriety and luſt. Such ſenſualities render this body more earthly ſtill, and bury the ſoul in it, ſo far are they from promoting it to an heavenly eſtate.

The impenitent ſinner hopes againſt all grounds of hope, if he has expectation of ſeeing God face to face with eyes which have been *full of adultery?* And of praiſing God in Heaven with a tongue that has been ſet on fire from Hell, that has inſolently blaſphemed him on Earth, and bitterly reviled his ſervants, perhaps, becauſe they were his ſervants, or for reviling ſake. The like may be ſaid of every wickedneſs done by the ſoul in this earthly tabernacle. *For we muſt all appear before the judgment-ſeat of Chriſt, that every man may receive the things done in his body, according to that he hath done, whether it be good or evil*, 2 Cor. v. 10. And this is part of the confeſſion of our faith, ſet forth by Athanaſius, in theſe words: "At [Chriſt's] coming all men ſhall riſe again with their bodies, and give an account of their own works; and they that have done good, ſhall go into life everlaſting, and they that have done evil, into everlaſting fire. Wherefore, Seeing, that all theſe things ſhall be diſſolved, What manner of perſons ought we to be in all holy converſation and Godlineſs, looking for, and haſtning unto the coming of the day of God, wherein the Heavens being on fire, ſhall be diſſolved, and the elements ſhall melt with fervent heat? 2 Pet. iii. 11, 12, 13.

Nevertheleſs we, according to his promiſe, look for new Heavens, and a new Earth, wherein dwelleth righteouſneſs.

As ſure as Chriſt is riſen, *theſe dry bones ſhall live*, as well as thoſe did which the Prophet ſpake of in a political ſenſe, meaning by them the *Houſe of Iſrael*. See Ezek. xxxvi 3—11—14.

It ſhould, therefore, be the peculiar care of Chriſtians, not to put this vile body into far worſe condition, but to conſult the good of it; ſeeing the more heavenly its frame is made, the felicity of the ſoul in it will be the greater.

Men of light and deſultory humours *affect alterations*, without conſidering the events of them. Wiſe men chuſe them alſo, when they foreſee plainly they will turn to their exceeding benefit. And here they have a plain proſpect of a moſt conſiderable advantage, of changing corruption for incorruption, and mortality for immortality.

If any are extremely concerned at deformities of the body, as ſo many marks of ſhame, (though nothing, which is not of our own doing, can be a juſt reproach to us) why have they not the innocent ambition of deſiring a celeſtial body, which will be without wrinkle or blemiſh? And the way to procure ſo decent a body, is to rectify the diſtractions of our reaſon, and the monſtrous choice of our ungoverned wills; and to ſubdue all diſhonourable paſſions and vices; and to keep our ſelves unſpotted from the world. If divers are very covetous of life in this body, as burthenſome as it is, and wiſh their years were not ſo many as they are, and that they would ſtill be many more, even then when the wheel is almoſt broken at the ciſtern, and the blood can ſcarce creep on in its circle; Why are they averſe to Chriſtian piety, which will provide for them an immortal body? Why do not they ſeriouſly think upon the exhortation of the great Apoſtle, *Awake thou that ſleepeſt, and riſe from the dead, and Chriſt ſhall give thee life*, Eph. v. 14. And not ſay as the Epicures, mentioned in this chapter, at ver. 32. *Let us eat and drink, for to morrow we die:* But rather, let us be *ſober and vigilant*, that whenever we die the firſt death, we may overcome the ſecond. Seeing Chriſt is riſen, and we ſhall riſe and be changed by his power, let it not be murmured upon any difficulties about Chriſtian religion, *Why ſtand we in jeopardy every hour? Why do we die daily? Why do we fight with beaſts*, or men as ſavage as they? See ver. 30, 31, 32. Why do we not rather conſult the eaſe of fleſh and blood? But rather let us reſolve (as Paul in the concluſion of this diſcourſe exhorts) *To be ſteafaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as we know that our labour ſhall not be in vain in the Lord*, ver. 58. For this is the only way, to *glorify him with our bodies, and with our ſouls*, that he may glorify both. Then may we, upon good and comfortable grounds, join with the ſame Apoſtle in theſe words of ſpiritual triumph, as it follows in the context,

O death! Where is thy ſting? O grave! Where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God who giveth us the victory through our Lord Jeſus Chriſt, ver. 55, 56, 57.

Ver. 57. *But thanks be to God which giveth us the victory through our Lord Jeſus Chriſt.*] Theſe words are the reſult of the Apoſtle's joyful pre-apprehending by the eye of faith, that victory which ſhall hereafter be compleated to believers over the laſt great enemy, ver. 54. For he ſaith, *When this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory.* Whereupon he ſubjoineth a confident *challenge to death*, or rather, he manfully defieth it, ver. 55. *O death, where is thy ſting? O grave, where is thy victory?* Which he further amplifieth, by repreſenting the length and ſtrength of death's weapons, ver. 56. *The ſting of death is ſin, and the ſtrength of ſin is the law.* And concludes with this ſong of triumph, in the words I have choſen to inſiſt upon; *but thanks be to God,* *which giveth us the victory through our Lord Jeſus Chriſt.*

Wherein we have this bleſſed Apoſtle expreſſing the courage, and yet the humility of a Chriſtian: His confidence through faith, and withal the lowly deference that he owns to Almighty God, through our Lord Jeſus Chriſt.

Or, more particularly, we have the true Chriſtian's victory over death:

Firſt, Joyfully reported, to be a victory to us Chriſtians over death.

Secondly, Thankfully commemorated, thanks be to him that giveth us this victory.

Thirdly, The author of it acknowledged and magnified, thanks be to God.

Fourthly, The procuring or meritorious cauſe of this victory ſignified, through our Lord Jeſus Chriſt.

The firſt thing to be obſerved in this text is, the joyful report of this victory over death: And here note, this word *victory*, is a martial term, and intimateth;

Firſt, That death is an enemy. There may be an obliging victory in the friendly conteſts of lovers, who endeavour to outſtrip each other in offices of kindneſs and good-will. But this victory is of another nature; it is like *the battle of the warrior, with confuſed noiſe, and garments rolled in blood*, Iſa. ix. 5. It is the overcoming of a great and formidable enemy. Such is death; and that,

Firſt, To the natural concerns of man. To deſtroy either the ſoul or body of man, is a work beyond the reach of death, or any other, on this ſide that infinite power that made them both. But what death aims at, is the ſeparating of theſe old friends, and diſſolving the union that was ſo intimate between them.

And this is that which nature ſo induſtriouſly endeavoureth to maintain, that the diſſolution muſt be an act of great violence to it.

To maintain this union, nature is not only forward to gratify ſenſe, by eating and drinking what is pleaſant and delightful; but ſometimes content to affront and annoy it, by ſubmitting to ſevere abſtinences, laborious exerciſes, ungrateful and nauſeous doſes of phyſick. To maintain this, the moſt greedy mammoniſt will break off ſome pieces of his adored idol, employing his bags to compaſs this greateſt purchaſe of continued health. Yea, the induſtrious merchant will diſcharge his ſhip of the moſt promiſing return, to ſecure what he accounts the moſt precious thing aboard, and his life. To continue this union, how many are content to undergo the tediousneſs of a *lingering diſtemper*, and chuſe a dying life before death it ſelt? To maintain this, how many do meet force with force, and make their neighbours life a commutation for their own? Yea, for this end, how oft do men expoſe, and ſometimes yield to part with ſome of the leſs uſeful members of their own bodies, to ſecure, by *compoſition*, the health of the whole?

All which ſheweth, how earneſt deſires, and what diligent care nature hath inſpired us with, of maintaining this union of ſoul and body, and perpetuating it as far as may be: And conſequently, what an enemy death is, in attempting the diſſolution thereof.

Secondly, to a man in his moral concerns, death is an enemy. Even a criminal, while he can eſcape the arreſt of the law, thinks the beſt of his own condition; and a ſinner, while he can hold up his head in the land of the living, is apt to bleſs himſelf in his own ſanguine conceits, and to laugh at the doctrine of a judgment to come.

But to look what an enemy the malefactor eſteems him, that hales him before an earthly tribunal; or a debtor him that calls him to account for his ſcores; ſuch an enemy doth every man that knows himſelf to have offended, and hath not ſued out his pardon; every man that hath run in ſcore to God's juſtice, and hath not applied himſelf to that ſurety that ſo graciouſly offers to pay his debts, eſteems death, that comes to bring him before Almighty God, as a Righteous Judge, from whom he may expect a dreadful ſentence, and the great creditor, to whom he knows himſelf not reſponſible.

Secondly, this term victory, ſuppoſeth a conflict. Over a coward that dares not to fight, or a town that ſurrenders upon ſummons, we are not ordinarily ſaid to obtain a victory. This is properly the effect of ſtruggling and ſtriving for maſtery. And with this enemy, death, every man hath a great conflict. And that both

Firſt, At a diſtance, when it threatens us, and thus it begetteth fear; which is a paſſion that commonly makes impreſſion, eſpecially upon perſons of ſoft and tender natures, not inferior to thoſe that attend the approaches of evil. Eſpecially, *O death, how bitter is the remembrance of thee to a man that lives peaceably in the enjoyment of his friends, to him that is quiet and proſperous in his buſineſs, and to him that hath an appetite, and can reliſh his meat*? Eccluſ. xli. 1.

This is ſuch a conflict as diſquiets thoſe that are at eaſe in Sion, and diſturbs them that are ſettled npon their lees. To think, that this healthy body muſt e're long be diſtempered with diſeaſes; that thoſe pleaſures that have been the darlings of their ſouls, muſt everlaſtingly forſake them; that thoſe riches for which they have toiled and laboured, muſt *take themſelves wings and for ever fly away*; yea, that this ſtately and beautiful ſtructure of the body muſt yield to diſſolution, and (which is more dreadful than all the reſt) that when *the duſt ſhall return to the earth, the ſpirit ſhall return to God that gave it*, Eccl. xii. 2. to paſs an *account of the things which it hath done in the body, and to receive a reward according to them, whether they be good or evil*, 2 Cor. v. 10. This is that *terror of the Lord*, through which ſo many are *all their life-time ſubject to bondage*, Heb. ii. 16.

Secondly, and eſpecially, when death comes to conflict us hand to hand, when the battle is ſet in array, and *pila minantia pilis. Can thy heart endure, or thy hands be ſtrong in the day when God thus dealeth with thee*? Ezek. xxii. 14.

When death is repreſented in its moſt ordinary habit, this ghaſtly skeleton, armed with ſcythe and ſpade, beſet with the skulls and bones of dead men, as trophies of its multiplied conqueſts; how diſmally doth it look! how far from the aſpect of one that deſigns to court delicate ladies! yea, more like to a *mormo* deſigned to affright mankind.

But eſpecially when it clothes itſelf in an habit of extraordinary terror, when it appears in the ſcarlet cloak of a violent calenture, in the purple robes of a peſtilential fever; when it enamels its weapons with the ſtone, or ſtains them with the ſtrangury; or when it comes raging in a violent and maſterleſs phrenzy. In a word, when it endeavours to appear more formidable than it ſelf, who ever could pretend to ſuch ſtrength as ſhould not grow feeble, or to ſuch hardineſs as ſhould not be diſmayed before it?

Its firſt encounter baffles the appetite, and cauſeth it to languiſh, it diſturbeth and interrupteth the ſleep, weakens the joints, commands a ceſſation of the uſual exerciſes, ſpreads paleneſs and wanneſs upon the skin.

Its next proceedings ſubject a *ſtaff* for the neceſſary ſupport of the enfeebled ſtructure; call in the druggiſt to ſupply the place of the cook and confectioner; caſt a man upon his bed as the retirement of his wearied and fainting limbs; and by degrees invade the ſeats of the vital and animal ſpirits; afflict the heart with faintings, the head with pains; obſtruct the veſſels ſerving for the paſſage of the blood and ſpirits, *cauſe the keepers of the houſe to tremble, the ſtrong men to bow themſelves, and thoſe that look out of the windows* to grow dim for want of the uſual ſupply of animal ſpirits. Till at the laſt cold ſweat takes poſſeſſion of the hypocritical face; the diſturbed ſoul ſits upon the trembling lip, threatning to take its leave of that body, where the enfeebled ſpirits will not prevail to fetch up that phlegm that lies ratling and betokening ſuffocation: And then is the duſt prepared to return to the duſt, whence it was taken. Eccl. xii. 7. *Then doth man ſet forward in his journey toward his long home, and the mourners go about the ſtreets.* Then comes a ſhrowd to be the modiſh apparel, and a ſepulchre the bed for repoſe; then begins this proud, aſpiring Nimrod to know himſelf, and to own his original, ſaying *to corruption, thou art my father, and to the worms, ye are my brethren and ſiſters*, Job xvii. 14. Then he that ſo buſtled above ground, as to think the world too ſtrait for him, is content

tent with ſix foot of earth for his patrimony. A rare conqueſt, the fruit of a ſignal conflict!

Thirdly, victory, as it is here applied, ſuppoſeth death *accuſtomed to conquer.* That challenge, or triumphant inſultation, ver. 55. *O death, where is thy victory?* ſeems to ſuppoſe death a tried champion, *fleſhed in conqueſt.* And if

Firſt, we look to its power over man's body, we muſt confeſs it an irreſiſtible enemy, and a conſtant victor,

Pallido mors æquo, &c.

It is not the robes and palaces of kings, any more than the rags and cottages of beggars, that exempt them from the arreſt of this ſergeant; neither are thoſe ſo high as to affrigh deatht from attempting them, nor theſe ſo low that it ſhould ſcorn to meddle with them. It is not the long delay and forbearance of death in demanding its due, that can make it forget the debt that is owing by the aged. The ſhort hiſtories of the ſtrangely long lives of thoſe antedeluvians, that ſurvived the elapſing of ſeveral hundred years, are every where cloſed up with, *and he died,* Gen. 5. Nor is it the pitiful cryings and pulings of the infant in ſwadling clothes (that is loth to be ſnatched away from its beloved breaſt, and ſeems to plead that it hath taſted nothing of the pleaſures, nor underſtood the deſign of its being ſet a-ſhore upon the earth) that can move this ſkeleton, void of bowels, to hold its hand, and to draw back its envenomed darts: *But theſe things are done in the green tree,* yea, in the tender plant, as well *as in the dry,* Luke xxiii. 31.

The wiſdom of Solomon, or of the ſeven ſages of Greece, would in vain have attempted to out-wit death. The ſtrength of Samſon, or of David's worthies, (whoſe *countenances were like the countenances of lions,* 2 Sam. xvii. 10.) could not daunt this meſſenger of God's Juſtice, or prevail in the laſt conflict with it; but theſe alſo yielded to be led in triumph by death. In Golgotha are ſkuls of all ſorts and ſizes, as tokens of the impartial conqueſt that death is making. There lies Abſalom ſo perfect in beauty, as well as Mephiboſheth a deformed cripple. There lies the wanton and amorous youngſter, as well as the old man that doted and leaned on his ſtaff. There lies Goliah a man of overgrown nature, as well as David a ruddy youth. There lies Hector and Achilles ſo famous for manly valour, as well as Theſites a cowardly and ſeditious brawler. We may ſee there, *that wiſe men die, as well as the fooliſh and brutiſh perſons,* Pſal. xlix. 10. There have Xerxes and all his vaſt army, that threatned to level the mountains, and to drink the oceans dry, laid down their ſkuls, and owned death's ſovereignty. Nor could thoſe many *million of millions,* that like piles of graſs have ſtood before death, yet blunt the edge of its ſcythe, but hitherto it goes on conquering and to conquer.

Secondly, if we take the meaſure of its ſtrength in arreſting the ſoul of man, we muſt needs own it as an abſolute victor. It hath a ſting put into it by ſin, which makes it aſſault the ſinner with deadly ſtrength and violence. Man by his wilful and diſingenuous tranſgreſſion incurred the ſentence of the law, which was death in the comprehenſive notion of it. To bring men to that which the Scripture calls the *ſecond death,* Rev. xx. 6. the former death hath commiſſion. And who is able to withſtand a meſſenger of the Almighty, or refuſe appearance, when he ſummons us to that tribunal?

It is not mens *hiding their ſins like Adam,* nor covering them with fig-leaves of trifling *excuſes;* it is not gilding over the potſherd of abomination with the ſilver droſs of phariſaical *pretences,* or *outſide holineſs:* It is no palliating *colours,* no cunning *conveyances,* no ſubtle *evaſions,* no critical *ſubterfuges,* can deliver a man in that laſt encounter, or ſtand him in ſtead when death ſummons him to *appear before the judgment ſeat of Chriſt,* 2 Cor. v. 10. So that in every reſpect death pleads *cuſtom* for the victory it demands over mankind.

But yet fourthly, the term here uſed and applied to a Chriſtian, doth ſignify, that *a good man may obtain a victory over this mortal enemy,* in the great conflict, though ſo accuſtomed to conquer, and ſo proud with ſucceſs. And the joining of the ſubject *we* with the adjunct *victoriouſneſs,* ſhews, that it is the *peculiar privilege* of true Chriſtians, ſo that *ſtrangers do not intermeddle with this joy,* Prov. xiv. 10.

Not that a good man can expect to be exempt from the *ſtroke of death,* nor be ſecure as to any particular *time* or *ſeaſon* of his life, nor plead exemption from any *ſort* of diſeaſe, or *circumſtance* of death; for *what man is he that liveth and ſhall not ſee death? ſhall he deliver his ſoul from the power of the grave?* Pſal. lxxxix. 48. And *it is appointed for men* (indefinitely, and without diſtinction) *once to dye,* Heb. ix. 27. This being the paſſage through which we are to enter into another world. But yet (tho' it may ſeem a wonder) even when good men are *killed all the day long,* they are not only victors, but *more than conquerors,* Rom. viii. 36, 37. And even in dying they are *troubled* but not *diſtreſſed;* they are *perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed,* 2 Cor. iv. 9. More particularly,

Firſt, they are victors over the fear of death. That fear ariſeth from an apprehenſion of turning their backs upon the *fruit of their labours,* they overcome by conſidering, that *in heaven they have a better and more enduring ſubſtance,* Heb. x. 34. Even *an inheritance incorruptible, undefiled, and that fadeth not away, reſerved in heaven for them,* 1 Pet. i. 4.

That which ſprings from the thoughts of the *diſſolution* of this beautiful and majeſtick piece of God's workmanſhip, which hath been ſo much adored and *deified,* Phil. iii. 19. is overcome by conſidering, that *if their earthly houſe of this tabernacle were diſſolved, they have a building of God, an houſe not made with hands, eternal in the heavens,* 2 Cor. v. 1.

That which ariſeth from the pre-apprehenſion of the *pains* of death, in the violent *ejecting* of this old inhabitant the ſoul, from its beloved manſion of the body, is overcome by conſidering, both the neceſſity of this violence, and our being but once moleſted with it, (which are thoughts that offer themſelves to all mens conſideration) and withal, that death is a paſſage, though a ſtrait one, unto *life;* a *porter,* though a rugged and ſurly one, that lets us into the palace of the great King.

And who will dread that which delivers him from ſo much ſin and miſery, and puts him into poſſeſſion of ſo great good in another place; though like the Angels to Lot, it uſe ſome friendly violence in haling him hence? Gen. xix. 16.

This makes a good man not only to ſubmit to death, and ſay, the will of the Lord be done, Acts xxi. 14. and, it is the Lord, let him do what ſeemeth good in his ſight, 1 Sam. iii. 18. but further, to be deſirous to depart, and to be with Chriſt, as eſteeming that to be far better, Phil. i. 23. yea, to groan, being burdened, deſiring to be clothed upon with their houſe which is from Heaven, 2 Cor. v. 2. and to account death as great gain, Phil. i. 21.

Secondly, they are conquerors over the pains of death, which are a great evil, and ſorely preſſing to human nature. Theſe a good man overcomes, not ſo as to be exempt from the ſame exquiſite ſenſe of pain, which other perſons feel; yea, God is oft-times pleaſed, for moſt wiſe and gracious ends, to exerciſe the beſt of men, under moſt tedious and exquiſite pains: But yet they are conqueror in the conflict, though the encounter be ſharp.

Partly, through that great meaſure of patience which God gives them under his hand, which then hath the beſt opportunity for ſhewing its perfect work, Jam. i. 3. And it is a glorious victory, when patience holds out to the end, and this ſtrong man cannot be brought to bow under the greateſt burden of extremity that can be laid upon it; witneſs the caſe of Job, whoſe invincible patience under the greateſt ſufferings, was to the glory of God, and to his own comfort and eaſe at preſent, and future honour.

Partly, through the ſtrength of that other grace of faith, whereby they look unto that fatherly hand that lays theſe things upon them, and thereby are not only drawn to a filial ſubmiſſion, (which gives eaſe to the mind under ſufferings) but alſo take the advantage of deriving comfort from him that ſmites, and will alſo heal them. So that when the outward man decayeth, the inward is renewed day by day, 2 Cor. iv. 16. And withal, this grace enables a good man to look up into Heaven in the midſt of the pains of death, as Stephen did, Acts vii. 55. and to ſee his Saviour there ſtanding ready to receive him to himſelf in glory. And this makes him, though not to hate *which giveth us the victory through our Lord Jeſus Chriſt.*

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Secondly, to a man in his moral concerns, death is an enemy. Even a criminal, while he can eſcape the arreſt of the law, thinks the beſt of his own condition; and a ſinner, while he can hold up his head in the land of the living, is apt to bleſs himſelf in his own ſanguine conceits, and to laugh at the doctrine of a judgment to come.

But to look what an enemy the malefactor eſteems him, that hales him before an earthly tribunal; or a debtor him that calls him to account for his ſcores; ſuch an enemy doth every man that knows himſelf to have offended, and hath not ſued out his pardon; every man that hath run in ſcore to God's juſtice, and hath not applied himſelf to that ſurety that ſo graciouſly offers to pay his debts, eſteems death, that comes to bring him before Almighty God, as a Righteous Judge, from whom he may expect a dreadful ſentence, and the great creditor, to whom he knows himſelf not reſponſible.

Secondly, this term victory, ſuppoſeth a conflict. Over a coward that dares not to fight, or a town that ſurrenders upon ſummons, we are not ordinarily ſaid to obtain a victory. This is properly the effect of ſtruggling and ſtriving for maſtery. And with this enemy, death, every man hath a great conflict. And that both

Firſt, At a diſtance, when it threatens us, and thus it begetteth fear; which is a paſſion that commonly makes impreſſion, eſpecially upon perſons of ſoft and tender natures, not inferior to thoſe that attend the approaches of evil. Eſpecially, *O death, how bitter is the remembrance of thee to a man that lives peaceably in the enjoyment of his friends, to him that is quiet and proſperous in his buſineſs, and to him that hath an appetite, and can reliſh his meat?* Eccluſ. xli. 1.

This is ſuch a conflict as diſquiets thoſe that are at eaſe in Sion, and diſturbs them that are ſettled upon their lees. To think, that this healthy body muſt e're long be diſtempered with diſeaſes; that thoſe pleaſures that have been the darlings of their ſouls, muſt everlaſtingly forſake them; that thoſe riches for which they have toiled and laboured, muſt *take themſelves wings and for ever fly away*; yea, that this ſtately and beautiful ſtructure of the body muſt yield to diſſolution, and (which is more dreadful than all the reſt) that when *the duſt ſhall return to the earth, the ſpirit ſhall return to God that gave it*, Eccl. xii. 2. to paſs an *account of the things which it hath done in the body, and to receive a reward according to them, whether they be good or evil*, 2 Cor. v. 10. This is that *terror of the Lord*, through which ſo many are *all their life-time ſubject to bondage*, Heb. ii. 16.

Secondly, and eſpecially, when death comes to conflict us hand to hand, when the battle is ſet in array, and *pila minantia pilis. Can thy heart endure, or thy hands be ſtrong in the day when God thus dealeth with thee?* Ezek. xxii. 14.

When death is repreſented in its moſt ordinary habit, this ghaſtly ſkeleton, armed with ſcythe and ſpade, beſet with the ſkulls and bones of dead men, as trophies of its multiplied conqueſts; how diſmally doth it look! how far from the aſpect of one that deſigns to court delicate ladies! yea, more like to a *mormo* deſigned to affright mankind.

But eſpecially when it clothes itſelf in an habit of extraordinary terror, when it appears in the ſcarlet cloak of a violent calenture, in the purple robes of a peſtilential fever; when it enamels its weapons with the ſtone, or ſtains them with the ſtrangury; or when it comes raging in a violent and maſterleſs phrenzy. In a word, when it endeavours to appear more formidable than it ſelf, who ever could pretend to ſuch ſtrength as ſhould not grow feeble, or to ſuch hardineſs as ſhould not be diſmayed before it?

Its firſt encounter baffles the appetite, and cauſeth it to languiſh, it diſturbeth and interrupteth the ſleep, weakens the joints, commands a ceſſation of the uſual exerciſes, ſpreads paleneſs and wanneſs upon the ſkin.

Its next proceedings ſubject a *ſtaff* for the neceſſary ſupport of the enfeebled ſtructure; call in the druggiſt to ſupply the place of the cook and confectioner; caſt a man upon his bed as the retirement of his wearied and fainting limbs; and by degrees invade the ſeats of the vital and animal ſpirits; afflict the heart with faintings, the head with pains; obſtruct the veſſels ſerving for the paſſage of the blood and ſpirits, *cauſe the keepers of the houſe to tremble, the ſtrong men to bow themſelves, and thoſe that look out of the windows* to grow dim for want of the uſual ſupply of animal ſpirits. Till at the laſt cold ſweat takes poſſeſſion of the hypocritical face; the diſturbed ſoul ſits upon the trembling lip, threatning to take its leave of that body, where the enfeebled ſpirits will not prevail to fetch up that phlegm that lies ratling and betokening ſuffocation: And then is the duſt prepared to return to the duſt, whence it was taken. Eccl. xii. 7. *Then doth man ſet forward in his journey toward his long home, and the mourners go about the ſtreets.* Then comes a ſhrowd to be the modiſh apparel, and a ſepulchre the bed for repoſe; then begins this proud, aſpiring Nimrod to know himſelf, and to own his original, ſaying *to corruption, thou art my father, and to the worms, ye are my brethren and ſiſters*, Job xvii. 14. Then he that ſo buſtled above ground, as to think the world too ſtrait for him, is con-

tent

tent with ſix foot of earth for his patrimony. A rare conqueſt, the fruit of a ſignal conflict!

Thirdly, victory, as it is here applied, ſuppoſeth death *accuſtomed to conquer.* That challenge, or triumphant inſultation, ver. 55. *O death, where is thy victory*? ſeems to ſuppoſe death a tried champion, *fleſhed in conqueſt.* And if

Firſt, we look to its power over man's body, we muſt confeſs it an irreſiſtible enemy, and a conſtant victor,

Pallido mors æquo, &c.

It is not the robes and palaces of kings, any more than the rags and cottages of beggars, that exempt them from the arreſt of this ſergeant; neither are thoſe ſo high as to affrigh deatht from attempting them, nor theſe ſo low that it ſhould ſcorn to meddle with them. It is not the long delay and forbearance of death in demanding its due, that can make it forget the debt that is owing by the aged. The ſhort hiſtories of the ſtrangely long lives of thoſe antedeluvians, that ſurvived the elapſing of ſeveral hundred years, are every where cloſed up with, *and he died*, Gen. 5. Nor is it the pitiful cryings and pulings of the infant in ſwadling clothes (that is loth to be ſnatched away from its beloved breaſt, and ſeems to plead that it hath taſted nothing of the pleaſures, nor underſtood the deſign of its being ſet a-ſhore upon the earth) that can move this skeleton, void of bowels, to hold its hand, and to draw back its envenomed darts: *But theſe things are done in the green tree*, yea, in the tender plant, as well *as in the dry*, Luke xxiii. 31.

The wiſdom of Solomon, or of the ſeven ſages of Greece, would in vain have attempted to out-wit death. The ſtrength of Samſon, or of David's worthies, (whoſe *countenances were like the countenances of lions*, 2 Sam. xvii. 10.) could not daunt this meſſenger of God's Juſtice, or prevail in the laſt conflict with it; but theſe alſo yielded to be led in triumph by death. In Golgotha are skuls of all ſorts and ſizes, as tokens of the impartial conqueſt that death is making. There lies Abſalom ſo perfect in beauty, as well as Mephiboſheth a deformed cripple. There lies the wanton and amorous youngſter, as well as the old man that doted and leaned on his ſtaff. There lies Goliah a man of overgrown nature, as well as David a ruddy youth. There lies Hector and Achilles ſo famous for manly valour, as well as Theſites a cowardly and ſeditious brawler. We may ſee there, *that wiſe men die, as well as the fooliſh and brutiſh perſons*, Pſal. xlix. 10. There have Xerxes and all his vaſt army, that threatned to level the mountains, and to drink the oceans dry, laid down their skuls, and owned death's ſovereignty. Nor could thoſe many *million* of *millions*, that like piles of graſs have ſtood before death, yet blunt the edge of its ſcythe, but hitherto it goes on conquering and to conquer.

Secondly, if we take the meaſure of its ſtrength in arreſting the ſoul of man, we muſt needs own it as an abſolute victor. It hath a ſting put into it by ſin, which makes it aſſault the ſinner with deadly ſtrength and violence. Man by his wilful and diſingenuous tranſgreſſion incurred the ſentence of the law, which was death in the comprehenſive notion of it. To bring men to that which the Scripture calls the *ſecond death*, Rev. xx. 6. the former death hath commiſſion. And who is able to withſtand a meſſenger of the Almighty, or refuſe appearance, when he ſummons us to that tribunal?

It is not mens *hiding their ſins like Adam*, nor covering them with fig-leaves of trifling *excuſes*; it is not gilding over the potſherd of abomination with the ſilver droſs of phariſaical *pretences*, or *outſide holineſs*: It is no palliating *colours*, no cunning *conveyances*, no ſubtle *evaſions*, no critical *ſubterfuges*, can deliver a man in that laſt encounter, or ſtand him in ſtead when death ſummons him to *appear before the judgment ſeat of Chriſt*, 2 Cor. v. 10. So that in every reſpect death pleads *cuſtom* for the victory it demands over mankind.

But yet fourthly, the term here uſed and applied to a Chriſtian, doth ſignify, that *a good man may obtain a victory over this mortal enemy*, in the great conflict, though ſo accuſtomed to conquer, and ſo proud with ſucceſs. And the joining of the ſubject *we* with the adjunct *victoriouſneſs*, ſhews, that it is the *peculiar privilege* of true Chriſtians, ſo that *ſtrangers do not intermeddle with this joy*, Prov. xiv. 10.

Not that a good man can expect to be exempt from the *ſtroke of death*, nor be ſecure as to any particular *time* or *ſeaſon* of his life, nor plead exemption from any *ſort* of diſeaſe, or *circumſtance* of death; for *what man is he that liveth and ſhall not ſee death? ſhall he deliver his ſoul from the power of the grave*? Pſal. lxxxix. 48. And *it is appointed for men* (indefinitely, and without diſtinction) *once to dye*, Heb. ix. 27. This being the paſſage through which we are to enter into another world. But yet (tho' it may ſeem a wonder) even when good men are *killed all the day long*, they are not only victors, but *more than conquerors*, Rom. viii. 36, 37. And even in dying they are *troubled* but not *diſtreſſed*; they are *perplexed, but not in deſpair*; *perſecuted, but not forſaken*; *caſt down, but not deſtroyed*, 2 Cor. iv. 9. More particularly,

Firſt, they are victors over the fear of death. That fear ariſeth from an apprehenſion of turning their backs upon the *fruit of their labours*, they overcome by conſidering, that *in heaven they have a better and more enduring ſubſtance*, Heb. x. 34. Even *an inheritance incorruptible, undefiled, and that fadeth not away, reſerved in heaven for them*, 1 Pet. i. 4.

That which ſprings from the thoughts of the *diſſolution* of this beautiful and majeſtick piece of God's workmanſhip, which hath been ſo much adored and *deified*, Phil. iii. 19. is overcome by conſidering, that *if their earthly houſe of this tabernacle were diſſolved, they have a building of God, an houſe not made with hands, eternal in the heavens*, 2 Cor. v. 1.

That which ariſeth from the pre-apprehenſion of the *pains* of death, in the violent *ejecting* of this old inhabitant the ſoul, from its beloved manſion of the body, is overcome by conſidering, both the neceſſity of this violence, and our being but once moleſted with it, (which are thoughts that offer themſelves to all mens conſideration) and withal, that death is a paſſage, though a ſtrait one, unto *life*; a *porter*, though a rugged and ſurly one, that lets us into the palace of the great King.

And who will dread that which delivers him from ſo much ſin and miſery, and puts him into poſſeſſion of ſo great good in another place; though like the Angels to Lot, it uſe ſome friendly violence in haling him hence? Gen. xix. 16.

This makes a good man not only to ſubmit to death, and ſay, the will of the Lord be done, Acts xxi. 14. and, it is the Lord, let him do what ſeemeth good in his ſight, 1 Sam. iii. 18. but further, to be deſirous to depart, and to be with Chriſt, as eſteeming that to be far better, Phil. i. 23. yea, to groan, being burdened, deſiring to be clothed upon with their houſe which is from Heaven, 2 Cor. v. 2. and to account death as great gain, Phil. i. 21.

Secondly, they are conquerors over the pains of death, which are a great evil, and ſorely preſſing to human nature. Theſe a good man overcomes, not ſo as to be exempt from the ſame exquiſite ſenſe of pain, which other perſons feel; yea, God is oft-times pleaſed, for moſt wiſe and gracious ends, to exerciſe the beſt of men, under moſt tedious and exquiſite pains: But yet they are conqueror in the conflict, though the encounter be ſharp.

Partly, through that great meaſure of patience which God gives them under his hand, which then hath the beſt opportunity for ſhewing its perfect work, Jam. i. 3. And it is a glorious victory, when patience holds out to the end, and this ſtrong man cannot be brought to bow under the greateſt burden of extremity that can be laid upon it; witneſs the caſe of Job, whoſe invincible patience under the greateſt ſufferings, was to the glory of God, and to his own comfort and eaſe at preſent, and future honour.

Partly, through the ſtrength of that other grace of faith, whereby they look unto that fatherly hand that lays theſe things upon them, and thereby are not only drawn to a filial ſubmiſſion, (which gives eaſe to the mind under ſufferings) but alſo take the advantage of deriving comfort from him that ſmites, and will alſo heal them. So that when the outward man decayeth, the inward is renewed day by day, 2 Cor. iv. 16. And withal, this grace enables a good man to look up into Heaven in the midſt of the pains of death, as Stephen did, Acts. vii. 55. and to ſee his Saviour there ſtanding ready to receive him to himſelf in glory. And this makes him, though not to hate his own body, nor ſimply to deſire to be unclothed, yet willing and deſirous to be clothed upon, that mortality might be ſwallowed up of life, 2 Cor. v. 4. and comfortably to bear thoſe difficult methods, whereby the Divine Wiſdom thinks fit to bring this to paſs.

Thirdly, over the ſting of death. There is a ſharp and poiſonous thing put into the tail of this ſerpent, through our tranſgreſſing the law of God; and this is that which is moſt dreadful in death, to a conſidering perſon, and that which even a Roman courage could not prevail to maſter. But a Chriſtian finds that in the word of God that fortifies him againſt this alſo.

Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth, who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again, who is even at the right hand of God, and maketh interceſſion for us: Who ſhall ſeparate us from the love of Chriſt? I am perſuaded, that neither death, nor life, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord, Rom. viii. 33, 34, 35—38, 39. Here then is the ſtrong man diſarmed, the lions mouth ſhut, the ſerpents ſting taken from him.

Fourthly, Over the power of death. To reaſon not improved by the ſupplemental light of Divine Revelation it *ſeemed incredible, that God ſhould raiſe the dead*, Acts xxvi. 8. And to him that conſiders the ſeverity of God's juſtice, it might ſeem that when "the judge ſhould have delivered us to the officer, and he caſt us into priſon; we muſt by no means come out thence, till we ſhould have paid the utmoſt farthing," Matt. v. 25, 26. That is never at all. But when we conſider, that as Chriſt *was delivered for our offences, ſo he roſe again for our juſtification*, Rom. iv. 25. we may thence very reaſonably conclude, that *he that raiſed up the Lord Jeſus from the dead, will alſo quicken our mortal bodies*, Rom. viii. 11. And upon this account a good man hath confident hopes of victory over the power of death, and can ſay, I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth: And though after my ſkin worms deſtroy this fleſh, yet with mine eyes ſhall I ſee God, Job xix. 26.

Such reflections as theſe which flow from the text may be uſeful;

Firſt, to ſhew us the excellency of the Chriſtian Faith above all other notions of a deity, that have been entertained in the world, in that it enables us for the great conflict, and gives us victory over the worſt of our enemies. Indeed the ancient Romans have ſhewed themſelves ſufficiently audacious in looking death in the face; but their confidence was ſupported by ſlender props,

Amor patriæ, laudumque immenſa cupido.

a deſire to advance and enlarge the city whereof they were freemen, and to erect a monument of their own praiſe to poſterity; this made them prodigal of their lives, and fearleſs of death. But a Chriſtian hath a deſire to depart hence, that he may be *near unto Chriſt*, and upon a full and mature conſideration, finds this to be *beſt for him*, Phil. i. 23.

An Heathen may take ſome ſatisfaction in reflecting upon his life paſt, with

Vixi, & quem dederat curſum natura peregi.

I have lived, and filled up the ſtation wherein nature hath placed me. But this comes ſhort of the ſtable confidence of the Apoſtles, when in leaving the world he could ſay, I have fought a good fight, I have finiſhed my courſe, I have kept the faith: Henceforth, there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me in that day, 2 Tim. iv. 7, 8.

A Socrates from principles of philoſophy might conclude the immortality of the ſoul, and conſider his wages in ſome ſort. *An opera noſtra ſit probaturus Deus neſcio: Certe ſedulo conati ſumus ut ei placerent: Eſt mihi tamen certa ſpes conatus noſtros eum fore accepturum.*

But by what means imperfect good works could obtain acceptation with the ſtrict juſtice of God, and how ſin could obtain pardon with him, this philoſophy could not teach them. But the Scripture tell us, that God will own his people in the day when he maketh up his jewels, and will ſpare them as a man ſpareth his own ſon that ſerveth him, Mal. iii. 17. That with the Lord there is mercy, and with him there is plenteous redemption; and that he ſhall deliver Iſrael from all their ſins, Pſal. cxxx. 18. So that we may ſay, Bleſſed be the God and Father of our Lord Jeſus Chriſt, who of his abundant mercy hath begotten us again to a lively hope, by the reſurrection of Jeſus Chriſt, from the dead, 1 Pet. i. 3. and hath hereby given us comfort through faith, in our conflict with this laſt and mortal enemy.

Secondly, If a true Chriſtian is conqueror over death, why then ſhould he fear it? The ſpirit of a man will help him to ſuſtain his infirmities, or bodily pains, Prov. xviii. 14. Manly courage ſhould help to bear us up under outward trials. And the Spirit of God, bearing witneſs with our ſpirits that we are the children of God, Rom. viii. 16. will help us to maſter the fear of death, as an enemy to the ſoul.

Why then ſhould we fear that ſerpent that is diſarmed of his ſting? That lion whoſe mouth is ſhut, and his jaw-teeth pulled out? That adverſary whoſe weapons are taken from him? It is enough for them that know no better place to go unto, to be afraid and unwilling to leave the world; enough for them that have not a God to ſupport them, to ſink under pains and ſickneſs; enough for them that do not believe themſelves to have an advocate with the Father, Jeſus Chriſt the righteous, who is a propitiation for their ſins, 1 Joh. ii. 1. to be afraid to appear before God's tribunal. Chriſtian Religion hath taught better things to all that duly embrace it. And therefore, let us comfort ourſelves therewith, and with joy draw water out of theſe wells of ſalvation, Iſa. xii. 3.

Thirdly, If we have overcome death, why ſhould we ſink under the fear of any other troubles? Death is called the king of terrors, Job xviii. 14. in the ſame ſenſe as the lion is called king among the beaſts, and the eagle among birds, becauſe it is the chief of all the reſt. And if the leader of terrors be overcome, why ſhould we fear thoſe that follow, and are leſs formidable! The uttermoſt that can be threatned by any worldly miſery, is to bring us to death, under diſadvantageous and dreadful circumſtances. And if this be conquered, what need we fear that which can but threaten to bring us thither? Therefore let us not fear theſe fears, nor be afraid; but ſanctify the Lord of hoſts himſelf, and let him be our fear and our dread, Iſa. viii. 12, 13. Let us with chearfulneſs expect, and with patience endure all the troubles of this life, becauſe we have victory over the laſt enemy, death. Therefore,

Secondly, Let us always rejoice, and in the midſt of a terrible death ſay, *thanks be to him that giveth us the victory*.

How thankfully every good man ſhould, and doth reſent the victory vouchſafed unto him over death, will appear by conſidering how great a privilege this is. And that will be evident to him that conſiders on the one hand the miſerable eſtate of him that lies under the dominion of death, and at its mercy; and on the other, the happy eſtate of him that through God's mercy hath obtained this victory.

Firſt, For the miſery of thoſe that are in ſubjection to death, whoſe tender mercies are cruelty; this will appear, if we take notice of their eſtate, either when death is apprehended at a diſtance, and under a remote proſpect; or when it is at hand, and comes to do execution upon them.

Firſt, Let us take notice of them when death is apprehended at a diſtance, and under a remote proſpect; and ſo the thoughts of death as victorious over them, do

Firſt, Allay the generoſity, and abate the ſweetneſs of all worldly comforts. He that duly conſiders, that his time is in God's hands, Pſal. xxxi. 15. and that himſelf is not maſter of the next moment that is to paſs by; that man goeth down to his grave, and returneth no more; and if a man die, ſhall he live again? Job xiv. 14. What a cooler doth this afford to his ſpirits, when warmed and made briſk with the enjoyment of worldly affluence? This is apt to make a man deſpair of all his labour under the ſun, and to reckon all but vanity and vexation of ſpirit, Eccleſ. ii. 20. Conſidering, that the riches for which he hath toiled, and about which he hath diſturbed himſelf; the pleaſures in which he hath delighted to wallow;

the honours to which he hath aſpired, and climbed up by ſuch a ſteep and ſlippery aſcent, ſhall then ceaſe from affording him any more ſatisfaction: And withal, that he is not within the proſpect of a better enjoyment, that may recompence his loſs of theſe preſent good things, but muſt go naked out of the world in all reſpects, as he came naked in, and ſo lie down in eternal miſery.

Secondly, this abates the lively and generous actings of the ſoul, and diſmays it for any noble deſigns and attempts. When a man ſeriouſly conſiders all his endeavours under the ſun to be like ſpiders webs, ſpun with a great deal of painful labour, and exenterating care and contrivance, and after this, in a moment ſwept down and deſtroyed by the beſom of death; that when man's breath goeth forth, he returneth to his earth, and in the ſame day all his thoughts periſh, Pſal. cxlvi. 4.

And if withal, there be not a greater and more noble deſign which ſuch a man hath propoſed to himſelf, and hath attained probable hopes of the accompliſhment of it; this is apt to make him conclude, that truly man walketh in a vain ſhadow, verily, they diſquiet themſelves in vain; and that every man living, upon ground, or in what capacity ſoever he ſtands, is altogether vanity, Pſal. xxxix. 5, 6. and to cry out with the wiſe man, Vanity of vanities, all is vanity, Eccl. i. 2.

And if the profit, that is in all labour, do encourage a man to take pains, and to endeavour to ſhew himſelf wiſe under the ſun; then ſure theſe thoughts, of the vanity of human deſigns and attempts, do take a man off from ſtriving to do wiſely and worthily in his generation.

Thirdly, It dulls the edge of the ſoul for good duties. He that fancies himſelf to lye down under the burden of inſuperable difficulties, that apprehends God to be an auſtere maſter, Heaven to be unattainable, and hell unavoidable, will have very little mind to ſtir up himſelf to lay hold upon God, or to work out his own ſalvation, Iſa lxiv. 7. Phil. ii. 12. or to uſe that violence of holy endeavours that is required in taking the kingdom of Heaven, Matt. xi. 12. For it is hope of ſucceſs that quickens endeavours, and deſpair of this doth diſpirit a man, and make him dull and unactive.

Secondly, Let us take notice of ſuch a man when death is at hand, and begins to encounter him; and here we find him in a very miſerable eſtate that hath not attained victory over death, for

Firſt, It diſpoſſeſſeth him at once of all the fruits of his labours, and ejects him from the enjoyment of all his worldly acquiſitions; Though whilſt he lived he bleſſed his own ſoul, he ſhall go to the generation of his fathers, and ſhall no more ſee the light of comfort; and therefore, man that is in honour and underſtandeth not, is like the beaſts that periſh, Pſal. xlix. 18, 19, 20. And is it not a diſmal condition, for a man that hath toiled and beſtowed great induſtry, that hath plotted and contrived to the diſturbing of his head, and interrupting of his ſleep, that hath pinched and denied himſelf the enjoyments of many worldly comforts, to increaſe his heap by parſimony; yea, that hath too often ſtained his conſcience, and hazarded his ſoul, to heap up that which might be called a plentiful eſtate in this world; this man, I ſay, to hear on a ſudden that dreadful and heart-breaking voice, Thou fool, this night ſhall thy ſoul be taken from thee, and then whoſe ſhall all thoſe things be, for which thou haſt laboured? Luke xii. 20.

Secondly, It daſheth all thoſe vain hopes of Heaven, with which ſuch a man had flattered himſelf. As there are politick projecting hypocrites, who know themſelves to be no better than whited ſepulchres, Matt. xxiii. 37. ſo are there many fooliſh virgins, who bear about the lamp of an outward profeſſion in their hands, and want oil to make it burn, Matt. xxv. 3. and yet are ſo ſimple as to expect at laſt to enter in with the bridegroom as well as the beſt.

And how ſad will it be to them, when, at death coming to the door, and crying, *Lord, Lord, open unto us*, they ſhall be repulſed with, *Verily, I ſay unto you, I know you not. What is the hope of the hypocrite, though he have gained* applauſe from the world, *when God taketh away his ſoul? Will God then hear his cry, when trouble cometh upon him? Will he then delight himſelf in the Almighty? Will he always call upon God?* Job xxvii. 8, 9, 10.

Beſide, there are many, who though they could not find in their hearts *to day, while it was called to day, to hear God's voice*, Heb. iii. 8. yet they verily intended to take a time more convenient for theſe things. But now theſe mens hopes are over; the bridegroom is come on a ſudden, thoſe that were ready are entered with him, and the doors are ſhut.

Thirdly, Death puts an end to his day of grace. Some men, indeed, have ſo long hardned their hearts againſt hearing the voice of God, that he hath already *given them up to their own hearts luſts*, Pſal. lxxxi. 12. they have ſo long *reſiſted the Holy Ghoſt* in its ſtrivings, Acts vii. 51. that God hath reſolved that *his Spirit ſhall no more ſtrive with them*, Gen. vi. 3. But ordinarily mens days of grace is commenſurate with the day of their lives, and whilſt men are alive, there is no man ſo bad, but he may become better. But death puts an end to theſe expectations, it ſhuts men up in an unalterable condition; and *as the tree falls, ſo it ſhall lye* for ever, *whether toward the ſouth, or toward the north*, Eccleſ. xi. 3.

Fourthly, Death commonly brings to a man's remembrance thoſe ſins, which before he was unmindful of. In the day of health and proſperity men are apt to put far from them the troubleſome and ungrateful remembrance of their ſins paſt. Worldly buſineſs, and company, and divertiſements, worldly pleaſures and delights ſuggeſt more ſanguine thoughts to the mind. But when death cometh, God doth ordinarily, to them that are of ſound mind and memory, ſhew that *he hath ſet their iniquities before him, and their ſecret ſins in the light of his countenance*, Pſal. xc. 8. Yea, after his long ſilence, he doth then uſe to reprove men, and ſet their ſins in order before their eyes, Pſal. l. 21, and cauſeth mens *iniquities to compaſs them about, as at their heels*, Pſal. xlix. 5. and lets them ſee and feel that *it is an evil thing, and a bitter, that they have forſaken the living Lord, and that his fear hath not been before their eyes*, Jer. ii. 19. And judge how unwelcome this is to a man's mind, that hath long lain aſleep in ſecurity, when it makes him cry out with Ahab to Elijah, *haſt thou found me, O my enemy?* 1 Kings xxi. 20.

Fifthly, Death puts the greateſt affront imaginable upon the beautiful and majeſtick fabrick of the body. This pile of duſt and aſhes that appeareth ſo ſtately through the Divine Architecture, that is ſo *fearfully and wonderfully made* in its contexture, Pſal. cxxxix 14. that is rendred ſo glorious, by the enſtamping of God's image upon it, that is by God's ordination become ſo awful and formidable to inferior animals of far greater ſtrength: This painted piece of dirt, that hath been ſo much doted upon, and adored for its delicate feature, and amiable intermixture of lillies and roſes; this well-formed ſtatue, which voluptuous perſons have adored as a *terreſtrial deity*. Phil. iii. 19. to which they have conſtantly ſacrificed whole hetacombs of all the dainties which the earth, the air, and the ſea could afford; this fleſh for which men have *made proviſion to fulfil its luſts*, Rom. xiii. 14. This muſt then become equal to the beaſts that periſh, a prey to the inferior animals, the very worms, loathſome to the eye of its former admirers; ſo that they that loved it beſt, when informed with a ſoul, can afford it now no better compliment than, *let me bury my dead out of my ſight*, Gen. xxiii. 4.

This, that was ſometime fed and clothed by the contrivance and induſtry of ſo many heads and hands, muſt go naked out of the world, as it came naked in, and lye ſolitary and neglected in the grave, keeping an everlaſting faſt; yea, inſtead of *faring deliciouſly every day*, itſelf muſt afford a meal to the worms, and *ſay to corruption, thou art my father*, Job xvii. 14. But this is not all, nor the worſt yet

Sixthly, Death ſends the ſoul to be a prey to the *worm that never dies*. Here is the moral of Prometheus's vulture, the preying of the conſcience upon itſelf, with the ungrateful and corroding remembrance of the pleaſures of this life, when they are to part as never to return; of the ſins of a man's life, for which God doth now bring him into judgment; of the *day of grace*, which he neglected, being like the *fool that had a price put into his hands to get wiſdom, but had no heart to make uſe of it*, Prov. xvii. 16.

This is a *vengeance worthy of God*, a puniſhment ſuitable to the nature of a ſeparate ſoul, when it hath not the company of the body to partake of the other torment, *the fire that never ſhall be quenched*, Mark ix. 44. To this torment death ſends the ſoul, as judgment ſhall hereafter ſend the body to the other. This is the unhappineſs of thoſe that ſo live as to fear death, and juſtly to fear it, becauſe under its power and dominion in the worſe and ſevereſt ſenſe.

But as we have ſeen the dark ſide, let us alſo take a view of the bright ſide of the cloud, let us,

Secondly, Conſider the happy and comfortable condition of thoſe that have attained a bleſſed victory over death, and live in the enjoyment of the ſenſe thereof, and ſo it will appear to be matter of thankful memorial, and worthy of giving praiſe to the author thereof: For,

Firſt, ſuch a man enjoys more comfort in the world than another man doth or can. God, as a bountiful Creator, hath given us variety of comforts in the things of this world, and it is his will that we ſhould *ſerve him with gladneſs and chearfulneſs of heart in the abundance of all things*, Deut. xxviii. 47. And he is beſt able to rejoice and take comfort in the fruits of God's goodneſs, who hath overcome the danger and fear of death. For,

Firſt, This ſets his affections above the world. It is moſt certain, that whatſoever we have of worldly enjoyments, either *imperat, aut ſervit*; to ſome the world is a maſter, to others a ſervant. And as it is a very uſeful and obſequious ſervant when it is kept under, ſo it is a very imperious and tyrannical maſter when we ſubject our ſelves to it.

Now he only is a truly free man, who hath placed his moſt lively affections upon better things. This frees him from thoſe eager deſires after getting more, which like a *βȣλιμία* in the body, do gnaw the mind with perpetual unquietneſs: From thoſe diſtracting ſollicitudes about worldly matters, which keep the ſoul continually upon the rack, drawing it this way and that way. And in the affluence of the things deſired, this prevents that puffing up with pride, which like a flatus in the hippocondries, or a tumor in any part of the body, renders the mind ſubject to an uneaſy calenture: That pinching greedineſs in keeping together the heap, which like a compreſſed veſſel in nature hindring the free motion of the blood and ſpirits, bindeth the ſoul, and hinders it from a comfortable enjoyment of its portion. This diſchargeth the mind from that anxiety as to loſing theſe things, which in many takes away the pleaſure they ſhould reap from the enjoyment of them; and finally ſo ſuits the ſpirit to a compliance with the Divine Providence, that it reckons *the lines fallen to it in a pleaſant place*, Pſal. xvi. 8. and ſhakes off that repining and diſcontent, which like an unfit ſhoe, makes a man ſtep uneaſily in the condition wherein he walketh.

Now *this is the victory whereby we overcome the world, even our faith*, 1 John v. 4. This raiſeth the heart above it, when we with comfort look on our ſelves as ſtrangers and pilgrims in it, and ſuch as ſeek a better country, that is an heavenly, Heb. xi. 16.

Secondly, This ſatisfies a man's mind that his main concerns are ſecured, and the greateſt of fears overcome. *Go thy way, eat thy bread, drink thy drink with a merry heart, for God accepteth thy works*, Eccl. ix. 7. In worldly matters, then are we at eaſe, and can enjoy a friend, or take ſatisfaction in any other comfort, when our greateſt concerns are ſecured, and our main buſineſs over. And eſpecially in ſpiritual affairs, then do a man's morſels go down ſweetly, and he doth ſleep with freedom and ſecurity, when the fear of God's wrath is removed, and an intereſt in his love and favour ſecured.

This is bread that the world knows not of, *hidden manna*, Rev. ii. 17. ſuch *joy as a ſtranger intermeddleth not with*, Prov. xiv. 10. Such is the ſweetneſs and ſatisfaction that this affords, that the like is in vain ſought for in worldly acquiſitions. Lord lift thou up the light of thy countenance upon us: And this puts gladneſs into our hearts more than the men of the world have in the time when their corn, and wine, and oil encreaſeth, Pſal. iv. 6, 7.

Secondly, Such a man goes along in the way of his duty with vigour and delight. It is a great happineſs as well as a duty, to cut with a keen edge in doing the will of God, to proceed with vigour, and to take delight and complacency in doing well. And there is nothing ſo much conduceth to work in us this temper of mind, as confidence of a reward added to a conſcientious ſenſe of God's command. *Be not weary of well-doing, knowing that in due time ye ſhall reap, if ye faint not*, Gal. vi. 7. *Be ſtedfaſt, unmoveable, always abounding in the work of the Lord; foraſmuch as ye know that your labour is not in vain in the Lord*, as it follows at ver. 58.

Thirdly, He will paſs through the difficulties of a Chriſtian courſe with courage and ſerenity of ſpirit. The Apoſtle tells us, that we have need of patience, that after we have done the will of God, we may inherit the promiſes, Heb. x. 36. becauſe through much tribulations we paſs into the kingdom of Heaven, Acts xiv. 22. And if we faint in the day of adverſity, it ſheweth our ſtrength to be ſmall, Prov. xxiv. 10.

Now this conſideration, that death will put an end to all theſe troubles, and a confident perſwaſion, that death ſhall be an happy change to us, will help us to hold out with courage and chearfulneſs, in oppoſition to fainting or fretting at the difficulty of the way. Thus *Moſes choſe rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin: becauſe he had reſpect to the recompence of reward*, Heb. xi. 25, 26. Yea, the maſter of that houſe, in which Moſes was faithful as a ſervant, was by *the joy that was ſet before him, encouraged to endure the croſs, and deſpiſe the ſhame*, Heb xii. 2.

Fourthly, He will be fit for every condition, and know how to behave himſelf aright in it. It is an hard matter, *in the day of proſperity to rejoice in the Lord*, and to carry that full cup ſo evenly as not to ſpill it. And it is as hard, *in the day of adverſity to conſider*, Eccl. vii. 14. to be mindful, that we ought thankfully to *receive evil as well as good from the hand of God*, Job ii. 10. To keep from *deſpiſing the chaſtning of the Lord, alſo from fainting, when we are corrected by him*, Heb. xii. 5.

Now nothing will better teach us theſe hard leſſons than a true victory over death. This will moderate our joy in proſperity, and make us *rejoice with trembling*, and as *though we rejoiced not, becauſe the time is ſhort*, 1 Cor. vii. 29. It will moderate our ſorrow in the time of trouble, as conſidering, that theſe are *light afflictions, and endure but for a moment*; and that *they work for us a far more exceeding and eternal weight of glory*, 2 Cor. iv. 17. So every way happy is that couragious Chriſtian, that hath obtained victory over this laſt enemy. Therefore,

Let thoſe that are ſo happy as to live in the comfortable ſenſe of their having obtained this bleſſed victory over death, be careful to walk as *children of the kingdom.*

Firſt, In holineſs and righteouſneſs before God. Becauſe thou haſt delivered my ſoul from death, mine eyes from tears, and my feet from falling, I will walk before the Lord in the land of the living, Pſal. cxvi. 8—19. Seeing that all theſe things muſt be diſſolved, and we know ſo much, and are not afraid to know and conſider it, what manner of perſons ought we to be in all holy converſation and godlineſs? And ſeeing we look for ſuch things, a great conflict, and a glorious victory over a formidable enemy, let us be diligent, that we may be found of him in peace at that day, without ſpot, and blameleſs, 2 Pet. iii. 11—16.

Thoſe that fight or run for victory do diet themſelves, and are temperate in all things. Now they do it to obtain a corruptible crown, but we obſerve rules that we may obtain that which is incorruptible, 1 Cor. ix. 25. Well may we then be content to deny ourſelves, to keep under our bodies, and bring them into ſubjection, that the ſenſual appetite being ſubdued, may not clog us in that great congreſs.

Secondly, Let our temper ſavour of Heaven. If ye be riſen with Chriſt, and have a ſenſe of the benefit of his death and reſurrection, in order to the overcoming of death, *ſeek thoſe things that are above: Set your affections on things above, not on things on the earth*, Col. iii. 1, 2. Let thoſe that believe death to be the end of all pleaſure and comfort, give themſelves up wholly to *enjoy the good things that are preſent*, but let us *declare plainly that we ſeek a country*, Heb. xi. 14.

Thirdly, Let us *walk humbly with our God*, Mic. vi. 8. Let us ſay, *Not unto us, O Lord, not unto us; but to thy name be the glory of* of this victory, Pſal. cxv. 1. Let us be duly ſenſible that it is *the Lord that delivereth us from* *the paw of the lion, and of the bear, and from this great Goliah.* For this is a princely favour, beſtowed by the royal hand of the King of Glory, it is God's gift: For,

Firſt, as all good things do come from God, ſo in particular all ſpiritual gifts, all the graces and comforts of a Chriſtian, are the products of his ſavour and bounty. *Every good gift, and every perfect gift, cometh down from above, even from the Father of lights,* James i. 17. even from that Supreme Being, and firſt cauſe of all things, *in whom we live, and move, and have our being,* Acts xvii. 28. Particularly, he it is that *bleſſeth us with all ſpiritual bleſſings in heavenly things in Chriſt,* Eph. i. 3. He is called the *God of all grace,* that God *who hath called us into his eternal glory by Chriſt Jeſus,* and who, *after we have ſuffered a while, will make us perfect, ſtabliſh, ſtrengthen, and ſettle us,* 1 Pet. v. 10. He is *the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation,* 2 Cor. i. 3. And therefore this eſpecial comfort that ariſeth from victory over death, is to be owned with thankfulneſs, as his gift.

Secondly, it is a gift which none but himſelf can beſtow. Human reaſon and manly courage may, in part, ſupport us under the thoughts of leaving the world, and ſleeping in the grave, by telling us that the world is vanity and vexation of ſpirit; and helping us to conſider that we are every way as well at eaſe when we are aſleep, and forget the world, as when we are awake to enjoy it.

But what ſtrength or courage of a mortal man can bear up, without fainting under weakning decays of bodily vigour, and endure, without complaining, that tedious pain and anguiſh with which it pleaſeth God ſometimes to afflict our bodies; except he that lays on his hand to afflict, do alſo put underneath his everlaſting arms to ſupport? *Thou, even thou art to be feared, and who may ſtand in thy ſight when once thou art wrath?* Pſal. lxxvi. 7. *Can thy heart endure, or thy hand be ſtrong in the day when God ſhall viſit thee?* Ezek. xxii. 14.

Eſpecially, who can bear up under the dreadful apprehenſion of appearing before Almighty God, as the judge of all the world, except he hath comfortable apprehenſions of God being reconciled, and the judge become his friend? They were no cowards, nor ſorry, mean-ſpirited perſons, but the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every freeman, as well as every bondman, that thought to hide themſelves in dens and in the rocks of the mountains: that courted the mountains and rocks to fall on them, and to hide them from the face of him that ſat on the throne, and from the face of the Lamb: for when the great day of his wrath ſhould come, who, ſay they, ſhall be able to ſtand bfore him? Rev. vi. 15, 16, 17.

Thirdly, This enemy death, is in perfect ſubjection to God as his ſervant, and therefore, he is able to bleſs us with victory, and to command deliverance to Jacob. No man can enter the houſe of a ſtrong man armed, and ſpoil his goods, except he firſt bind the ſtrong man, Mark iii. 27. Now this can God do, not only in reſpect of his infinite power to which all creatures in Heaven and earth do bow and obey, whereby he can ſtop the mouths of lions, ſuſpend the natural influence of fire, appeaſe the rage and ſwelling of the ſea: But alſo becauſe death is his ſervant, the miniſter of his wrath, the executioner of his juſtice. And therefore, he that ſaith to the raging ſea, *peace and be ſtill*; yea, that hath placed the friable body of ſand to be a rampart againſt its fury, by a perpetual decree, which it cannot paſs, nor return again to cover the earth, Jer. v. 22. He alſo gives laws to death, and ſets bounds to its rage, giving victory over it to them that fear him.

Fourthly, The conferring of this victory is a favour, that will eminently ſhew the great love and kindneſs of God to his people, for naturally we are under the power and dominion of death by reaſon of ſin; it being as due as the wages to the workman when he hath ended his buſineſs. And it was the meer mercy and undeſerved good will of God toward the workmanſhip of his own hand, now degenerated and become miſerable through their own wilfulneſs, that helped them to overcome that enemy, which themſelves had formed to be a thorn in their ſides, and a prick in their eyes.

Yea, it was a peculiar favour to mankind, not vouchſafed to the ſuperior order of reaſonable creatures, to be able to vanquiſh that death, that miſery, which their ungrateful revolting from their Maker had brought upon themſelves; for verily the Son of God took not on him the nature of Angels, nor helped them up, but he took on him, and relieved the ſeed of Adam, and for them did by death overcome him that had power over death, even the Devil, and delivered them, who otherwiſe through fear of death muſt all their life time have been ſubject to bondage, Heb. ii. 14, 15, 16.

Yea, it is a mercy not vouchſafed to all mankind, as to the actual enjoyment of it, but to thoſe only that believe in him. To as many as received him, he gave power to become the ſons of God, John i. 12. to have part in the firſt reſurrection, ſo that the ſecond death ſhould have no power over them, Rev. xx. 6.

Fifthly, Conſequently this garland of victory doth greatly oblige the hearts of God's people unto himſelf. It being the fruit of that preventing love, that *remembred us in our low and loſt eſtate, even becauſe his mercy endureth for ever,* Pſal. cxxxvi. 23. the manifeſtation of the kindneſs and bounty of God to procure for us ſo great a privilege as this victory hath appeared to be; and that at ſo dear a rate, as *the moſt precious blood of his own Son, that Lamb without ſpot and blemiſh,* 1 Pet. i. 19. *So God loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life,* John iii. 16. This tends to draw us with *the cords of a man, with cords of love,* Hoſ. xi. 4. It ſets us upon our legs, *to run the way of God's commandments*; it renders us ſubjects capable of ingenuous ſervice, by ſetting us *free with the glorious liberty of the ſons of God,* Rom. viii. 21. And withal it layeth the ſtrongeſt engagements of love and gratitude upon us, to *give up our ſelves, both ſouls and bodies, as living ſacrifices unto him,* Rom. xii. 1. and *being delivered from our enemies, to ſerve him without ſlaviſh fear, in holineſs and righteouſneſs before him all the days of our life,* Luke i. 74, 75.

And therefore, *What ſhall we return unto the Lord for this, and all other his benefits!* What thanks offering can be of due value to preſent unto him! What fruit of the lips, what obedience of heart and life can be ſufficient to expreſs our remembrance of this favour? *O give thanks unto the Lord, for he is good, for his mercy endureth for ever. Let the redeemed of the Lord ſay ſo, whom he hath redeemed from the hand of the enemy. O that men would praiſe the Lord for his goodneſs, and for his wonderful works towards the ſons of men!* Pſal. cvii. 1, 2, 8.

——— *Through our Lord Jeſus Chriſt.*] Here note, The main argument whereby the Apoſtle had eſtabliſhed that great article of our faith, the reſurrection of the body, in the precedent part of this chapter, was grounded upon the reſurrection of Chriſt from the dead: Who not only ſhewed that it was neither *impoſſible,* nor yet *incredible, that God ſhould raiſe the dead,* Acts xxvi. 8. becauſe he himſelf overcome the ſharpneſs of death, and broke its bonds; but alſo by riſing as a publick perſon, the ſecond Adam, the firſt-fruits from the dead, hath made way for us alſo to follow him in the reſurrection of our bodies.

And this expreſſion in the text ſeems to be the Epiphonema, or cloſe of that diſcourſe and arguing. It is in Chriſt that God bleſſeth us with all ſpiritual bleſſings in Heavenly things, Eph. i. 3. And particularly this bleſſed victory over death is derived unto us through Chriſt; ſeveral ways hath Chriſt overcome death, and made way for our being victorious over it.

Firſt, He hath deſtroyed the ſting of death, even ſin, by his merits and ſufferings. The ſting is the moſt formidable part in thoſe animals that are armed therewith: And ſin which rendred us obnoxious to the wrath of God, and curſe of the law, was the chief thing that made death dreadful to mankind, as arreſting us, in order to bringing us before the judge of all the earth, who will render to every man according to his works, Rom. ii. 6.

But this ſting hath Chriſt plucked out from death, by his voluntary and meritorious obedience anſwering the exaction of the law, and by his unparallell'd and meritorious ſufferings enduring the malediction thereof. So that *there is now no condemnation to them that are in Chriſt Jeſus,* Rom. viii. 1. As a great high-prieſt *he hath by one offering perfected for ever them that are ſanctified,* Heb. x. 14. As our ſurety he hath paid our debts, and cancelled the hand-writing that was againſt us. As our Goel he hath re-

redeemed us, not with corruptible things, as ſilver and gold, but with his own moſt precious blood, 1 Pet. i. 19. And in each reſpect God is juſt, and yet the juſtifier of the ungodly, when he believeth in Jeſus, Rom. iii. 26. In him mercy and truth are met together, righteouſneſs and peace have kiſſed each other. Pſal. lxxxv. 10.

Secondly, He hath overcome the pains of death by his example and promiſes. By his example, who as the captain of our ſalvation was made perfect through ſufferings, Heb. ii. 10. He ſuffered perfectly all that the law of God could exact, or the rage of his enemies inflict. And he was perfect under his ſufferings, ſo as not to entrench the leaſt upon the bounds of compleat patience, Jam. i. 2. He was led as a lamb to the ſlaughter, and as a ſheep before the ſhearers is dumb, ſo he opened not his mouth, Iſa. liii. 7. When he was reviled, he reviled not again; when he ſuffered, he threatned not, 1 Pet. ii. 23.

Further, by his ſufferings he perfected the work of our redemption, and fully ſatisfied Divine Juſtice. And hereby he hath engaged, and encouraged us to arm ourſelves likewiſe with the ſame mind, becauſe Chriſt hath ſuffered in the fleſh for us, 1 Pet. iv. 1.

And by his promiſes he hath encouraged us, telling us, that this ſtrait way leadeth to life; that in the mean time he will never fail us, nor forſake us, Heb. xiii. 5. But when we paſs through the fire and water, he will be with us, Iſa. xliii. 1, 2. and that theſe light afflictions that endure but for a ſeaſon, do work for us a far more excellent and eternal weight of glory, 2 Cor. iv. 17.

Thirdly, He hath wiped away the ſcandal of death, by his leading the way, in ſuffering death, and lying in the grave. It is a great affront to this ſtately piece of well-formed earth, to own kindred with corruption and worms, Job xvii. 14. But Chriſt, the beſt of men, yea the Son of God, hath led us on the way to Golgotha, and we need not be aſhamed to follow him in the ſteps he hath troden. He ſuffered before he was glorified, he *endured the croſs*, and did not deſpiſe the ſhame of that ſcandalous death, before he *ſet down at the right hand of the Majeſty on high*, Heb. xii. 3. And therefore it is no diſgrace to us to die, and be laid in the grave.

Yea, it was a far bitterer cup that he drank off for us, than what God uſeth to put into the hands of his people; and therefore we ſhould not ſcruple at drinking our own portion. He hath perfumed the grave, by laying his own body there before us: This unicorn, by dipping his own horn before-hand, hath rendred theſe waters ſafe and wholeſom: So that we ſhall reſt in our graves, as in beds; every man that hath walk'd before him in his uprightneſs, Iſa. lvii. 2.

Fourthly, He hath vanquiſhed the power of death by his reſurrection. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who of his abundant mercy hath begotten us again to a lively hope, by the reſurrection of Jeſus Chriſt from the dead, 1 Pet. i. 3. Hereby he ſhewed to the world that he had by death overcome him that had the power of death, even the Devil, Heb. ii. 14. Yea, that he hath not only commanded a paſſage for himſelf, whom *death could not poſſibly hold* any longer than was neceſſary for the ſatisfying of Divine Juſtice, Acts ii. 24. but hath alſo taken away the keys of power from this ſurly porter, and made way for his own people to follow him: And becauſe I live, ye ſhall live alſo, John xiv. 19.

Fifthly, He killed the hopes of death by his aſcenſion. Thereby he made it evident, that he had fully accompliſhed his mediatory function upon earth, and that *Chriſt being riſen from the dead, dieth no more, death muſt have no more dominion over him*, Rom. vi. 9. that he ſhould no more ſubmit to take on him *the form of a ſervant, and to be obedient to death*, Phil. ii. 8.

And conſequently it may encourage believers, that *as it is appointed for men once to die*, Heb. ix. 27. ſo this trouble ſhall be diſpatched at once; ſo that they that *have part in the firſt reſurrection, over them the ſecond death ſhall have no power*, Rev. xx. 6.

Sixthly, He ſhall deſtroy the very being of death at the laſt day. Death hath its commiſſion extended to the end of this world; and then the rod that hath ſo long been uſed for the trial and chaſtiſement of mankind, ſhall it ſelf be caſt into the fire. *The laſt enemy that ſhall be deſtroyed is death*, 1 Cor. xv. 26. Then ſhall be brought to paſs the ſaying that is written, *I will ranſom them from the power of the grave, I will redeem them from death. O death I will be thy plagues, O grave I will be thy deſtruction; repentance is hid from mine eyes*, Hoſea xiii. 14.

As conſequents of this that hath been laſt ſpoken, Firſt, We may conſider how glorious was the conqueſt of Chriſt in his ſufferings: Well might it be ſaid that *he was made perfect by them*, Heb. ii. 10. For he obtained by death a moſt compleat victory over death in all its circumſtances; and over him that had the power of death, both for himſelf, and alſo for all his people.

Secondly, Therefore how great was God's love in ſending his Son into the world! John iii. 16. *So God loved the world, that he gave his only begotten Son: Scarcely for a righteous man would one die: Yet peradventure for a good*, or uſeful *man, ſome might be found, that would even dare to die. But God commended his love to us, in that when we were* ſo far from being good and uſeful men, that we were not ſo much as righteous and innocent men, yet *in due time Chriſt died, even for the ungodly*, Rom. v. 7, 8.

Thirdly, Let us hence learn to fly unto Chriſt, and to ſecure our intereſt in him. This is the way to have a right to that comfort that flows from his incarnation and death, and thereby to have ſatisfaction and comfort both in our life-time, and at our death; to be ſecure under the pre-apprehenſions of it, and to entertain it with joy and comfort when it cometh. If his wrath be kindled, yea, but a little, bleſſed are all they that put their truſt in him; therefore let us kiſs the Son, Pſal. ii. 11, 12. and give all diligence to make our calling and election ſure, 2 Pet. i. 10. let us examine ourſelves, whether we be in the faith; and prove, and know our own ſelves, whether Chriſt Jeſus be formed in us, 2 Cor. xiii. 5. that when death ſhall ſummon us to an encounter we may be victorious over it.

Fourthly, Let the redeemed of the Lord walk with joy and thankfulneſs before him, as in a ſenſe of all other his mercies, ſo particularly of this bleſſed fruit of our Saviour's death and reſurrection, the glorious victory thereby obtained for us over death. *Bleſs the Lord, O our ſouls, and all that is within us bleſs his holy name. Bleſs the Lord, our ſouls, and forget not all his benefits. Who forgiveth all our iniquities, who healeth all our diſeaſes. Who redeemeth our life from deſtruction, who crowneth us with loving kindneſs and tender mercies*, Pſal. ciii. 1, 2, 3, 4. And let us walk chearfully before God in a ſenſe of our great privilege, amongſt all the troubles of the world that accompany us in our abode here, and under the thoughts of leaving this world at laſt; foraſmuch as this laſt enemy is vanquiſhed, let us not fear any thing elſe; but under our dependencies let us call up our ſouls to a more comfortable and chearful temper; let us chide away dejectedneſs and drooping, and ſay, *Why art thou caſt down, O my ſoul, and why art thou diſquieted within me? Hope in God, for I ſhall yet praiſe him, who is the help of my countenance, and my God*, Pſal. xlii. 11.

CHAP. XVI.

1 *He exhorteth them to relieve the want of the brethren at Jeruſalem.* 10 *Commendeth Timothy*; 13 *And after friendly admonitions,* 16 *Shutteth up his Epiſtle with divers ſalutations.*

NOW concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye.

2 Upon the firſt *day* of the week, let every one of you lay by him in ſtore, as *God* hath proſpered him, that there be no gatherings when I come.

3 And when I come, whomſoever you ſhall approve by *your* letters, them will I ſend to bring your liberality unto Jeruſalem.

4 And if it be meet that I go alſo, they ſhall go with me.

5 Now I will come unto you, when I ſhall paſs through Macedonia (for I do paſs through Macedonia.)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whitherſoever I go.

7 For I will not ſee you now by the way, but I truſt to tarry a while with you, if the Lord permit.

8 But I will tarry at Epheſus until Pentecoſt.

9 For a great door and effectual is opened unto me, and *there are* many adverſaries.

10 Now if Timotheus come, ſee that he may be with you without fear: for he worketh the work of the Lord, as I alſo *do*.

11 Let no man therefore deſpiſe him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly deſired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he ſhall have convenient time.

13 Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.

14 Let all your things be done with charity.

15 I beſeech you, brethren (ye know the houſe of Stephanas, that it is the firſt-fruits of Achaia, and that they have addicted themſelves to the miniſtry of the ſaints.)

16 That ye ſubmit your ſelves unto ſuch, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have ſupplied.

18 For they have refreſhed my ſpirit and yours: therefore acknowledge ye them that are ſuch.

19 The churches of Aſia ſalute you. Aquila and Priſcilla ſalute you much in the Lord, with the church that is in their houſe.

20 All the brethren greet you. Greet ye one another with an holy kiſs.

21 The ſalutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jeſus Chriſt, let him be anathema, maranatha.

23 The grace of our Lord Jeſus Chriſt *be* with you.

24 My love *be* with you all in Chriſt Jeſus. Amen.

¶ The firſt *epiſtle* to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

This chapter (being the concluſion of the whole epiſtle) contains

I. Diverſe *directions*, as (1) concerning the collection for the Saints, ver. 1. ſhewing the time and proportion; with the reaſon, ver. 2. (2) Concerning the manner of conveyance thereof; ver. 3, 4. (3) Concerning the coming to them, and his intention to abide with them; ver. 5—7. (4) Concerning his preſent abode at Epheſus; ver. 8. amplified by the reaſon; ver. 9 (5) Concerning their entertainment and treament of Timothy: ver. 10, 11. (6) Concerning the coming of Apollos; ver. 12.

II. Exhortations to diverſe duties, ſuch as watchfulneſs, ſtedfaſtneſs, courage, ver. 13. charity, ver. 14. and reverend reſpect to the family of Stepanas, &c. ver. 15, 16. amplified by his rejoicing at their coming, with the reaſons; and an exhortation to require their kindneſs to him; ver. 17, 18.

III. Salutations, from others his companions at Epheſus to them of Corinth; ver. 19, 20. From himſelf; ver. 21. amplified by a curſe denounced againſt the new lovers of Chriſt; ver. 22. To which he adds his Apoſtolical benediction; ver. 23, and concludes with a full aſſurance of his love to them; ver. 24.

Ver. 1. *The collection for the ſaints.*] See Acts xi. 29. and xxiv. 17. Rom. xv. 26. 2 Cor. viii. 4. and ix. 1, 2, 12. — *As I have given orders to the Churches of Galatia.*] See Gal. ii. 10.

Ver. 2. *Upon the firſt day of the week.*] See Acts xx. 27. and Revel. i. 10. This being one of the texts by which we Chriſtians prove our duty keep the Sunday inſtead of the Jewiſh ſabbath, or the Saturday, holy unto the Lord, which has cauſed many debates and bitter controverſies among ſober and religious Chriſtians, who thinking themſelves obliged to keep the Satuday holy in order to fulfil the fourth commandment. I ſhall clear up that ſcruple by the following hiſtorical account of the ſabbath.

A Diſſertation on the Sabbath-Day.

In this Diſſertation I ſhall (1) enquire whether the ſabbath was a moral or natural inſtitution; and (2) whether Sunday, or the Lord's Day, in the Chriſtian worſhip, was ſubſtituted in the place thereof, by Chriſt or his Apoſtles. By which means we ſhall arrive at the true notion and reaſon of the ſabbath, and the Lord's Day; and ſo diſpel thoſe doubts and fears, and confute thoſe cavillings and ſects, which are raiſed about the due and right performance of the fourth precept in the ten commandments.

I. *As to the Jewiſh ſabbath.* It is written in the book of Geneſis, that when God had finiſhed the work of the Creation in ſix days, *he reſted on the ſeventh day from all his works which he had made; and God bleſſed the ſeventh day and ſanctified it; becauſe that in it he reſted from all his work, which God created and made*; Gen. ii. 2, 3.

Unto this paſſage of the text, and this point of time, ſome have referred the inſtitution and original of the ſabbath: taking theſe words to be a plain narration of a thing then done, according to that very time, wherein the Scripture doth report it: and that the ſanctifying of the ſeventh day therein mentioned, was a commandment given by God to our father Adam, touching the ſanctifying of that day to his publick worſhip. Conceiving alſo that there is ſome ſpecial myſtery and morality in the number of ſeven, for which that day, and none but that, could be deſigned and ſet apart for this employment. Others, and thoſe the ancienter, and of more authority, conceive theſe words to have been ſpoken by a *prolepſis* or *anticipation*; and to relate unto the times wherein Moſes wrote: and that it was an intimation only of the reaſon why God impoſed upon the Jews, the ſanctifying rather of the ſeventh day, than of any other; no precept to that purpoſe being given to Adam and to his poſterity; nor any myſtery in that number, why of it ſelf it ſhould be thought moſt proper for God's publick ſervice: as I ſhall ſhew in the ſequel hereof. For,

Firſt, It is conceived by many learned men, that Moſes in the ſecond of Geneſis relates unto the times in the which he lived, and wrote the hiſtory of the Creation: when God had now made known his Holy Will unto him, and the commandment of the ſabbath had by his miniſtry been delivered to the houſe of Iſrael. This is indeed the ancienter and more general account unanimouſly delivered both by Jew and Chriſtian; and not ſo much as queſtioned 'till theſe later days: tho' ſome aſcribe it to Toſtatus, in Gen. ii. who makes this quere firſt; "Whether the ſabbath being ſanctified by God in the firſt infancy of the world, had been obſerved of men, by the law of nature? To which he returns this anſwer: That God commanded not the ſabbath to be ſanctified in the beginning of the world, but that it was commanded afterwards by the law of Moſes; when God did publickly make known his will upon Mount Sinai. And that whereas the Scripture ſpeaketh of ſanctifying the ſeventh day, in the ſecond of Geneſis, it is not to be underſtood, as if the Lord did then appoint it, for his publick worſhip; but it is to be referred unto the time wherein Moſes wrote, which was in the wilderneſs. And ſo the meaning of the Prophet will be briefly this, that God did ſanctify that day, that is to us, to that are his people of the houſe of Jacob, that we might conſecrate it to his ſervice." In which I muſt confeſs, that I ſee not any thing, but what Joſephus ſaid before him, though in other words; who ſpeaking (Antiqu. l. 1, 2.) of the world's Creation, doth conclude it thus, Καὶ *τὸν κόσμον*, *&c.* So that Moſes ſaith, that the world and all that is therein was made in ſix whole days, and that upon the ſeventh day God took reſt, and ceaſed from his labours. *Ὅθεν καὶ ἡμεῖς*, *&c.* By reaſon whereof we likewiſe deſiſt from labour on that day, which we call the ſabbath, i. e. reſt. So that the inſtitution of the ſabbath by Toſtatus, and the obſervation of it, by Joſephus, are both of them referred, by their *us*, and *we*, unto the times of Moſes, and the houſe of Iſrael. Nor is Joſephus the only learned man among the Jews, that ſo interpreteth Moſes's meaning. Solomon Iarchi, one of the principal of the Rabbins ſpeaks more expreſly to this purpoſe; and makes this gloſs or comment upon Moſes's words. *Benedixit ei*, i. e. *in manna*, *&c.* *God bleſſed the ſeventh day*, i. e. *in mannah*, becauſe for every day of the week, an *homer* of it fell upon the earth, and a double portion on the ſixth, and ſanctified it, i. e. *in mannah*, becauſe it fell not on the ſeventh day at all. And in this place (ſaith he) the Scripture ſpeaks as of a thing that was to come. But what need more be ſaid. Mercer, in Gen. ii. a learned Proteſtant, and one much converſant in the Rabbins, confeſſeth that the Rabbins generally referred this place and paſſage to the following times, even to the ſanctification of the Sabbath, eſtabliſhed by the law of Moſes. And howſoever, for his own part; he is of opinion that the firſt Fathers being taught by God, kept the ſeventh day holy; yet he conceives, withal, that the commandment of keeping holy the Sabbath-Day, was not made till afterwards. *Nam hinc* (from God's own reſting on that day) *poſtea præceptum de Sabbato natum eſt*, as he there hath it. Doubtleſs, the Jews, who ſo much doted on their Sabbath, would not by any means have robbed it of ſo great antiquity, had they had any ground to approve thereof, or not known the contrary. So that the ſcope of Moſes in this preſent place, was not to ſhew the time when, but the occaſion, why the Lord did after ſanctify the ſeventh day for a Sabbath-Day, *viz.* becauſe on that day he reſted from the works which he had created.

Nor was it otherwiſe conceived, than that Moſes here did ſpeak by way of prolepſis, or anticipation, till Ambroſe Catharin, one of the great ſticklers in the Council of Trent, broached the contrary. He, in his comment on that text, falls very foul upon Toſtatus; and therein leads the dance to others, who have ſince taken up the ſame opinion. It is a fooliſh thing, ſaith he, in Gen. ii. that (as a certain writer fancieth) the ſanctification of that day which Moſes ſpeaks of, ſhould not be true as of that very point of time whereof he ſpeaks it, but rather is to be referred unto the time wherein he wrote; as if the meaning only were, that then it ſhould be ſanctified when it was ordered and appointed by the law of Moſes. And this he calleth a fooliſh and abſurd conceit, contrary unto Moſes's words, and to his meaning. Yet the ſame Catharin doth affirm in the ſelf-ſame book, that nothing is more frequent in the Holy Scriptures than theſe anticipations. See Heylin's hiſt. of the ſabbath, p. 6, 7.

Others, that have took part with Catharinus againſt Toſtatus, have had as ill ſucceſs as he, in being forced either to grant the uſe of anticipation in the Holy Scripture, or elſe to run upon a tenet, wherein they are not like to have any followers. I will inſtance only in two particulars, both Engliſhmen, and both exceeding zealous in the preſent cauſe. The firſt was Dr. Bound, who was the firſt broached Sabbatarian ſpeculations in the Church of England. I deny not, ſaith he, but that the Scripture ſpeaketh often of things, as though they had been ſo before, becauſe they were ſo then when the things were written. As when it is ſaid of Abraham, that he removed unto a mountain eaſtward of Bethel, whereas it was not Bethel till above a hundred years after. The like may be ſaid of another place in the book of Judges, called *Bochin*, *&c.* yet in this place of Geneſis it is not ſo. And why not ſo in this, as well as thoſe? Becauſe, ſaith he, Moſes treateth there of the ſanctification of the Sabbath, not only becauſe it was ſo then, when he wrought that book, but eſpecially becauſe it was ſo then even from the Creation. Which, by his leave, is not ſo much a reaſon of his opinion, as a plain begging of the queſtion. The ſecond was Dr. Ames, the firſt that ſowed Bound's doctrine of the ſabbath in the Netherlands. Who ſaith expreſly firſt, and in general terms, that no example of the like anticipation can be found in Scripture; the contrary whereof is clearly proved by Dr. Heylin, as quoted before. And we find it in the ſixteenth of Exodus, ver. 32. that *this is the thing which the Lord commandeth: Fill an omer of it* [of the mannah] *to be kept for your generations, that they may ſee the bread wherewith I have fed you in the wilderneſs, when I brought you forth from the land of Egypt.*

It followeth in the text, ver. 34. That as the Lord commanded Moſes, ſo Aaron laid it up before the teſtimony to be kept. Here is an ordinance of God's, an inſtitution of the Lord, and this related in the ſame manner, by anticipation, as the former was. Lyra upon the place affirms expreſly, that it is ſpoken there *per anticipationem*: And ſo doth Uatablus, in his annotations on that Scripture. Therefore, Calvin tells us on this text of Moſes, that indeed it could not well be otherwiſe interpreted. For how could Aaron lay up a pot of manna to be kept before the teſtimony, when as yet there was neither ark nor tabernacle, and ſo no teſtimony before which to keep it. So to conclude, Moſes hath told us in the place before remembred, that the children of Iſrael did eat manna forty years, ver. 35. which is not otherwiſe true, in that place and time, in which he tells it, but by the help and figure of anticipation; and doth relate unto the time wherein Moſes wrote: And therefore no ſufficient warrant to fetch the inſtitution of the ſabbath, from the firſt beginnings.

One only thing I have to add, and that is the reaſon which moved Moſes, to make this mention of the ſabbath, even in the firſt beginning of the Book of God, and ſo long time before the inſtitution of the ſame. Which doubtleſs was, the better to excite the Jews to obſerve that day, from which they ſeemed at firſt to be much averſe; and therefore, were not only to be minded of it, by a *memento* in the front of the commandment; but by an intimation of the equity and reaſon of it, even in the entrance of God's Book, derived from God's firſt reſting on that day after all his works, as Theodoret hath reſolved it, in his queſtions on the Book of Geneſis, qu. 21.

I ſay an intimation of the equity and reaſon of it, for that is as much as can be gathered from that place; tho' ſome have laboured what they could, to make the ſanctifying of the ſeventh day, therein mentioned, a precept given by God to our father Adam, touching the ſanctifying of that day, to his publick worſhip. Of this I ſhall not now ſay much, becauſe the practice will diſprove it. Only I cannot but report the mind and judgment of Pererius a learned Jeſuit; who amongſt other reaſons that he hath alledged, to prove the obſervation of the ſabbath not to have took beginning in the firſt infancy of the world, makes this for one; that generally the fathers have agreed on this, *&c.* That God impoſed no other law on Adam, than that of the forbidden fruit of the tree of knowledge. Which law, (ſaith Tertullian, adv. Jud.) had been ſufficient for the juſtification of man, had it been obſerved. For in that law, all other precepts were included, which afterwards were given by Moſes. Then Baſil ſaith, the firſt commandment given by God to Adam was, that he ſhould not eat of the tree of knowledge, *de Jejunio.* The very ſame is affirmed by Ambroſe, *lib. de Elia & Jejunio*, c. 3. So perfectly agree in this, the greateſt lights both of African, the eaſtern, and the weſtern Churches. If ſo, if that the law of abſtinence had been alone ſufficient for the juſtification of our father Adam, as Tertullian thinks; or if it were the firſt law, given by God unto him, as both Baſil and Ambroſe are of opinion; then was there no ſuch law at all then made, as that of *ſanctifying of the ſabbath*; or elſe not made according to that time and order, wherein this paſſage of the Scripture is laid down by Moſes. And if not then, there is no other ground for this commandment in the Book of God, before the wandring of God's people in the wilderneſs, and the fall of manna. A thing ſo clear, that ſome of thoſe, who willingly would have the ſabbath to have been kept from the firſt creation, have not the confidence to aſcribe the keeping of it, to any *ordinance* of God, but only to the *voluntary* imitation of his people.

Much leſs did any of the fathers, or other ancient Chriſtian Writers, conceive that ſanctifying of the ſabbath, or one day in ſeven, was naturally ingrafted in the mind of man, from his firſt creation. 'Tis true, they tell us of a law, which naturally was ingrafted in him. So Chryſoſtom (in Rom. vii. 12. hom. 12.) affirms, that neither Adam, nor any other man, did ever live without the guidance of this law; and that it was imprinted in the ſoul of man, aſſoon as he was made a living creature. But neither he nor any other, did ever tell us that the ſabbath was a part of this *law of nature*; nay, ſome of them expreſly have affirmed the contrary. Thus Theodoret ſays, that theſe commandments, *Thou ſhalt not kill, Thou ſhalt not commit adultery, Thou ſhalt not ſteal*, and others of that kind, were generally implanted by the *law of nature*, in the minds of men: But for the keeping of the ſabbath, it came not in by *nature*, but by Moſes's law, *At ſabbati obſervandi non natura magiſtra, ſed latio legis*, in Ezek. xx. But hereof we ſhall ſpeak more largely, when we are come unto the promulgation of the law, in the time of Moſes; where it will evidently appear to be a *poſitive inſtitution* only, adapted peculiarly to the Jews; and never otherwiſe eſteemed of, than a Jewiſh ordinance.

It is true, that all men generally have agreed on this, that it is conſonant to the *law of nature*, to ſet apart ſome time to God's publick ſervice; but that this time ſhould rather be the ſeventh day, than any other, that they impute not unto any thing in nature; but either to Divine, Legal, or Eccleſiaſtical Inſtitution. The School-men, Papiſts, Proteſtants, men of almoſt all perſuaſions in religion, have ſo reſolved it. And for the antients, our venerable Bede aſſures us, that to the fathers before the law, all days were equal; the ſeventh day having no prerogative before the others: And this he calls, *naturalis ſabbati libertatem*, in Luc. 19. the liberty of the *natural ſabbath*, which ought, ſaith he, to be reſtored at our Saviour's coming. If ſo, if that the ſabbath or time of reſt unto the Lord, was naturally left free and arbitrary, then certainly it was not reſtrained more unto one day than another; or to the ſeventh day, more than to the ſixth or eighth. Even Ambroſe Catharin, as ſtout a champion as he was for the antiquity of the ſabbath, finds himſelf at a loſs about it. For having taken for granted, as he might indeed, that men by the preſcript of nature, were to aſſign peculiar times for the ſervice of God, and adding, that the very Gentiles uſed ſo to do; is fain to ſhut up all with an *ignoramus*. We cannot well reſolve what day eſpecially was obſerved by thoſe, who worſhipped God in the times of old. Doctor Bound, the Engliſh ſabbitarian patriarch, who firſt amongſt us here endeavoured to advance the Lord's-day into the place of the Jewiſh ſabbath; and fained a pedigree of the ſabbath even from Adam's infancy; hath herein ſaid enough to betray his cauſe, and thoſe that ſince have either built upon his foundation; or beautified their undertakings with his collections. Indeed, ſaith he, this law was given in the beginning, not ſo much by the *light of nature*, as the reſt of the nine commandments were; but by expreſs words when God ſanctified it. For though this be in the law of nature, that ſome days ſhould be ſeparated to God's worſhip, as appears by the practice of the Gentiles; yet that it ſhould be every ſeventh day, the Lord himſelf ſet down in expreſs words; which otherwiſe by the light of nature they could never have found, 2d Edit. p. 11. and 16. So that by his confeſſion, there is no ſabbath to be found in the law of nature; no more than by the teſtimony of the fathers, in any poſitive law, or Divine Appointment, until the decalogue was given by Moſes. But

In regard to any myſterioufneſs in the number ſeven, much hath been ſaid therein; indeed, ſo much, that we may wonder at the ſtrange niceties of ſome men, and the unprofitable pains they have taken, in ſearching out the myſteries of this number; the better to advance, as they conceive, the reputation of the ſabbath. Aug. Steuchius, in Gen. 2. hath affirmed in general, that this *day* and *number* is moſt natural, and moſt agreeable to Divine Employments, and therefore accounted in all times and nations, as moſt venerable; and ſo have many others ſaid ſince him. But he that lead the way unto him, and to all the reſt, is Philo the Jew; who being a great follower of Plato, took up his way of trading in the myſteries of ſeveral numbers; wherein he was ſo intricate and perplexed, that *numero Platonis obſcurius*, did grow at laſt into a proverb, Tull. ad Attic. l. 7 Epl. 13. This Philo therefore platonizing, firſt tells us of this number of ſeven, De mundi opificio, that he perſuades himſelf, there is not any man able ſufficiently to extol it; as being far above all the powers of rhetorick; and that the Pythagoreans, from whom firſt Plato learned thoſe trifles, did uſually reſemble it, τῷ ἡγεμόνι τῶν συμπάντων, even to Jove himſelf. To theſe might be added Hippocrates, de leg. alleg. l. 1. and apud Euſeb. Prepar. l. 8. c. 7. Cenſorinus de die natal. c. 10. Varro in Gellius, l. 3. c. 10, *&c.*

But other men as good as they, find no ſuch myſtery in this number; and ſome of thoſe which ſo magnify the ſeventh, have found, as weighty myſteries in many of the others alſo. In which I could prove, the exceeding great, both contradiction and contention, that is between them in theſe needleſs curioſities; by which we may the better find the ſlightneſs of thoſe arguments, which ſeem to place a great morality in this number of ſeven; as if it were by nature the moſt proper number for the ſervice of God. And firſt, whereas the learned men before-mentioned, affix a ſpecial power unto it in the works of nature, Juſtin the Martyr plainly tells us, πρὸς τὴν δύναμιν τῆς φύσεως, *&c.* That the accompliſhment of the works of nature is to be aſcribed to nature only, not unto any period of time accounted by the number of ſeven, *&c.* See this more at large, and many teſtimonies collected in Heylin's hiſt. of the ſabbath, page 18, *&c.*

And, if we conſult the Scriptures, they will not help us, or give the ſeventh day naturally, and in itſelf, more capacity or fitneſs for God's worſhip, then the ninth or tenth. For firſt, the Scriptures give not more honour to this number in ſome texts thereof, than it detracts from it in others; ſee Pererius in Gen. 6. n. 17. And ſecondly, they ſpeak as highly of the other numbers, as they do of this; ſee Cracanthorp cont. Spalat. c. 30. Hence we conclude, that by the light of Scripture, we find not any thing in nature, why either every ſeventh day ſhould; or every ſecond day ſhould not be a ſabbath. Not to ſay any thing of the other numbers, of which the like might be affirmed, if we would trouble our ſelves about it.

It is true, this trick of trading in the myſteries of numbers, is of long ſtanding in the Church, and of no leſs danger; firſt borrowed from the Platoniſts and the Pythagoreans; by the ancient hereticks, Marcion, Valentinus, Baſilides, and the reſt of that heretical crew; the better to diſguiſe their errors, and palliate their impieties. Some of the fathers afterwards took up the deviſe, perhaps to foil the hereticks at their own weapons; though many of them purpoſely declined it. Chryſoſtom, ex. g. diſlikes it. Who on thoſe words in the 7th. of Geneſis, hom. 24. by ſeven and by ſeven (which is the number now debeated) inſtructs us thus. Many, ſaith he, tell ſtrange matters of this fact, and taking an occaſion hence, make many obſervations out of ſeveral numbers. Whereas not obſervation, but only an unſeaſonable curioſity hath produced thoſe fictions, Ὅθεν καὶ αἱ πλείους τῶν αἱρέσεων ἐτεχθήσαν, from whence ſo many hereſies had their firſt orginal. For oftentimes (that out of our abundance we may fit their fancies) we find the even or equal number no leſs commemorated in Holy Scripture, as when God ſent out his diſciples by two, and two; when he choſe twelve Apoſtles, and left four Evangeliſts. But theſe things it were needleſs to ſuggeſt to you, who have ſo many times been taught, to ſtop your ears againſt ſuch follies. Auguſtin alſo, though he had deſcanted awhile upon the myſteries of this number; De Civit. Dei, l. 11. c. 31. yet he cuts off himſelf, in the very middle, as it were, leaſt he ſhould ſeem to ſhew his reading, with more pride, than profit. And thereupon he gives this excellent rule, which I could wiſh had been more practiſed in this caſe: We muſt not take, ſaith he, ſo much heed of *numbers*, as to forget at the laſt, both *weight* and *meaſure*. And this we ſhould the rather do, becauſe that generally there is no rule laid down, or any reaſon to be given *in nature*, why ſome particular numbers have been ſet apart for particular uſes, when other numbers might have ſerved; why Jericho ſhould be rather encompaſſed ſeven times, than ſix or eight; why Abraham rather trained three hundred and eighteen of his ſervants, than three hundred and twenty; or why his ſervant took ten camels with him into Padan-Aram, and not more or leſs; with infinite others of this kind in the Levitical law. Yet I deny not, but that ſome reaſon may be given, why in the Scripture, things are ſo often ordered by ſevens and ſevens; as Juſtin Martyr tells, the better to preſerve the memory of the world's creation, Reſponſ. ad qu. *69*. Another reaſon may be added, which is, by this inculcating of the number of ſeven, unto the Jews, to make that people, who otherwiſe were at firſt averſe from it, continually mindful of the ſabbath. *Numerum ſeptenarium propter ſabbatum Judæis familiarem eſſe*, was the obſervation of Hierom, in Eſaiæ 4. So that it appears from the premiſes, that there is no *ſabbath* to be found in the beginning of the world, nor mentioned as a thing conſtituted in the ſecond of Geneſis. Yet,

I grant that from thence we may, and ought to, gather a ſufficient intimation of the *equity* and *reaſon* for ſuch an inſtitution, becauſe God *reſted* upon that day after he had finiſhed *all* his works. Not that we are falſely to ſuppoſe with Celſus, that this *reſt* of God was the effect of any wearineſs or fatigue in the Deity, or that God had need of ſleep; ſee Origen, contr. Celſum; for we are to underſtand nothing leſs, and the meaning of the text is plainly this, God deſiſted then from adding any thing, *de novo*, or *more*, unto the world by him created; but not from *governing* the ſame; which is a work to be as highly prized by us, as the firſt creation, and from which God never reſted. —— *Sabbaths*, and all days are alike in reſpect of providence, in reference to the univerſal government of the world and nature, "there is no ſabbath, ſaith an ancient author, whereon God doth reſt from the adminiſtration of the world by him created; whereon he doth not make his ſun to ſhine both on the juſt and unjuſt;" ſee Origen hom. 23. in Numb. which is agreeable to that ſaying of the Son of God, *I work and my Father alſo worketh*; ſee Auſtin contr. Fauſt. Manich. l. 16. c. 6. Therefore, when we read, that God reſted on the ſeventh day, we underſtand no more than his reſting from creation only, and not from preſervation alſo; his *reſt* was a *ceſſation* or leaving off from adding any thing, as then, unto the world by him created. And thus laid a foundation of a future inſtitution of an *holy ſabbath*, that ſo the Jews, by his example, might learn to reſt from their worldly labours, and be the better enabled to meditate on the works of God, and to commemorate his goodneſs maniſeſted in the creation of the world. Whence I conclude, that we have no teſtimony from Scripture, of any other ſanctification of this day by the Lord our God, than only that he reſted on it *now*, and *afterwards* commanded the Jews that they ſhould ſanctify the ſame. And conſequently, the Chriſtian Fathers have unanimouſly agreed with ſome of the Jewiſh Rabbins, that there was no ſabbath kept amongſt men, till the days of Moſes's miniſtration; ſee Juſtin Martyr's dial. cum Tryphone, Irenæus adv. hereſ. lib. 4. c. 30. Tertullian adv. Judæos and Euſebius, who ſhewing, that the religion of the Patriarchs before Moſes, was nothing different from Chriſtianity, argues by this gradation; *They were not circumciſed, no more are we; they kept not any ſabbath, no more do we; they were not bound to abſtinence from ſundry kind of meats, which are prohibited by Moſes, no more are we*; as it is to be found in his Eccl. hiſt. lib. i. c. 4. Demonſt. Evang. l. 1. c. *6*. de Præperat. Evang. l. 7. In which argument he is followed by Epiphanius, adv. her. lib. i. n. 5. But,

Though all this be granted, that there was no poſitive inſtitution of a ſabbath in the days of our firſt parents; yet ſome have thought that the ſabbath began to be kept in the days of Enos, the ſon of Seth, or grandſon to Adam, becauſe we read in the fourth chapter of Geneſis, that in his days, *Men began to call upon the name of the Lord*. But this is a pitiful ſhift, and certainly they that pretend to argue thence for a ſabbath, are quite ignorant of the meaning of theſe words in the original; which ſignifies that then in thoſe days *men began to ſet up idols both in the name and after the likeneſs of God*, ſays Hierom. in loc. or, *profanely to call upon the name of the Lord*, Ainſworth on this text. For in thoſe days idolatry began, and the people worſhipped the ſtars and all the hoſt of Heaven ſo generally, that at laſt there were few left that acknowledged God, as Enoch, Methuſelah, Noah, Sem, and Heber. And of Enoch Tertullian leaves us this remarkable ſentence: "Enoch, that righteous man, being neither *circumciſed*, nor a *ſabbath-keeper*, was by the Lord tranſlated, and ſaw not death, for our inſtruction, that we, without the burden of the law of Moſes, ſhall be found acceptable unto God." Adv. Judæos.

Again, ſome obſerving that Noah ſent the dove out of the ark on the ſeventh day from the time of her return, Gen. viii. 10—12. would argue from thence, that Noah kept the ſabbath-day: So Hoſpinian de Feſt. c. 3. To which I anſwer, with Toſtatus, in Gen. viii. Noah wanting to know whether the waters were decreaſed, was to regard the motions of the moon, by which the waters are regulated; for, as ſhe is either in oppoſition or conjunction with the ſun, in her increaſe or in her decreaſe, there muſt be a proportionable increaſe or falling of the waters: Therefore Noah, conſidering the moon in her ſeveral quarters, which are commonly at ſeven days diſtance, ſent forth his birds to bring him tidings; for, the text tells us, that he ſent out the *raven* and the *dove* four times. And the fourth time, the moon being then in its laſt quarter, when both by the ordinary courſe of nature the waters uſually are, and were then actually, by the will of God, much decreaſed, the dove, which had been ſent out, finding dry land whereon to ſet her foot, returned no more." This is a good reaſon why Noah there mentions the ſeventh day, and ſhews, that he did it not in regard of the ſuppoſed ſabbath: Neither did he leave any commandment for the obſervation of a ſabbath-day, though he enjoined them ſeven other precepts; Firſt, to deal juſtly with all men: Secondly, to bleſs and magnify the name of God: Thirdly, to abſtain from idolatry and the worſhip of falſe gods: Fourthly, to forbear all unlawful luſts: Fifthly, not to ſhed blood: Sixthly, not to ſteal: And ſeventhly, not to eat the fleſh, nor any member of a beaſt taken from it when it was alive; thereby to prevent all inhumanity and cruelty. See Schindler. in Lexico, p. 1530. Cunæus de Republica Heb. ii. 19. and R. Maimon de ſabbath, c. 20. ſect. 14.

Seeing then there is no proof of its being obſerved in the days of Noah's own children, much leſs can it be expected in the confuſion and diſperſion of his children's children, the builders of the tower of Babel. They that durſt bid defiance to the Heaven or Throne of God, were unlikely perſons to keep a ſabbath to the God of Heaven. Beſides, it was *morally* impoſſible for them to obſerve the ſame ſabbath-day in every nation into which they were diſperſed, becauſe in diſtant longitudes, or according to the diſtances from the firſt meridian, every day varieth, in ſome places a quarter, in ſome half, and in others a greater or proportionable diſtance a whole day; as may be proved in this manner.

If the earth be ſpherical, and the ſun revolves about it every twenty-four hours, then it muſt be granted, that the places in the *eaſt* ſee the ſun ſooner than thoſe regions that lie in the *weſt*, in this proportion of time: To every hour of the ſun's motion we aſſign a certain number of miles upon the terreſtrial globe; that is to ſay, we compute every fifteen degrees, which is the diſtance of the *meridians*, to make one hour, and every fifteen miles upon the earth, correſpond to one minute of that hour: So that if one city ſtands three meridians, which make 27000 miles on the terreſtrial globe *eaſtward* of another, ſuch *eaſtern* city ſhall have the ſun in its meridian, or noon-day, three hours ſooner than the other 27000 miles in the *weſt* thereof, and conſequently in 10800 miles, which is computed to be half the compaſs of the earth, we ſhall find twelve hours difference in the riſing and ſetting of the ſun, and likewiſe in the noon and midnight: For, as it is noted before, coſmographers allotting fifteen degrees of the ſun's diurnal motion to every hour, if thoſe fifteen degrees be multiplied by twenty-four hours, which is the compaſs of a natural day, the product will be 360, which is the number of degrees in the whole circle. Hence we obſerve, that as the ſons of Noah diſperſed themſelves, ſome eaſtward, others weſtward, ſome further, and ſome at a ſhorter diſtance, and thereby changing longitudes with their habitations, muſt of neceſſity alter the difference of times and days, and conſequently could not poſſibly keep all one and the ſame ſabbath-day; much leſs can it be ſaid to be poſſible in their numerous poſterity, if we conſider the various and manifold tranſportation of colonies, and tranſmigration of people from one nation to another region, whereby the times muſt of neceſſity be ſuppoſed to vary: *Therefore*, ſays the author of the Practice of Piety, *the Jewiſh ſabbath cannot be preciſely kept in the ſame inſtant of time, every where in the world.*

I could continue my account till the time that Moſes, by God's command, publiſhed and enjoined the obſervation of the ſabbath-day to the Iſraelites, after their departure out of Egypt; but as that would be too tedious for our intended purpoſe, I refer my reader, at greater leiſure, to Dr. Heylin's hiſtory of the ſabbath, c. 3. part 1. and proceed to the time in which the ſabbath was made known to the people of God.

The firſt mention we find in the Scripture of the people of God keeping a ſabbath, in Exodus, *To morrow is the reſt of the holy ſabbath unto the Lord:* And then when the morrow was come, he ſaid, *To day is a ſabbath unto the Lord.—Six days ye ſhall gather it* [manna] *but on the ſeventh day, which is the ſabbath, in it there ſhall be none.—See, for that the Lord hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the ſeventh day, ſo the people reſted on the ſeventh day*; ſee Exodus xvi. 23—31. In which ſtory, and its context, from the fifth verſe of the ſame chapter, it is manifeſt, that by this miracle the people came to know which was preciſely the ſeventh day from the world's creation, whereof they had lived before in profound ignorance; becauſe, though they had on the ſixth day gathered twice as much manna as they uſed to do, according as the Lord had directed by his ſervant Moſes; they underſtood not what they did, at leaſt why they did it. *The rulers of the congregation*, ver. 22. informs us, *came and told Moſes of it*; and he, as God before had taught him, acquainted them, that *on the morrow ſhould be the reſt of the holy ſabbath unto the Lord*, ver. 23. and that they were to keep the overplus until the morning. Nay, ſo far were the people from knowing any thing of the ſabbath, or of God's reſt upon that day, that though the Prophet had thus preached unto them of a ſabbath's reſt, the people gave ſmall credit to him. For, it is ſaid, that ſome of *the people went out to gather on the ſeventh day*, ver. 27. (which was the ſeventh day after, or the ſecond ſabbath, as ſome think) notwithſtanding all that had been ſpoken, and that the manna ſtank not, as on other days. So that this reſting of the people, was the firſt *ſanctifying of the ſabbath* mentioned in the Scriptures; and God's great care to make proviſion for his people on the day before, the bleſſing he beſtowed upon it. And this is that which Solomon Jarchi, ch. i. n. 2. and tells us, as we before noted, *benedixit ei*, [i. e. *in manna quia omnibus diebus ſeptimanæ deſcendit Omer pro ſingulis, & ſexto panis duplex; & ſanctificavit eum*,] the Hebrew Doctors generallo affirm; aſſuring us, that the commandment of the *ſabbath* is the foundation and ground of all the reſt, as being given before them all at the fall of manna, De feſt Judæor. c 3. apud Hoſpin. This happened on the two and twentieth day of the ſecond month, after their coming out of Egypt, and of the world's creation, *Anno* 2044, the people being then in the wilderneſs of Sin, which was their ſeventh ſtation.

The ſeventh day after, being the nine and twentieth of the ſecond month, is thought by ſome, I know not upon what authority, to be that day whereon ſome of the people, diſtruſting all that Moſes ſaid, went out to gather manna, as on other days; but whether they were then in the wilderneſs of Sin, or were encamped in Dophkath, Aluſh, or Rhephidim, which were their next removes, we dare not aſcertain, becauſe not clear in the Scripture account. Moſt likely, that they were in the laſt ſtation, conſidering the great buſineſſes there performed; the fight with Amalek, and the new ordering of the government by Jethro's council; and that upon the third day of the third month, which was the Thurſday following, they were advanced ſo far as to the wilderneſs of Sinai. I ſay, the third day of the third month; for where the text hath it, *In the third month when the children of Iſrael were gone forth out of Egypt, the ſame day came they into the wilderneſs of Sinai*, Exod. xix. 1. by the ſame day is meant the ſame day of the month, which was the third day, being Thurſday, after our account. The morrow after, Exod xix ver. 3—10, 11. Moſes went up unto the Lord, and had commandment from him to *ſanctify the people that day, and to morrow, and to make them ready againſt the third day*; God meaning on that day to come down *in the eyes of all the people in Mount Sinai*, and to make known his will unto them, ver. 17. That day being come, which was the *Saturday*, or *Sabbath*, the people were brought out of the camp to meet with God, and placed Moſes at the *nether part of the mountain*; Moſes aſcending firſt to God, and deſcending after to the people, to charge them that they did not paſs their bounds before appointed.

It ſeems the *Sabbath's reſt* was not ſo eſtabliſhed, but that the people were inclined to take the pains to climb the mountain, and to behold the wonders which were done upon it, ver. 21. had they not had a ſpecial charge unto the contrary. Things being thus ordered, it pleaſed the Lord to publiſh and proclaim his law unto the people, in thunder, ſmoak, and lightnings, and the noiſe of a trumpet, uſing therein the miniſtry of his Holy Angels; which law we call the *decalogue*, or the ten commandments, and contains in it the whole moral law, or the law of nature. This had before been naturally imprinted in the minds of men; however, that in tract of time the character thereof had been much defaced, ſo dimmed and darkned, that God's own people ſtood in need of a new impreſſion; and therefore was proclaimed in this ſolemn manner, that ſo the letter of the law might leave the clearer ſtamp in their affections. A law which in it ſelf was general and univerſal, equally appertaining both to Jew and Gentile; *the Gentiles which know not the law, doing by nature the things contained in the law*, as Paul hath told us, Rom. ii. 14. but as at this time publiſhed on Mount Sinai, and as delivered to the people by the hand of Moſes, they obliged only thoſe of the houſe of Iſrael, becauſe if the decalogue, as given by Moſes to the Jews, did concern the Gentiles, the Gentiles had been bound by the fourth commandment to obſerve the *Sabbath* in as ſtrict a manner as the Jews. Since therefore it is manifeſt that the Gentiles never were obliged to obſerve the *Sabbath*, it followeth that they neither were, nor poſſibly could be bound to any of the others, as given by Moſes to the Jews. We may conclude from hence, that had the fourth commandment been merely moral, it had no leſs concerned the Gentiles. See Zanchius de Redemp. l. 1. c. ii. th. 1. But here let no one be deceived, in taking this commandment to be only ceremonial, for it is, indeed, of a mixed or middle nature; it is moral as to the duty, that there muſt be a time appointed for the ſervice of God; and ceremonial, as unto the day, to be one of ſeven, and to continue that whole day, and to reſt that day from all kind of work. As moral, it is placed amongſt the ten commandments, extending unto all mandkind, and written naturally in our hearts by the hand of nature; as ceremonial, it appertains to the Levitical law, peculiar only to the Jews, and to be reckoned with the reſt of Moſes's inſtitutes. See Aquinas, 2. 2æ. qu. 122. art. 4. reſp. ad primum. Toſtatus in Exod. xx. qu. 11. Petr. Galatinus lib. 11. cap. 9. and Bonadventure, in his ſermon on the fourth commandment, and divers others. And,

If we would enquire on what motives God was pleaſed to preſcribe a ſabbath to the Jews, more at this time than any of the former ages; both the fathers and Scripture inform us. Juſtin Martyr, gives this general reaſon, becauſe of their hard-heartedneſs, and irregular courſes; ſo ſaith Auſtin alſo in Qu. ex Nov. Teſt. 69. but Gregory Nyſſen, in Teſtim. adventus Dei in carne; makes the ſpecial motive to be this, *ad ſedandum nimium eorum pecuniæ ſtudium*, to reſtrain the people from the love of money. For coming out of Egypt very poor and bare, and having almoſt nothing but what they borrowed of the Egyptians; they gave themſelves, ſaith he, unto continual and inceſſant labour, the ſooner to attain to riches. Therefore ſaid God, that they ſhould labour *ſix days, and reſt the ſeventh.* Damaſcen, de fide Orth. l. 4. c. 24. ſaith ſomewhat to this purpoſe, εἰδὼς ὁ θεὸς τὸ, πασχὺ και φιλόσαρκον, *&c.* God, ſaith he, ſeeing the carnal and the covetous diſpoſition of the Iſraelites, appointed them to keep a ſabbath, that ſo their ſervants and their cattle might have of reſt. And then he adds, *ἅμα δὲ καὶ σχολὴν ἄγοντες, &c.* That thus reſting from their worldly buſineſs, they might repair unto the Lord in Pſalms, and hymns and ſpiritual ſongs, and meditation of the Scriptures; there were many more of the ſame opinion. But to proceed:

A ſecond motive might be this, to make them always mindful of that ſpiritual reſt, which they were to keep from the acts of ſin; and that eternal reſt that they did expect from all toil and miſery. In reference unto this eternal reſt, Auguſtin tells us, that the ſabbath was commanded to the Jews, *as a ſhadow of the things to come*, which God doth promiſe unto thoſe that do the works of righteouſneſs, de Gen. adlitl. l. 4. c. 11. And in relation to the other, the Lord himſelf hath told us, that he had given his *ſabbath unto the Jews, to be a ſign between him and them, that they might know, that he was the Lord that ſanctified them*, Exod. xxxi. 13. which is again repeated by Ezech. cap. xx. 12. *That they might know that I am the Lord which ſanctifieth them.* For God, as Gregory Nyſſen, de reſurrect. chr. orat. 1. notes it, ſeems only to propoſe this unto himſelf, that by all means he might at leaſt deſtroy in man, his inbred corruption, τȣ̃το ἐν περιτομῆ, τȣ̃το ἐν τῷ σαββάτῳ. This was his aim in circumciſion, and in the ſabbath, and in forbidding them ſome kind of meats; for by the ſabbath he informed them of a reſt from ſin. Hence I conclude, that the ſabbath was intended for the Jews alone. For, had God given the ſabbath to all other people, as he did to them, it muſt have alſo been a ſign, that the Lord had ſanctified all people, as he did the Jews.

There is another motive yet to be conſidered, and that concerns as well the day, as the inſtitution. God might have given the Jews a ſabbath, and yet not tied the ſabbath to one day of ſeven, or to the ſeventh preciſely from the world's creation. God, ſaith Toſtatus, in Exod. xx. qu. 11. might have ordered it, to have his ſabbath on the Saturday, or on the Tueſday, or any other day whatever of the week, he might have appointed it, once or twice a year, or every month, as he had pleaſed. And might not God as well exceed this number, as fall ſhort thereof? Yes, ſay the Proteſtant Doctors, he might. He might have made each third, or fourth, or fifth day a ſabbath; indeed, as many as he pleaſed. But Juſtin Martyr ſays, God made this choice, to keep God always in their minds, Cyril anſwers to that point exceeding fully. The Jews, ſaith he, de feſt. Paſchal. hom. 6. became infected with the idolatries of Egypt, worſhipped the ſun, and moon, and ſtars, and the Hoſt of Heaven; which ſeems to be inſinuated in the fourth of Deut. ver. 19. Therefore, that they might underſtand the Heavens to be God's workmanſhip, *eos opificem ſuum imitari jubet*, he propoſeth to them that they imitate their Creator; that reſting on the *ſabbath-day*, they might the better underſtand the reaſon of the feſtival. Which if they did, ſaith he, in caſe they reſted on that day, whereon God had reſted, it was a plain confeſſion that all things were made by him; and conſequently, that there were no other God's beſides him, *Et hæc una ratio ſabbato indictæ quietis*; indeed the one, and only reaſon that is mentioned in the body of the commandment, which reflects only on God's reſt from all his work, which he had made, and leaves that as the abſolute and ſole occaſion, why the ſeventh day was rather choſen for the ſabbath, than the ſixth, or eighth, or any other. Lay all that hath been ſaid together, and we muſt conclude, that as the ſabbath was not known till Moſes's time; ſo being known, it was peculiar unto Iſrael only. *Non niſi Moſaicæ legis temporibus in uſu fuiſſe ſeptimi diei cultum; nec poſtea niſi penes Hebræos perduraſſe*, as Torniellus witneſſeth; Annal. d. 7.

Thus having ſettled the time when the Jewiſh ſabbath was inſtituted, and ſhewn that the keeping the ſabbath on the ſeventh day of the week was not a moral, but only a ceremonial duty commanded by the Levitical law, I might now proceed to ſhew in what manner the Jews kept their ſabbath, and how God puniſhed ſome of them for the violation of his command to keep it *holy* unto him; but as ſuch an account would be foreign to our purpoſe, I refer you to Heylin's hiſtory of the ſabbath, part 1. ch. v, vi, vii, viii. and ſhall only obſerve, what our Redeemer taught and did to rectiſy the abuſes of, and in the ſabbath.

Had there been no other buſineſs for our Saviour to do the inventions of men in the ſabbath-worſhip ſeemed to require his preſence, to rectify thoſe dangerous errors, which the ſcribes and Phariſees had introduced concerning the ſabbath-day.

The Phariſees had taught, that it was unlawful on the *Sabbath-day*, either to heal the impotent, or relieve the ſick, or feed the hungry; but he confutes them in them all, both by his acts, and by his diſputations. Whatever he maintained by argument, he made good by practice. Did they accuſe his followers of gathering corn upon the *Sabbath*, being then an hungred? He lets them know what David did in the like extremity. Their eating, or their gathering on the *Sabbath-day*, take you which you will, was not more blameable, nay, not ſo blameable by the law; as David's eating of the ſhew-bread; which plainly was not to be eat by any, but the prieſt alone. The cures he did upon the *Sabbath*, what were they more than which themſelves did daily do, in laying ſalves unto thoſe infants whom on the *Sabbath-day* they had circumciſed. His bidding of the impotent man *to take up his bed*, and get him gone, which ſeemed ſo odious in their eyes, was it ſo great a toil, as to walk round the walls of Jericho, and bear the ark upon their ſhoulders? or any greater burden to their idle backs, than to lift up the ox, and ſet him free out of that dangerous ditch, into the which the haſty beaſt might fall as well upon the *Sabbath*, as the other days? Should men take care of oxen, and not God of man? Not ſo. The *Sabbath* was not made for a lazy idol, which all the nations of the world ſhould fall down and worſhip, but for the eaſe and comfort of the labouring man, that he might have ſome time to refreſh his ſpirits. The *Sabbath*, ſaith our Saviour, *was made for man*; man was not made to ſerve the *Sabbath*. Nor had God ſo irrevocably ſpoke the word, touching the ſanctifying of the *Sabbath*, that he had left himſelf no power to repeal that law, in caſe he ſaw the purpoſe of the law perverted; the *Son of man*, even he that was the Son both of God and man, being Lord alſo of the *Sabbath*. Nay, it is rightly marked by ſome, that Chriſt our Saviour did more works of charity on the *Sabbath-day* than on all days beſides. What then? Shall it be thought our Saviour came to *deſtroy the law*? No, God forbid. Himſelf hath told us, that he rather came to fulfil it. He came to let them underſtand the right meaning of it, that for the reſidue of time wherein it was to be in force, they might no longer be led by the Scribes and Phariſees; and ſuch blind guides as did abuſe them. Thus I have briefly ſummed together what I find ſcattered in the writings of the ancient Fathers; which, who deſires to find at large, may look into Irenæus, l. 4. c. 19. & 20. Origen. in Num. hom. 23. Tertull. l. 4. contr. Marcion. Athanaſ. hom. de Semente. p. 1072. edit. gr. lat. Victor Antioch. c. 3. in Marcum. Chryſoſt. hom. 39. in Matth. 12. Epiphan. l. 1. hæreſ. 30. n. 32. Hierom. in Matth. 12. Ambroſ. in c. 3. Luk. l. 3. Auguſtin. cont. Fauſtum. l. 16. c. 28. & lib. 19 c. 9. With one of which laſt Fathers ſayings, we conclude this liſt. Our Saviour's purpoſe, ſaith the Father, cont. adimant. ca. 2. was not to take away the law, but to expound it.

Not *then* to take away the law; it was to laſt a little longer. He had not yet pronounced, *conſummatum eſt*, that the law was abrogated. Nor might it ſeem ſo proper for him, to take away one ſabbath from us, which was reſt from labour; until he had provided us of another, which was reſt from ſin. And to provide us ſuch a ſabbath was to coſt him dearer, than words and arguments. He healed us by his word before. Now he muſt heal us by his ſtripes, or elſe no entrance into his reſt, the eternal ſabbath. Beſides the temple ſtood as yet, and whilſt that ſtood, or was in hope to be rebuilt, there was no end to be expected of the legal ceremonies. And

That the ſabbath was to end with other legal ceremonies, is apparent, firſt, becauſe it was an inſtitution of Moſes, and ſecondly, an inſtitution peculiar to the Jewiſh nation; both which we have already proved: And therefore, was to end with the law of Moſes, and the ſtate of the Jewiſh nation.

Which is fully come to paſs, yet we do not ſay there is no ſabbath to be now kept. We know there is a Chriſtian ſabbath, a ſabbath figured out unto us in the fourth commandment, which every Chriſtian muſt keep, that deſires to enter into the reſt of God. This is that ſabbath which the Prophet Iſaiah hath commended to us. *Bleſſed is the man that keepeth the ſabbath from polluting it.* What ſabbath is it, ſaith Hierom, that is here commanded. The following words, ſaith he, will inform us, that, *keeping our hands from doing evil*, is the ſabbath here commanded, becauſe in doing what is good we reſt from ſin. The like ſpiritual ſabbath is deſcribed by the man of God in Iſaiah lviii. 13, 14. *If thou turn away thy foot from the ſabbath, from doing thy pleaſure on my holy day*, &c. *not doing thine own way, nor finding thine own pleaſure, nor ſpeaking thine own words; then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high places of the earth*, &c. Which ſaith Hierom, in loc. muſt be underſtood, ſpiritually. Otherwiſe, if thoſe things are prohibited only on the ſabbaths, than were it lawful for us on the other days, to follow our own ſinful courſes, ſpeak our own idle words, and to purſue our own voluptuous pleaſures; which none can be ſo ſtupid to imagine. And now we have done with the enquiry concerning the Jewiſh ſabbath. So that the next thing to be treated of, is the obſervation of the Lord's-day in the Chriſtian Church, which ſome have thought is ſubſtituted in the place of the Jewiſh ſabbath abrogated by Chriſt. The abrogation of the ſabbath, ſhews plainly that it was no part of the moral law, or law of nature; there being no natural law, which is not perpetual. Tertullian, contr. Marc. l. 2. takes it for confeſſed, or at leaſt makes it plain and evident, *temporale fuiſſe mandatum quod quandoque ceſſaret*, that it was only a temporary conſtitution, which was in time to have an end. And after him, Procopius Gazæus, in his notes on Exodus, lays down two ſeveral ſorts of laws, whereof ſome were to be perpetual, and ſome were not: Of which laſt ſort were circumciſion, and the ſabbath, *Quæ duraverunt uſque in adventum Chriſti*, which laſted till our Saviour's coming; and he being come, went out inſenſibly of themſelves. For as Ambroſe rightly tells us, in Col. ii. 16. When the emperor is abſent, we give ſome honour to his ſtate, or repreſentation; but none at all, when he is preſent. And ſo, ſaith he, the ſabbaths, and new-moons, and the other feſtivals, before our Saviour's coming, had a time of honour, during the which they were obſerved; but he being preſent with us, they became neglected leiſurely and by degrees.

There were preparatives unto the ſabbath, before it was proclaimed, as a law, by Moſes; and there were ſome preparatives required, before that law of Moſes was to be repealed. Theſe we ſhall eaſily diſcover, by looking on our Saviour's actions; who gave the firſt hint to his diſciples, for the aboliſhing of the ſabbath, amongſt other ceremonies. It is true, that he did frequently repair unto the ſynagogues on the *ſabbath-days*; and on thoſe days, did frequently both read and expound the law unto the people. *And he came to Nazareth*, ſaith the text, Luke iv. 16. *where he had been brought up, and as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up to read.* It was his cuſtom ſo to do, both when he lived a private life, to frequent the ſynagogue; that other men might do the like, by his good example: And after when he undertook the miniſtry, to expound the law unto them, there; that they might be the better by his good inſtructions. Yet did not he conceive, that teaching or expounding the word of God, was annexed only to the ſynagogue, or to the ſabbath. That moſt Divine and Heavenly Sermon, which takes up three whole chapters of Matthew's Goſpel, was queſtionleſs a week day's work; and ſo were moſt of thoſe delivered to us in John; as alſo that, which he did preach unto them from the ſhip-ſide, and divers others. Nay, the text tells us, that *he went through every city and village, preaching, and ſhewing the glad tidings of God*, Luke viii. 1. Too great a taſk to be performed only on the *ſabbath-days*; and therefore doubt we not, but that all days equally were taken up, for ſo great a buſineſs. So when he ſent out his *Apoſtles to preach the kingdom of God*, he bound them not to days and times, but left all at liberty; that they might take their beſt advantages, as occaſion was; and loſe no time in the advancing of their maſter's ſervice. Now, as in this, he ſeemed to give all days the like prerogative, with the ſabbath, for the work of the Goſpel; ſo many other ways, did he abate that eſtimation, which generally the people had conceived of the *ſabbath-day*. And howſoever the opinion which the people generally had conceived thereof, was grounded, as the times then were, on ſuperſtition, rather than true ſenſe of piety; yet that opinion once abated, it was more eaſily prepared for a diſſolution; and went away at laſt, with leſs noiſe and clamour.

Particulars of this nature we will take along, as they lye in order. His caſting out the *unclean ſpirit* out of a man, in the *ſynagogue of Capernaum*, on the *ſabbath-day*, his curing of *Peter's wife's mother*, and *healing many which were ſick of divers diſeaſes* on the ſelf-ſame day; being all works of marvellous mercy, and effected only by his word, brought no clamour with them. But when he cured the *impotent man at the pool of Bethſaida*, John v. and had commanded him to *take up his bed and walk*; then did the Jews begin to perſecute him, and ſeek to ſlay him. And how did he excuſe the matter? *My Father worketh hitherto*, ſaith he, *and I alſo work.* Whereby, ſaith Origen, Hom. 23. in Numer. he let them underſtand, that there was never any ſabbath wherein God reſted or left off, from having a due care of mankind; and therefore, neither would he intermit ſuch a weighty buſineſs, in any reference to the ſabbath. Which anſwer when it pleaſed them not, but that they ſought their times to kill him; he then remembreth them how they upon the ſabbath uſed *to circumciſe a man*, John vii. and that he might as lawfully do the one, as they the other. This precedent made his diſciples a little bolder, than otherwiſe perhaps they would have been, *Pulling the ears of corn, and rubbing them with their hands*, Matt. xii. and eating them to ſatisfy and allay their hunger; which Epiphanius, lib. 1. hæreſ. 30. n. 32. thinks they would not have done, though they were an hungred, had they not found both by his doctrine and example, that the ſabbath did begin to be in its declination. For which, when he, and they, were jointly queſtioned by the Phariſees, he choaks them with the inſtances of what David did in the ſame extremity, when he eat the ſhew-bread; and what the prieſts did every ſabbath, when they ſlew the ſacrifices. *In which it is to be conſidered, that in theſe ſeveral defences, our Saviour goes no higher than the legal ceremonies, the ſacrifice, the ſhew-bread, and the circumciſion. No argument or parallel caſe drawn for his juſtification, from the moral law; or any ſuch neglect thereof on the like occaſions. Which plainly ſhews, that he conceived the ſabbath to be no part or member of the moral law; but only to be ranked amongſt the Moſaical ordinances.*

It happened on another ſabbath, that in the ſynagogue he beheld a *man with a withered hand*, Luke vi. 6. and called him forth, and made him *come into the midſt*, and *ſtretch out his hand, and then reſtored it.* Hereupon Athanaſius (hom. de ſemente,) notes, *that Chriſt reſerved his greateſt miracles for the ſabbath-day; and that he bade the man ſtand forth, in defiance, as it were, of all their malice, and informing humour.* His healing of the woman which had been crooked eighteen years, and of the man that had the dropſy; one in the ſynagogue, the other in the houſe of a principal Phariſee, are a ſtanding proof that he feared not their accuſations. But that great cure he wrought on him that was *born blind*, is moſt remarkable to this purpoſe, John ix. Firſt, in relation to our Saviour, who had before healed others with his word alone; but here he *ſpit upon the ground*, and *made clay* thereof, and *anointed the eyes of the blind man with the clay*; ἔργον δὲ ἔϛι πῆλον φυρᾶσαι, but to mould clay and make a plaiſter, was moſt certainly a work, as Epiphanius, l. 1. hæreſ. 30. n. 32. notes. Next, in relation to the patient, whom he commanded to go into the pool of Siloam, and then waſh himſelf; which certainly could not be done without bodily labour.

Theſe words and actions of our Saviour, as before we ſaid, gave the firſt hint to his diſciples for the aboliſhing of the ſabbath, amongſt other ceremonies, which were to have an end, with our Saviour's ſufferings; to be nailed with him, to his croſs, and buried with him, in his grave, for ever. Now, where it was objected in Auſtin's time, why Chriſtians did not keep the ſabbath, ſince Chriſt affirms it of himſelf, that he *came not to deſtroy the law, but to fulfil it:* The father thereto makes reply, (Cont. Fauſt. l. 19. c. 9.) that therefore they obſerved it not, becauſe our Saviour had fulfilled whatever was intended in that law, by calling us to a ſpiritual reſt, in his own great mercy. For as it is moſt truly ſaid by Epiphanius, lib. 1. hær. 30. n. 32. He was the great and everlaſting ſabbath, whereof the leſs (and temporal) ſabbath was a type and figure, which had continued till his coming; by him commanded in the law, in him deſtroyed, and yet by him fulfilled in the Holy Goſpel.

Neither did he, or his diſciples, ordain another ſabbath in the place of this, as if they had intended only to ſhift the day; and to transfer this honour to ſome other time. Their doctrine and their practiſe are directly contrary, to ſo new a fancy. It is true, that in ſome tract of time, the Church in honour of his reſurrection, did ſet apart that day on the which he roſe, to holy exerciſes; but this upon their own authority, and without warrant from above, that we can learn out of the New Teſtament; more than the general warrant which God gave his Church, that all things in it be done *decently*, and in comely *order*. This is that which is told us by Athanaſius, hom. de ſemente, we honour the Lord's-day for the reſurrection; ſo Maximus Taurinenſis, hom. 3. de Pentecoſt. That the Lord's-day is therefore ſolemnly obſerved, becauſe thereon our Saviour, like the riſing ſun, diſpelled the clouds of helliſh darkneſs, by the light of his moſt glorious reſurrection. Hence Auſtin declares, in Epiſt. 119. *The Lord's-day was made known unto us Chriſtians, by the reſurrection; and from that began to be accounted holy*; ſee the like, lib. 22. de Civit. Dei. c. 30. & ſerm. 15. de Verbis Apoſtoli. But then it is alſo to be obſerved, that this was only done on the authority of the Church, and not by any precept of our Lord and Saviour, or any one of his Apoſtles. To theſe I could add the teſtimonies of Socrates, lib. 5. c. 22. Nicephorus, lib. 12. c. 32. and Athanaſius, de ſabb. & circumciſ. But as they are all ſummed up in Toſtatus, I ſhall only quote his words in the Old Teſtament, (ſaith Toſtatus,) God appointed all the feſtivals that were to be obſerved in the Jewiſh Church; but in the New, there were no feſtivals at all preſcribed by Chriſt, as being left unto the prelates of the Church, by them to be appointed, as occaſion was.

As for theſe words of our Redeemer, in Matthew's Goſpel, *Pray that your flight be not in the winter, neither on the ſabbath-day*, ch. xxiv. 20. They have indeed been much alledged, to prove that Chriſt did intimate, at the leaſt, unto his Apoſtles and the reſt, that there was a particular day by him appointed, whereof he adviſed them to be careful; which being not the Jewiſh ſabbath, muſt of neceſſity, as they think, be the Lord's-day. But certainly the fathers tell us no ſuch matter, nay, they ſay the contrary; and make theſe words a part of our Redeemer's admonition to the Jews, not to the Apoſtles. Chryſoſtom, in Math. xxiv. hath it ſo expreſly. *Behold*, ſaith he, *how he addreſſeth his diſcourſe unto the Jews, and tells them of the evils which ſhould fall upon them; for neither were the Apoſtles bound to obſerve the ſabbath, nor were they there, when thoſe calamities fell upon the Jewiſh nation.* Not in the winter, nor on the ſabbath, *and why ſo ſaith he? Becauſe their flight being ſo quick and ſudden, neither the Jews would dare to fly on the ſabbath, [for ſuch was their ſuperſtition,] and the winter would be very troubleſome in ſuch diſtreſſes. Theophylact*, in Matt. xxiv. *is of the ſame opinion*; adding withal, that before any of thoſe miſeries fell upon that Jewiſh nation, the Apoſtles were all departed from out of Jeruſalem; ſee alſo Jerom in loc. and Epiſt. ad Algaſ. and Euſeb. Eccl. hiſt. l. 3. c. 5.

We ſay then, that the chief reaſon, why the Chriſtians of the primitive times, did ſet apart the firſt day of the week to religious uſes, was becauſe Chriſt did on that day, riſe again from death to life, for our juſtification; ſo there was ſome analogy or proportion, which this day ſeemed to hold with the former ſabbath, which might more eaſily induce them to obſerve the ſame. For as God reſted on the ſabbath from all the works which he had done in the creation; ſo did the Son of God reſt alſo on the day of his reſurrection, from all the works which he had done in our redemption, as Gregory Nyſſen, orat. in ſanct. Paſcha. notes it for us. Yet, as the Father reſted not on the former ſabbath, from the works of preſervation; ſo neither doth our Saviour reſt at any time, from perfecting this work of our redemption, by a perpetual application of the benefit and effects thereof. This was the cauſe, and theſe the motives, which did induce the Church in ſome tract of time, to ſolemnize the day of Chriſt's reſurrection, as a weekly feſtival; though not to keep it as a ſabbath in the Jewiſh ſenſe.

The firſt particular paſſage which doth occur in Holy Scripture, touching the *firſt day of the week*, is that upon that day, the Holy Ghoſt did firſt come down on the Apoſtles; and that upon the ſame Peter preached his firſt ſermon unto the Jews, and baptized ſuch of them as believed; there being added to the Church, that day, three thouſand ſouls. This happened on the feaſt of Pentecoſt, which fell that year upon the Sunday, or *firſt day of the week*, as elſewhere the Scripture calls it; but as it was a ſpecial and a caſual thing, ſo can it yield but little proof, if it yield us any, that the Lord's-day was then obſerved; or, that the Holy Ghoſt did by ſelecting of that day for his deſcent on the Apoſtles, intend to dignify it for *ſabbath*. For, firſt, it was a caſual thing, that Pentecoſt ſhould fall that year upon the Sunday. It was a moveable feaſt as unto the day, ſuch as did change and ſhift itſelf, according to the poſition of the feaſt of Paſſover; the rule being this, that on what day ſoever the ſecond of the paſſover did fall, upon that alſo fell the great feaſt of Pentecoſt, as Scaliger hath rightly noted, Emend. Temp. l. 2. So that as often as the Paſſover did fall upon the Saturday or ſabbath, as this year it did; then Pentecoſt fell upon the Sunday; but when the Paſſover did chance to fall upon the Tueſday, the Pentecoſt fell that year, upon the Wedneſday; *& ſic de cæteris.* And if the rule be true, as I think it is, *that no ſufficient argument can be drawn from a caſual fact*; and that the falling of the Pentecoſt, that year, upon the *firſt day of the week*, be merely caſual; the coming of the Holy Ghoſt upon that day, will be no argument nor authority, to ſtate the *firſt day of the week* in the place and honour of the Jewiſh *ſabbath*.

There may be other reaſons given, why God made choice of that time, rather than of any other; as firſt, becauſe about that very time before, he had proclaimed the law upon mount Sinai; and ſecondly, that ſo he might the better countenance and grace the Goſpel, in the ſight of men, and add the more authority unto the doctrine of the Apoſtles. The feaſt of Pentecoſt was a great and famous feſtival, at which the Jews, all of them, were to come to Jeruſalem, there to appear before the Lord; and amongſt others, thoſe which had their hands in our Saviour's blood. And therefore, as Chryſoſtom notes it, in Acts ii. did God ſend down the Holy Ghoſt, at that time of Pentecoſt; becauſe thoſe men that did conſent to our Saviour's death, might publickly receive rebuke for that bloody act; and ſo bear record to the power of our Saviour's Goſpel, before all the world: So that the thing being caſual, as unto the day; and ſpecial, as unto the buſineſs then by God intended; it will afford us little proof, as before I ſaid, either that the Lord's-day was, as then, obſerved; or, that the Holy Ghoſt did ſelect that day for ſo great a work, to dignify it for a *ſabbath.*

The next Scripture is, that where we are told what Paul did at Troas, *upon the firſt day of the week:* The whole paſſage in the text ſtands thus. *Upon the firſt day of the week when the diſciples came together to break bread, Paul preached unto them ready to depart on the morrow, and continued his ſpeech until midnight*, Acts xx. 7. Take notice here, that Paul had tarried there ſeven days before this happened. Now, in this text there are two things to be conſidered; firſt, what was done upon that day; and ſecondly, what day it was that is there remembred. Firſt, for the action, it is ſaid to be *breaking of bread*, which ſome conclude to be *adminiſtring the Sacrament of the Lord's Supper*, and Paul's diſcourſe, which followed on it, to be a Sermon. But Chryſoſtom, in locum. tells us plainly otherwiſe: *Their meeting at that time*, ſaith he, *was not eſpecially to receive inſtruction from Paul, but to eat bread with him; and there, upon occaſion given, he diſcourſed unto them.* See, ſaith the Father, how they all made bold with Paul's table, as it had been common to them all; and as it ſeems to me, ſaith he, Paul ſitting at the table, did diſcourſe thus with them. Therefore, it ſeems by him, that as the meeting was at an ordinary ſupper; ſo the diſcourſe there happening was no ſermon properly, but an occaſional diſpute. Lyra affirms the ſame in theſe words: *They came together to break bread*, for the refreſhment and ſupport of their bodies only; and being there, *Paul preached unto them*, or as the Greek and Latin have it, he diſputed with them, *prius eos reficiens pane verbi divini*, refreſhing of them firſt with the bread of life. This alſo ſeems to be the meaning of the Church of England, who, in the margin of the Bible, allowed by Canon 80, doth refer us unto the ſecond of the Acts, ver. 46. where it is ſaid of the diſciples, that they did *break their bread from houſe to houſe, and eat their meat together with joy and ſingleneſs of heart*; which plainly muſt be meant of ordinary and common meats. Therefore, no *Sabbath* or eſtabliſhed day of publick meeting can be collected from hence.

This action of Paul at Troas is placed by our chronologers in *Anno* 57 of our Saviour's birth; in which year alſo he wrote this firſt Epiſtle to the Corinthians; wherein, amongſt many other things, we read, that he gives them this direction touching collections for the poorer brethren at Jeruſalem. *Concerning the gathering for the Saints*, ſaith he, *as I have ordained in the Churches of Galatia, ſo do ye alſo.* And how was that? *Every firſt day of the week let every one of you ſet aſide by himſelf, and lay up as God hath proſpered him, that there be no gatherings when I come.* This ſome have made a principal argument to prove the inſtitution of the Lord's Day to be *Apoſtolical*; yet, though ſhould we grant it to be *Apoſtolical*, certainly it never can be proved ſo from this text of Scripture. For, What hath this to do with a *Lord's Day* duty, or how may it appear from hence, that the *Lord's Day* was ordered by the *Apoſtles* to be weekly celebrated, inſtead of the now antiquated *Jewiſh Sabbath*; being an intimation only of Paul's deſire to the particular Churches of the Galatians and the Corinthians, what he would have them do in a particular and preſent caſe? Agabus had ſignified by the Spirit, Acts xi. 28, 29. *That there ſhould be a great dearth over all the world*; and thereupon the Antiochians *purpoſed to ſend relief unto the brethren which dwelt in Judea.* It is not to be thought that they made this collection on the *Sunday* only, but ſent their common bounties to them when and as often as they pleaſed. *Collections for the poor*, in themſelves conſidered, are no *Lord's Day* duties, no duties proper to the day; and therefore are not here appointed to be made in the *congregation*, but every man is ordered to *lay up ſomewhat by himſelf*, as it were in ſtore, that when it came to a large ſum, it might be ſent away unto Jeruſalem; which being but a particular caſe, and ſuch a caſe as was to end with the *occaſion*, can be no general rule for a perpetuity. For, Might it not fall out in time, that there might be no *poor*, nay, no *ſaints* at all in all Jeruſalem; as when the town was razed by Adrian, or after people by the Saracens? Surely, if not before, yet then this duty was to ceaſe, and no *collection* to be made by thoſe of Corinth; and conſequently, no *Lord's Day* to be kept amongſt them, becauſe no *collection*, in caſe *collections* for the ſaints, as ſome do gather from this place, were a ſufficient argument to prove the *Lord's Day* inſtituted by *Divine Authority*. But let us take the text, with ſuch obſervations as have been made upon it by the Fathers. *Upon the firſt day of the week*, i. e. as generally they conceive it, on the *Lord's Day*. And why on that? Chryſoſtom, in locum. gives this reaſon of it, that ſo the very day might prompt them to be *bountiful* to their *poor brethren*, as being that day whereon they had received ſuch ineſtimable *bounties* at the hands of God, in the Reſurection of our Saviour. What is to be done on that day? *Unuſquiſque apud ſe reponat*, Let every man lay by himſelf, ſays the Apoſtle, ȣ̓κ εἶπεν, εἰς τὴν ἐκκλησίαν φερέτω. He ſaith not, as Chryſoſtom obſerves, let every man bring it to the Church: And why? ἵνα μὴ διὰ τὸ μιχυώνται, for fear leſt ſome might be aſhamed at the ſmallneſs of their offering; but let them lay it by, ſaith he, and add unto it week by week, that at my coming it may grow to a fit proportion, *That there be no gathering when I come*, but that the money may be ready to be ſent away immediately upon my coming; and being thus raiſed up by little and little, they might not be ſo ſenſible thereof, as if, upon his coming to them, it were to be collected all at once, and upon the ſudden, *ut paulatim reſervantes non una hora gravari ſe putent*, as Hierom, in locum. hath it. Now, as it is moſt clear, that this makes nothing for the *Lord's Day*, or the tranſlation of the *Sabbath* thereunto, by any *Apoſtolical precept*; ſo it is not ſo clear, that this was done upon the *firſt day of the week*, but that ſome learned men have doubted thereof. Calvin upon the place, takes notice how Chryſoſtom expounds the μία σαββάτȣ of the Apoſtle, by *primo ſabbati*, the *firſt day of the week*, as the Engliſh reads it; but likes it not, *cui ego non aſſentior*, as his phraſe is, conceiving rather this to be the meaning of Paul, that on *ſome Sabbath-day* or other, until his coming, every man ſhould lay up ſomewhat towards the *collection*. And in the ſecond of his inſtitutes, ch. viii. n. 38. he affirms expreſly, that the day deſtinate by Paul to theſe *collections*, was the *Sabbath-day*. The like is obſerved by Victorinus, Strigelius, Hunnius, and Aretius, all Proteſtant writers. *Singulis ſabbatis*, ſaith Strigelius, *per ſingula ſabbata*; ſo Aretius, *diebus ſabbatorum*, ſaith Egidius Hunnius; all rendring κατὰ μίαν σαββάτȣ, *on the Sabbath-days*; yet Hemingius is more particular, who, in his comment on the place, takes it indefinitely for any day in the week, ſo they fixed on one, *vult enim ut quilibet certum diem, in ſeptimana, conſtituat, in quo apud ſe ſeponat, quod irrogaturus eſt in pauperes.* Take which you will, either of the Fathers, or the Moderns, and we ſhall find no *Lord's Day* inſtituted by any *Apoſtolical* command, no *Sabbath* ſet on foot by them upon the *firſt day of the week*, as ſome would have it; much leſs that any ſuch ordinance ſhould be hence collected out of theſe words of the Apoſtle.

Indeed, it is not probable, that he, who ſo oppoſed himſelf againſt the *old Sabbath*, would erect a *new*. This had not been to abrogate the ceremony, but to change the day; whereas he laboured what he could to beat down all the difference of days and times, which had been formerly obſerved. In his Epiſtle to the Galatians, written in *Anno* 59, he lays it home unto their charge, that they *obſerved days, and months, and times, and years*, cap. 4. ver. 10. and ſeems a little to bewail his own misfortune, as if he had beſtowed his labour in vain amongſt them. I know it is conceived by ſome, that Paul ſpake it of the obſervation of thoſe days and times, that had been uſed among the Gentiles, and ſo had no relation to the Jewiſh *Sabbath*, or any difference of times obſerved amongſt them. Ambroſe and Auguſtin, in locum, were both of this opinion. Hence it ſhould be obſerved, that the legal *Sabbath* began to ceaſe upon the preaching of the Goſpel, inſenſibly and by degrees, not being afterwards obſerved as it had been formerly, or counted any neceſſary part of God's publick worſhip. Only ſome uſe was made thereof for the enlargement of God's Church, by reaſon that the people had been accuſtomed to meet together on that day, for the performance of religious ſpiritual duties. This made it more regarded than it would have been, eſpecially in the eaſtern parts of Greece and Aſia, where the *provincial Jews* were more numerous; and being a great acceſſion to the Goſpel, could not ſo ſuddenly forſake their ancient cuſtoms: Yet ſo, that the *firſt day of the week* began to grow into ſome credit towards the end of this firſt age; eſpecially after the final deſolation of Jeruſalem and the Temple, which happened *Anno* 72 of Chriſt's nativity. So that the religious obſervation of this day beginning in the age of the Apoſtles, no doubt, but with their approbation and authority, and ſince continuing in the ſame reſpect for ſo many ages, may be very well accounted amongſt thoſe *Apoſtolical traditions*, which have been univerſally received in the Church of God: For, being it was the day which our Redeemer honoured with his reſurrection, it eaſily might attain unto that eſteem, as to be honoured by the Chriſtians with the publick meetings, that ſo they might with greater comfort preſerve and cheriſh the memorial of ſo great a mercy, in reference unto which the world's creation ſeemed not ſo conſiderable. By reaſon of which work wrought on it, it came, in time, to be entitled, κατ' ἐξοχὴν, *the Lord's Day*; which attribute is firſt found in the *Revelation*, ch. x. writ by John, about the 94th year of our Saviour's birth. So long it was before we find the Church took notice of it by a proper name; for, I perſwade my ſelf, that had that day been deſtinate at that time to religious duties, or honoured with the name of the *Lord's Day* when Paul preached at Troas, or wrote to the Corinthians, which, as before, we ſhewed was in the fifty-ſeventh, neither Luke nor the Apoſtle had ſo paſſed it over, and called it only the *firſt day of the week*, as they both have done. And when it had this attribute affixed unto it, it only was κατ' ἐξοχὴν, as before we ſaid, by reaſon of our Saviour's reſurrection performed upon it, and that the congregation might not be aſſembled as well on them, as on the other. For, firſt, it was not called the *Lord's Day* excluſively, but by way of eminency, in reference to the reſurrection only, all other days being the Lord's as well as this, *prima ſabbati ſignificat diem Dominicum, quo Dominus reſurrexit, & reſurgendo iſti ſeculo ſubvenit, mundumque ipſo die creavit qui ob excellentiam tanti miraculi proprie dies Dominica appellatur*, i. e. *dies Domini, quamvis omnes ſunt Domini*. So Bruno Herbipolenſis, in Pſal. xxiii. hath reſolved it. And next, it was not ſo deſigned for the publick meetings of the Church, as if they might not be aſſembled as well on every day as this. For, as Hierom, in Gal. iv. hath determined, all days are equal in themſelves, as the Father tells us. Chriſt was not crucified on the Friday only, nor did he riſe only upon the *Lord's Day*, but that we may make every day the holy day of his reſurrection, and every day eat his bleſſed body in the ſacrament. When therefore certain days were publickly aſſigned by godly men for the aſſemblies of the Church, this was done only for their ſakes, *qui magis ſeculo vacant quam Deo*, who lean more to the world than to him that made it, and therefore either could not, or rather would not, every day aſſemble in the Church of God. Upon which ground, as they made choice of this, (even in the age of the Apoſtles) for one, becauſe our Saviour roſe that day from amongſt the dead, ſo choſe they Friday for another, by reaſon of our Saviour's paſſion; and Wedneſday, on the which he had been betrayed; the Saturday, or ancient *Sabbath*, being mean while retained in the eaſtern Churches: Nay, in the primitive times, excepting in the heat of perſecution, they met together every day for the receiving of the ſacrament; that being fortified with that *viaticum*, they might with greater courage encounter death, if they chanced to meet him. So that the greateſt honour which in this age was given the *firſt day of the week*, or *Sunday*, is that about the cloſe thereof, they did begin to honour it with the name or title of the *Lord's Day*, and made it one of thoſe ſet days whereon the people met together for religious exerciſes; though much differing from a *Sabbath-day's* obſervance.

I have already produced ſufficient evidence out of the Acts of the Apoſtles, and other Monuments of the Apoſtolick age, that the *Jewiſh Sabbath*, or ſeventh day's reſt, was abrogated by Chriſt, as a part of the ceremonial law of Moſes; and that the *Chriſtian Sabbath*, or *Lord's Day*, which is the *firſt day of the week*, roſe by degrees by *Apoſtolical Authority*, and not by Divine Sanction.

As for the duties of that day, they were moſt likely ſuch as formerly had been uſed in the Jewiſh ſynagogues, reading the Law and Prophets openly to the congregation, and afterwards expounding part thereof, as occaſion ſerved; calling upon the Lord their God for the continuance of his mercies, and ſinging pſalms and hymns unto him, as by way of thankſgiving. Theſe the Apoſtles found in the Jewiſh Church, and approving of the ſame, commended them unto the care of the Diſciples, by them to be obſerved as often, and on what day ſoever they met together.

Firſt, for the reading of the law, Origen ſaith, in Joſ. hom. 15. expreſly, that it was ordered ſo by the Apoſtles, *Judaicarum hiſtocriarum libri traditi ſunt ab Apoſtolis legendi in Eccleſiis*, as he there informs us. To this was joined in proceſs of time, the reading of the Holy Goſpel, and other Evangelical Writings; it being ordered by Peter, that Mark's Goſpel ſhould be read in the congregation, as Euſebius, hiſt. l. i. 15. tells us; and by Paul, 1 Theſſ. ca. ult. v. 17. that his Epiſtle to the *Theſſalonians ſhould be read unto all the holy brethren*; and alſo, that to the Coloſſians, to be *read in the Church of the Laodiceans*; ca. ult. v. 16. as that from Laodicea, in the *Church of the Coloſſians*. By which example, not only all the writings of the Apoſtles, but many of the writings of Apoſtolical men, were publickly read unto the people; and for that purpoſe one appointed, to exerciſe the miniſtry of a reader, in the congregation. So ancient is the reading of the Scriptures in the Church of God. To this by way of comment or application, was added as we find by Paul's directions, 1 Cor. xiv. 3. the uſe of *prophecy* or *preaching*, interpretation of the Scriptures, to edifying, and to exhortation, and to comfort; this exerciſe to be performed with the *head uncovered*, as well of the preacher, as of the hearer, *Every man praying or propheſying with his head covered, diſhonoureth his head*, as the Apoſtle hath informed us, 1 Cor. xi. 4. See our note on the place. Where we have an authority for publick prayers for the congregation: The prieſt to offer to the Lord, the prayers and ſupplications of the people; and they to ſay Amen unto thoſe prayers, which the prieſt made for them. Theſe to contain in them all things neceſſary for the Church of God, which are the ſubject of all *ſupplications, prayers, interceſſions*, and *giving of thanks*; and to *extend to all men* alſo, eſpecially unto kings and ſuch as be in authority, that under them we may be godly and quietly governed, *leading a peaceable life in all godlineſs and honeſty*, 1 Tim. ii.

For the performance of which laſt duties, with the greater comfort, it was diſpoſed that Pſalms and hymns ſhould be intermingled with the reſt of the publick ſervice; which comprehending whatſoever is moſt excellent in the Book of God, and being ſo many notable forms of praiſe and prayer, were chearfully and unanimouſly to be ſung amongſt them. And thereupon Paul reprehended thoſe of Corinth, 1 Cor. xiv. 26. in that they joined not with the aſſembly, but had their Pſalms unto themſelves. Whereby it ſeems that they had left the true uſe of Pſalms, which being ſo many acclamations, exultations, and holy provocations, to give God the glory; were to be ſung together by the whole aſſembly; their ſinging at that time, being little more than a melodious kind of pronunciation, ſuch as is commonly now uſed in ſinging of the ordinary Pſalms and prayers in cathedral Churches. And ſo it ſtood, till in the entrance of this age, Ignatius Biſhop of Antiochia, one who was converſant with the Apoſtles, brought in the uſe of ſinging *alternatim*, courſe by courſe, according as it ſtill continues in our publick quires, where one ſide anſwers to another; ſome ſhew whereof is left in Parochial Churches, in which the miniſter and the people anſwer one another, in their ſeveral turns; ſee Socrat. hiſt. li. 6. c. 8. in which caſe, we muſt not omit the account which the ancient Heathen author Pliny gives to the emperor Trajan, concerning this very practice. *Their greateſt crime*, ſaid he, *was this, that at a certain day, they did meet together before day-light, and there ſing hymns to Chriſt as unto a God, one with another in their courſes; and after bind themſelves together by a common ſacrament, not unto any wicked or unjuſt attempt, but to live orderly without committing robbery, theft, adultery, or the like offences.*

Now the day there meant by Pliny, muſt be Saturday or Sunday, if it were not both; both of them being in thoſe times, and in thoſe parts, where Pliny lived, much obſerved; as may be gathered from Ignatius, who flouriſhed at that time. For the world being full of dangerous fancies, and heretical dotages, the Church was much diſquieted about the worſhip of God, *e. g.* The Ebionites ſtood hard for retaining the Jewiſh ſabbath, and ſtrove to have it celebrated, as it had been formerly; obſerving yet the Lord's-day, as the Chriſtians did, in honour of the reſurrection of our Lord and Saviour, as Euſebius tells, hiſt. l. 3. c. x. 3. Epiphanius, l. i. hæreſ. 30. n. 2. ſaith the very ſame. And on the other ſide, there was a ſort of hereticks in the eaſtern parts, (whereof, ſee Irenæus, li. i. ca. 20, 21, 22, 23, 24, and 25.) who thought that this world being corruptible, could not be made but by a very evil author. Therefore, as the Jews did by the feſtival ſolemnity of their ſabbath, rejoice in God that created the world, as in the author of all goodneſs; ſo they in hatred of the maker of the world, ſorrowed, and wept, and faſted on that day, as being the birth-day of all evil. And whereas the orthodox Chriſtians did ſolemnize the Sunday in a joyful memory of Chriſt's reſurrection; ſo likewiſe at the ſelf-ſame time, ſuch hereticks as denied the reſurrection faſted, when the reſt rejoiced. Againſt which two laſt hereſies, it was, that Ignatius affirmed with ſuch zeal and earneſtneſs, That if any one did faſt either upon the Lord's-day, or the ſabbath, except one ſabbath in the year, (which was Eaſter eve) he was a murderer of Chriſt. So he in his Epiſtle, ad Philippenſes, Ann. 102. Now as Ignatius labours here, to advance the ſabbath, in oppoſition of thoſe hereticks, who made it an equal feſtival with the Lord's-day; ſo being to deal with thoſe, which too much magnified the ſabbath, and thought the Chriſtians bound unto it, as the Jews had been; he bends himſelf another way, and reſolves it thus; Μηκέτι οὖν σαββατίζωμεν Ἰουδαϊκῶς, ὡς ἀργίαις χαίροντες, *&c.* *Let us not keep the ſabbath in a Jewiſh manner, in ſloth and idleneſs, for it is written, that he that will not labour ſhall not eat, and in the ſweat of thy brows ſhalt thou eat thy bread. But let us keep it after a ſpiritual faſhion, not in bodily eaſe, but in the ſtudy of the law*; (i. e. of Chriſt) *not eating meat dreſt yeſterday, or drinking luke-warm drinks, or walking out a limited ſpace, or ſettling our delights, as they did, on dancing; but in the contemplation of the works of God. And after we have ſo kept the ſabbath, let every one that loveth Chriſt, keep the Lord's-day feſtival, the reſurrection-day, the queen and empreſs of all days; in which our life was raiſed again, and death was overcome by our Lord and Saviour.* So that we ſee, that he would have both days obſerved; the ſabbath firſt, though not as like the Ebionites, in a Jewiſh manner; and after that the Lord's-day, which he ſo much magnifieth, the better to abate that high eſteem, which ſome had caſt upon the ſabbath. Agreeable unto this, we find that in the conſtitutions of the Apoſtles, both days are ordered to be kept holy, one in memorial of the creation, the other of the reſurrection.

And ſo it was obſerved in the eaſtern parts, where thoſe of the diſperſion had took up their ſeats; and having continued their meetings on the *ſabbath-day*, could not ſo eaſily be perſuaded from it. But in the weſtern Churches, in the which the Jews were not ſo conſiderable, and where thoſe hereticks before remembred, had been ſcarcely heard of, it was plainly otherwiſe: That day not only not being honoured with their publick meetings, but deſtinate to a ſettled or conſtant faſt. But Juſtin Martyr, who then lived in Rome, ſpeaks to this purpoſe, in Apolog. 2. *Upon the Sunday all of us aſſemble in the congregation; as being that firſt day wherein God ſeparating the light and darkneſs, did create the world; and Jeſus Chriſt our Saviour roſe again from the dead. Upon the day called Sunday, all that abide within the cities or about the fields, do meet together in ſome place, where the records of the Apoſtles, and writings of the Prophets, as much as is appointed, are read unto us. The reader having done, the prieſt or prelate miniſtreth a word of exhortation, that we do imitate thoſe good things which are there repeated. Then ſtanding up together, we ſend up our prayers unto the Lord; which ended, there is delivered unto every one of us, bread, and wine with water.* After all this, the prieſt or prelate offers up our prayers and thankſgiving as much as in him is, to God; and all the people ſay Amen; thoſe of the richer ſort, ἕκαστος κατὰ προαίρεσιν, every man as he would himſelf, contributing ſomething towards the relief of the poorer brethren; which was diſpoſed amongſt them afterwards by the prieſt or prelate.

Tertullian, who flouriſhed in the very firſt beginnings of the 3d century, calls this day by three ſeveral names. Firſt, he calls it, *Dies ſolis, Sunday*, as we now commonly call it; The ſecond name by which Tertullian calls this day, is the eighth day ſimply; *Ethnicis ſemel annuus dies quiſquis feſtus eſt, tibi octavo quoque die*, de Idolat. c. 14. The third is, *Dies Dominicus*, or, the *Lord's-day*, de corona mil. c. 3. To him we might add, Origen in Gen. hom. 10. contr. celſ. l. 8. Cyprian, lib. 2. ep. 5. and de pict. & eleem. decret. lib. 5. c. 7, *&c.*

Now in theſe various names of the Sunday, to ſet thoſe right who may be offended at the retaining ancient names, for this day, not found in Scripture, we muſt take notice, that the Jews in honour of their ſabbath, uſed to refer their times to that; diſtinguiſhing their days by *Prima Sabbati, Secunda Sabbati*, and ſo until they came to the ſabbath it ſelf; as on the other ſide the Gentiles, following the motions of the planets, gave to each day the name of that particular planet, by which the firſt hour of the day was governed, as their Aſtrologers had taught them, as, Sunday, Monday, *&c.* Now the Apoſtles being Jews, retained the cuſtom of the Jews; and for that reaſon called that day on which our Saviour roſe, μία σαββάτου, *una ſabbati*, the *firſt day of the week*, as our Engliſh tranſlation reads it. The fathers, many of them followed their example. Auſtin thereupon calls Thurſday, by the name of *Quintum Sabbati*, Epiſt. 118. and ſo doth venerable Beda, hiſt. lib. 4. c. 25. Hierom, calls Tueſday, *Tertium Sabbati*, in Epitaph. Paulæ; Tertullian, Friday, by the old name, paraſceve, l. 4. adverſ. Marcion. Saturday they called generally the ſabbath; and Sunday, ſometimes *Dies Solis*, and is ſometimes *Dominicus*. Pope Silveſter, as Polydore Virgil is of opinion, de invent. rerum, l. 5, 6. hating the name and memory of the Gentile-gods, ordered, that the days ſhould be called by the name of *Feriæ*; and the diſtinction to be made by *Prima feria, ſecunda feria*, &c. the ſabbath and the Lord's-day, holding their names, and places, as before they did. Hence that of Honorius Auguſtodunenſis, de imagine mundi, cap. 28. *Hebræi nominant dies ſuos, una vel prima ſabbati*, &c. *Pagani ſic, dies ſolis, lunæ*, &c. *Chriſtiani vero ſic dies nominant*, viz. *Dies Dominicus, feria prima*, &c. *ſabbatum.* But I muſt obſerve, this is no univerſal rule; the writers of the Chriſtian Church not tying up their hands ſo ſtrictly, as to give the days what names they pleaſed; ſave that the Saturday is called amongſt them by no other name, than that which formerly it had, the ſabbath. So that whenever, for a thouſand years, and upwards, we meet with *ſabbatum*, in any writer of what name ſoever, it muſt be underſtood of no day but Saturday. As for the other day, the day of the reſurrection, all the Evangeliſts, and Paul, take notice of no other name, than of the *firſt day of the week*. John, and after him, Ignatius, call it κυριακὴν, the Lord's-day. But then again, Juſtin Martyr for the ſecond century, doth in two ſeveral paſſages call it no otherwiſe than τὴν τοῦ ἡλίου ἡμέραν, *Sunday*, as then the Gentiles called it, and we commonly call it now; and ſo Tertullian for the third, who uſeth both, and calls it ſometimes *diem ſolis*, and ſometimes *Dominicum*, as before was ſaid. Which neither of them would have done, on any reſpect ſoever, had it been either *contrary* to the word of God, or *ſcandalous* unto his Church. So for the after-ages, in the edicts of Conſtantine, Valentinian, Valens, Gratian, Honorius, Arcadius, Theodoſius; all Chriſtian Princes, it hath no other name than Sunday, or *dies ſolis*; and for many years after them, the ſynod held at Dingulofinum, in the lower Bavaria, Anno 772, calls it plainly, Sunday. But we never find this Lord's-day, diſtinguiſhed in any author, or council or decretal, or edict by the name of the *ſabbath-day*.

So far you have read of the Lord's-day, as taken up to be obſerved in the peculiar worſhip of God, by the common conſent of the Church, and not inſtituted or eſtabliſhed by any text of Scripture, nor ſo much as by the edict of an emperor, or decree of a council. But,

Now in the ſequel, you may ſee that the emperors, from the reign of Conſtantine the Great, and the councils of the Chriſtian Church, from his time were very particular in their orders, about the appointment of this ſet day of Chriſtian Worſhip, and concerning the publick ſervice to performed therein. As,

Conſtantine the Great, who was the firſt Chriſtian Emperor that publickly profeſſed the Goſpel, made this particular law for keeping the Lord's-day, or Sunday, as Euſebius informs us in his life, lib. 4. c. 18. That all the ſubjects of his empire ſhould take their reſt from labour, on that day of the week, which had been inſtituted in memory of our Saviour's reſurrection. Conſequently, as his army conſiſted of a mixture of Chriſtians and Gentiles, the Chriſtian ſoldiers were permitted and ordered to go to, and offer up their prayers to Almighty God in their proper Churches, upon the *Sunday*, as it is there particularly ſtiled. And the Heathen part of his camp, who remained in their ancient errors, were ordered to aſſemble in the open fields on the ſame day, and on a ſignal given, to pray unto the Lord in the following terms, or form of prayer :

Te ſolum Deum agnoſcimus, te regem profitemur, te adjutorem invocamus, per te victorias conſecuti ſumus, per te hoſtes ſuperavimus, a te & præſentem felicitatem conſecutos fatemur, & futuram adepturos ſperamus ; tui omnes ſupplices ſumus, a te petimus, ut Conſtantinum Imperatorem noſtrum una cum piis ejus liberis, quam diutiſſime nobis ſalvum & victorem conſerves.

In Engliſh, thus ;

We do acknowledge thee to be the only God, we confeſs thee to be the King, we call upon thee as our helper and defender , by thee alone it is, that we have got the victory, and ſubdued our enemies, to thee as we refer all our preſent happineſs, ſo from thee alſo do we expect our future. Thee therefore we beſeech, that thou wouldſt pleaſe to keep in all health and ſafety, our noble emperor Conſtantine, with his hopeful progeny. See Euſeb. ib. c. 20, and 23.

Nor did he only take him to command or appoint the day, as to all his ſubjects ; and to preſcribe a form of prayer, as unto the Gentiles ; but to decree what works ſhould be allowed upon it, and what intermitted. In former times, though the Lord's-day, had got the credit, as to be honoured with the publick meetings of the congregation ; yet was it not ſo ſtrictly kept, no not in time of Divine-ſervice, but that the publick magiſtrates, judges and other miniſters of ſtate, were to attend thoſe great employments they were called unto, without relation to this day, or ceſſation on it, and ſo did other men that had leſs employments, and thoſe not ſo neceſſary. Theſe things this pious emperor taking into conſideration, and finding no neceſſity, but that his judges and other publick miniſters might attend God's ſervice on that day ; at leaſt not be a means to keep others from it : And knowing that ſuch as dwelt in cities had ſufficient leiſure to frequent the Church, and that artificers without any publick diſcommodity, might for that time forbear their ordinary labours ; he ordered and appointed, that all of them, in their ſeveral places ſhould this day lay aſide their *own buſineſs*, to attend the Lord's. But then withal conſidering, that ſuch as followed husbandry, could not ſo well neglect the times of ſeed and harveſt, but that they were to take advantage of the faireſt and moſt ſeaſonable weather, as God pleaſed to ſend it ; he left it free to them to follow their affairs on what day ſoever ; leſt otherwiſe they might loſe thoſe bleſſings, which God in his great bounty had beſtowed upon them. This is mentioned in the very edict he ſet forth about it ; ſee L. Omnes, cap. de feriis. This edict bears date, in the Nones of March, Anno 321, being the eleventh year of that prince's empire. Thus the firſt great work done by the firſt great Chriſtian Prince, was to declare his royal pleaſure about this day ; what things he thought moſt proper to permit, and what to diſallow upon it, teaching all other kings and princes which have ſince ſucceeded, what they ſhould alſo do on the ſame occaſion. To this I could add many more imperial conſtitutions for the obſervance of this day to the Lord, beſides a great number of eccleſiaſtical decrees, by biſhops in their particular dioceſſes, and general councils. But as they would ſwell this Diſſertation too much, I refer you to the hiſtory of the ſabbath, by Dr. Heylin, b. ii. c. 3. and ſhall now conclude.

Thus we ſee upon what grounds the Lord's-day ſtands ; on cuſtom firſt, and voluntary conſecration of it to religious meetings ; that cuſtom countenanced by the authority of the Church of God, which tacitly approved the ſame ; and finally confirmed and ratified by Chriſtian Princes throughout their empires. And as the day, ſo reſt from labours and reſtraint from buſineſs upon that day, received its greateſt ſtrength from the ſupreme magiſtrate, as long as he retained that power which to him belonged ; as after from the canons and decrees of councils, the decretals of popes, and orders of particular prelates, when the ſole managing of eccleſiaſtical affairs was uſurped or committed to them. I hope, it was not ſo with the former ſabbath, which neither took original from cuſtom, that people being not ſo forward to give God a day ; nor required any countenance or authority from the kings of Iſrael to confirm and ratify it. The Lord ſpake the word, that he would have one day in ſeven, preciſely the ſeventh day from the world's creation, to be a day of reſt unto all his people ; which ſaid, it was the Iſraelites duty, gladly to ſubmit and obey his pleaſure. And this was done all at once, not by degrees, by little and little, as he could ſee the people affected to it, or as he found it fitteſt for them. The Lord's-day had no ſuch command that it ſhould be ſanctified, but was left plainly to God's people, to pitch on this, or any other day for the publick worſhip of God. And being taken up amongſt them, and made a day of meeting in the congregation for religious exerciſes ; yet for 300 years there was neither law to bind them to it, nor any reſt from labour or from worldly buſineſſes required upon it. And when it ſeemed good unto Chriſtian Princes, the nurſing fathers of God's Church, to lay reſtraints upon their people, yet at the firſt they were not *general* ; but only thus, that certain men in certain places, ſhould lay aſide their ordinary and daily works, to attend God's ſervice in the Church ; thoſe whoſe employments were moſt toilſome, and moſt repugnant to the true nature of a ſabbath, being allowed to follow and purſue their labours, becauſe moſt neceſſary to the commonwealth. And in the following times, when as the prince and prelate, in their ſeveral places, endeavoured to reſtrain them from that alſo, which formerly they had permitted, and interdicted almoſt all kind of bodily labour upon that day ; it was not brought about with much ſtruggling, and oppoſition of the people ; more than a thouſand years being paſt, after Chriſt's aſcenſion, before the Lord's-day had attained that ſtate in which now it ſtandeth, as I could make it appear. And being brought unto that ſtate, wherein now it ſtands, it doth not ſtand ſo firmly and on ſuch ſure grounds, but that thoſe powers which raiſed it up, may take it lower if they pleaſe, *yea, take it quite away, as unto the time, and ſettle it on any other day, as to them ſeems beſt*, as ſome of the beſt authors among the School-Divines and Proteſtants of great name and credit in the world have taught. A power which no man will preſume to ſay was ever challenged by the Jews over the ſabbath. Beſides,

All things are plainly contrary in theſe two days, as to the purpoſe and intent of the inſtitution : For, in the *Sabbath*, that which was principally aimed at, was *reſt* from *labour*, that neither they nor any that belonged unto them, ſhould *do any manner of work* upon that day, but ſit ſtill and reſt themſelves. Their meditating on God's *word*, or on his *goodneſs*, manifeſted in the world's creation, was to that only an *acceſſory* ; and as for reading of the law in the *congregation*, that was not taken up till more than 1000 years after the law was given ; and being taken up, came in by eccleſiaſtical ordinance only, not by Divine Authority. But in the *inſtitution* of the *Lord's Day*, that which was principally aimed at, was the performance of religious and Chriſtian duties, hearing the *word*, receiving of the *ſacraments*, praiſing the Lord for all his mercies, and praying to him jointly with the *congregation* for the continuance of the ſame reſt and ceſſation from the works of *labour*, came not in till afterwards ; and then but as an *acceſſory* to the former duties, and that not ſettled and eſtabliſhed for a thouſand years, when all the proper and peculiar duties of the day had been at their perfection a long time before. So that if we regard either *inſtitutions*, or the *authority* by which they were ſo inſtituted, the *end* and *purpoſe* at the which they principally aimed, or the *proceedings* in the ſettling and confirming of them, the difference will be found ſo great, that no man can affirm in ſenſe and reaſon, that the *Lord's Day* is a *Sabbath*, or ſo to be obſerved as the *Sabbath* was, among the Jews.

Ver. 8. —— Pentecoſt.] Or, Whitſunday.

Ver. 9. —— *There are many adverſaries.*] See Acts xix. 22.

Ver. 10. —— Timotheus.] i. e. Timothy his diſciple. See the Introduction to the firſt of Tim.

Ver. 12. —— *Apolios.*] See ch. i. ver. 12.

Ver. 14. —— *With charity.*] As, and in ſuch manner as I deſcribed that excellent gift unto you in ch. xiii.

Ver. 16. *That ye ſubmit your ſelves unto ſuch.*] In eccleſiaſtical matters, becauſe they are the ſtewards of the myſteries of God through Chriſt. See ch. iv. ver. 1.

Ver. 22. —*If any man love not the Lord Jeſus Chriſt, let him be anathema, maran-atha,*] Here firſt, we are to obſerve, that they are wrong in the interpretation, who confound the meaning of theſe two words Anathεma and Anathήma, becauſe they ſhall be ſhewn to be really diſtinct, and of a different ſignification; for, Anathεma is always taken in a bad ſenſe, but Anathηma is generally uſed in a good and favourable ſenſe, and ſimply and abſolutely denotes any thing ſet apart for Divine Worſhip, which can be proved not only from the beſt claſſical Heathen authors, who uſed this word, but alſo from the Evangeliſt Luke, ch. xxi. 5. For all gifts and preſents whatſoever, conſecrated to God, are called by this name; and accordingly the uſual rendering of Anathηma, is *donarium* or *donum*, a gift conſecrated to God; for, 'Αναθεῖναι, or 'Ανατιθέναι, is *reponere, ſurſum ponere, attollere, ſuſpendere,* and thence is very appoſitely applied to theſe ſacred gifts, which being offered to God, were laid up, and hung up in the Temple for the ſervice and honour of the *Numen,* to which they were dedicated. See Platon. Polit. 2. 'Αναθήματα τοῖς θεοῖς ἀνατίθεσθαι *& apud Herodian.* 'Ανέθηκε καὶ ἀναθήματα.

And here let me have leave to offer my conjecture, which is this, that the Greeks giving that name 'Αναθήματα to thoſe gifts which were thus conſecrated, is an alluſion to the Hebrew name which that kind of Holy Preſents hath in the Old Teſtament, and which was given to it by God himſelf, as in many things it might be proved, that the profane Grecians borrowed from the ſacred book. This ſort of gifts was ſtiled *Terumah,* from *Rum elevatus, exaltatus fuit,* which we tranſlate an *heave-offering,* Numb. xv. 19. xviii. 24. becauſe it was heaved or lifted up before the Lord. And with this is joined *Tenuphah,* another holy oblation, which owes its original to the verb *Kup,* which ſignifies *to ſhake and move to and fro,* as well as *to elevate,* and thence that ſort of preſent is called a *wave-offering,* Lev. vii. 30. viii. 27. it being the particular uſage, it ſeems, at the tendering of it, not only to *lift it up,* (which was the main thing) but to wave it. Now, to this *lifting up*) whence *Terumah* more ſignally had its name, and was properly an *oblation lifted up*) 'Ανάθημα among the Greeks, exactly anſwers; and according to the fore-mentioned theme whence it is derived, may be rightly rendered *donum elevatum,* or *ſuſpenſum.* In the Pagan devotions, 'Αναθήματα were ſuch preſents as were beſtowed on the gods, and ſet up on ſome high and eminent place, as generally upon the walls and pillars of their Temples. This is well obſerved by Salmaſius in Solinum, a learned critick, who tells us, that, *Not all thoſe gifts which were dedicated to the gods, were called by the Grecians* 'Αναθήματα, *but thoſe only which could be hung up, or ſet upon ſome high and conſpicuous place.* And this is the true and ſimple acception of this word 'Ανάθημα, which is different from 'Ανάθεμα with an *Epſilon,* although you will find, that ſeveral writers obſerve not this difference. But it is certain that 'Ανάθεμα is of a quite contrary ſignification to 'Ανάθημα, this latter denoting a *Holy,* the former an *Unholy* thing or perſon; this ſignifying ſome thing or perſon conſecrated to God, that, on the contrary, ſome thing or perſon curſed of God and man, and deſtined to be deſtroyed; yea, ſometimes it ſignifies the very curſing itſelf, as you ſhall hear afterwards.

But here it is objected, that the *Septuagint* uſe the word in a *good ſenſe,* to ſignify that which is *Holy to God,* and *dedicated to his ſervice,* as in Lev. xxvii. 28. where the 'Ανάθεμα, or devoted thing, is ſaid to be *Holy unto the Lord.* So in Joſh. vi. 19 we read that *all the ſilver and gold, and veſſels of braſs and iron,* that the Iſraelites ſhould find in Jericho, when they took it, were to be *conſecrated,* or (as it is in the original) to be *Holineſs unto the Lord,* which very things have the name of 'Ανάθεμα given them in ver. 18. whence ſome infer, that the word with an ε, as well as with an η, is taken in a *good ſenſe,* and ſignifies a ſacred gift offered to God. But this is a palpable miſtake, for if you conſult the place in Leviticus, you will find that it ſpeaks of the *Cherem,* properly ſo called, the thing or perſon that was devoted to utter deſtruction, and therefore *could not be redeemed,* as you read there. How then could this be a gift to God, how could it be an offering conſecrated to God, and ſeparated to ſacred uſes, when it was utterly deſtroyed? But yet it may be ſaid to be *Holy to God* in this ſenſe, *viz.* That the deſtruction of it, which was appointed and commanded by God himſelf, was for his glory and honour. The curſing of the Canaanites, the devoting them to ruin, yea, and the actual deſtroying of them redounded to the honour of God, whilſt thereby he ſhewed himſelf the ſovereign and abſolute diſpoſer of the world, and at the ſame time gave undeniable proof of his irreconcileable hatred of all idolatry and idolaters. Thus the perſons and things devoted to deſtruction were *Holy to the Lord.* This is the true and genuine meaning of this place, and no man that looks into it, and conſiders it well, can interpret it otherwiſe. And hence, perhaps, it is, that in a remote ſenſe the verb *Charam,* (and conſequently the noun *Cherem*) may be taken, as in Mic. iv. 13. to ſignify *conſecrating,* or *Holy Dedication.* Not that the word hath any ſuch genuine ſignification; for, it is not *Charam,* but *Kadaſh,* that is the word conſtantly uſed to denote *ſanctifying* or *conſecrating,* i. e. ſetting a thing or perſon apart to a pious uſe, to God's peculiar honour and ſervice. I ſay, *Kadaſh* is the proper word for this every where in the Old Teſtament; yet, becauſe even curſing of things or perſons is *to God's glory,* and ſo may be ſaid to be *Holy to the Lord,* hence *Charam* and *Cherem,* and accordingly *Anathema,* come to have that ſenſe ſometimes, but in a very improper and forced manner.

The other text in Joſhua ſpeaks not of things that were to be deſtroyed, but to be preſerved, and therefore it is added there, *they ſhall come into the treaſury of the Lord,* and conſequently they are ſaid to be *Holineſs unto the Lord.* But this is foreign to the preſent buſineſs, for we are ſpeaking now of the primary and proper meaning of the word, not of any improper and ſecondary one. I grant, that 'Ανάθεμα is improperly, and, as it were at a diſtance, applied to the things which are conſecrated to God, and are reſerved for his particular uſe and ſervice; but thence to infer, that this is the firſt, genuine, and native ſignification of the word, is unreaſonable and illogical. The things ſpoken of in the fore-named place, *viz.* the city of Jericho, and all that was in it, are called 'Ανάθεμα in the *Seventy*'s tranſlation; not becauſe they were to be reſerved for the uſe of the Temple, or becauſe they were conſecrated to the Lord: No, this is another conſideration of the things, and is nothing at all to the true import of the word, for this *conſecrating to the Lord,* refers to ſome perticular individual things only, and not to the reſt ſpoken of in that place. For, obſerve what is there ſaid, ver. 17. *The city ſhall be* (Anathema) *accurſed, even it, and all that are therein,* all things as well as perſons. For *Kal* takes in both, and the *Seventy Interpreters* particularly reſtrain it to things, πάντα ὅσα, *&c.* Now, that by 'Ανάθεμα, or *being accurſed to the Lord,* is meant here, that they ſhall *be deſtroyed to the glory of God,* is evident from the words immediately enſuing, *Only Rahab the harlot ſhall live, ſhe, and all that are with her in the houſe.* Theſe particularly are excepted from the general *Anathema* or curſe, which was to end in deſtruction: Therefore, it is undeniably true, that all other perſons and things were curſed by God, and deſtined to deſtruction. The whole city, and every perſon and thing in it, were thus an *Anathema,* yet ſo as God was pleaſed to ſpare the ſilver and gold, the braſs and iron for the ſervice of the Tabernacle. But ſtill theſe are included in the general notion of 'Αναθέματα, or *accurſed things,* and ſo are called in ver. 18. becauſe they did belong to that accurſed city Jericho, and ſhould have been involved in the *actual curſe and deſtruction,* if God had not in a peculiar manner exempted them, and thought good to reſerve them for holy and religious uſes, and thereby to cut off, as it were, the curſe entailed upon them. But if we conſider the things in themſelves, *i. e.* as they appertained to that city, which was devoted by God to perdition, they are 'Αναθέματα, *accurſed things,* and are ſo ſtiled, as you have heard. The words in ver. 18. run thus, *Keep your ſelves from the accurſed thing,* (viz. *the gold and ſilver, &c.* mentioned in the next verſe) *leſt you make your ſelves accurſed when ye take of the accurſed thing, and make the camp of Iſrael a curſe.* Or, you may read it according to the *Septuagint,* thus, *Keep your ſelves from the Anathema, leſt you make your ſelves Anathema, when ye take of the Anathema, and make the camp of Iſrael an Anathema.* Here is, you ſee, nothing contained in the primitive and genuine ſenſe of the word 'Ανάθεμα, but a curſe, and a *devoting*, or *being devoted to miſchief and perdition*, for there is no colour at all of reaſon to take 'Ανάθεμα here in contrary ſenſes; but all men muſt acknowledge, that the general ſenſe is the ſame in every clauſe of this verſe, or elſe it is impoſſible to make any ſenſe of it. Which ſhews us what is the true import of the word, *viz. A being ſet apart and deſtined by a ſolemn curſe to deſtruction*, and conſequently that the word is not to be taken in a good ſenſe, but the contrary, *viz.* for ſomething execrable and deteſtable, and (as the the conſequent of this) that it is far different from 'Ανάθημα, yea, is another word, which is the thing I was to prove.

But notwithſtanding this, we ſhall find that ſome writers are very defective here, and miſtake one word for another, and thence they tell us, that 'Αναθέματα are things dedicated to God. Thus Juſtin Martyr, Reſp. 21. ad Orthod. confounds the words, and ſo doth Chryſoſtom, Homil. 16. in Epiſt. ad Rom. whatever a late writer, Suicer. Theſaur. Eccleſ. ſuggeſts to the contrary. Nor do Theodoret, in cap. 13. Eſai. & in cap. 9. ad Roman. or Oecumenius, diſtinguiſh between them, as appears from ſome part of their writings, in 23 cap. Act. And Balſamon and Zonaras often confound the words 'Ανάθεμα and 'Ανάθημα, in their comments on the councils. The ſame is done by ſome modern commentators, as Cetterius, in Rev. xxii. 3. Gomarus, in Gal. i. 8. and others. But you may obſerve, that all the exact maſters of Grammar and Criticiſm make a real diſcrimination between theſe two: Thus, according to Heſychius, 'Ανάθεμα is ἐπάρατος, 'Ακοινώνητος, *maledictus, excommunicatus:* But 'Ανάθημα is κόσμημα *donarium, ornamentum templi.* The like diſtinction is made by Suidas and Pollux, and other Grammarians. Budæus, Annotat. in Pandect. a ſufficient judge in this caſe, aſſerts this difference, and by no means ſuffers them to be confounded. Eſtius, that judicious commentator, tells us, in Rom. ix. 3. that it is moſt certain the ancient Greeks made a diſtinction between 'Ανάθεμα and 'Ανάθημα. Heinſius, Exercitat. Sac. in cap. 4. ad Rom. wonders that any have aſſerted the promiſcuous uſe of theſe words; for they are (ſaith he) not only diverſe, but contrary. The learned Salmaſius, Exercitat. in Solin. p. 1089. agrees with him, and makes a real difference between theſe words. So *Hofman*, in his Univerſal Lexicon, in verbo Anathema, p. 99. carefully fixes the diſtinction between them.

If it be asked what was the reaſon, or occaſion rather of the fore-mentioned miſtake about theſe words, whence was it that the fore-named authors, and ſeveral others, whom I might have produced, confound theſe two? I anſwer, I conceive this is the ground of it, namely, becauſe offerings and gifts are ſometimes conſecrated to God, with *the addition of a curſe:* As Darius's decree for building and dedicating the Temple, ends with an execration, Ezra vi. 12. Thence, perhaps, *Anathema* hath been uſed to ſignify a gift dedicated to a Temple, and an accurſed thing, or ſuch a one as hath a curſe laid on it, *viz.* a curſe to him that ſhall meddle with it to alienate it. Thence *Anathemata* were ſaid to be thoſe gifts that were conſecrated to God, and which it was not lawful to convert to another uſe, becauſe the conſecration was under pain of a curſe to thoſe that altered the property of them. And it is, indeed, generally ſaid by the Jewiſh doctors, that one ſort of their *Cherems* were ſo ſet apart from common uſe, that there was implied, and ſometimes expreſſed, a curſing of them who ſhould attempt to alienate them. I conjecture, it is on this account, (*viz.* becauſe of this execration annexed to the donation) that theſe words have had a promiſcuous uſe, and have been thought by ſome to ſignify things conſecrated to Holy uſes, and alſo thoſe that are deſtined to deſtruction. Hence, as I ſuppoſe, *Anathema*, with a little variation in the writing, and ſometimes without it, is of an ambiguous meaning, and hath been taken by ſome in a good and a bad ſenſe, namely, for the gifts and offerings which religious votaries preſent to the Deity, and appropriate to ſacred uſes, and likewiſe for ſuch things and perſons as are wholly alienated from God, and are devoted to deſtruction by him. But the former acception is ſecondary and improper, and the riſe of that promiſcuouſneſs of the words which we have obſerved, is only from that curſe which is ſometimes annexed to the conſecration. Hence it is that the primitive meaning of the words 'Ανάθεμα and 'Ανάθημα is perverted; as we ſee there are many inſtances of the like nature. For there are ſome good words, (as τύραννος, φάρμακον, &c.) which afterward are uſed in a bad ſenſe; and, on the contrary, ſome words of ill meaning, (as μεθύειν, &c.) become good ſometimes. Thus it is here in the words before us, they are diſtorted from their proper ſenſe and primitive uſe, and one is made to ſignify the ſame with the other; whereas they really differ in themſelves, and are of a contrary ſignification.

Having thus cleared the way to what I intended, by ſhewing the *difference* between theſe two words 'Ανάθημα and 'Ανάθεμα, I come now to ſpeak particularly of this latter, and to offer a more diſtinct account of the genuine meaning of it. We muſt know then that 'Ανάθεμα hath its original from the ſame Greek word that 'Ανάθημα had, yet with this difference, that 'Αναθεῖναι or 'Αναθέσθαι ſignifies here *ſeparare, removere, auferre,* as alſo *renuntiare, rejicere* (for theſe are the known ſignifications of the Greek word in good claſſick authors; ſee Conſtantine's Lexicon). And conſequently, as 'Ανάθημα properly ſignifies that which is *kept or laid up in ſome eminent place,* ſo 'Ανάθεμα properly denotes that which is *ſeparated, removed, taken away and rejected:* Briefly, as the former ſignifies the preſerving of a thing, ſo this latter imports the utter deſtroying and conſuming of it. But not to rely wholly upon the etymology (which I know generally is but an uncertain proof,) I will make this good from other conſiderations, and offer the reaſons why I fix this interpretation on the word. Firſt, Let it be remembred that our Apoſtle often alludes and refers to the Old Teſtament, and makes uſe of ſeveral words, phraſes and expreſſions which he finds there. Thoſe that are converſant in the ſtile of this Hebraizing writer, will not ſhew any averſeneſs to acknowledge this, and therefore I need not inſiſt upon it. Now, it is probable, that he doth the like here, *i. e.* That he refers to that noted word *Cherem* ſo often mentioned in the Old Teſtament, which hath this very ſignification, and is applied in the ſame manner that this word is: So that any diſcerning perſon may perceive that this Greek word 'Ανάθεμα anſwers exactly to the Hebrew *Cherem,* and that the Apoſtle hath reſpect to it in this place. Secondly, This is made more probable from the famous verſion of the *Seventy Interpreters,* who conſtantly render the word *Cherem* by this word which the Apoſtle here uſeth, *viz.* 'Ανάθεμα, and from them without doubt this word was taken by this Sacred Writer, who in above a hundred places (as might eaſily be ſhewed) hath borrowed words from thoſe Greek interpreters, and applied them in the ſame ſenſe and meaning that they do. Wherefore, it is reaſonable to think that he doth the like here. Thirdly and laſtly, This may be called an eccleſiaſtick word, becauſe it is moſt uſed by the fathers and Church-writers, and from their rendring and explaining of the word, we may infer that it runs parallel with *Cherem.*

Here then we are concerned to look into the true import of this word *Cherem,* becauſe upon this depends the right underſtanding of the word 'Ανάθεμα. Firſt, we ſhall find that the more general ſignification of the verb *Charam,* whence this noun cometh, is *ſeparavit, excommunicavit,* and conſequently *Cherem* is a *ſeparation,* or the *ſentence of excommunication* whereby perſons are ſeparated and cut off from Holy Communion, *Cherem, privatio vel ſeparatio plenaria. Avenar. lib. Radic.* This is the uſual meaning of the word in Jewiſh writers, they underſtand by it an eccleſiaſtical puniſhment, or a ſolemn interdiction or proſcription, whereby contumacious offenders are forbid the uſe of holy things, and debarred the communion of the Church, and the benefits of it. But in the next place, the more particular import of the word is *ſeparating with a curſe.* For *devovere, execrari* is the uſual ſignification of the verb *charam* in Scripture, as in 1 Kings xx. 42. Iſa. xxxiv 5. and other places; whence *cherem* is not only a *curſed thing,* or *perſon,* but *the curſing of them.* This is that which is threatned by God to the Jews, if they reject the Meſſias, and is the concluſion of the Old Teſtament, *That he will come and ſmite them with a curſe,* Mal. iv. 6. *Cherem* is the word, and thence 'Ανάθεμα is frequently uſed to denote a *curſe,* and 'Αναθεματίζειν and Καταναθεματίζειν, as in Acts xxiii. 12. ſignify *to curſe,* or to ſwear with the addition of a *curſe.* It is a ſeparating and devoting of things or perſons by a ſolemn *execration;* it is a vowing, wiſhing and pronouncing their *deſtruction* and *perdition.* Therefore, thirdly, *charam* among the

Hebrews is *deſolavit, deſtruxit*; and *cherem* is *deſolatio, deſtructio, perditio omnimoda.* As to the verb, it is acknowledged by all, that there are great numbers of texts, wherein it ſignifies *to deſtroy utterly,* as in Exod. xxii. 20. Deut. ii. 34. where the word can have no other ſenſe than this, and therefore is rendred by the *Seventy* Ἐξωλοθρεύειν and Ἐξωλοθρεύσεως. So in Iſa. xi. 15. it cannot poſſibly ſignify any thing elſe (as is plain from the words themſelves, and from the context) and therefore, Ἐρημοῦν *devaſtare, deſolare* is the verſion of the Septuagint. Again, in Jer. li. 3. and Dan. xi. 44. it cannot be underſtood otherwiſe than thus, and accordingly it is rendred in both places Ἀφανίζειν, *abolere.* And I queſtion not but this is the meaning of the word in Ezra x. 8. though we tranſlate it *to forfeit*; but the plain ſenſe and rendring of it is this, *his ſubſtance ſhall be deſtroyed,* as in the caſe of Achan; wherefore, Ἀναθεματισθήσεται, is the word uſed here by the Greek interpreters, becauſe Ἀνάθεμα anſwers to *cherem,* the proper meaning of which word is *deſtruction.*

And we may farther learn and be aſcertained of the true and genuine meaning of this word from *the law of cherem,* ſet down in Lev. xxvii. 28, 29. which there ſignifies a thing or perſon devoted to deſtruction, and alſo from the particular inſtances of this *cherem,* as thoſe idolatrous cities mentioned in Deut. xiii. 15, 16. *Which were to be utterly deſtroyed, and all that was in them.* Neither inhabitants nor cattle were to be ſpared, nay, all the ſpoil of them was to be gathered into the midſt of their ſtreets, and both city and ſpoil to be burnt to aſhes. *The cities ſhall be a heap for ever, they ſhall never be built again, and there ſhall cleave nought of the accurſed thing* (the Anathema) *to thy hand,* ver. 17. Jericho was a *cherem,* curſed and deſtined to deſtruction: So Amalek was devoted to be a *cherem,* 1 Sam. xv. 3. *Utterly deſtroy all that they have, and ſpare them not, but ſlay both man and woman,* &c. *Charam* and Ἀναθεματίζειν are the words here uſed. And hence perhaps were the Καθάρματα and *devota capita,* among the Greeks and Romans: For, as I have ſaid before, it was not unuſual with the Gentiles to borrow ſome practices from the Jews. They had a report among them, it is likely, of this remarkable uſage, *viz.* The devoting of certain cities, and the inhabitants of them, to ſlaughter and deſtruction, and that this was executed by the ſpecial command of God: Whence it is not improbable, that in an apiſh and ſuperſtitious manner they took up ſuch a practice as this, and devoted certain men to death and deſtruction, to pleaſe their gods. And this is the more probable, becauſe the very word Ἀναθέματα was uſed by the ancient Greeks to ſignify thoſe execrable wretches who were choſen out to be put to death, and to be devoted to the infernal dæmons. The Ἀναθέματα anſwer to the Jewiſh *cherem,* i. e. things or perſons devoted to *utter deſtruction,* for the word *cherem* retains the ſenſe of the verb *charam,* which ſignifies *utterly to deſtroy,* and that *without mercy:* Whence the critical Hebrews tell us, that *charam* is directly oppoſite to the verb *racham, miſereri,* i. e. *to have mercy.*

From *charam* the word *chormah* derives its pedigree, and ſo ſhould be tranſlated *deſtruction,* in Numb. xiv. 45. though you find it otherwiſe, for the vulgar Latin keeps the Hebrew word it ſelf, and our Engliſh tranſlators follow it, rendring the place thus, *The Amalekite diſcomfited them even unto Hormah,* whereas, I conceive, *hormah* or *chormah,* denotes not a *place,* but *death* and *deſtruction,* and the words ſhould be rendred thus, *The Amalekite diſcomfited,* or *purſued them even unto utter deſtruction,* i. e. *death.* Thoſe Pagan victors puſhed on their conqueſt even to the utmoſt extremity, according to what Moſes had foretold, ver. 43. that the Iſraelites ſhould *fall by the ſword.* Thus they were *deſtroyed,* as you expreſly read in Deut. i. 44. where this ſame paſſage is related again. And from ſuch a fatal event as this (but upon the contrary party, the Iſraelites afterwards overthrowing the Canaanites) the place where the execution was done was called *Hormah,* and not before, Numb. xxi. 3. *They utterly deſtroyed them* (Ἀναθεμάτισεν, is the word uſed by the Septuagint) *and their cities, and called the name of the place Chormah,* or (according to the Greek tranſlation) *anathema:* So it is as much as *cherem,* you ſee. But in the other text before-mentioned, *hormah* is no proper name, but an appellative; which is farther evident from this, that there is an *He* before it, whereas there are no prefixes to proper names. I am inclined to think, that *harmageddon,* Rev. xvi. 16. (a word that hath much exerciſed the critical wits) is of the ſame derivation, *charmah* denoting *deſtruction,* and Gad or Geddon an army, and ſo it ſignifies the deſtruction and ſatal overthrow of that army of antichriſt which was to rendezvous in that place: It takes its name from the event which you read in ver. 19. This, I conceive, is preferable to the other derivations that are uſually aſſigned of the word *harmageddon.*

I will alſo obſerve to you, that this word *cherem* in a metaphorical way ſignifies a *net,* in which fiſhes are taken to be killed and eaten, i. e. *deſtroyed,* Ezek. xxxii. 3. Mic. vii. 2. Hab. i. 15. All which I alledge, to ſhew you that *cherem,* if you reſpect the word from whence it is extracted, or the words that are of near affinity with it, denotes *killing* and *deſtroying.* This is the proper ſignification of it (for as to the catechreſtick acception of it, I have nothing to do with it here,) yea, this is its firſt and original ſignification, Brixian. Theſaur. Linguæ S. and Avenar. lib. Radic. By *cherem* we are principally to underſtand *utter deſtruction* and *perdition,* final extirpation and exciſion, and withal the wiſhing, vowing and denouncing of theſe. Thus Ἀνάθεμα in the New Teſtament is borrowed from *cherem* in the old, and anſwers exactly to it. I know ſome authors have taken notice of the reference of the one to the other, but I thought fit to ſuperadd a full and diſtinct account of the remarkable agreement that is between them, and this I have done by laying open the origination of the words, and the particular uſe of them. Ἤτω Ἀνάθεμα, is as much as, *let him be a cherem,* that is to ſay, in the full meaning of it, *Let him be a perſon ſeparated, curſed, deſtroyed.*

So that by this I have conducted you to the true and compleat meaning of the Apoſtle's words: Here is a *tripple judgment* denounced againſt thoſe that *love not the Lord Jeſus Chriſt,* thoſe who are ſo far from loving him, that they diſown and deny him. For, it is certain, here is a *Meioſis,* leſs is expreſſed than is intended; by *not loving* is meant *hating and renouncing of the Lord Jeſus Chriſt.* Let him that is guilty of this horrid ſin be *anathema,* ſaith the Apoſtle, that is,

1. Let him be ſeparated. In which theſe two things are included; Firſt, that he be ſeparated from Chriſt's Church, that he be excluded from being a member of that body. Ἀνάθεμα, anſwering to *cherem,* is rightly underſtood, as that was, of excommunication, which is a prohibition of communion with the Church, and a cutting a perſon off from the benefits which accrue from it. Thus our Apoſtle, in his holy zeal for the Jews his countrymen and kinſmen, profeſſes he could be content to be for their ſakes *an anathema from Chriſt,* Rom. ix. 3. i. e. to be ſeparated from Chriſt's Church, and the communion of ſaints: He could even wiſh himſelf excommunicated from the aſſemblies of the faithful, if this might any ways redound to the good of his brethren. So here, the leaſt puniſhment that can be inflicted on him who loves not the Lord Jeſus Chriſt, is that he be deprived of the fellowſhip of the Church, of which he profeſſed himſelf to be a member. As he renounceth Chriſt, ſo it is but juſt he ſhould be caſt off by the Church, and debarred of all ſociety with it. So Chryſoſtom underſtands this place, homil. 16. in epiſt. ad Rom. Let him be *Anathema,* that is, ſaith he, Let him be ſeparated from all, let him be eſtranged from all, Let him be a ſtranger to the common body of the Church, ſaith Theodoret, in loc. Anathema is ſeparation or alienation, ſaith Theophylact, in Rom. ix. 3. And, indeed, among Chriſtian and Eccleſiaſtical Writers it hath this peculiar denotation, and is uſed to ſignify excommunication. And as he deſerves to be ſeparated from the Church, ſo likewiſe from Chriſt himſelf. Secondly, therefore, Let him be *Anathema,* i. e. Let him be ſeparated from Chriſt, let him have no part in Jeſus. So, indeed, the Apoſtle's words before-mentioned may be farther meant, I could wiſh that my ſelf were Anathema from Chriſt, i. e. ſeparated from Chriſt himſelf. If it were poſſible, (for it is but a ſuppoſition, and a ſtrain of paſſionate love and endearment,) if it might any ways promote my brethrens welfare, I could willingly be excluded from all benefit by our Lord Jeſus Chriſt. I could, methinks, endure any loſs, part with God's favour and my own bliſs

curſe, and a *devoting*, or *being devoted to miſchief and perdition*, for there is no colour at all of reaſon to take Ἀνάθεμα here in contrary ſenſes; but all men muſt acknowledge, that the general ſenſe is the ſame in every clauſe of this verſe, or elſe it is impoſſible to make any ſenſe of it. Which ſhews us what is the true import of the word, *viz. A being ſet apart and deſtined by a ſolemn curſe to deſtruction*, and conſequently that the word is not to be taken in a good ſenſe, but the contrary, *viz.* for ſomething execrable and deteſtable, and (as the the conſequent of this) that it is far different from Ἀνάθημα, yea, is another word, which is the thing I was to prove.

But notwithſtanding this, we ſhall find that ſome writers are very defective here, and miſtake one word for another, and thence they tell us, that Ἀναθέματα are things dedicated to God. Thus Juſtin Martyr, Reſp. 21. ad Orthod. confounds the words, and ſo doth Chryſoſtom, Homil. 16. in Epiſt. ad Rom. whatever a late writer, Suicer. Theſaur. Eccleſ. ſuggeſts to the contrary. Nor do Theodoret, in cap. 13. Eſai. & in cap. 9. ad Roman. or Oecumenius, diſtinguiſh between them, as appears from ſome part of their writings, in 23 cap. Act. And Balſamon and Zonaras often confound the words Ἀνάθεμα and Ἀνάθημα, in their comments on the councils. The ſame is done by ſome modern commentators, as Cetterius, in Rev. xxii. 3. Gomarus, in Gal. i. 8. and others. But you may obſerve, that all the exact maſters of Grammar and Criticiſm make a real diſcrimination between theſe two: Thus, according to Heſychius, Ἀνάθεμα is ἐπάρατος, Ἀκοινώνητος, *maledictus, excommunicatus:* But Ἀνάθημα is κόσμημα *donarium, ornamentum templi.* The like diſtinction is made by Suidas and Pollux, and other Grammarians. Budæus, Annotat. in Pandect. a ſufficient judge in this caſe, aſſerts this difference, and by no means ſuffers them to be confounded. Eſtius, that judicious commentator, tells us, in Rom. ix. 3. that it is moſt certain the ancient Greeks made a diſtinction between Ἀνάθεμα and Ἀνάθημα. Heinſius, Exercitat. Sac. in cap. 4. ad Rom. wonders that any have aſſerted the promiſcuous uſe of theſe words; for they are (ſaith he) not only diverſe, but contrary. The learned Salmaſius, Exercitat. in Solin. p. 1089. agrees with him, and makes a real difference between theſe words. So *Hofman*, in his Univerſal Lexicon, in verbo Anathema, p. 99. carefully fixes the diſtinction between them.

If it be aſked what was the reaſon, or occaſion rather of the fore-mentioned miſtake about theſe words, whence was it that the fore-named authors, and ſeveral others, whom I might have produced, confound theſe two? I anſwer, I conceive this is the ground of it, namely, becauſe offerings and gifts are ſometimes conſecrated to God, with *the addition of a curſe:* As Darius's decree for building and dedicating the Temple, ends with an execration, Ezra vi. 12. Thence, perhaps, *Anathema* hath been uſed to ſignify a gift dedicated to a Temple, and an accurſed thing, or ſuch a one as hath a curſe laid on it, *viz.* a curſe to him that ſhall meddle with it to alienate it. Thence *Anathemata* were ſaid to be thoſe gifts that were conſecrated to God, and which it was not lawful to convert to another uſe, becauſe the conſecration was under pain of a curſe to thoſe that altered the property of them. And it is, indeed, generally ſaid by the Jewiſh doctors, that one ſort of their *Cherems* were ſo ſet apart from common uſe, that there was implied, and ſometimes expreſſed, a curſing of them who ſhould attempt to alienate them. I conjecture, it is on this account, (*viz.* becauſe of this execration annexed to the donation) that theſe words have had a promiſcuous uſe, and have been thought by ſome to ſignify things conſecrated to Holy uſes, and alſo thoſe that are deſtined to deſtruction. Hence, as I ſuppoſe, *Anathema*, with a little variation in the writing, and ſometimes without it, is of an ambiguous meaning, and hath been taken by ſome in a good and a bad ſenſe, namely, for the gifts and offerings which religious votaries preſent to the Deity, and appropriate to ſacred uſes, and likewiſe for ſuch things and perſons as are wholly alienated from God, and are devoted to deſtruction by him. But the former acception is ſecondary and improper, and the riſe of that promiſcuouſneſs of the words which we have obſerved, is only from that curſe which is ſometimes annexed to the conſecration. Hence it is that the primitive meaning of the words Ἀνάθεμα and Ἀνάθημα is perverted; as we ſee there are many inſtances of the like nature. For there are ſome good words, (as τύραννος, φάρμακον; &c.) which afterward are uſed in a bad ſenſe; and, on the contrary, ſome words of ill meaning, (as μεθύειν, &c.) become good ſometimes. Thus it is here in the words before us, they are diſtorted from their proper ſenſe and primitive uſe, and one is made to ſignify the ſame with the other; whereas they really differ in themſelves, and are of a contrary ſignification.

Having thus cleared the way to what I intended, by ſhewing the *difference* between theſe two words Ἀνάθημα and Ἀνάθεμα, I come now to ſpeak particularly of this latter, and to offer a more diſtinct account of the genuine meaning of it. We muſt know then that Ἀνάθεμα hath its original from the ſame Greek word that Ἀνάθημα had, yet with this difference, that Ἀναθεῖναι or Ἀνατιθέναι ſignifies here *ſeparare, removere, auferre*, as alſo *renuntiare, rejicere* (for theſe are the known ſignifications of the Greek word in good claſſick authors; ſee Conſtantine's Lexicon). And conſequently, as Ἀνάθημα properly ſignifies that which is *kept or laid up in ſome eminent place*, ſo Ἀνάθεμα properly denotes that which is *ſeparated, removed, taken away and rejected:* Briefly, as the former ſignifies the preſerving of a thing, ſo this latter imports the utter deſtroying and conſuming of it. But not to rely wholly upon the etymology (which I know generally is but an uncertain proof,) I will make this good from other conſiderations, and offer the reaſons why I fix this interpretation on the word. Firſt, Let it be remembred that our Apoſtle often alludes and refers to the Old Teſtament, and makes uſe of ſeveral words, phraſes and expreſſions which he finds there. Thoſe that are converſant in the ſtile of this Hebraizing writer, will not ſhew any averſeneſs to acknowledge this, and therefore I need not inſiſt upon it. Now, it is probable, that he doth the like here, *i. e.* That he refers to that noted word *Cherem* ſo often mentioned in the Old Teſtament, which hath this very ſignification, and is applied in the ſame manner that this word is: So that any diſcerning perſon may perceive that this Greek word Ἀνάθεμα anſwers exactly to the Hebrew *Cherem*, and that the Apoſtle hath reſpect to it in this place. Secondly, This is made more probable from the famous verſion of the *Seventy Interpreters*, who conſtantly render the word *Cherem* by this word which the Apoſtle here uſeth, *viz.* Ἀνάθεμα, and from them without doubt this word was taken by this Sacred Writer, who in above a hundred places (as might eaſily be ſhewed) hath borrowed words from thoſe Greek interpreters, and applied them in the ſame ſenſe and meaning that they do. Wherefore, it is reaſonable to think that he doth the like here. Thirdly and laſtly, This may be called an eccleſiaſtick word, becauſe it is moſt uſed by the fathers and Church-writers, and from their rendring and explaining of the word, we may infer that it runs parallel with *Cherem*.

Here then we are concerned to look into the true import of this word *Cherem*, becauſe upon this depends the right underſtanding of the word Ἀνάθεμα. Firſt, we ſhall find that the more general ſignification of the verb *Charam*, whence this noun cometh, is *ſeparavit, excommunicavit*, and conſequently *Cherem* is a *ſeparation*, or the *ſentence of excommunication* whereby perſons are ſeparated and cut off from Holy Communion, *Cherem, privatio vel ſeparatio plenaria. Avenar. lib. Radic.* This is the uſual meaning of the word in Jewiſh writers, they underſtand by it an eccleſiaſtical puniſhment, or a ſolemn interdiction or proſcription, whereby contumacious offenders are forbid the uſe of holy things, and debarred the communion of the Church, and the benefits of it. But in the next place, the more particular import of the word is *ſeparating with a curſe.* For *devovere, execrari* is the uſual ſignification of the verb *charam* in Scripture, as in 1 Kings xx. 42. Iſa. xxxiv 5. and other places; whence *cherem* is not only a *curſed thing*, or *perſon*, but *the curſing of them.* This is that which is threatned by God to the Jews, if they reject the Meſſias, and is the concluſion of the Old Teſtament, *That he will come and ſmite them with a curſe*, Mal. iv. 6. *Cherem* is the word, and thence Ἀνάθεμα is frequently uſed to denote a *curſe*, and Ἀναθεματίζειν and Καταναθεματίζειν, as in Acts xxiii. 12. ſignify *to curſe*, or to ſwear with the addition of a *curſe*. It is a ſeparating and devoting of things or perſons by a ſolemn *execration*; it is a vowing, wiſhing and pronouncing their *deſtruction* and *perdition*. Therefore, thirdly, *charam* among the

Hebrews is *deſolavit, deſtruxit*; and *cherem* is *deſolatio, deſtructio, perditio omnimoda.* As to the verb, it is acknowledged by all, that there are great numbers of texts, wherein it ſignifies *to deſtroy utterly*, as in Exod. xxii. 20. Deut. ii. 34. where the word can have no other ſenſe than this, and therefore is rendred by the *Seventy* 'Εξωλοθρεύειν and 'Εξωλοθρεύσεως. So in Iſa. xi. 15. it cannot poſſibly ſignify any thing elſe (as is plain from the words themſelves, and from the context) and therefore, 'Ερεμῶν *devaſtare, deſolare* is the verſion of the Septuagint. Again, in Jer. li. 3. and Dan. xi. 44. it cannot be underſtood otherwiſe than thus, and accordingly it is rendred in both places 'Αφανίζειν, *abolere.* And I queſtion not but this is the meaning of the word in Ezra x. 8. though we tranſlate it *to forfeit*; but the plain ſenſe and rendring of it is this, *his ſubſtance ſhall be deſtroyed*, as in the caſe of Achan; wherefore, 'Αναθεματισθήσεται, is the word uſed here by the Greek interpreters, becauſe 'Ανάθεμα anſwers to *cherem*, the proper meaning of which word is *deſtruction.*

And we may farther learn and be aſcertained of the true and genuine meaning of this word from *the law of cherem*, ſet down in Lev. xxvii. 28, 29. which there ſignifies a thing or perſon devoted to deſtruction, and alſo from the particular inſtances of this *cherem*, as thoſe idolatrous cities mentioned in Deut. xiii. 15, 16. *Which were to be utterly deſtroyed, and all that was in them.* Neither inhabitants nor cattle were to be ſpared, nay, all the ſpoil of them was to be gathered into the midſt of their ſtreets, and both city and ſpoil to be burnt to aſhes. *The cities ſhall be a heap for ever, they ſhall never be built again, and there ſhall cleave nought of the accurſed thing* (the Anathema) *to thy hand*, ver. 17. Jericho was a *cherem*, curſed and deſtined to deſtruction: So Amalek was devoted to be a *cherem*, 1 Sam. xv. 3. *Utterly deſtroy all that they have, and ſpare them not, but ſlay both man and woman,* &c. *Charam* and 'Αναθεματίζειν are the words here uſed. And hence perhaps were the Καθάρματα and *devota capita*, among the Greeks and Romans: For, as I have ſaid before, it was not unuſual with the Gentiles to borrow ſome practices from the Jews. They had a report among them, it is likely, of this remarkable uſage, *viz.* The devoting of certain cities, and the inhabitants of them, to ſlaughter and deſtruction, and that this was executed by the ſpecial command of God: Whence it is not improbable, that in an apiſh and ſuperſtitious manner they took up ſuch a practice as this, and devoted certain men to death and deſtruction, to pleaſe their gods. And this is the more probable, becauſe the very word 'Αναθέματα was uſed by the ancient Greeks to ſignify thoſe execrable wretches who were choſen out to be put to death, and to be devoted to the infernal dæmons. The 'Αναθέματα anſwer to the Jewiſh *cherem*, i. e. things or perſons devoted to *utter deſtruction*, for the word *cherem* retains the ſenſe of the verb *charam*, which ſignifies *utterly to deſtroy*, and that *without mercy*: Whence the critical Hebrews tell us, that *charam* is directly oppoſite to the verb *racham*, *miſereri*, i. e. *to have mercy.*

From *charam* the word *chormah* derives its pedigree, and ſo ſhould be tranſlated *deſtruction*, in Numb. xiv. 45. though you find it otherwiſe, for the vulgar Latin keeps the Hebrew word it ſelf, and our Engliſh tranſlators follow it, rendring the place thus, *The Amalekite diſcomfited them even unto Hormah*, whereas, I conceive, *hormah* or *chormah*, denotes not a *place*, but *death* and *deſtruction*, and the words ſhould be rendred thus, *The Amalekite diſcomfited*, or *purſued them even unto utter deſtruction*, i. e. *death.* Thoſe Pagan victors puſhed on their conqueſt even to the utmoſt extremity, according to what Moſes had foretold, ver. 43. that the Iſraelites ſhould *fall by the ſword.* Thus they were *deſtroyed*, as you expreſly read in Deut. i. 44. where this ſame paſſage is related again. And from ſuch a fatal event as this (but upon the contrary party, the Iſraelites afterwards overthrowing the Canaanites) the place where the execution was done was called *Hormah*, and not before, Numb. xxi. 3. *They utterly deſtroyed them* ('Αναθεμάτισεν, is the word uſed by the Septuagint) *and their cities, and called the name of the place Chormah*, or (according to the Greek tranſlation) *anathema*: So it is as much as *cherem*, you ſee. But in the other text before-mentioned, *hormah* is no proper name, but an appellative; which is farther evident from this, that there is an *He* before it, whereas there are no prefixes to proper names. I am inclined to think, that *harmageddon*, Rev. xvi. 16. (a word that hath much exerciſed the critical wits) is of the ſame derivation, *charmah* denoting *deſtruction*, and Gad or Geddon an army, and ſo it ſignifies the deſtruction and fatal overthrow of that army of antichriſt which was to rendezvous in that place: It takes its name from the event which you read in ver. 19. This, I conceive, is preferable to the other derivations that are uſually aſſigned of the word *harmageddon.*

I will alſo obſerve to you, that this word *cherem* in a metaphorical way ſignifies a *net*, in which fiſhes are taken to be killed and eaten, i. e. *deſtroyed*, Ezek. xxxii. 3. Mic. vii. 2. Hab. i. 15. All which I alledge, to ſhew you that *cherem*, if you reſpect the word from whence it is extracted, or the words that are of near affinity with it, denotes *killing* and *deſtroying*. This is the proper ſignification of it (for as to the catechreſtick acception of it, I have nothing to do with it here,) yea, this is its firſt and original ſignification, Brixian. Theſaur. Linguæ S. and Avenar. lib. Radic. By *cherem* we are principally to underſtand *utter deſtruction* and *perdition*, final extirpation and exciſion, and withal the wiſhing, vowing and denouncing of theſe. Thus 'Ανάθεμα in the New Teſtament is borrowed from *cherem* in the old, and anſwers exactly to it. I know ſome authors have taken notice of the reference of the one to the other, but I thought fit to ſuperadd a full and diſtinct account of the remarkable agreement that is between them, and this I have done by laying open the origination of the words, and the particular uſe of them. Ἤτω 'Ανάθεμα, is as much as, *let him be a cherem*, that is to ſay, in the full meaning of it, *Let him be a perſon ſeparated, curſed, deſtroyed.*

So that by this I have conducted you to the true and compleat meaning of the Apoſtle's words: Here is a *tripple judgment* denounced againſt thoſe that *love not the Lord Jeſus Chriſt*, thoſe who are ſo far from loving him, that they diſown and deny him. For, it is certain, here is a *Meioſis*, leſs is expreſſed than is intended; by *not loving* is meant *hating and renouncing of the Lord Jeſus Chriſt.* Let him that is guilty of this horrid ſin be *anathema*, ſaith the Apoſtle, that is,

1. Let him be ſeparated. In which theſe two things are included; Firſt, that he be ſeparated from Chriſt's Church, that he be excluded from being a member of that body. 'Ανάθεμα, anſwering to *cherem*, is rightly underſtood, as that was, of excommunication, which is a prohibition of communion with the Church, and a cutting a perſon off from the benefits which accrue from it. Thus our Apoſtle, in his holy zeal for the Jews his countrymen and kinſmen, profeſſes he could be content to be for their ſakes *an anathema from Chriſt*, Rom. ix. 3. i. e. to be ſeparated from Chriſt's Church, and the communion of ſaints: He could even wiſh himſelf excommunicated from the aſſemblies of the faithful, if this might any ways redound to the good of his brethren. So here, the leaſt puniſhment that can be inflicted on him who loves not the Lord Jeſus Chriſt, is that he be deprived of the fellowſhip of the Church, of which he profeſſed himſelf to be a member. As he renounceth Chriſt, ſo it is but juſt he ſhould be caſt off by the Church, and debarred of all ſociety with it. So Chryſoſtom underſtands this place, homil. 16. in epiſt. ad Rom. Let him be *Anathema*, that is, ſaith he, Let him be ſeparated from all, let him be eſtranged from all, Let him be a ſtranger to the common body of the Church, ſaith Theodoret, in loc. Anathema is ſeparation or alienation, ſaith Theophylact, in Rom. ix. 3. And, indeed, among Chriſtian and Eccleſiaſtical Writers it hath this peculiar denotation, and is uſed to ſignify excommunication. And as he deſerves to be ſeparated from the Church, ſo likewiſe from Chriſt himſelf. Secondly, therefore, Let him be *Anathema*, i. e. Let him be ſeparated from Chriſt, let him have no part in Jeſus. So, indeed, the Apoſtle's words before-mentioned may be farther meant, I could wiſh that my ſelf were Anathema from Chriſt, i. e. ſeparated from Chriſt himſelf. If it were poſſible, (for it is but a ſuppoſition, and a ſtrain of paſſionate love and endearment,) if it might any ways promote my brethrens welfare, I could willingly be excluded from all benefit by our Lord Jeſus Chriſt. I could, methinks, endure any loſs, part with God's favour and my own bliſs

for their ſakes. But what the Apoſtle here utters only in a high ſtrain of affection, to expreſs his great concern for his kindred, (for you muſt look upon it as no other,) he moſt truly and directly wiſheth and denounceth againſt all thoſe that wilfully and obſtinately renounce Chriſt, that fall from the faith they once profeſſed, and abjure the Holy Jeſus. Let ſuch a one never in this world enjoy his favour, or ſhare in any advantage by his Bleſſed Undertakings for mankind.

2. Let him be a perſon accurſed of God and men, for that (as I have ſhewed) is contained in the notion of *cherem*, and conſequently of *Anathema*; and thence among the writers of the Church, to anathematize is to curſe, or to denounce accurſed. If any man love not, i. e. hate the Lord Jeſus Chriſt, it is a moſt equal recompenſe of that his hatred, that he himſelf be deteſted and abhorred, and that he be curſed upon earth. If he calls Chriſt *Anathema*, 1 Cor. xii. 3. i. e. looks upon him, and ſpeaks of him as an abominable execrable perſon, he certainly himſelf ought to be an *Anathema*, an execration, a malediction. As he is juſtly baniſhed from the communion of the Church (which we ſpoke of before,) ſo moreover, he is to be delivered to Satan, which in the Apoſtles times accompanied excommunication, 1 Cor. v. 5. 1 Tim. i. 20. This is a farther puniſhment of the apoſtate here ſpoken of. He is to be accounted a devoted perſon, he is to be conſigned over to the evil ſpirit, as a moſt deteſtable and curſed wretch, forſaken of God, and deſtined to deſtruction. Which is the

Third thing contained in this word. *Let him be Anathema*, i. e. *let him be deſtroyed*; for that alſo is comprehended in the notion of *Cherem*, yea, is the primary import of it, as we have fully proved. Now, this *Deſtruction* includes in it both the temporal and eternal puniſhment which are entailed on theſe curſed miſcreants, the haters of Chriſt. Firſt, it is probable the Apoſtle means here thoſe temporal inflictions, as ſickneſſes, diſeaſes and torments of body which attended excommunication and delivering to Satan in thoſe days, and which are called *the Deſtruction of the fleſh*, 1 Cor. v. 5. which alſo may be included in the Apoſtle's wiſh before-mentioned, *That himſelf were an Anathema from Chriſt*, i. e. That (beſides what hath been ſaid before) he might feel all thoſe corporal puniſhments which uſually were inflicted on ſinners when they were delivered to Satan. I could be content, ſaith he, out of his exceſs of affection and kindneſs, to undergo all thoſe ſeverities and outward hardſhips of body, on condition that I might be really beneficial to the ſouls of my brethren, and reclaim them from their unbelief and impenitence. This the learned Dr. Hammond, (as well as Grotius) takes to be the *Anathema* of the text which is before us; it refers to the primitive diſcipline of anathematizing or excommunicating, which was followed with moſt diſmal effects, particularly with remarkable judgments on their outward man, which are called by Ignatius Κόλασις τȣ͂ διαβόλȣ, the plagues which the Devil inflicted. Let theſe execrable ſinners, who renounce their Lord and Saviour, be plagued with all thoſe bodily maladies; being thrown out of the communion of the Church, and debarred of ſpiritual benefits, let them ſuffer all the temporal evils and calamities of this life.

Secondly, A future eternal puniſhment in another world is here implied, which makes this denunciation of the Apoſtle to be moſt aſtoniſhing and dreadful. *If any man love not the Lord Jeſus Chriſt*, and perſiſts in this vile temper and practice, let a curſe purſue him into the next world to his everlaſting perdition and confuſion. This is the higheſt ſenſe of this *Anathema*, this *Cherem*, this is a devoting to death, and utter and final deſtruction. So then in brief, the meaning of the words in their full latitude is this, *If any man love not the Lord Jeſus Chriſt*, ſo as not to confeſs him, but to renounce and deny him, eſpecially in time of perſecution (as ſome at that time, the Gnoſticks, ſaith our Annotator, affirmed it lawful to do) if any man hate and viliſy the Lord Jeſus Chriſt, and diſown and reject that faith which he once embraced, let his reward be to be ſeparated and cut off from Chriſt Jeſus the Head, and from his Body the Church, let him be accurſed in body and ſoul, and be given up to the Prince of Darkneſs, and ſuffer all evils in this world and in the next, let him be deſtined to eternal miſery, and periſh everlaſtingly without remedy.

Thus ſpiritual, temporal, and eternal evils, but more eſpecially theſe laſt, are comprehended in this *Apoſtolical Execration*; therefore to this *Anathema* the Apoſtle adds *Maran-atha*, which is thought by ſome to anſwer to the *third kind of Excommunication* among the Jews, the ſevereſt and dreadfulleſt of all, which they ſtiled *Shammatha*, a final ſeparation from the Church, without hopes of returning. And ſome that embrace this opinion, tell us, that *Maran-atha* is a Talmudick word, and frequent in the Rabbies, and that the greateſt and moſt fearful excommunication among the Jews was called by this name, from the firſt words of the writing or inſtrument of excommunication. But our great Chriſtian Rabbi, Dr. Lightfoot, in hor. Hebr. gainſays this, That this, ſaith he, is a form of the higheſt excommunication, and is the ſame with *Shammatha* (which ſome aſſert) is utterly without the warrant of any Jewiſh antiquity at all. Nay, the words *Maran-atha* are not to be met with in the Jewiſh writings. I believe we may take it upon the Doctor's word (who knew as well as any man) that they are not there. However, this is certain, that if we look into both thoſe words, *Shammatha* and *Maran-atha*, we ſhall find that they are of the ſame ſignification; for *Sham* or *Shem* is *nomen*, which in ordinary ſpeech among the Jews ſignifies *God*, and *atha* is *venit*; and ſo the compound word is to be reſolved into this, *God cometh*, which is the ſame with *Maran-atha*, for *Maran* in the Syriack and other eaſtern tongues ſignifies *Dominus*, (and thence, as Grotius obſerves, the Syrian *Maronites* have their name, becauſe they call Chriſt *Marani*, i. e. our Lord) and *atha*, as was ſaid before, is rendred *venit*, *he cometh*; and ſo both *Shammatha* and *Maran-atha* exactly anſwer to that direful menace of Enoch, *The Lord cometh*, Jude v. 14. which was a *Prophecy* as well as an *Execration*, that was very famous in the Church of the Jews, and from this (it is very probable) thoſe forms of execration were taken; ***Behold, the Lord cometh with ten thouſands of his Saints, to execute judgment upon all***, eſpecially on ſuch wicked and profligate ſinners that deny the Lord who bought them, and ſhamefully renounce the Chriſtian Faith and profeſſion. Theſe are they that *love not the Lord Jeſus Chriſt*.

Here then, all that I will remark is this, that this *dreadful Execration* which the Apoſtle here uſeth, hath peculiar reference to *God's final judging the world*, and his executing eternal vengeance on the wicked. For though we may grant, with the learned Lightfoot, that the Apoſtle here primarily ſpeaks to the *unbelieving Jews*, and accordingly expreſſeth himſelf in the very language which they uſed at that time, *viz.* Syriack, (whereas in Hebrew it ſhould have been *Adonenu ba*, not *Maran-atha*, which, ſaith he, in Hor. Hebr. evidently ſheweth, that this ſpeech refers more eſpecially to the Jewiſh Nation) and though we may grant that the words have ſome reference to *our Lord's coming to deſtroy Jeruſalem* and the Jewiſh polity, yet, (as this worthy Doctor afterwards acknowledgeth) they may have a larger ſenſe, as many other paſſages in Scripture have, and be underſtood more ſignally and eminently of the *laſt doom* and *curſe* which ſhall be pronounced not only againſt the unbelieving Jews, but all thoſe that *love not the Lord Jeſus Chriſt*, of what nation ſoever. This ſhall be at the *general judgment of the world*, which (we know) is by way of eminence called the *Lord's coming*, in the ſacred ſtyle of the New Teſtament: And we read that in that day, *Go ye curſed*, is the particular language uſed towards thoſe miſerable creatures. To this therefore I am of opinion, that Paul's execration in the text, doth more particularly and eſpecially refer. The ſhort is, *thoſe that love not the Lord Jeſus Chriſt*, thoſe who wilfully hate and oppoſe him and his laws, are accurſed perſons in this life, and *are devoted to deſtruction*; and likewiſe when *our Lord ſhall come* to judge the world, they ſhall be curſed more openly and ſolemnly; when they ſhall ſtand before that impartial Judge of the world, they ſhall receive from his infallible mouth a *final malediction*, an *irreverſible execration*, which ſhall immediately be ſucceeded with the eternal puniſhment of hell.

A Diſſertation

A Diſſertation on Baptiſm.

This ſacrament of baptiſm is that whereby we are admitted into the Chriſtian Covenant, it confers to as many as receive it through faith and repentance, the ſure promiſes of God, ſuch grace, as is able to make us the children of God and inheritors of the kingdom of Heaven, and without which, none, who wilfully neglects and refuſe to be baptized, can enter into the kingdom of God thro' Jeſus Chriſt, the Mediator of the new covenant.

We read of baptiſms, or purifyings, or outward waſhings very frequently in the Jewiſh Church: And of a baptiſm unto repentance by John the Baptiſt, the precurſor or fore-runner of our Saviour; but the ſacramental baptiſm is that we enjoy, which was foretold by John the Baptiſt; Matt. iii. 11. and inſtituted by Jeſus Chriſt, as a means whereby all men might have his merits applied unto their own ſouls, and be made members of his body, the Church, adoptive children of God, and coheirs with him of a kingdom of glory; and is inſtituted by theſe remarkable words, *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt*; Matt. xxviii. 19. *He that believeth and is baptized ſhall be ſaved, and he that believeth not ſhall be damned*; Mark xvi. 16. In which Scripture you read of *perſons* ſent by our Lord, or commiſſioned by him to *baptize* and *teach all nations*; of a *power* granted unto thoſe that were ſent, *viz. to teach* and *baptize*; of a *form* preſcribed for their direction in the execution of their miſſion, *in the name of the Father, and of the Son, and of the Holy Ghoſt*; of the *end* or *effect* of their miſſion, *he that believeth and is baptized ſhall be ſaved*; and of the *danger* they incur, who do not receive their doctrine, *and he that believeth not ſhall be damned.* Therefore, I ſhall treat in ſhort of the following particulars.

I. I ſhall enquire, who thoſe perſons were, whom Chriſt ſent or commiſſioned to preach his Goſpel and baptize.

II. I will conſider the *power* with which thoſe perſons were inveſted.

III. I ſhall ſhew you the *form* by which they were to act.

I. The *perſons*, whom Jeſus Chriſt *ſent* or *commiſſioned* to *preach* his Goſpel to all nations, and to *baptize* them, were only his *eleven Apoſtles*, as the context evidently demonſtrates. For, a little before his aſcenſion our Bleſſed Saviour appointed his eleven Apoſtles only to go to a particular mountain in Galilee, which he had told them of; ver. 16. They obeyed his commands, were punctual to their time, and as the Lord had promiſed, met with him there, where he choſe to give them the full power and commiſſion to act as his miniſters in all nations, where they ſhould go in perſon, or ſend others with a delegated authority to the end of the world.

In the entrance, therefore, of this great act, to take away all manner of doubt of his power to confer ſuch an authority upon them, he peremptorily declares, *All power is given unto me in Heaven and in earth*, ver. 18. As if he had ſaid, Don't ye be offended or ſcandalized at the great power I pretend to commit to your charge, that I commiſſion you to execute; even a power to waſh away all ſtain of ſin by the laver of baptiſm, and ſo of children of wrath, to make men the children of God by a new birth in baptiſm, for I have power to ſave life and to deſtroy it; I, that ſaid unto the lame man, take up thy bed and walk, did alſo ſay, thy ſins are forgiven thee: Even ſo ſay I now unto you, that whoſoever you ſhall baptize in the name of the Father, and of the Son, and of the Holy Ghoſt, if they believe and repent of their ſins ſhall be ſaved, and foraſmuch as I have conſtituted you have been with me in my travels, have heard all my doctrine, ſeen all my marvellous works, abode with me in my temptations and ſufferings, forſook me not in my death, but are joyful witneſſes of my reſurrection, I now conſtitute and appoint you to be my Apoſtles to all the world, to found my Church, and to delegate that power of *teaching* and *baptizing* to others, as you ſee meet, *Go ye therefore and teach*, (or, as the original has it, *diſciple*) *all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt*, teaching them to obſerve all things whatſoever I have commanded you, and lo, I am with you always even unto the end of the world.

If then, as it is plain, this aſſembly to whom Chriſt gave this commiſſion, to whom he ſpake theſe words, *Go*, &c. on a mountain in Galilee were only his *eleven diſciples*; it muſt be as certain that ſuch a commiſſion was confined to them alone, and to thoſe whom they ſhould ordain or appoint to the ſame miniſtration, which is very particularly expreſſed in the twenty-third article of the Church of England, in oppoſition to that unſcriptural practice of lay baptiſm in the Church of Rome, which Church allows lay men or women to baptize infants in caſe of apparent death, when a prieſt cannot be found. The Church of England therefore affirms, from the original commiſſion cited above, "That it is not lawful for any man to take upon him the office of miniſtring the *ſacraments*, &c. before he be *lawfully called, and ſent* to execute the ſame:" For, "the adminiſtrators of the ſacraments, as ſhe gives the reaſon in the twenty-ſixth article, do not miniſter in their own name, but in Chriſt's, and by his *commiſſion and authority*." So that, the Church of England rightly confines the adminiſtration of baptiſm to a lawful miniſter, a Biſhop, prieſt or deacon (ſee the Preface to the conſecrating, &c. of Biſhops, &c.) and declares that the Divine Authority of the adminiſtrator or miniſter of Chriſtian Sacraments is an eſſential part of their inſtitution: And conſequently that the Divine Authority of the adminiſtrator of baptiſm, which is one of thoſe ſacraments neceſſary to ſalvation (ſee her Catechiſm) muſt be alſo an eſſential part of that Holy Inſtitution. All which is grounded not only upon the cleareſt Scripture, but the ſtricteſt reaſon. For,

Can any one aſſign any other inſtitution of this ſacrament of baptiſm than this already quoted? Can it be dedenied that Chriſt was at this time of commiſſioning his eleven diſciples, alone with them? Can it be produced from Scripture, in any of the Apoſtolic Writings, that theſe Apoſtles ever explained theſe words of inſtitution to give a power to all men, women and children to baptize one another? If this had been the manner or deſign of adminiſtration, the commiſſion muſt have run thus, *Go ye and teach all nations* to baptize one another *in the name of*, &c. Which, I preſume no body will aſſert. Did the Apoſtles ever give up this commiſſion in common? Or rather, don't we always find it confin'd to themſelves, or to thoſe that miniſtred about them, or in the Churches eſtabliſhed by them, in holy things? Certainly if the Apoſtles had laid this part of this their miniſtry in common, we muſt have met with it in their writings, as plain as we meet with our Saviour's commiſſion to them. Therefore, I conclude that the practice of *lay baptiſm* is ſinful, not warrantable by Scripture, and conſequently not valid, or the perſons pretended to be baptized by any other than a *Lawful-Goſpel-Miniſter*, is yet out of the Chriſtian covenant of grace. Again,

II. The *power* with which theſe commiſſioned perſons were inveſted is another clear proof of the nullity of lay baptiſm. The power hereby conferred was no leſs than to forgive ſins, to cleanſe us from, and waſh away the ſtain and guilt of original and actual ſin, that is, or may be incurred from our firſt parents, or perſonal tranſgreſſion before baptiſm. Certainly we have none ſo vainly conceited among the laity to think themſelves commiſſioned or ſent among their brethren with ſuch power? This I am ſure of, that no one can be baptized but by ſuch a commiſſioned adminiſtrator, and that no one can pretend to ſuch a commiſſion, or take to himſelf ſuch an honour, but ſuch as are *called of God*, as was Aaron, who was called not by his great gifts, and the inward dictates of the ſpirit, but by an external commiſſion, firſt given by God himſelf to Moſes, and then Moſes, by God's command, gave the ſame to Aaron. So that if it is granted that Chriſt had the power he declares himſelf to be inveſted with, i. e. *all power in Heaven and earth*, there can be no reaſon to doubt that he lodged ſuch part thereof, as he ſpecifies in this commiſſion with a *proper order of men*, his diſciples, or eleven Apoſtles, and their ſucceſſors in the Church of Chriſt. Now,

That our Saviour was inveſted with all power in Heaven and earth, ſhall be made appear from the following account collected from Scripture. The Jews, in their expectations of the Meſſiah, imagined to themſeves the character of a temporal prince, who ſhould deliver them from the yoke of their enemies, and reduce all the world under their dominion; who ſhould *ſubdue the people under them, and the nations under their feet:* who ſhould *chuſe out an heritage for them, even the excellency of Jacob whom he loved,* pſal. xlvii. 3. And *this* indeed our Saviour *has* begun, and will continue to accompliſh, according to the *true intent* of the Prophecy, tho' not after the manner of *their* interpretation. *Unto* them, tho' they know it not, *a child is born; unto* them, *a ſon is given; and the government is upon his ſhoulder; and his name is Wonderful, Counſellor, the Mighty God;* (not *the everlaſting Father;* Iſa. ix. 6. (For 'tis the *Son* here ſpoken of, and *not* the *Father everlaſting;* but) the *Governor,* the *Father, or Lord of the age to come,* (ſo the phraſe ought to be rendered) *the Prince of peace: And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end,* Luc. i. 33. The Jews, at the time of our Lord's appearing in the fleſh were extremely diſſappointed and prejudiced againſt him; becauſe his *ſeeming* meanneſs fell ſo much ſhort of that grandeur, wherein they expected their Meſſiah ſhould have ſhewn himſelf: and yet in reality his *true* power and authority was as much ſuperior even to that expected grandeur, as his ſeeming meanneſs, for which they deſpiſed him, was inferior to it. They expected a *temporal* deliverer, and he propoſed to them a ſalvation *eternal:* They looked for a prince of *men,* and he appeared to be the Lord of *Angels:* They expected a meſſiah endued with *great* power on *earth,* and he ſhewed himſelf to be inveſted with *all* power both in *earth and Heaven.* Thus did the Wiſdom of God put to ſilence the ignorance of fooliſh men; and while the lovers of worldly grandeur deſpiſed and reviled our Lord for his appearing meanneſs, under that meanneſs there lay concealed, and to all well-diſpoſed perſons (who looked for redemption in Iſrael) there diſcovered it ſelf a power, infinitely ſuperior even to the higheſt expectations of thoſe whoſe hearts were bent on nothing but worldly greatneſs. *O the depth of the riches both of the Knowledge and Wiſdom of God! How unſearchable are his judgments, and his ways paſt finding out!* Our Saviour, as he miniſtred to the Father in *creating the world;* (for by him the Scripture declares, *God created all things)* ſo in *governing* the world, he likewiſe *ſupports all things by the word of his power.* He does what he pleaſes *in the armies of Heaven, and among the inhabitants of the earth;* he is *King of kings, and Lord of lords,* and judges, puniſhes, or rewards as he pleaſes: *For as the Father raiſes up the dead, and quickneth them; even ſo the Son quickneth whom he willeth,* John v. 21. He *ſearches the heart and reins, and declares that he will give to every man according to his work,* Rev. ii. 23. He *hath the keys of hell and of death,* Rev. i. 18. *the key of David, that openeth and no man ſhutteth, and ſhutteth and no man openeth,* Rev. iii. 7. The words are of the ſame import with thoſe in Job, ch. xii. 14. where complete and irreſiſtible power is thus deſcribed; *Behold, he breaketh down, and it cannot be built again; he ſhutteth up a man, and there can be no opening:* And they are an application of that ancient Prophecy, to our Saviour; Iſa. xxii. 22. The key of the houſe of David will I lay upon his ſhoulder; ſo he ſhall open, and none ſhall ſhut, and he ſhall ſhut, and none ſhall open.

And this, as it is a full declaration of the extent of our Saviour's power, that it is univerſal, all power both in Heaven and earth; which leads us to the conſideration of the original of this unlimited power and authority. I will lay upon his ſhoulder the key of the houſe of David. I will inveſt him with all power, ſaith God in the Prophecy; and at the accompliſhment of the Prophecy, All power is given unto me, ſaith our Saviour in the text, *i. e.* given unto me by the Father. Underived power is peculiar to the perſon of the Father; the incommunicable property of him alone, Who is made of none, neither created, nor begotten, nor proceeding, nor in any manner whatſoever derived from another. All power is derivative from him; derivative from the Father to the Son; and from the Son, by the ſpirit to all creatures. In our Saviour therefore, is veſted all dominion and authority; becauſe in him dwelleth the fulneſs of the Godhead, (the fulneſs of Divine Power, and the glory of the Father) bodily, viſibly, as in the perſon of a man: And therefore he is ſtiled, The image of the inviſible God; becauſe (as the Apoſtle expreſſes it) It pleaſed the Father, that in him ſhould all fulneſs, the fulneſs of all power, dwell. This is, in a moſt lively figure, repreſented to us by the Prophet Daniel, ch. vii. 13. I ſaw in the night-viſions, and behold, One like the Son of man, came with the clouds of Heaven, and came to the ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom; that all people, nations and languages ſhould ſerve him; his dominion is an everlaſting dominion, which ſhall not paſs away; and his kingdom, that which ſhall not be deſtroyed. And the expreſſions in the New Teſtament, wherein is recorded the fulfilling of this prophetick viſion, are exactly agreeable to it. The Angel, at the Annunciation, thus declares concerning him, before his conception; He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David; and he ſhall reign over the houſe of Jacob for ever, Luke i. 32. Concerning himſelf he profeſſes accordingly, Matt. xi. 27. All things are delivered unto me of my Father: And again, John xiii. 3. Knowing that the Father had given all things into his hands: And yet more expreſly, John v. 22. The Father judgeth no man, but hath committed all judgment unto the Son; and ver. 26. As the Father hath life in himſelf, ſo hath he given to the Son to have life himſelf; and hath given him authority to execute judgment alſo, becauſe he is the Son of man; and ver. 19. Verily I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do; for what things ſoever he doth, theſe alſo doth the Son likewiſe.

In the ſame manner with theſe declarations of our Lord concerning himſelf, do the Apoſtles alſo ſpeak of him in their Epiſtles. Whom God hath appointed heir of all things, ſaith Paul, Heb. i. 2. and chap. ii. 8. Thou haſt put all things in ſubjection under his feet. And ſtill more largely and particularly, Phil. ii. 9. Wherefore God alſo has highly exalted him, and given him a name which is above every name; that at the name of Jeſus every knee ſhould bow, (ſhould become ſubject to his dominion) of things in Heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs, (in acknowledgment of that ſubjection) that Jeſus Chriſt is Lord, to the glory of God the Father; and Eph. i. 20. he raiſed Chriſt from the dead, and ſet him at his own Right Hand in the heavenly places; far above all principalities and powers, and might and dominion, and every name that is named, not only in this world, but alſo in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church. And accordingly upon account of this derivation of our Lord's power, by way of delegation from the Father, it is, that the ſame Apoſtle declares, 1 Cor. xv. 24 that at the end he ſhall deliver up again the kingdom to God, even the Father, when he ſhall have put down all rule and all authority and power: for———when he ſaith all things are put under him, it is manifeſt that he is excepted, which did put all things under him: and when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God (even the Father) may be all in all.

It may here juſtly be thought a difficulty, how in this place it is declared, that our Lord ſhall at the end deliver up the kingdom to the Father; and yet in other paſſages before-mentioned it is expreſly affirmed, that he ſhall rule for ever, and of his kingdom there ſhall be no end.

But the anſwer is obvious; that, when it is ſaid, his kingdom ſhall have no end, and that it is a kingdom which ſhall never be deſtroyed; the meaning is, that it ſhall never be prevailed over by any oppoſite power, but ſhall ſubdue all things to it ſelf: In which ſubjection of all things to him, it is yet manifeſt that he cannot be included, by whoſe original power they were all made ſubject to him. But as our Lord was at firſt ſent forth by the good pleaſure of the Father, ſo unto him ſhall he at laſt return again; and when, by the power of judgment committed unto him, he ſhall have brought many ſons unto glory, he ſhall, together with them, deliver up again the power it ſelf alſo into the hands of the Father, when he preſents them faultleſs before the preſence of his glory, and inſtates them in the eternal kingdom of their Heavenly

Father: In which kingdom of the Father, he himſelf ſhall continue to reign over them that are ſaved, as King of Kings and Lord of Lords, for ever and ever. The Socinian writers, from theſe and ſome other the like texts of Scripture, have very unreaſonably preſumed to collect, that our Saviour was no greater a perſon than a mere man, born of the Virgin Mary without any former exiſtence, and exalted by the power of God to this ſtate of dignity in Heaven: But this their inference, I ſay, is very unreaſonable: For though the derivation of our Lord's Power from the Father, muſt and ought to be acknowledged; that all men's confeſſing Jeſus to be Lord, may be as Paul directs, to the glory of God the Father; yet from thoſe other texts of Scripture, wherein it is affirmed that by Chriſt God created all things; that he was in the form of God, before he appeared in the form of a ſervant; that he was with God, and had glory with God before the world was; from theſe texts, I ſay, it undeniably appears, that our Lord's having all power given him both in Heaven and earth, cannot ſignify the original exaltation of one who had no being before he was born of the Virgin; but the exaltation of him into the form of God, who voluntarily emptied himſelf of that glory he had before, and with unparalleled humility took upon himſelf the form of a ſervant, and ſuffered in that form for our ſakes, and *therefore was worthy to receive power and riches and wiſdom, and ſtrength and honour, and glory and bleſſing, becauſe he was ſlain, and redeemed us to God by his own blood, out of every tongue and kindred, and people, and nation*, Rev. v. 9—12.

Why then ſhould we doubt of the extent of the commiſſion which our Saviour grants his diſciples, upon his having received all power in Heaven and earth; when he bids them, Go ye therefore, and teach all nations. The word, *therefore*, is the aſcertaining of their authority, from the ſecurity of his own. All power is given unto me; Go ye therefore, and teach all nations. This particular is more fully expreſſed by John, ch. xx. 21. As my Father hath ſent me, even ſo ſend I you:—— Whoſoever ſins ye remit, they are remitted unto them; and whoſoever ſins ye retain, they are retained: Not that the Apoſtles were intruſted with any power, to pardon or condemn any man according to their own pleaſure. For this even our Saviour himſelf, does only according to the will of the Father which ſent him. But the meaning is, that they were intruſted to preach that doctrine of repentance, and baptize thoſe that repented and believed; by the terms of which it was to be determined, whoſe ſins ſhould be pardoned and whoſe retained. A like expreſſion is uſed by our Saviour to Peter, Matt. xvi. 19. I will give unto thee the keys of the kingdom of Heaven; and whatſoever thou ſhalt bind on earth, ſhall be bound in Heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in Heaven. Not that Peter, or any, or all the Apoſtles, had power to let whom they pleaſed into Heaven; but that they were appointed and commiſſioned to preach that doctrine, by the terms of which, men were to be admitted into, or excluded out of Heaven. Thus you ſee, that though the Apoſtles were not entruſted with an arbitrary power, it is as certain, that they alone were commiſſioned to forgive the ſins of thoſe, whom they ſhould baptize, having firſt declared their repentance and belief in Chriſt. Now in this commiſſion,

All nations, ſignify primarily, the nations of the Roman empire; and then, in a larger ſenſe, all the kingdoms of the world, Rom. x. 18. In Mark it is, preach the Goſpel to every creature, Mark xvi. 15. And, in the 1ſt chapter to the Coloſſians, what in the 6th verſe is expreſſed, the Goſpel came into all the world, is at the 23d verſe ſaid to have been preached to every creature under Heaven. The meaning of which is ſo obvious, that it would hardly need to be mentioned, but that it helps to illuſtrate a more difficult paſſage in the eighth to the Romans; where, when the Apoſtle had ſaid at the 21ſt verſe, *The creature it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God*: He adds, ver. 23. *And not only they, but ourſelves alſo which have the firſt-fruits of the Spirit, even we our ſelves groan within ourſelves, waiting for the adoption, to wit, the redemption of our body*. So that the words, *creature*, or *whole creation*, ſeem to ſignify thoſe many nations, or the bulk of mankind, to whom the Goſpel was afterwards to be preached; in contradiſtinction to the *firſt-fruits*, who received it in the Apoſtle's time.

Here follows the form, or the doctrine, which all nations were to be taught, and into which they were to be baptized; *baptizing them, in the name of the Father, and of the Son, and of the Holy Ghoſt*. This is that brief ſummary of Chriſtian Faith, which, in the Apoſtle's time, men were taught, and profeſſed, and had explained to them at their baptiſm; and the explication of it was afterwards well expreſſed in that *form of ſound words*, which is now uſually called the Apoſtle's Creed.

To be baptized in the name of the *Father*, is to profeſs our belief, (as Paul words it) in the *One God and Father of all, who is above all, and through all, and in all, even the Father Almighty, the Maker*, and Lord, and ſupreme Governor of all things.

To be baptized in the name of the Son, is to profeſs our belief likewiſe in the one Lord *Jeſus Chriſt*, the only begotten Son of God, the Meſſiah that was to come, the Redeemer and Saviour of mankind, the Author and Purchaſer of forgiveneſs to ſinners, or of the acceptation of repentance through his blood; our great High Prieſt or Interceſſor with God, and by the appointment of the Father, our Judge at the laſt day.

To be baptized in the name of the *Son*, ſignifies alſo further, to be baptized *into his death*: *Know ye not*, ſaith Paul, Col. ii. 12. that ſo many *of us as were baptized into Jeſus Chriſt, were baptized into his death*, Rom. vi. 3. And what that means, he tells us in the following verſe, *We are buried with him by baptiſm into death*, (that the body of ſin might be deſtroyed, ver. 6) *that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of Life*.

Laſtly, To be baptized in the name of the Holy Ghoſt, ſignifies our acknowledging the *Holy Spirit of God*, to be the inſpirer of the Apoſtles and Prophets; the Comforter and the Director of Chriſtians; that we ſubmit our ſelves to his Holy Guidance, receive the doctrine inſpired by him into the Apoſtles and Prophets, John iii. 3—5. expect to be juſtified from our paſt ſins, by the renewing of the Holy Ghoſt, 1 Cor. vi. 11. and to be preſerved from ſin for the future by his ſanctification and aſſiſtance, Tit. iii. 5. that we obey his good motions, take great care not to grieve or quench and drive him from us; and, foraſmuch as *by one Spirit we are all baptized into one Body*,—*and have been all made to drink into one Spirit*, 1 Cor. xii. 13. that therefore we endeavour by mutual charity and forbearance, to *keep the unity of the Spirit in the bond of Peace*. This is the meaning of being *baptized in the name of the Father, and of the Son, and of the Holy Ghoſt*, with reſpect to the ſeveral offices of theſe three Divine Perſons, in which regard it is that the Scripture always ſpeaks of them: As to their *metaphyſical nature*; the vanity of men ſpeculating about that beyond what is written, has been the occaſion of many fooliſh errors.

To the form of baptiſm, our Saviour adds in the text, the practice of thoſe who are to be baptized into this faith. *Teaching them to obſerve all things whatſoever I have commanded you*. And this is the great end and uſe of the whole. *As faith without works is dead*; 1 Pet. iii. 21. ſo *baptiſm, without the anſwer of a good conſcience towards God*, is but the *waſhing away of the filth of the fleſh*, Heb. x. 22 Eph. v. 26. He that is baptized, muſt *put off, concerning the former converſation, the old man, which is corrupt according to the deceitful luſts; and be renewed in the ſpirit of his mind; and put on the new man, which after God is created in righteouſneſs and true Holineſs*, Eph. iv. 22. He muſt, as Paul elſewhere expreſſes it, *put on the Lord Jeſus Chriſt*, Gal. iii. 27. *As many of you as have been baptized into Chriſt, have put on Chriſt*. The meaning is, he that is baptized into the religion of Chriſt, muſt conform himſelf to the ſame pattern, muſt *obſerve all things whatſoever he has commanded us*, muſt obey his laws delivered in the Goſpel; otherwiſe his baptiſm is vain, and his profeſſion but hypocriſy. Thus much is incumbent on the party baptized. But,

The *promiſe* of an *effectual aſſiſtance*, was made only to the Diſciples ſent forth upon this commiſſion: *And lo, I am with you always, even unto the end of the world*. Be-ter of a temporal prince, who ſhould deliver them from the yoke of their enemies, and reduce all the world under their dominion; who ſhould *ſubdue the people under them, and the nations under their feet:* who ſhould *chuſe out an heritage for them, even the excellency of Jacob whom he loved*, pſal. xlvii. 3. And *this* indeed our Saviour *has* begun, and will continue to accompliſh, according to the *true intent* of the Prophecy, tho' not after the manner of *their* interpretation. *Unto* them, tho' they know it not, *a child is born*; *unto* them, *a ſon is given*; *and the government is upon his ſhoulder*; *and his name is Wonderful, Counſellor, the Mighty God*; (not *the everlaſting Father*; Iſa. ix. 6. (For 'tis the *Son* here ſpoken of, and *not* the *Father everlaſting*; but) the *Governor*, the *Father, or Lord of the age to come*, (ſo the phraſe ought to be rendered) *the Prince of peace: And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end*, Luc. i. 33. The Jews, at the time of our Lord's appearing in the fleſh were extremely diſſappointed and prejudiced againſt him; becauſe his *ſeeming* meanneſs fell ſo much ſhort of that grandeur, wherein they expected their Meſſiah ſhould have ſhewn himſelf: and yet in reality his *true* power and authority was as much ſuperior even to that expected grandeur, as his ſeeming meanneſs, for which they deſpiſed him, was inferior to it. They expected a *temporal* deliverer, and he propoſed to them a ſalvation *eternal:* They looked for a prince of *men*, and he appeared to be the Lord of *Angels:* They expected a meſſiah endued with *great* power on *earth*, and he ſhewed himſelf to be inveſted with *all* power both in *earth and Heaven.* Thus did the Wiſdom of God put to ſilence the ignorance of fooliſh men; and while the lovers of worldly grandeur deſpiſed and reviled our Lord for his appearing meanneſs, under that meanneſs there lay concealed, and to all well-diſpoſed perſons (who looked for redemption in Iſrael) there diſcovered it ſelf a power, infinitely ſuperior even to the higheſt expectations of thoſe whoſe hearts were bent on nothing but worldly greatneſs. *O the depth of the riches both of the Knowledge and Wiſdom of God! How unſearchable are his judgments, and his ways paſt finding out!* Our Saviour, as he miniſtred to the Father in *creating the world*; (for by him the Scripture declares, *God created all things)* ſo in *governing* the world, he likewiſe *ſupports all things by the word of his power.* He does what he pleaſes *in the armies of Heaven, and among the inhabitants of the earth*; he is *King of kings, and Lord of lords*, and judges, puniſhes, or rewards as he pleaſes: *For as the Father raiſes up the dead, and quickneth them*; *even ſo the Son quickneth whom he willeth*, John v. 21. He *ſearches the heart and reins, and declares that he will give to every man according to his work*, Rev. ii. 23. He *hath the keys of hell and of death*, Rev. i. 18. *the key of David, that openeth and no man ſhutteth, and ſhutteth and no man openeth*, Rev. iii. 7. The words are of the ſame import with thoſe in Job, ch. xii. 14. where complete and irreſiſtible power is thus deſcribed; *Behold, he breaketh down, and it cannot be built again*; *he ſhutteth up a man, and there can be no opening:* And they are an application of that ancient Prophecy, to our Saviour; Iſa. xxii. 22. The key of the houſe of David will I lay upon his ſhoulder; ſo he ſhall open, and none ſhall ſhut, and he ſhall ſhut, and none ſhall open.

And this, as it is a full declaration of the extent of our Saviour's power, that it is univerſal, all power both in Heaven and earth; which leads us to the conſideration of the original of this unlimited power and authority. I will lay upon his ſhoulder the key of the houſe of David. I will inveſt him with all power, ſaith God in the Prophecy; and at the accompliſhment of the Prophecy, All power is given unto me, ſaith our Saviour in the text, *i. e.* given unto me by the Father. Underived power is peculiar to the perſon of the Father; the incommunicable property of him alone, Who is made of none, neither created, nor begotten, nor proceeding, nor in any manner whatſoever derived from another. All power is derivative from him; derivative from the Father to the Son; and from the Son, by the ſpirit to all creatures. In our Saviour therefore, is veſted all dominion and authority; becauſe in him dwelleth the fulneſs of the Godhead, (the fulneſs of Divine Power, and the glory of the Father) bodily, viſibly, as in the perſon of a man: And therefore he is ſtiled, The image of the inviſible God; becauſe (as the Apoſtle expreſſes it) It pleaſed the Father, that in him ſhould all fulneſs, the fulneſs of all power, dwell. This is, in a moſt lively figure, repreſented to us by the Prophet Daniel, ch. vii. 13. I ſaw in the night-viſions, and behold, One like the Son of man, came with the clouds of Heaven, and came to the ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom; that all people, nations and languages ſhould ſerve him; his dominion is an everlaſting dominion, which ſhall not paſs away; and his kingdom, that which ſhall not be deſtroyed. And the expreſſions in the New Teſtament, wherein is recorded the fulfilling of this prophetick viſion, are exactly agreeable to it. The Angel, at the Annunciation, thus declares concerning him, before his conception; He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David; and he ſhall reign over the houſe of Jacob for ever, Luke i. 32. Concerning himſelf he profeſſes accordingly, Matt. xi. 27. All things are delivered unto me of my Father: And again, John xiii. 3. Knowing that the Father had given all things into his hands: And yet more expreſsly, John v. 22. The Father judgeth no man, but hath committed all judgment unto the Son; and ver. 26. As the Father hath life in himſelf, ſo hath he given to the Son to have life himſelf; and hath given him authority to execute judgment alſo, becauſe he is the Son of man; and ver. 19. Verily I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do; for what things ſoever he doth, theſe alſo doth the Son likewiſe.

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All nations, ſignify primarily, the nations of the Roman empire; and then, in a larger ſenſe, all the kingdoms of the world, Rom. x. 18. In Mark it is, preach the Goſpel to every creature, Mark xvi. 15. And, in the 1ſt chapter to the Coloſſians, what in the 6th verſe is expreſſed, the Goſpel came into all the world, is at the 23d verſe ſaid to have been preached to every creature under Heaven. The meaning of which is ſo obvious, that it would hardly need to be mentioned, but that it helps to illuſtrate a more difficult paſſage in the eighth to the Romans; where, when the Apoſtle had ſaid at the 21ſt verſe, *The creature it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God*: He adds, ver. 23. *And not only they, but ourſelves alſo which have the firſt-fruits of the Spirit, even we our ſelves groan within ourſelves, waiting for the adoption, to wit, the redemption of our body.* So that the words, *creature*, or *whole creation*, ſeem to ſignify thoſe many nations, or the bulk of mankind, to whom the Goſpel was afterwards to be preached; in contradiſtinction to the *firſt-fruits*, who received it in the Apoſtle's time.

Here follows the form, or the doctrine, which all nations were to be taught, and into which they were to be baptized; *baptizing them, in the name of the Father, and of the Son, and of the Holy Ghoſt.* This is that brief ſummary of Chriſtian Faith, which, in the Apoſtle's time, men were taught, and profeſſed, and had explained to them at their baptiſm; and the explication of it was afterwards well expreſſed in that *form of ſound words*, which is now uſually called the Apoſtle's Creed.

To be baptized in the name of the *Father*, is to profeſs our belief, (as Paul words it) in the *One God and Father of all, who is above all, and through all, and in all, even the Father Almighty, the Maker*, and Lord, and ſupreme Governor of all things.

To be baptized in the name of the Son, is to profeſs our belief likewiſe in the one Lord *Jeſus Chriſt*, the only begotten Son of God, the Meſſiah that was to come, the Redeemer and Saviour of mankind, the Author and Purchaſer of forgiveneſs to ſinners, or of the acceptation of repentance through his blood; our great High Prieſt or Interceſſor with God, and by the appointment of the Father, our Judge at the laſt day.

To be baptized in the name of the *Son*, ſignifies alſo further, to be baptized *into his death*: *Know ye not*, ſaith Paul, Col. ii. 12. that ſo many *of us as were baptized into Jeſus Chriſt, were baptized into his death*, Rom. vi. 3. And what that means, he tells us in the following verſe, *We are buried with him by baptiſm into death*, (that the body of ſin might be deſtroyed, ver. 6.) *that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of Life.*

Laſtly, To be baptized in the name of the Holy Ghoſt, ſignifies our acknowledging the *Holy Spirit of God*, to be the inſpirer of the Apoſtles and Prophets; the Comforter and the Director of Chriſtians; that we ſubmit our ſelves to his Holy Guidance, receive the doctrine inſpired by him into the Apoſtles and Prophets, John iii. 3—5. expect to be juſtified from our paſt ſins, by the renewing of the Holy Ghoſt, 1 Cor. vi. 11. and to be preſerved from ſin for the future by his ſanctification and aſſiſtance, Tit. iii. 5. that we obey his good motions, take great care not to grieve or quench and drive him from us; and, foraſmuch as *by one Spirit we are all baptized into one Body*, — *and have been all made to drink into one Spirit*, 1 Cor. xii. 13. that therefore we endeavour by mutual charity and forbearance, to *keep the unity of the Spirit in the bond of Peace.* This is the meaning of being *baptized in the name of the Father, and of the Son, and of the Holy Ghoſt*, with reſpect to the ſeveral offices of theſe three Divine Perſons, in which regard it is that the Scripture always ſpeaks of them: As to their *metaphyſical nature*; the vanity of men ſpeculating about that beyond what is written, has been the occaſion of many fooliſh errors.

To the form of baptiſm, our Saviour adds in the text, the practice of thoſe who are to be baptized into this faith. *Teaching them to obſerve all things whatſoever I have commanded you.* And this is the great end and uſe of the whole. *As faith without works is dead*; 1 Pet. iii. 21. ſo *baptiſm, without the anſwer of a good conſcience towards God*, is but the *waſhing away of the filth of the fleſh*, Heb. x. 22 Eph. v. 26. He that is baptized, muſt *put off, concerning the former converſation, the old man, which is corrupt according to the deceitful luſts; and be renewed in the ſpirit of his mind; and put on the new man, which after God is created in righteouſneſs and true Holineſs*, Eph. iv. 22. He muſt, as Paul elſewhere expreſſes it, *put on the Lord Jeſus Chriſt*, Gal. iii. 27. *As many of you as have been baptized into Chriſt, have put on Chriſt.* The meaning is, he that is baptized into the religion of Chriſt, muſt conform himſelf to the ſame pattern, muſt *obſerve all things whatſoever he has commanded us*, muſt obey his laws delivered in the Goſpel; otherwiſe his baptiſm is vain, and his profeſſion but hypocriſy. Thus much is incumbent on the party baptized. But,

The *promiſe* of an *effectual aſſiſtance*, was made only to the Diſciples ſent forth upon this commiſſion: *And lo, I am with you always, even unto the end of the world.* Being *with them always*, it is evident, did not ſignify his continuing perſonally with them; for this promiſe was made to them at the very time, when he had declared he was about to leave them, and *aſcend unto the Father.* But it ſignifies, that he would continue with them by the guidance and direction of *his Spirit*; which was in effect the ſame thing, as continuing with them himſelf. Thus God is in Scripture ſaid to dwell in us himſelf, when he dwells in us *by his Spirit*, Eph. ii. 22. and he that lies to the *Spirit of God*, Acts v. 4. is juſtly accuſed of lying conſequently to God himſelf; and he who rejects the preaching of an Apoſtle, is charged with rejecting Chriſt; and he that rejects Chriſt, with rejecting God himſelf who ſent him.

Chriſt's being with his Diſciples *to the end of the world*, therefore, is his being with them *by his Spirit.* And this imports two things: 1ſt, His giving them the Holy Ghoſt at Pentecoſt, to inſpire them with the doctrine of truth, and to enable them to confirm that doctrine with miraculous gifts, according to the promiſe, *Mark* xvi. 17. *Theſe ſigns ſhall follow them that believe; in my name ſhall they caſt out Devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents; and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover.* And 2dly, It implies, that after this foundation of the Church, by the teaching and miracles of the inſpired Apoſtles, the bleſſing of Providence, and the aſſiſtance of the Divine Spirit, ſhould continue to preſerve it; not by raiſing up infallible guides and unerring human authority, which never was in any others than the Apoſtles themſelves; but by enabling them to propagate their miniſtry to all future ages, who ſhould teach and baptize *all nations* in the courſe of ages, and ſupport the doctrine once delivered by the Apoſtles againſt all the violence and frauds of its oppoſers. *Thou art Peter*, ſays our Saviour, that is, a rock; *and upon this rock will I build my Church, and the gates of Hell*, i. e. perſecution, and even death itſelf, (for ſo the words properly ſignify) *ſhall not be able to prevail againſt it*, Matt. xvi. 18. And what is meant by Peter's being a rock, or ſtone, upon which the Church is built, is explained, Eph. ii. 20. where the Church is compared to a building, the Apoſtles to foundation-ſtones, and our Saviour himſelf to the head of the building: *Ye are built*, ſaith Paul, *upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord; in whom you alſo are builded together, for an habitation of God through the Spirit.* So that,

From the whole of this explication, it appears, without contradiction, that no one can be lawfully baptized into the Church of Chriſt, otherwiſe than in the name of Chriſt; And that Chriſt gave his commiſſion to baptize all nations to none but the Apoſtles, and their ſucceſſors in the miniſtry of the Goſpel. A doctrine of the utmoſt conſequence to be rightly underſtood, becauſe the *effects* of it are of the greateſt concern to all mankind.

Indeed, if the *form*, which no one but *Quakers*, will deny, is neceſſary and an eſſential part of baptiſm; becauſe Chriſt has ſo ordain'd it; in like manner it muſt be granted, that this *form* muſt be executed or adminiſtred by a lawful miniſter, and that Chriſt made a lawful miniſter an eſſential part of this ſacrament, when he ſaid to his diſciples or eleven Apoſtles, *Go ye.* Beſides, the neceſſity of an immediate, or mediate *call* or *miſſion from God* to *any Divine Miniſtry*, is always neceſſary in every particular Divine Function; the Scriptures are very clear in this particular; for if we look back into the old law, we ſhall find that Moſes did not take upon him the character of God's miniſter before he was *ſent*; Exod. iii. 10. iv. 12. and Pſal. cv. 26. The ſame was obſerved of the Jewiſh prieſts; Exod. xxviii. 1. Numb. xviii. 1—7. 2 Chron. xxvi. 16, 17, 18. compared with Heb. v. 1—3. The ſame might be obſerved in the ſeveral miſſions of the Prophets, but as ſuch an enumeration of texts ſeem needleſs, I ſhall proceed to thoſe where we find the miſſion of John the Baptiſt, the laſt of the Jewiſh Prophets, and immediate fore-runner of our Saviour, this is particularly deſcribed in John i. 6—8—33. and Mark i. 2. and xi. 10. But the great example of all is the miſſion of our Lord Jeſus, whoſe whole life and actions were for our example, that as he taught and did, ſo ſhould we: Yet this Divine Perſon, who thought it no robbery to be equal with God, confeſſeth his miſſion, that he came not of himſelf, but was ſent by the Father; ſee Matt. x. 40. John xiii. 20. iii. 17. iv. 34. v. 23, 24—30—36, 37. vi. 57. viii. 16—18. x. 36. xi. 42. xii. 49. xvii. 3—8—18——25. Luke x. 16. 1 John iv. 9, 10. Gal. iv. 4. Heb. iii. 1, 2. v. 5. So conſequently after this pattern we read of the miſſion of the Holy Spirit, the third perſon of the eternal Trinity; John xiv. 26. xv. 26. xvi. 7——13, 14. Gal. iv. 6. Then of the miſſion of Angels; Heb. i. 14. Luke i. 19——26. Acts xii. 11. Revel. i. 1. v. 6. xxii. 6. Of the miſſion of the Apoſtles; Matt. x. 5—7, 8. xxviii. 18, 19, 20. John xx. 21. Acts i. 24, 25, 26. ix. 15. xiii. 2, 3, 4. xxii. 21. with which compare 1 Cor. xii. 28. i. 1. 1 Tim. ii. 7. Rom. x. 15. Eph. iv. 11. Of the ſucceſſors of the Apoſtles; ſee Acts xiv. 23. Titus i. 5. 2 Tim. i. 6. ii. 2. and 1 Tim. v. 22. and Revel. i. 20. As for the miſſion of the ſeventy diſciples and of the deacons, that is alſo plain from Luke x. 1. and Acts vi. 3——5, 6. So that it is evident, that no one perſon is recorded to be a faithful miniſter of God's word and ſacraments, in either the Old or New Teſtament, but ſuch as could prove their mediate or immediate miſſion from God; that God had either ſent them by a ſpecial command from himſelf, or, by ſuch a power as he had inveſted in his original miniſters to ordain ſucceſſors from time to time till the end of time in his Church. And

This has been the conſtant received opinion of all orthodox divines, agreeable to the expreſs word of God, tho' I ſhan't detain you with any other quotations on this point, but ſuch as I can gather from that celebrated and truly Chriſtian Biſhop, Dr. Beveridge. This Prelate diſcourſing on theſe Apoſtolic words, *ſeeing we have this miniſtry as we have received grace, we faint not*, he ſays, "We muſt obſerve, that although the prieſts, if any be preſent, lay on their hands alſo, yet it is expreſly ordered, that the Biſhop ſhall ſay the words, *Receive ye the Holy Ghoſt*, &c. For, if a mere prieſt ſhould ſay them, or any one but a Biſhop, the ordination is reckoned *null* and *void*, &c." So in his ſermon on theſe words, *When they had faſted, and prayed, and laid their hands on them, they ſent them away*, he obſerves that, "As the *right ordination* of thoſe who adminiſter the means of grace, muſt needs be acknowledged to be *neceſſary*: For, ſeeing we can have no grace nor power to do good, but what is delivered to us from God through our Lord Jeſus Chriſt, in the uſe of the means which he hath eſtabliſhed for that purpoſe, *unleſs thoſe means be rightly and duly adminiſtred, they looſe their force and energy, and ſo can never attain the end wherefore they were eſtabliſhed*; neither is there any thing more *neceſſary* to eſtabliſh the means of grace, than that they who adminiſter them be *rightly ordained and authorized to do it* according to the inſtitution and command of him that did eſtabliſh them. For, ſeeing they do not work *naturally*, but only *by virtue of the inſtitution and promiſe annexed to it*, unleſs that be duly obſerved, we have no ground to expect, that *the promiſe ſhould be performed*, nor by conſequence that they ſhould be effectual to the purpoſes for which they are uſed." So in another ſermon upon this text; *We are ambaſſadors for Chriſt*, &c. he ſays, "That can be done only by the power of God; accompanying, and aſſiſting his own inſtitution and commiſſion. In ſo much that if I did not think, or rather, *was not fully aſſured, that I had ſuch a commiſſion to be an ambaſſador for Chriſt, and to act in his name*, I ſhould never think it worth the while to preach, or execute my miniſterial office. For I am ſure, all that *I did, would be null and void of it ſelf*, according to God's ordinary way of working, and we have no ground to expect miracles." So in another part of the ſame diſcourſe he adds, "Any man may read a ſermon, or make an oration to the people, but it is not that the Scripture calls *preaching the word of God*, unleſs he be SENT *by God* to do it. *For how can they preach, except they be ſent?* Rom. x. 16. A butcher might kill an ox, or a lamb, as well as the high-prieſt, but it was *no ſacrifice to God, unleſs a prieſt did it.* How eaſily theſe paſſages may be applied to the caſe of adminiſtring baptiſm, I need not doubt, becauſe the ſame commiſſion impowers the preacher and baptizer, he to whom the Lord ſaid, *Go ye teach all nations*, at the ſame breath commanded them, and them alone to *baptize* all nations: Therefore, whoever preſumes to uſe the form preſcribed for baptiſm; and is not commiſſioned or authorized thereto by the Chriſtian Inſtitution, by a lawful or Evangelical call unto the miniſtry, is no more able to confer the grace promiſed to the faithful in that ſacrament, than a butcher, as Dr. Beveridge wiſely obſerves, was able to offer a ſacrifice; becauſe as God has to every ordinance appointed a proper miniſter; 1 Cor. xii. 28. So conſequently that ordinance can't be performed acceptably in the ſight of God, otherwiſe than, as he has appointed, by the hands or means of his ſaid preſcribed miniſter.

Critical and Explanatory ANNOTATIONS,
ON THE
Second Epiſtle of *PAUL* the *APOSTLE*,
TO THE
CORINTHIANS.

The INTRODUCTION.

Paul having underſtood by Titus, whom he met at Macedonia, ch. vii. 5, 6. how great and hearty ſorrow, ſubmiſſion, and good diſpoſition his firſt Epiſtle had wrought in the Corinthians, towards him; he thought proper to write this ſecond Epiſtle alſo, and becauſe there ſtill remained ſome, who oppoſed him and his doctrine, he takes frequent opportunities to reprove them ſharply; yet, in ſuch a manner, as not to diſcourage the obedient to the faith, through his miniſtry and Apoſtleſhip.

In this Epiſtle it has, and may eaſily be obſerved, by a diligent reader, that the Apoſtle, in his great affection and concern for their eternal ſalvation, applies to them with much art and ingenious inſinuation; he both commends and threatens, and as he finds occaſion, frowns and ſmiles on them. And,

Firſt, he encourages them in trouble, from a conſideration of his own deliverance, and gives them an account of his delay in coming to them, that it was not out of inconſtancy, but chiefly to *ſpare* them, ch. i. 23. for that, not having heard of their reformation before the return of Titus, he was loath to come and correct them, according to the power given him by the Holy Ghoſt, which would have occaſioned an *heavineſs*, ch. ii. 1.

Secondly, He gives order concerning the inceſtuous perſon mentioned in the former Epiſtle, who had been excommunicated, and delivered over unto Satan, that both the cenſure and puniſhment ſhould be taken off. Then,

In the third chapter to the end of the eighth, he vindicates the Goſpel-miniſtry in general, as being much preferable to that under the law of Moſes, and aſſures them in particular of his own ſincerity and faithfulneſs, and the joy he conceived in their ſpiritual good, and their godly ſorrow and reformation; becauſe, one principal cauſe of the faction and diſorder among them, complained of in the former Epiſtle, proceeded from ſome falſe teachers having corrupted the Chriſtian Doctrine, and diſgraced the Apoſtle.

In the eighth and ninth chapters, he exhorts them to haſten their contributions for the relief of their poor brethren, the Chriſtians at Jeruſalem, after the example of the Church in Macedonia; on which occaſion he delivers many excellent motives and encouragements to the duty of liberal alms-giving, worthy to be often and ſeriouſly conſidered by all Chriſtians. Then,

In ch. x to the 14th verſe of the xiith chapter, he repeats his exhortation not to hearken to falſe Apoſtles, thoſe his oppoſers, who, by debaſing his perſon and authority amongthem, obſtructed the good effects of his doctrine and fruits of his miniſtry.--- Theſe ſlanderers obliged him to give ſome account of his own zeal in promoting the Goſpel, and of his labours and ſufferings for it, and of the favours he had of being wrapt up into the Third Heaven, where he had a glympſe of the joys above; nevertheleſs, he declares that his greateſt glory was in the croſs of Chriſt; then he acknowledged his own *infirmities* and *afflictions*, and the *thorn in the fleſh*, to be permitted, leſt he ſhould be acknowledged above meaſure.--- What was that particular infirmity or affliction here ſpoken of, is not particualrized; but we are ſure it could not be any motions to luſt, becauſe he had in a ſingular manner the *gift* of continency, 1 Cor. vii. 7. Nor would he have gloried therein, as he did in chap. xii. 9. So I ſuppoſe it was ſome extraordinary bodily pain or diſtemper, which was viſibly known, Gal. iv. 13, 14. in which manner God ſometimes exerciſes his beſt ſervants.

Laſtly, in chap. xii. 14, &c. to the end of the Epiſtle, he ſignifies his readineſs to ſee them again. In the mean time, he exhorts them to lay aſide their diſorders and factions, which are ſo commonly attended with debates, ſtrifes, back-bitings, and tumults; and alſo hopes he may not find any but what do ſufficiently repent of their fornications, uncleanneſs, and all other vices; leſt when he came, he ſhould *not ſpare*. And, as for a proof of his Apoſtleſhip, which the falſe teachers demanded, that appeared even by themſelves, and from the effect which the Goſpel had ſince Chriſt was *mighty* in them, by his grace and the gifts of the Spirit, ſo manifeſt among them.--- He exhorts them, therefore, to examine themſelves, whether they were *in the truth*, or no; and to lay aſide all their prejudices againſt him, that they might be ſtill *approved* of God; that ſo he might not be forced to exerciſe the Apoſtolical authority, and inflict the cenſure of the Church, or *uſe ſharpneſs*. But if it ſhould ſo happen, the main of his deſign would be, not their deſtruction, but edification: Concluding with a ſolemn charge, that they check all their old diviſions, and preſerve unity and peace among themſelves, and then the *God of love and peace* would be with them. For all which purpoſes he gives them that ſolemn benediction, the *grace*, or favour, *of our Lord Jeſus Chriſt*, the meritorious cauſe of our Redemption, *and the love of God* the Father, *and the Communion* or fellowſhip, or the partaking of the gifts and ſanctification of the Holy Ghoſt, *be with you all*.

CHAP. I.

3 The Apoſtle encourageth them againſt troubles, by the comforts and deliverances which God had given him, as in all his aſflictions, 8 ſo particularly in his late danger in Aſia. 12 And calling both his own conſcience, and theirs to witneſs, of his ſincere manner of preaching the immutable truth of the Goſpel, 15 He excuſeth his not coming to them, as proceeding not of lightneſs, but of his lenity towards them.

PAUL an apoſtle of Jeſus Chriſt by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the ſaints which are in all Achaia :

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 Bleſſed *be* God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort ;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our ſelves are comforted of God.

5 For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.

6 And whether we be afflicted, *it is* for your conſolation and ſalvation, which is effectual in the enduring of the ſame ſufferings which we alſo ſuffer : or whether we be comforted, *it is* for your conſolation and ſalvation.

7 And our hope of you *is* ſtedfaſt, knowing that as you are partakers of the ſufferings, ſo *ſhall ye be* alſo of the conſolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life :

9 But we had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the dead.

10 Who delivered us from ſo great a death, and doth deliver : in whom we truſt that he will yet deliver *us :*

11 You alſo helping together by prayer for us, that for the gift *beſtowed* upon us by the means of many perſons, thanks may be given by many on our behalf.

12 For our rejoycing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God we have had our converſation in the world, and more abundantly to you-wards.

13 For we write none other things unto you, than what you read or acknowledge, and I truſt you ſhall acknowledge even to the end.

14 As alſo you have acknowledged us in part, that we are your rejoycing, even as ye alſo *are* ours in the day of the Lord Jeſus.

15 And in this confidence I was minded to come unto you before, that you might have a ſecond benefit :

16 And to paſs by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I uſe lightneſs ? or the things that I purpoſe, do I purpoſe according to the fleſh, that with me there ſhould be yea, yea, and nay, nay ?

18 But *as* God *is* true, our word toward you, was not yea and nay.

19 For the Son of God, Jeſus Chriſt, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20 For all the promiſes of God in him *are* yea, and in him amen, unto the glory of God by us.

21 Now he which ſtabliſheth us with you in Chriſt, and hath anointed us, *is* God :

22 Who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts.

23 Moreover, I call God for a record upon my ſoul, that to ſpare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy : for by faith ye ſtand.

This chapter contains,

I. A preface to the whole Epiſtle, compoſed of an inſcription, ver. 1. the Apoſtolick ſalutations, ver. 2, 3. and thankſgivings ; wherein God is deſcribed to be the object, by his relation to Chriſt and his goodneſs, ver. 3. and then you read of the ground of the Apoſtle's thankſgiving, God's comforting him ; amplified by the end or intent thereof, to comfort others, ver. 4. then by the frequency and ſeaſonableneſs thereof, ver. 5. thirdly, by the end both of his afflictions and conſolation, ver. 6. and finally, by his aſſurance of the benefit thereby, ver. 7.

II. A narrative of his troubles, which he deſcribes by the *extremity* of them, ver. 8. the good *uſe* he made of them ; not to truſt in himſelf, ver. 9. the happy *iſſue*, deliverance out of them, amplified by the *uſe* he made thereof ; truſt for the future deliverance, ver. 10. by the *means* thereof ; *their prayers*, ver. 11. and by the ground of his truſt. Where he gives us a teſtimony of his own conſcience,

ence, concerning his faithfulneſs towards them, ver. 12. and takes notice of their acknowledgment, ver. 13, 14.

III. A declaration of his purpoſe of coming to them, with his end therein, ver. 15, 16. amplified by a vindication of himſelf from inconſtancy therein. This is propounded, at ver. 17. and proved by the conſtant uniform tenor of his preaching, generally aſſerted, ver. 18. and particularly ſpecified in his doctrine, (1.) concerning Chriſt, ver. 19. and (2.) concerning the certainty and confirmation of the promiſes by him, ver. 20. Then he amplifies it by the efficient cauſe of this conſtancy, whom he aſſerts to be God himſelf, and metaphorically deſcribes him to be the author of this and divers other bleſſings unto them, ver. 21, 22. And concludes the chapter with an account of the true cauſe of his not coming as yet, even becauſe he would *ſpare them*, ver. 23. amplified by ſhewing what kind of power he, and other lawful miniſters, have over the people committed to their inſtruction and direction.

Ver. 1. *Paul.*] See his life in the general preface to his Epiſtles.

——— *Saints.*] Or, thoſe who profeſs the name and faith, and practiſe the doctrine of Chriſt.

——— *Achaia.*] A province of Greece, of which Corinth was the capital city; ſee Acts xviii. 12.

Ver. 2. *Grace be to you*, &c.] See Rom. i. 7.

Ver. 4. —— *By the comfort.*] i. e. By ſhewing forth in our Chriſtian temper that comfort, which a good and pious ſoul receives from the ſpirit of God, which comforts and relieves as many as call upon him faithfully.

Ver. 5. —— *Aboundeth by Chriſt.*] Who has ſet us an example, that we ſhould never be weary in well-doing, nor faint when we are in trouble for his ſake, and ſuffer for the cauſe of God.

Ver. 8. *For we would not, brethren, have you ignorant of our trouble, which came to us in Aſia.*] See Acts xix. 23, and 1 Cor. xv. 32.

Ver. 9. —— *We had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the dead,* 10, 11.] On which Scripture it is remarkable, what we may even learn from the nature of things, that the intereſts of mankind are ſo mingled and mutually interwoven, that no ſingle perſon ſtands independent on the reſt. The natural ſoftneſs of our diſpoſitions, and the forming us into ſocieties, have ordered matters ſo, that none can; and the precepts of Chriſtianity have refined upon both theſe, by commanding that none ſhall think he can be truly happy or wretched alone. But tho' we are directed in the general, *to rejoice with them that do rejoice, and to weep with them that weep.* Yet how deep impreſſions the fortunes of others ſhall make, and how wide they ſhall ſpread, muſt depend chiefly upon their different ſtations and capacities in this world. For, where the eminence of the character gives an univerſal influence to the perſon, there all our intereſts are centred in one point; a point which cannot be touched, though never ſo tenderly, without imparting the motion to every line within its circle. Thus Paul repreſents his ſufferings here, as a common concern to the whole Church of Corinth, and we may very naturally improve theſe words by the following conſiderations, *viz.* The *uſe* God intends we ſhould make of great and long calamities. The ſlow and gradual *advances* even of thoſe deliverances which he is fully determined to grant. The *ground* of truſt in God, which good men may find in ſuch a condition as the Apoſtle here deſcribes. And finally the *return* proper to be made, when that truſt is anſwered and rewarded. Therefore,

I. The *uſe* which God intends we ſhould make of great and long calamities is, that when *we have the ſentence of death in our ſelves*, or, when matters are driven to ſuch an extremity, as leaves no longer hope from human and ordinary ſuccours, we ſhould not even then give up all for loſt, but truſt ſtill *in God which raiſeth the dead,* ver. 9.

Whatever thoſe preſſures were, to which the Apoſtle refers in this paſſage, the grievouſneſs of them need no other proof, than that they are here ſtiled *a great death*; and that his reſcue out of them is compared to that nobleſt inſtance of Almighty Power, by which *God raiſeth the dead.* And ſuch ſurprizing events, it ſeems evident, are ſometimes neceſſary to awake our careleſneſs, and to beget in us juſt notions of God, and of ourſelves.

While things glide on in a ſmooth and equal courſe, the greater part of them eſcape our very notice; for there is, in the reflecting faculty of our minds, ſomewhat that bears reſemblance to the organs of our bodies; on which nothing makes an impreſſion, that we are conſcious of, except it alter the ſtate they were in before. Thus all our common bleſſings of eaſe and health; the daily returns of light and heat; the ſtated kindly ſeaſons of the year; and a thouſand other moſt valuable mercies, are in a manner loſt upon the world, becauſe long familiarity hath brought them into contempt. But,

If it pleaſe God, in judgment, to inflict ſharp pains or a lingring ſickneſs; if he make, as the Scripture terms it, our *Heaven over us iron, and our earth braſs*; if he ſmite our fields with blaſting, or poiſon our air with peſtilence; we ſoon lament the loſs of that which was held ſo cheap before; and learn the worth of our bleſſings by the want of them.

Thus a mixture of good and evil is an advantage to human life, becauſe, in truth, we need ſome ſuch variety; if it were only to heighten our reliſh, and to recommend our enjoyments the more effectually to us.

But, when to this we add the dreadful conſequences of the ſin of ingratitude, and how apt we are to forget the Author and Director of all theſe events to us, religion will ſoon teach us, that it is an act of kindneſs and mercy in God to refreſh and awaken our memories, and make us wiſe, though at our own expence. And this is never done to better purpoſe, than by ſuch dangers and calamities, as plainly prove an over-ruling Providence, by baffling the wiſdom, and chaſtiſing the vanity of ſelf-conceited men; when they illuſtrate the glory of God with ſuch evidence, that they cannot but perceive and confeſs the deliverance out of them *to be his work.*

II. And yet in ſuch deliverances, I obſerved, God moves ſometimes by very ſlow ſteps. Thus, after Paul had eſcaped what he calls *ſo great a death*, there were other afflictions in which he felt the continuance of God's mercy; and more ſtill behind, in which he hoped to find the completion of it. *He hath delivered us, and doth deliver, and in him we truſt, that he will yet deliver us,* ver. 10.

The world is God's own, and we muſt be content he ſhould rule it acccording to his own pleaſure. It cannot therefore in reaſon be expected, that we ſhould fathom every depth of Providence, or be able to trace it, through all its dark and intricate paſſages. But, ſince God hath made ſome diſcovery of his ways, and the reaſons of them, it were a fault not to follow him, with all due modeſty, ſo far as his own revelations will conduct us.

Now, many inſtances in Scripture teach us, that men do not only provoke, but prolong their own miſeries. God tells his people, by the Prophet Iſaiah, chap. xlviii. that he had *refined and choſen them, in the furnace of affliction.* When this is the caſe, the purging off our droſs will determine the time of our ſtay in that fire. The phyſick of ſufferings muſt be ſuited to each patient's conſtitution; for, though ſudden and acute diſeaſes may be checked by a few ſtrong remedies; yet a tainted blood and inveterate ill humours require the whole maſs to be changed by a long courſe. From whence it follows, that ſo much as men under correction, contribute to their own amendment; ſo much they quicken the kind methods of Providence toward them.

But, of all the ſins that retard our bleſſings, none ſeem to have a more malignant influence, than impatience and ingratitude. This we find Iſrael often upbraided with; who ſoon forgot what had been done in Egypt, and at the Red-ſea; and upon every peeviſh diſguſt, were ready to fly in the face of God, and of the governor whom he had made the inſtrument of their happineſs. Let me leave their ſin and puniſhment with you in Paul's words, and let us look well to it, that the like never be our caſe. Theſe men (ſays he, 1 Cor. x.) *were our enſamples, and thoſe things are written for our admonition, to the intent we ſhould not tempt God, as they alſo tempted. Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.*

Again, The nature of that dependence God requires from us, is ſuch, as muſt ſurmount the diſcouragement of delays, and not be weary of waiting his good leiſure. It was Abraham's commendation, that he ſtaggered not at the moſt diſtant and unlikely promiſes; and the Apoſtle, (2 Tim. xi.) compares afflicted Chriſtians, to ſoldiers and huſbandmen, whoſe harveſts and triumphs cannot be come at, without much labour, and toil, and blood. But, if our trials work patience, and patience have her perfect work, our very troubles and temptations, another Apoſtle aſſures us, will at laſt be matter of profit and joy to us, according to that of James i. 2, 3, 4. But,

There is yet another thing fit to be attended to under this head: Which is, that God generally works by *ordinary means*, and gives ſucceſs in proportion to thoſe means. There are, indeed, ſome ſeaſons for the Almighty Arm to exert itſelf in *miraculous* interpoſitions; but we, who have no warrant to depend upon ſuch, muſt tarry for a bleſſing upon common methods, be well pleaſed that our fortunes are depoſited in ſo ſafe a hand, and, after Paul's example truſt on ſtill. The ground of which truſt is;

The third thing to be conſidered, and we find it to be two-fold:

1. The experience of God's great goodneſs to him heretofore: And,
2. The interceſſions of his Fellow-Chriſtians.

1. We ſee how Paul is animated by the former inſtances of God's goodneſs to him, from thoſe words, *Who delivered us from ſo great a death, and doth deliver, in whom we truſt that he will yet deliver us.* Among men, it is true, favours already beſtowed are looked upon commonly as a diſcharge to any farther expectations. The narrowneſs of our ſouls in part, and in part the inſufficiency of our condition, forbid a perpetual ſucceſſion of kindneſſes to the ſame perſons, and render it neceſſary for them, who cannot ſupply all that need, to ſcatter benefits among ſo many the more, by diſtributing ſparingly to each in particular. But it is far otherwiſe with that heavenly Benefactor, whoſe power is infinite, and whoſe goodneſs no more knows any bounds, than his power. He ſees the wants of all his ſervants, without diſtraction or perplexity, and relieves them all without difficulty, and *gives liberally without upbraiding*. From him one mercy received is a ſure pledge of a ſecond, of many, of greater, of better to follow; provided always, we be careful not to obſtruct the courſe of that bounty, which is ever overflowing, ever diffuſing it ſelf out of a ſource that cannot be exhauſted, and a diſpoſition that cannot be weary of doing good.

2. And yet to this we find another ground of truſt added, in ver. 11. *You alſo helping together by prayer for us.* What could make a more agreeable ſubject for the interceſſions of the Church, than the preſervation of an Apoſtle, ſo eminently zealous and uſeful? In proportion, we alſo may reaſonably conclude, that when bleſſings of great and general importance to the honour of God, the advancement of his truth, and the publick good, are the matter of our devotion; when the ſolemnity of thoſe devotions, the numbers, the importunity, and the piety of thoſe who offer them, happily meet together; theſe will have no denial, they do even δυσωπεῖν τ̃ Θεόν, (as Chryſoſtom ſpeaks) perfectly vanquiſh a good-natured Deity, and (allow me to expreſs my ſelf after the manner of men) as it were weary him at laſt into a compliance. If theſe phraſes carry a ſound ſomewhat harſh and bold, let it ſerve for my excuſe, that the beſt Fathers of the Church have thought their hardineſs in uſing them abundantly warranted, by that eminent parable of the *importunate widow*, Luke xviii. wherein our Bleſſed Saviour at once recommends the perſeverance, and ſets forth the irreſiſtible prevalence of our prayers.

So conſiderable (and yet I doubt too little conſidered) is the aſſiſtance which good men contribute, by bearing a part, neither the leaſt, nor the leaſt ſucceſsful, of thoſe difficulties wherein their friends, or the publick are involved. Let us obſerve now, Laſtly,

IV. The return proper to be made, when ſucceſſes of this kind are obtained; which is eaſy to be learnt from that laſt clauſe of the eleventh verſe, *that for the gift beſtowed upon us by the means of many perſons, thanks may be given by many on our behalf.* The deſign of which paſſage is certainly to inſtruct us; that as oft as affairs or perſons of a general concern have been (as they always ought to be) recommended to the peculiar care and mercy of God; the thanks for a favourable anſwer to ſuch prayers ſhould not fail to be equally publick and ſolemn. The neceſſity, the equity, and the decency of which duty, I ſhould eſteem my ſelf obliged to explain; were I not perſwaded, that every Chriſtian reader is ſo well ſatisfied of this duty, as to render ſuch an enlargement needleſs.

Ver. 12.—— *Not with fleſhly wiſdom.*] See Rom. i. and 1 Cor. ii. 4—10.

Ver. 13.—— *Than what you read.*] In the Law and the Prophets ſhould come to paſs.

—— *Or acknowledge.*] By approving my converſation to be ſincere and upright among you.

—— *And I truſt ye ſhall acknowledge even unto the end.*] And, I hope, that as ye ſhall never ſee it otherwiſe in or by me, ſo ye will perſevere and continue in your good opinion, and right judgment concering me to the end of yours and my life.

Ver. 14. *As alſo you have acknowledged us in part.*] By reforming your ſelves from thoſe things whereof I have reproved you in my former Epiſtle.

—— *That we are your rejoicing.*] That we give you cauſe to rejoice in the Lord Jeſus.

Ver. 15.—— *A ſecond benefit.*] *viz.* To be confirmed in the faith, which I taught and exhort you to perſevere in.

Ver. 17.—— *Yea, yea, and nay, nay.*] The meaning of *yea and nay*, or of *yea, yea*, and *nay, nay*, is diſtinctly this: When we do not agree, or are inconſtant to our ſelves; now *yea*, and anon *nay*, in our words and actions. Whence is that old word *Naucus* in Latin and Greek, for a *light* and *wavering* perſon, from *nai ouchi*, as it is derived by Feſtus. The difference of this from that in James v. 12. is cleared by the conſtruction, "Let your yea, be yea, and your nay, be nay," *i. e.* let your words and actions accord; ſo that the ſecond *yea*, and the ſecond *nay*, is not joined with the firſt, as here, but as the predicate affirmed of it; whereas here the two *yeas* being all one, are the ſubject of the ſpeech, and the two *nays* being all one, the predicate: According to that proverb of the Jews, *The juſt man's yea, is yea, and his nay, nay.* See alſo Matt. v. 37. *Note, yea* ſignifies *true* or *certain*, or *eſtabliſhed*; but *nay* ſignifies *wavering* or *uncertain*.

Ver. 18.—— *Our word towards you was not yea and nay.*] i. e. Our preaching among you was not wavering, nor trivolous. See ver. 12. and the preceding note.

Ver. 23.—— *To ſpare you.*] See 1 Cor. iv. 21.

Ver. 24.—— *By faith ye ſtand.* See Rom. xi. 20.

CHAP. II.

1 *Having ſhewed the reaſon why he came not to them,* 6 *He requireth them to forgive, and to comfort that excommunicated perſon,* 10 *Even as himſelf alſo upon his true repentance had forgiven him,* 12 *declaring withal why he departed from Troas to Macedonia,* 14 *And the happy ſucceſs which God gave to his preaching in all places.*

BUT I determined this with my ſelf, that I would not come again to you in heavineſs.

2 For if I make you ſorry, who is he then that maketh me glad, but the ſame which is made ſorry by me.

3 And I wrote this ſame unto you, leſt when I came, I ſhould have ſorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguiſh of heart, I wrote unto you with many tears; not that you ſhould be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have cauſed grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to ſuch a man *is* this puniſhment, which *was inflicted* of many.

7 So that contrariwiſe, *ye ought* rather to forgive *him*, and comfort *him*, leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow.

8 Wherefore I beſeech you, that ye would confirm *your* love towards him.

9 For to this end alſo did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* alſo: for if I forgave any thing, to whom I forgave *it*, for your ſakes *forgave I it*, in the perſon of Chriſt;

11 Leſt Satan ſhould get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas, to *preach* Chriſt's goſpel, and a door was opened unto me of the Lord.

13 I had no reſt in my ſpirit, becauſe I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place.

15 For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh.

16 To the one *we are* the ſavour of death unto death; and to the other, the ſavour of life unto life: and who *is* ſufficient for theſe things?

17 For we are not as many, which corrupt the word of God: but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt.

In this chapter the Apoſtle proceeds in his diſcourſe concerning his coming to them, ſhewing his reſolution not to come ſo as to grieve them, ver. 1. becauſe their grief would be his grief, ver. 2. Then,

He declares the purpoſe of his former writing to them, was to prevent further ſorrow, ver. 3. and to teſtify his love, ver. 4. And ſo

Proceeds to the inceſtuous perſon, in which obſervation he ſhews that this miſcarriage was matter of grief to them, as well as to him, ver. 5. Then he urges the abſolution and releaſe of him from the cenſure, becauſe he had ſufficiently been humbled, ver. 6. and leſt he ſhould be overwhelmed with ſorrow, ver. 7. Whereupon,

He entreats his releaſe, ver. 8. becauſe he had now diſcovered their obedience, ver. 9. and on his part, he had forgiven him for their ſakes, ver 10. leſt Satan get an advantage againſt him, ver. 11.

After this he acquaints them with the ſucceſs of his journey to Troas, (1.) with his great encouragement there, ver. 12. and, (2.) with his trouble for want of Titus, ver. 13. And

Concludes, by ſhewing the ſucceſs of his miniſtry every where. And here he declares that God is the Author of his ſucceſs; that he is thankful for the ſame, becauſe thereby the knowledge of Jeſus Chriſt is ſpread abroad, ver. 14, 15. but differently, according to the different ſubjects, ver 16. To which he adds the cauſe of this ſucceſs, in reſpect of the Apoſtles themſelves, their ſincer preaching the Goſpel, expreſſed both negatively and poſitively, ver. 17.

Ver. 5. *If any have cauſed grief.*] See 1 Cor. v. 1.

Ver. 6. —— *Puniſhment.*] Or cenſure. See 1 Cor. v.

Ver. 12. —— *When I came to Troas.*] See Acts xvi. 8. and the general Preface to the Epiſtles.

CHAP. III.

1 *Leſt their falſe teachers ſhould charge him with vainglory, he ſheweth the faith and graces of the Corinthians, to be a ſufficient commendation of his miniſtry.* 6 *Whereupon entring a compariſon between the miniſters of the law, and of the Goſpel,* 12 *he proveth that his miniſtry is ſo far the more excellent, as the Goſpel of life and liberty, is more glorious than the law of condemnation.*

DO we begin again to commend our ſelves? or need we, as ſome *others*, epiſtles of commendation to you, or *letters* of commendation from you?

2 Ye are our epiſtle written in our hearts, known and read of all men:

3 *For as much as ye are* manifeſtly declared to be the epiſtle of Chriſt, miniſtred by us, written not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart.

4 And ſuch truſt have we through Chriſt to God-ward:

5 Not that we are ſufficient of our ſelves to think any thing as of our ſelves: but our ſufficiency *is* of God.

6 Who alſo hath made us able miniſters of the new teſtament, not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life.

7 But if the miniſtration of death written *and* ingraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which *glory* was to be done away;

8 How ſhall not the miniſtration of the ſpirit be rather glorious?

9 For if the miniſtration of condemnation *be* glory, much more doth the miniſtration of righteouſneſs exceed in glory.

10 For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have ſuch hope, we uſe great plainneſs of ſpeech.

13 And not as Moſes, *which* put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed.

14 But their minds were blinded: for until this day remaineth the ſame vail untaken away, in the reading of the old teſtament; which *vail* is done away in Chriſt.

15 But even unto this day, when Moſes is read, the vail is upon their heart.

16 Nevertheleſs when it ſhall turn to the Lord, the vail ſhall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, *even* as by the Spirit of the Lord.

In this chapter the Apoſtle commends his miniſtry among the Corinthians; they themſelves being a real teſtimony thereof, ver. 1, 2, 3, 4, 5. Then he declares the ſubject-matter of his miniſtry, the Goſpel-diſpenſation, and ſo makes a compariſon between the legal and evangelical miniſtry, in regard of their operation, ver. 6, 7, 8. the excellency of the one above the other, ver. 9, 10. their duration, ver. 11. and manner of delivery, ver. 12. which he proves by the ſign thereof, ver. 13. the effect, the ignorance and blindneſs of the Jews ſtill remaining, ver. 14, 15. amplified by a prediction of the removal of this blindneſs, in their converſion, ver. 16. by the Spirit of the Lord Jeſus, ver. 17, 18.

CHAP. IV.

1 *He declareth how he hath uſed all ſincerity and faithful diligence in preaching the Goſpel,* 7 *and how the troubles and perſecutions which he daily endured for the ſame, did redound to the praiſe of God's power,* 12 *to the benefit of the Church,* 16 *and to the Apoſtle's own eternal glory.*

THerefore ſeeing we have this miniſtry, as we have received mercy, we faint not:

2 But have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God.

3 But if our goſpel be hid, it is hid to them that are loſt:

4 In whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.

5 For we preach not our ſelves, but Chriſt Jeſus the Lord; and our ſelves your ſervants for Jeſus ſake.

6 For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to *give* the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

7 But we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every ſide, yet not diſtreſſed; *we are* perplexed, but not in deſpair;

9 Perſecuted, but not forſaken; caſt down, but not deſtroyed;

10 Always bearing about in the body, the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.

11 For we which live, are alway delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh.

12 So then death worketh in us, but life in you.

13 We having the ſame ſpirit of faith, according as it is written, I believed, and therefore have I ſpoken: we alſo believe, and therefore ſpeak;

14 Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent *us* with you.

15 For all things *are* for your ſakes, that the abundant grace might, through the thankſgiving of many, redound to the glory of God.

16 For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, *are* temporal; but the things are not ſeen, *are* eternal.

In this chapter the Apoſtle,

I. Declares the manner of his miniſtry or preaching the Goſpel (by way of inference from the foregoing diſcourſe, concerning the Goſpel-miniſtry, that he did it with courage, ver. 1. and not craftily, but with an open undiſguiſed ſincerity, ver. 2. which he amplifies by a ſuppoſition, of its being hid to ſome, notwithſtanding the plain preaching thereof; and by a deſcription of the perſons to whom it is hid; even ſuch as are loſt, ver. 3. to which he adds the cauſe of their being loſt, even the *Devil* with his deſign therein, ver. 4. and ſo concludes that ſuch his preaching was not for any private intereſt or ſelfiſh end of his own, but purely for the honour of Chriſt, ver. 5. Whence he proceeds, and,

II. Shews the ground and reaſon of his preaching thus; God's purpoſe in revealing the Goſpel to him, ver. 6. amplified by the frail condition of the perſons intruſted with ſo great a bleſſing, and God's end therein, ver. 7. Whereupon,

III. He falls into a large narrative or deſcription, both of their manifold ſufferings, and of their ſupport in them, from ver. 8, to 10. amplified by (1.) God's deſign herein; the diſcovery of Chriſt's power, ver. 11. (2.) The different, yea, oppoſite ſtate or condition of the Corinthians and Apoſtles, ver. 12. But he preſently ſubjoins alſo in what they are alike, *viz.* in point of faith, that God will deliver them out of all their troubles, ver. 13. and ſhews the ground of this faith and confidence, their reſurrection to future glory, ver. 14. amplified by the end of theſe various diſpenſations, the profit of the Church, ver. 15. Then he ſhews the effect of this hope of glory wrought in them, namely, courage and renewed ſtrength, ver. 16. To which he adds the ground of this courage in their troubles, *viz.* the eternal advantage that will redound to them thereby, ver. 17. and ſo concludes with the ground of their confidence, that they ſhould be ſuch gainers by their afflictions, *viz.* their Heavenly temper of mind, ver. 18.

Ver. 7. *But we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.*] By the treaſure in this text we are to underſtand the Goſpel of Chriſt; the glorious Goſpel of the bleſſed God; 1 Tim. i. 11. in which is ſet before us, and offer'd to us, the unſearchable riches of Chriſt, Eph. iii. 8. 'Tis this treaſure, this which his heart was ſo much upon, and ſo full of. This, which in the verſe before he had call'd the light of the knowledge of the glory of God, in the face of Jeſus Chriſt. That's the treaſure which we Chriſtians have, and glory in. And a noble deſcription it is of the everlaſting Goſpel which is preached to us, and profeſs'd by us.

It is light, 'tis ſuch a light as in the dawning of the Day of the creation ſhone out of darkneſs, ver. 6. when the Almighty Word ſaid, Let there be light, and was the firſt-born of this viſible world; 'tis ſuch a light as every morning ſhines out of the darkneſs of the night, that, as the Goſpel did, it may take hold on the ends of the earth, which is turned to it as clay to the ſeal, Job xxxviii. 13, 14. What's more bright and glorious than the light? What more pure? What more ſelf-evident, and what more welcome to them that ſit in darkneſs? Light is indeed a treaſure, and we have it from the Father of lights.

It recommends itſelf to thoſe who would improve their natural reaſon, for it gives knowledge, ſound knowledge, uſeful knowledge, the knowledge of duty, the knowledge of ſalvation by the remiſſion of ſins, a knowledge infinitely preferable to that which the inquiſitive part of mankind amuſed and perplexed themſelves with in the Gentile philoſophy, which did but darken counſel by words without knowledge;———xxxviii. 2. the light of joy which the Goſpel brings, reſults from the light of knowledge, and that's no Chriſtian Devotion which has ignorance for the mother of it.

It recommends itſelf likewiſe to thoſe who would improve their natural religion, for it gives us the knowledge of the glory of God, the founder and center of all religion; it ſets that glory before us as the object both of all our adorations, and of all our aims. The Heavens indeed declare the glory of God, but they ſhew us not how and which way we may glorify him, much leſs be glorified with him: Here, therefore, where natural reaſon and religion do both leave us at a loſs, the Goſpel of Chriſt takes us up, and leads us on, ſhews us the glory of God ſhining in the face of Chriſt, where it ſhines clearer and ſtronger, and brighter, and with more ſatisfaction than it doth in the face of the whole creation; for it declares the glory of God reconcilable to us, and acceſſible by us, nay, and in Chriſt reconciling the world to himſelf, 2 Cor. v. 19. and taking a remnant of the children of men into covenant and communion with himſelf, through a Mediator. In it life and immortality are brought to light, 2 Tim. i. 10. are brought to hand; ſuch a knowledge as this well deſerves to be called a treaſure, and it is this treaſure here ſpoken of.

By the earthen veſſels here it is plain we are to underſtand the Apoſtles and the Miniſters of the Goſpel, here in the preſent ſtate, while they are in the body. We have this treaſure lodged with us for the uſe of others, whoſe bodies are as earthen veſſels. Theſe were the gifts Chriſt gave unto men when he aſcended up on high, Eph. iv. 11. (and valuable gifts indeed, if we conſider the treaſure lodged in them;) not only Prophets and Apoſtles, but Paſtors and Teachers, whoſe office and buſineſs it is to preach the glad tidings of redemption, by the redeemer's offering himſelf to be a ſacrifice for us, and a Saviour to us.

The very ſame Goſpel that was preached by the Apoſtles and Evangeliſts then, is preached by the Paſtors and Teachers ſtill; only the buſineſs of the firſt Preachers of the Goſpel was to propagate it to diſtant nations, Rom. x. 18. to carry it from place to place, that Chriſt might be known ſalvation to the ends of the earth; the buſineſs of the Paſtors and Teachers ſince has been rather to propagate it to ſucceeding generations, to carry it from age to age, the name of Chriſt might endure for ever, and his throne as the days of Heaven, Pſal. lxxxix. 29. The former was intimated in the command, *Go, diſciple all nations*; the latter in the promiſe, *Lo, I am with you always*, with you and your ſucceſſors, *even to the end of the world*, Matt. xxviii. 19, 20.

Now thoſe who are employed in this work are here ſaid to be earthen veſſels; we have it ἐν ὀστρακίνοις, σκεύεσι, in veſſels made of ſhells of fiſhes, ſo the learned Dr. Hammond thinks it might be read; the ſhells of oyſters (which have their name from the word here uſed) and other the like, reſemble our bodies, in which our ſouls dwell, as a fiſh in the ſhell, and are faſtned to them; and he obſerves from Grotius, that the Platoniſts making two bodies of a man, one more inward, which the ſoul was immediately lodged in, which they called Ὄχημα ψυχῆς, the *chariot*, or *vehicle* of the ſoul, an aerial body: The other which is terreſtrial, more groſs and carnal, which we ſee and touch, they call'd Ὀστράκινον, the word here uſed, the *ſhell* of the ſoul. But he owns that the word ſignifies likewiſe an earthen veſſel which has paſſed the fire, and is therefore brittle, and ſoon broke, ſuch as that earthen bottle which the Prophet broke for a ſign before the ancients of the people, Jer. xix. 10.

The force of the reaſon why God has been pleaſed to put ſuch a treaſure in earthen veſſels is alſo plain, that the excellency of the power may be, that is, may appear to be of God, and not of us. We carry bodies about us (ſo Dr. Hammond paraphraſeth it) ſubject to all manner of oppoſitions, preſſures, and afflictions: And this on purpoſe deſigned by God alſo, that all the good ſucceſs we have in our Apoſtleſhip may be imputed to Chriſt, and not to us, as it would be if we came with any ſecular power or Grandeur to plant the Goſpel. And a very conſiderable proof it was of the Divine Original of the Goſpel, that though the Preachers were not only deſtitute of all worldly advantages, but laboured under all imaginable diſadvantages, yet it made its way, gained its point, and did wonders, which was an evidence that there was an excellency of power above that of any creature, going along with it. Hence obſerve,

Firſt, That in having the Goſpel of Chriſt known and owned among us, we have a treaſure truly valuable; nay, invaluable. It is our happineſs as Chriſtians that we have the Goſpel written to us in the Scriptures, which are of Divine Inſpiration, preached to us by a miniſtry of Divine Inſtitution, under the direction of a Divine Warrant, and the influence of a Divine Promiſe, and profeſſed in the world by a Church called out of the world, and incorporated by a Divine Charter. For,

1. There is in it an abundance of that which is of ineſtimable value. If the things themſelves be truly precious, and there be plenty of them, then we call them treaſure; and ſuch things there are, and ſuch a fulneſs of them in the Goſpel of Chriſt. As the merchandiſe and trade of this wiſdom, Prov. iii. 14. ſo its ſtores and treaſures are better than that of ſilver, or of fine gold, or precious ſtones. The *topaz of Ethiopia cannot equal them, the onyx or the ſapphire*, Job. xxviii. 19.

There are treaſures of wiſdom and knowledge in the truths which the Goſpel diſcovers to us, about which the underſtanding finds the beſt employment, the beſt entertainment,

tainment, Col. ii. 3. There are treaſures of comfort and joy in the offers which the Goſpel makes us, and the bleſſings it aſſures to all believers, in which not only the neceſſities of the ſoul are well provided for, but its deſires abundantly ſatisfied, and its true and laſting happineſs inviolably ſecured. There is a treaſure of merit and righteouſneſs in Chriſt, and in his mediation, his ſacrifice and interceſſion for us; a treaſure of grace and ſtrength in the ſpirit, and his operations on us; a *fulneſs of grace, grace for grace*, John i. 16. grace for all gracious exerciſes, which it pleaſed the Father ſhould dwell in Jeſus Chriſt, that from thence we might receive; Col. i. 9.

Theſe are things of value to the ſoul of man, and which every ſoul puts a high value upon, that truly deſires to know, and love its God, to ſerve him, enjoy him, and be for ever happy in them. Things which Angels themſelves put ſuch a value upon, that they deſire to look into them; and which Chriſt himſelf put ſuch a value upon, that he thought it worth while to pour out his ſoul unto death, to purchaſe them for us, ſince they could not be gotten for gold, nor ſhould ſilver be weighed for the price of them.

And there is an abundance of them, infinitely exceeding that of light in the ſun, or water in the ſea. In Chriſt there is enough of that, of all that which our ſouls need, enough for all, enough for each, enough for you and me; enough for as many as will come and *take of theſe waters of life. Lord, it is done as thou haſt commanded, and yet there is room.* When God entred into covenant with Abraham (and it was the covenant of grace that he made with him) he engaged to be to him *el-ſhaddi*, Gen. xvii. 1. a God *all-ſufficient*, a God that is *enough*. Juſtly therefore is that Goſpel which proclaims this covenant called a treaſure, for in the moſt valuable durable riches it infinitely exceeds the peculiar treaſures of kings and provinces: It is an inexhauſtible fountain of life and living waters; it is a bottomleſs treaſure, not a treaſure in a cheſt, but a treaſure in a mine, continually ſpent upon, but never waſted.

2. This is ſafely laid up for a perpetuity, and therefore it is a treaſure; it is depoſited in good hands, whence we may draw from it, but cannot be deprived of it: It is hid treaſure, not hid *from us*, but hid *for us:* It is a treaſure under lock and key, and it is in the hand of Chriſt that this key of David is. The riches of Chriſt, which *fill thoſe treaſures are unſearchable riches, are ſuch as eye hath not ſeen, nor ear heard, nor can it enter into the heart of man to conceive*; 1 Cor. ii. 9. Eph. iii. 9.

It his hid in God, in his wiſdom and counſel, and that eternal purpoſe which he hath purpoſed in himſelf, which can never be altered; it is hid in his glorious perfections, which are all made over to true believers for the conſtituting and enſuring of their happineſs by that all-comprehending article of the new covenant, *I will be to them a God, which is treaſure enough.*

It is hid in Chriſt, and in his undertaking for us, which contains all that we need as ſinners, as God's being to us a God, contains all we need as reaſonable creatures. He is the treaſurer of this treaſure, is intruſted as Joſeph was in Egypt to diſpoſe of it, as he was to lay it up; and in him it is ſafe. All the promiſes of God, which are real treaſures, and the beſt ſecurities, are in him, yea, and Amen.

It is hid in the Scripture, there it may be found, thence it may be fetched by faith acted on Divine Revelation, aſſenting to it with application and reſignation. It is in the parable a treaſure hid in a field, where it muſt be digged for, and the Scripture is that field, which we muſt make ours, and make uſe of, and then the treaſure is ours; the word is nigh us, and Chriſt in the word, Rom. x. 8. It is hid from the wiſe and prudent, Luke x. 21. the worldly wiſe, who look with contempt upon the field of the Scripture, as Naaman upon the waters of Jordan, preferring before them Abana and Pharphar, rivers of Damaſcus; 2 Kings v. 12. leaving God's fields for a rock, and for the ſnow of Lebanon, as the Prophet ſpeaks, Jer. xviii. 14. margin. But it is hid for the humble and holy, the willing and obedient; they have an unconteſtable, indefeaſible title to it; in it they have a portion that is ſafe, which neither moth nor ruſt can corrupt, nor thieves break through and ſteal; Matt. vi. 20. a good part, which ſhall never be taken away from them, Luke x. ult.

It is a treaſure, for it is laid up for hereafter; the bulk of theſe riches is that which is reſerved in Heaven for us, 1 Pet. i. 4. a glory that is to be revealed in due time; it is a treaſure, that will not only ſuit the preſent exigencies of the ſoul, but will laſt as long as it laſts, and run parallel with its never-failing duration. It is an everlaſting Goſpel that is preached to us, Rev. xiv. 6. that word of the Lord which endures for ever, when all the glory of man is withered as the graſs, 1 Pet. i. 25. It is a treaſure, which glorified Saints will be living plentifully and pleaſantly upon to eternity.

3. It is of univerſal uſe to us, and therefore it is a treaſure; it is not only valuable in itſelf, but every way ſuitable and ſerviceable to us. He that has a treaſure hath that which anſwers all things, Eccl. x. 19. and that the Goſpel doth; it is accommodated to the caſe of our ſouls in all reſpects; and the riches of God's glory in Chriſt Jeſus will, as the Apoſtle ſpeaks, ſupply all our needs, Phil. iv. 19.

In our contemplations, in our devotions, and in our whole converſation in the world, the Goſpel of Chriſt is of conſtant uſe to us, doth that for us which we need, and which nothing elſe could do for us. We could have no acquaintance or communion with God, but under the conduct and direction of the Goſpel; no comfortable enjoyment of ourſelves, nor peace in our own conſciences, but upon Goſpel-grounds; nor any ſure rule of ſpeaking and acting, but that which the Goſpel furniſheth us with in the law of Chriſt; nor any powerful principle of well-doing, but what is wrought by the Spirit of Chriſt.

It is a treaſure of food for all thoſe that hunger and thirſt after righteouſneſs. It is manna, bread from Heaven, not a pot of manna, but a cloud of manna: The bread which the Son of Man ſhall give, is that which endures to eternal life, is the pledge of it, and nouriſheth believing ſouls to it, John vi. 27. It is a treaſure of phyſick for deceaſed ſouls that apply themſelves to Chriſt as their phyſician, and there is in it a ſalve for every ſore, a remedy for every malady. And the univerſal cures which Chriſt wrought when he was here upon earth, were an indication of that inexhauſtible fulneſs of healing virtue that there is in the Goſpel of Chriſt; as his feeding thouſands with a little food was of the abundant nouriſhment that there is in it to them who by faith live upon it, to whom his fleſh is meat indeed, and his blood drink indeed.

It is a treaſure of arms and ammunition for our ſpiritual warfare, a divine magazine, whence the good ſoldiers of Jeſus Chriſt may be furniſhed with anſwers to every temptation, and with the whole armour of God, with which they may not only ſecure themſelves, but reſiſt and vanquiſh their ſpiritual enemies, and become more than conquerors, Eph. vi. 16, 17.

It is a treaſure in the world, it puts honour upon it, and puts good into it; God's love to the world, in ſending his only begotten Son, that through him righteouſneſs and life might be brought in where ſin and death had reigned, is the beſt treaſure that ever was in it, far exceeding the riches of the ſea, or the treaſures hid in the ſand, Deut. xxxiii. 10. The enlarging of the borders of the Church, by the ſpreading of the Goſpel, is called the riches of the world, the riches of the Gentiles, Rom. xi. 12. and thoſe parts of the world that have the Goſpel, have no reaſon to envy thoſe that have the gold, nor ſhould wiſh to change with them.

It is a treaſure to any nation or people; thoſe are truly rich among whom the word of Chriſt's Goſpel has free courſe and is glorified; that have it in its purity, power and plenty, and Chriſt in that chariot going forth and going on, conquering and to conquer, Rev. vi. 2. As wiſdom and knowledge are the ſtability of our times, ſo the fear of the Lord is our treaſure, Iſa. xxxiii. 6. Bibles and miniſters are the wealth of a nation; the growth of Scripture-knowledge, and the increaſe of the gifts and graces of miniſters, of their zeal for Chriſt, and love to the ſouls of men, may be reckoned the growth of a kingdom's wealth, of its honour and of its ſtrength.

It is a treaſure in the heart of every true believer that receives it, embraces it, and is delivered into it, as into a mold. So that if the Goſpel of Chriſt has, as it ought to have, the innermoſt and uppermoſt place in our ſouls, if it command us, if it conſtrain us, and ſo we become intereſted in its promiſes and privileges, we are rich, and increaſed with goods, we are truly rich, rich towards God, rich in faith, and heirs of the kingdom, Matt. xii. 35. And out of this good treaſure in the heart, a good man upon all occaſions brings forth good things, Matt. xiii. 52. for his own uſe, and for the ſervice of others: As the good houſholder, ſo the good ſcribe, who is well inſtructed concerning the glory of God, as it ſhines in the face of Jeſus Chriſt, from that treaſury produceth things new and old, to the glory of God's grace and truth, Matt. xiii. 52. And,

If we have not yet our hearts enriched with this treaſure by a true and lively faith in Chriſt and his Goſpel, we are wretchedly and miſerably poor till we do; and then, and not till then, we begin to be wiſe for our ſelves.

Secondly, Miniſters are earthen veſſels in whom this treaſure is put: What is laid up in order to its being uſed hereafter, is laid up in ſome veſſel or other, where it may be ready when there is occaſion for it, or to which thoſe that have occaſion may have recourſe, Eſth. iii. 13. now the treaſure of the Goſpel is committed to the Preachers of it, as proclamations to the meſſengers of the government, to be diſperſed, and this is like putting a treaſure into earthen veſſels.

They are ſaid to have this treaſure, not only becauſe they ought to have it, in their hearts themſelves, firmly to believe it, and to abide under the impreſſions and influences of it; for, How can they expect to be inſtrumental in bringing others to the belief and obedience of that which they do not themſelves believe and obey? But becauſe they have the exhibiting and diſpenſing of it to others. They have (as the Levites under the Law) the charge of the holy things, 1 Cor. iv. 1. becauſe if there were not ſome to whom this charge were committed, that which is every body's work, would be no body's work. The Miniſters of Chriſt are ſaid to be the ſtewards of the myſteries of God, 1 Cor. ix. 17. and have the keys of the ſtores committed to them, that they may give to each of the houſhold their portion of meat in due ſeaſon; it is a diſpenſation, not a dominion that is committed to them. The Goſpel is ſaid to be committed to their truſt, 1 Tim. i. 11. to the uſe and behoof of the Church of God, and all the members of it; their concern, therefore, is to purſue the truſt, and to be faithful to that.

The preacing of the Goſpel is put into their mouths, and they are like John Baptiſt, the voice of one crying in the wilderneſs, crying as to travellers in a wilderneſs that have loſt their way, and if not called to, will wander endleſly; and they are but the voice, God is the ſpeaker. The applying of the ſeals is put into their hands, the admitting ſeal, the confirming ſeal, by which thoſe are ſacramentally inveſted in the privileges of the Goſpel, who by the work of the Spirit on their hearts are become entitled to them: And thus they have the treaſure.

1. They are but veſſels, that afford no more, no other than what is put into them, nor can give but juſt as they have received. God is the fountain of light and life, and living waters, and all our ſprings are in him, Jer. ii. 14. They are, as all other creatures are (Angels themſelves not excepted) that, and all that, and that only that God makes them to be, Cant. iv. 15. It is Chriſt that is the fountain of gardens, they are but ciſterns: It is the commandment that is the lamp, and the law is light; they are but as candleſticks in which this light is ſet up, and by which it is held forth.

Miniſters muſt remember this, and religiouſly adhere to their inſtructions; and as they muſt dare to declare the whole counſel of God, ſo they muſt not dare to declare any thing elſe under the name and ſhadow of that; but muſt be able to ſay they have received from the Lord that which they have delivered unto you, John iii. 27. for a man can receive nothing, which he can depend upon himſelf, or recommend to others with any aſſurance, unleſs it be given him from above. You like not the liquor that taſtes of the veſſel, nor will a gracious ſoul reliſh the doctrine that is of man and by man; it is the pure river of water of life, clear as cryſtal, which proceeds out of the throne of God and the Lamb, that waters the New Jeruſalem, and makes it glad, Rev. xxii. 1.

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Firſt, They are made of the ſame mould with other people; all the children of men are earthen veſſels; the body is the veſſel of the ſoul, and it is of the earth, earthy, 1 Theſſ. iv. 4. and Miniſters are partakers of fleſh and blood, as other men are, hewn out of the ſame rock, and digged out of the ſame hole of the pit.

God hath not ſent us his Goſpel by thoſe meſſengers of his that are ſpirits, and a flame of fire, but by ſuch as have bodies, and are clods of clay, and worms of the earth, as thoſe are to whom they are ſent: They are to you in God's ſtead, indeed, and their embaſſy is high and honourable; but, as Elihu ſpeaks, they alſo are formed out of the clay, Job xxxiii. 6, 7. and God, in compaſſion to us, chuſeth to ſpeak to us by men like our ſelves, becauſe, as it follows there, their terrors ſhall not make us afraid, as that of Angels would, if God ſhould ſend his errands to us by them; nor ſhall their hand be heavy upon us.

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Thirdly, They are ſubject to many infirmities, to like paſſions as other men, and upon that account they are earthen veſſels, they have their faults, their flaws, their blemiſhes, as earthen veſſels uſe to have, James v. 17. John Baptiſt takes notice of it, that 'tis Chriſt only who cometh from Heaven, and is above all, that is perfectly pure and ſpotleſs, but he that is of the earth is earthly, and ſpeaketh of the earth; John iii. 31. the treaſure is wiſdom from above, 'tis all Heavenly and Divine, but the veſſel in which it is put, has too much in it of the wiſdom from beneath, for it is earthen, and ſavours of its original.

God hath choſen not only the weak, but the fooliſh things of the world, by them to carry on his cauſe, and by them to carry it at laſt. The law made men prieſts that had infirmity, Heb. vii. ult. and ſo doth the Goſpel too. Jonah was a Prophet of the Lord, and yet peeviſh and paſſionate, and often out of temper; Elijah himſelf tainment, Col. ii. 3. There are treaſures of comfort and joy in the offers which the Goſpel makes us, and the bleſſings it aſſures to all believers, in which not only the neceſſities of the ſoul are well provided for, but its deſires abundantly ſatisfied, and its true and laſting happineſs inviolably ſecured. There is a treaſure of merit and righteouſneſs in Chriſt, and in his mediation, his ſacrifice and interceſſion for us; a treaſure of grace and ſtrength in the ſpirit, and his operations on us; a *fulneſs of grace, grace for grace*, John i. 16. grace for all gracious exerciſes, which it pleaſed the Father ſhould dwell in Jeſus Chriſt, that from thence we might receive; Col. i. 9.

Theſe are things of value to the ſoul of man, and which every ſoul puts a high value upon, that truly deſires to know, and love its God, to ſerve him, enjoy him, and be for ever happy in them. Things which Angels themſelves put ſuch a value upon, that they deſire to look into them; and which Chriſt himſelf put ſuch a value upon, that he thought it worth while to pour out his ſoul unto death, to purchaſe them for us, ſince they could not be gotten for gold, nor ſhould ſilver be weighed for the price of them.

And there is an abundance of them, infinitely exceeding that of light in the ſun, or water in the ſea. In Chriſt there is enough of that, of all that which our ſouls need, enough for all, enough for each, enough for you and me; enough for as many as will come and *take of theſe waters of life. Lord, it is done as thou haſt commanded, and yet there is room.* When God entred into covenant with Abraham (and it was the covenant of grace that he made with him) he engaged to be to him *el-ſhaddi*, Gen. xvii. 1. a God *all-ſufficient*, a God that is *enough*. Juſtly therefore is that Goſpel which proclaims this covenant called a treaſure, for in the moſt valuable durable riches it infinitely exceeds the peculiar treaſures of kings and provinces: It is an inexhauſtible fountain of life and living waters; it is a bottomleſs treaſure, not a treaſure in a cheſt, but a treaſure in a mine, continually ſpent upon, but never waſted.

2. This is ſafely laid up for a perpetuity, and therefore it is a treaſure; it is depoſited in good hands, whence we may draw from it, but cannot be deprived of it: It is hid treaſure, not hid *from us*, but hid *for us*: It is a treaſure under lock and key, and it is in the hand of Chriſt that this key of David is. The riches of Chriſt, which *fill thoſe treaſures are unſearchable riches, are ſuch as eye hath not ſeen, nor ear heard, nor can it enter into the heart of man to conceive*; 1 Cor. ii. 9. Eph. iii. 9.

It his hid in God, in his wiſdom and counſel, and that eternal purpoſe which he hath purpoſed in himſelf, which can never be altered; it is hid in his glorious perfections, which are all made over to true believers for the conſtituting and enſuring of their happineſs by that all-comprehending article of the new covenant, *I will be to them a God, which is treaſure enough.*

It is hid in Chriſt, and in his undertaking for us, which contains all that we need as ſinners, as God's being to us a God, contains all we need as reaſonable creatures. He is the treaſurer of this treaſure, is intruſted as Joſeph was in Egypt to diſpoſe of it, as he was to lay it up; and in him it is ſafe. All the promiſes of God, which are real treaſures, and the beſt ſecurities, are in him, yea, and Amen.

It is hid in the Scripture, there it may be found, thence it may be fetched by faith acted on Divine Revelation, aſſenting to it with application and reſignation. It is in the parable a treaſure hid in a field, where it muſt be digged for, and the Scripture is that field, which we muſt make ours, and make uſe of, and then the treaſure is ours; the word is nigh us, and Chriſt in the word, Rom. x. 8. It is hid from the wiſe and prudent, Luke x. 21. the worldly wiſe, who look with contempt upon the field of the Scripture, as Naaman upon the waters of Jordan, preferring before them Abana and Pharphar, rivers of Damaſcus; 2 Kings v. 12. leaving God's fields for a rock, and for the ſnow of Lebanon, as the Prophet ſpeaks, Jer. xviii. 14. margin. But it is hid for the humble and holy, the willing and obedient; they have an unconteſtable, indefeaſible title to it; in it they have a portion that is ſafe, which neither moth nor ruſt can corrupt, nor thieves break through and ſteal; Matt. vi. 20. a good part, which ſhall never be taken away from them, Luke x. ult.

It is a treaſure, for it is laid up for hereafter; the bulk of theſe riches is that which is reſerved in Heaven for us, 1 Pet. i. 4. a glory that is to be revealed in due time; it is a treaſure, that will not only ſuit the preſent exigencies of the ſoul, but will laſt as long as it laſts, and run parallel with its never-failing duration. It is an everlaſting Goſpel that is preached to us, Rev. xiv. 6. that word of the Lord which endures for ever, when all the glory of man is withered as the graſs, 1 Pet. i. 25. It is a treaſure, which glorified Saints will be living plentifully and pleaſantly upon to eternity.

3. It is of univerſal uſe to us, and therefore it is a treaſure; it is not only valuable in itſelf, but every way ſuitable and ſerviceable to us. He that has a treaſure hath that which anſwers all things, Eccl. x. 19. and that the Goſpel doth; it is accommodated to the caſe of our ſouls in all reſpects; and the riches of God's glory in Chriſt Jeſus will, as the Apoſtle ſpeaks, ſupply all our needs, Phil. iv. 19.

In our contemplations, in our devotions, and in our whole converſation in the world, the Goſpel of Chriſt is of conſtant uſe to us, doth that for us which we need, and which nothing elſe could do for us. We could have no acquaintance or communion with God, but under the conduct and direction of the Goſpel; no comfortable enjoyment of ourſelves, nor peace in our own conſciences, but upon Goſpel-grounds; nor any ſure rule of ſpeaking and acting, but that which the Goſpel furniſheth us with in the law of Chriſt; nor any powerful principle of well-doing, but what is wrought by the Spirit of Chriſt.

It is a treaſure of food for all thoſe that hunger and thirſt after righteouſneſs. It is manna, bread from Heaven, not a pot of manna, but a cloud of manna: The bread which the Son of Man ſhall give, is that which endures to eternal life, is the pledge of it, and nouriſheth believing ſouls to it, John vi. 27. It is a treaſure of phyſick for deceaſed ſouls that apply themſelves to Chriſt as their phyſician, and there is in it a ſalve for every ſore, a remedy for every malady. And the univerſal cures which Chriſt wrought when he was here upon earth, were an indication of that inexhauſtible fulneſs of healing virtue that there is in the Goſpel of Chriſt; as his feeding thouſands with a little food was of the abundant nouriſhment that there is in it to them who by faith live upon it, to whom his fleſh is meat indeed, and his blood drink indeed.

It is a treaſure of arms and ammunition for our ſpiritual warfare, a divine magazine, whence the good ſoldiers of Jeſus Chriſt may be furniſhed with anſwers to every temptation, and with the whole armour of God, with which they may not only ſecure themſelves, but reſiſt and vanquiſh their ſpiritual enemies, and become more than conquerors, Eph. vi. 16, 17.

It is a treaſure in the world, it puts honour upon it, and puts good into it; God's love to the world, in ſending his only begotten Son, that through him righteouſneſs and life might be brought in where ſin and death had reigned, is the beſt treaſure that ever was in it, far exceeding the riches of the ſea, or the treaſures hid in the ſand, Deut. xxxiii. 10. The enlarging of the borders of the Church, by the ſpreading of the Goſpel, is called the riches of the world, the riches of the Gentiles, Rom. xi. 12. and thoſe parts of the world that have the Goſpel, have no reaſon to envy thoſe that have the gold, nor ſhould wiſh to change with them.

It is a treaſure to any nation or people; thoſe are truly rich among whom the word of Chriſt's Goſpel has free courſe and is glorified; that have it in its purity, power and plenty, and Chriſt in that chariot going forth and going on, conquering and to conquer, Rev. vi. 2. As wiſdom and knowledge are the ſtability of our times, ſo the fear of the Lord is our treaſure, Iſa. xxxiii. 6. Bibles and miniſters are the wealth of a nation; the growth of Scripture-knowledge, and the increaſe of the gifts and graces of miniſters, of their zeal for Chriſt, and love to the ſouls of men, may be reckoned the growth of a kingdom's wealth, of its honour and of its ſtrength.

It is a treaſure in the heart of every true believer that receives it, embraces it, and is delivered into it, as into a mold. So that if the Goſpel of Chriſt has, as it ought to have, the innermoſt and uppermoſt place in our ſouls, if it command us, if it conſtrain us, and ſo we become intereſted in its promiſes and privileges, we are rich, and increaſed with goods, we are truly rich, rich towards God, rich in faith, and heirs of the kingdom, Matt. xii. 35. And out of this good treaſure in the heart, a good man upon all occaſions brings forth good things, Matt. xiii. 52. for his own uſe, and for the ſervice of others: As the good houſholder, ſo the good ſcribe, who is well inſtructed concerning the glory of God, as it ſhines in the face of Jeſus Chriſt, from that treaſury produceth things new and old, to the glory of God's grace and truth, Matt. xiii. 52. And,

If we have not yet our hearts enriched with this treaſure by a true and lively faith in Chriſt and his Goſpel, we are wretchedly and miſerably poor till we do; and then, and not till then, we begin to be wiſe for our ſelves.

Secondly, Miniſters are earthen veſſels in whom this treaſure is put: What is laid up in order to its being uſed hereafter, is laid up in ſome veſſel or other, where it may be ready when there is occaſion for it, or to which thoſe that have occaſion may have recourſe, Eſth. iii. 13. now the treaſure of the Goſpel is committed to the Preachers of it, as proclamations to the meſſengers of the government, to be diſperſed, and this is like putting a treaſure into earthen veſſels.

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The firſt Preachers of the Goſpel were poor fiſhermen; earthen veſſels indeed, bred up to the ſea, and before they were intruſted with this treaſure were unlearned and ignorant men. Chriſt's Kingdom not being of this world, he did not make uſe of the princes of this world, not men of honours and eſtates, not their learning or politicks, but as the poor received the Goſpel, ſo the poor preached it, Matt. xi. 5.

And ſtill they are not many mighty, not many noble, that are called to this work, 1 Cor. i. 26. 'tis honourable enough itſelf, and needs not borrow any additional luſtre from the glory of this world, which God would thus put contempt upon, and give more abundant honour to that part which lacked, as the Apoſtle ſpeaks with reference to the diſpenſing of ſpiritual gifts, 1 Cor. xii. 23, 24. The poor in the world are often made rich in faith, rich in the Goſpel-treaſure.

Thirdly, They are ſubject to many infirmities, to like paſſions as other men, and upon that account they are earthen veſſels, they have their faults, their flaws, their blemiſhes, as earthen veſſels uſe to have, James v. 17. John Baptiſt takes notice of it, that 'tis Chriſt only who cometh from Heaven, and is above all, that is perfectly pure and ſpotleſs, but he that is of the earth is earthly, and ſpeaketh of the earth; John iii. 31. the treaſure is wiſdom from above, 'tis all Heavenly and Divine, but the veſſel in which it is put, has too much in it of the wiſdom from beneath, for it is earthen, and ſavours of its original.

God hath choſen not only the weak, but the fooliſh things of the world, by them to carry on his cauſe, and by them to carry it at laſt. The law made men prieſts that had infirmity, Heb. vii. ult. and ſo doth the Goſpel too. Jonah was a Prophet of the Lord, and yet peeviſh and paſſionate, and often out of temper; Elijah himſelf was ſo; Peter at Antioch was to be blamed, when he went in with Barnabas into a piece of diſſimulation; Gal. ii. 11—13. and I doubt Paul at Antioch, Acts xv. 39. was not altogether to be juſtified, when he fell out with Barnabas in a heat of contention. There were thoſe that preached Chriſt, even of envy and ſtrife, Phil. i. 15. ——18. and many that ſought their own things more than the things of Chriſt, and yet as long as they preached Chriſt, and held forth the Goſpel-treaſure, Paul rejoiced in it,——ii. 21. He was a great Apoſtle, who put himſelf in when he ſaid, *If we ſay we have no ſin, we deceive our ſelves.*

Miniſters are men, and therefore it cannot be thought they do what they do by their own power, they are ſinful men, and therefore cannot be thought to do it by their own holineſs, Acts iii. 12. They are preſſing towards perfection, but they have not yet attained, Phil. iii. 13. they own they have not, they own it to you; and deſire you will not think the worſe of the treaſure that is put into their hands, for any miſtake or defect of theirs in other things. You may ſee a Divine Excellency in that, though you ſee much human infirmity in the veſſel that keeps it. Bear with them then, and be not ſevere in judging them, whom you have ſo often heard going before you in judging themſelves.

Fourthly, They are made of different ſorts of earth, as earthen veſſels are; all of the ſame nature, but not all of the ſame natural conſtitution; the bodies of ſome are of a ſtronger make, and more cut out for labour, while others are feeble and ſoon foiled. Some have ſouls that ſeem to be made of a finer mould than others, *Queis meliore luto finxit præcordia Titan*, the capacities of their minds are more elevated and enlarged, while others who yet have their hearts upright with God, in compariſon with them, are but babes in underſtanding.

But thoſe of the fineſt mould, are but earthen ones; the head and the eye in it, are made of the ſame earth with the reſt of the body; 1 Cor. xii. 15. and thoſe that are of a coarſer mould, yet may as effectually anſwer the end in keeping the treaſure, as thoſe of the fineſt compoſition. The living creature in Ezekiel's viſion, that had the face of an ox, did as good ſervice in his place, as that which had the face of an eagle, Ezek. i. 10. Therefore, let not thoſe of eminent gifts be puffed up, they are but earthen veſſels, nor let thoſe of meaner abilities be caſt down or diſcourag'd, God can make them who ſeem poor, yet to enrich many.

A great deal of difference there is likewiſe between ſome and others of theſe earthen veſſels in reſpect of natural temper; ſome are more bold, others are more timorous. Some more warm and eager, others more ſoft and gentle. I remember Gregory in his book de paſtorali Cura, obſerves, that Paul writing to Timothy, bids him not ſtrive, but be gentle to all men, and to reprove with all long-ſuffering; 2 Tim. ii. 24. ——iv. 2. but writing to Titus, he bids him rebuke ſharply, and reprove with all authority, Tit. i. 13.——ii. 25. for which he gives this reaſon: That Titus was a man of a mild diſpoſition and needed a ſpur, Timothy more ſanguine and needed a bridle. Some are of a ſorrowful ſpirit, reſerved, and inclined to melancholy, and that is turned to their reproach, as it was to David's when he wept and chaſtened his ſoul with faſting, Pſal. lxix. 10. and to John Baptiſt's, who becauſe he came neither eating nor drinking, not converſing ſo familiarly with the world as others did, they ſaid, He has a Devil, He is a craz'd, diſtracted man: Others are of a chearful ſpirit, and jocular ſometimes, and that ſhall be made a blemiſh in their character, as becauſe Chriſt came eating and drinking, they called him a gluttonous man, and a winebibber, a friend of publicans and ſinners, Matt. xi. 18, 19.

So likewiſe as to the manner of exhibiting and diſpenſing the treaſure, there is a great variety of gifts; Apollos is an eloquent man, but Paul's ſpeech is contemptible, yet his letters are powerful; even among the inſpired writers, there is a great variety of phraſe and diction; much more among the other earthen veſſels, that are left more to themſelves. And all theſe as far as they have an aptitude to edify ſome or other, either the learned or the unlearned, are wrought by one and the ſelf-ſame ſpirit; 1 Cor. xii. 7--11. and yet by men of corrupt minds, both the one and the other is expoſed to contempt. He that delivers his meſſage as Paul did in tears, is ridiculed as a whining preacher; he that delivers it now and then with a pleaſing ſupriſing turn, is ridiculed as a facetious one; as Iſaiah was bantered for ſaying, *Precept muſt be upon precept, precept upon precept, line upon line, line upon line*, which in the original is a jingle of words, *Tſaf betſaf, kaf bekaf*; Iſa. xxviii. 10. and this they made a ſong of, ver. 13. *The word of the Lord was unto them precept upon precept.* Jeremiah is jeered for ſaying, *The burthen of the word of the Lord*, and they ſaid of Ezekiel, *Doth he not ſpeak parables?* And yet after all, laid to their charge a thouſand things which they knew not; but wiſdom is, and will be juſtified of all her children.

Fifthly, They are of different ſhapes and ſizes as earthen veſſels, and veſſels of ſhells uſe to be; notwithſtanding which they may all receive and keep ſafe, and miniſter the treaſure, according to their different capacities. While they hold the foundation, Chriſt and him crucified, and the truth as it is in Jeſus, yet in matters of leſſer moment that do not ſo immediately affect the treaſure, there may be a great variety of ſentiments, and of practice accordingly.

It was ſo in the Apoſtle's times, *one believes he may eat all things*, *another who is weak eats herbs*; *one eſteems one day above another*, *another eſteems every day alike*; Rom. xiv. 2--5. both cannot be in the right; yet the Apoſtle interpoſeth not his Apoſtolical authority in the matter, to determine it either one way or other; but rather chuſeth to give a rule, which would be of laſting uſe to the Church, in all differences of that kind, when Apoſtolical authority ſhould ceaſe: And that is, each to practiſe according to their ſentiment, with true devotion to God, giving him thanks, and with true charity towards their brethren, not impoſing upon them their own ſentiments, no nor ſo much as judging and cenſuring theirs, or judging and deſpiſing them for practiſing according to them; that both ſides may reſerve their zeal for the weightier matters of the law and Goſpel, faith in Chriſt, and holineſs of heart and life.

Sixthly, They are all *what God the Great Potter makes them*; for if they are earthen veſſels, they are in his hand, *as the clay in the hand of the potter*, Jer. xviii. 6. who has a ſovereign power over them, and it is not to be asked, *Why hath he made them thus?* The wiſe God knows what he deſigns men for, and what uſe he will make of them, and faſhioneth their hearts accordingly: Before I formed thee in the belly, ſaith God to the Prophet, I knew thee, and knew what ſervice I would employ thee in, and formed thee accordingly, fitted thee to be a *weeping* Prophet in calamitous times; Jer. i. 5. As God intruſts talents with his ſervants according to the ability he has given them; Matt. xxv. 15. ſo he gives them ability, according to the talents he deſigns to entruſt them with.

Seventhly, They are all veſſels of uſe and ſervice in the family, tho' they are but earthen ones. The Apoſtle obſerves, that in a great houſe, there are not only veſſels of gold and ſilver, (the Angels that are God's miniſters in the upper world, and employed in this, are veſſels of gold and ſilver, veſſels of honour) but there are alſo veſſels of wood and earth, which are comparatively veſſels of diſhonour; 2 Tim. ii. 20. *If the feet ſhall ſay, becauſe I am not the hand, or the ear ſhall ſay, becauſe I am not the eye, I am not of the body, Is it therefore not of the body?* 1 Cor. xii. 15, 16. God knows how to make uſe even of earthen veſſels, how to make them truly beautiful and valuable, by putting a treaſure into them, which may be and muſt be received from them, and uſe made of it.

Eighthly, They are oftentimes deſpiſed and trampled upon by men, notwithſtanding the honour God has put upon them, and are thrown by as deſpiſed broken veſſels, and veſſels in which is no pleaſure. So this ſimilitude of the earthen veſſels is explained here, in the following verſes, 8, 9, 10. where the Apoſtle ſhews, that he called himſelf and his Fellow-Apoſtles earthen veſſels, becauſe they were troubled on every ſide, perplexed, perſecuted, and caſt down; and becauſe they paſſed by ſo much diſhonour and evil report, as deceivers and unknown, though they were true and well known, ch. vi. 8, 9.

It has often been the lot of ſome of the moſt faithful, uſeful Miniſters of Chriſt, to be loaded with reproach and calumny, to be exceedingly filled with the ſcorning of them that are at caſe, and the contempt of the proud, and to have all manner of evil ſaid againſt them falſly, Pſal. cxxiii. 4 Thus the precious ſons of Zion, comparable to fine gold, and every way preferable, have been eſteemed as earthen pitchers, the work of the hands of the potter, Lam. iv. 2. Iſa. xlix. 7. Our Lord Jeſus himſelf was one whom men deſpiſed, whom the nation abhorred, and the diſciple is not better than his Lord; and Satan finds his account in it, for, by caſting dirt upon the earthen veſſels, he prejudiceth the minds of people againſt the treaſure that is put into them. But (as I remember, Archbiſhop Tillotſon ſomewhere expreſſeth it) it is no diſparagement to be laughed at, but to deſerve to be ſo; nor ought we to think the worſe of the food at Chriſt's table, becauſe it is not ſerved up in plate, but in earthen veſſels.

Laſtly, They are frail and mortal, and dying, and upon that account they are earthen veſſels. Thus the Apoſtle explains it here, at ver. 11. We which live are always delivered unto death; they are dying daily, 1 Cor. xv. 31. and yet this is ſo far from being any allay to the rejoicing, which they have in Chriſt Jeſus our Lord, that the Apoſtle proteſts the truth of it by that rejoicing, as a thing of unſhaken certainty. Theſe earthen veſſels are ſoon broke, and return to their earth. They muſt needs die, and are as water ſpilt upon the ground, which cannot be gathered up again, but bleſſed be God, the treaſure in them is not ſo. The word of the Lord abides, but the Prophets do not live for ever, Zech. i. 5.

They are worn out with their labours, and as they ſpend, they are ſpent in the ſervice of Chriſt and ſouls, 2 Cor. xii. 15. They are ſubject to the ſame decays of nature, the ſame diſtempers of body and mind, the ſame accidents, and the ſame infirmities of age as others; they are ciſterns at the beſt, and will ſhortly be broken ciſterns; flowers at the beſt, and will ſhortly be withered flowers. *I have ſaid, ye are gods, but ye ſhall die like men*, for ye are *earthen veſſels*. Therefore,

Thirdly, God has put the treaſure of the Goſpel into earthen veſſels, that the Divine Power which goes along with the Goſpel, may be ſo much the more glorified. The great deſign of the everlaſting Goſpel is to bring men to fear God, and give glory to him; and that he may be the more glorified, thoſe are employed in propagating it that were leaſt likely for ſuch a purpoſe, that his ſtrength may be manifeſted in the weakneſs of the inſtruments. He ordains ſtrength out of the mouth of babes and ſucklings, that thereby he may perfect praiſe; as if this were the perfection of the Divine Praiſe, not only to help the weak but to employ the weak. And he chuſeth to make uſe of ſuch, to confound the wiſdom of this world, and that he that glories, may glory in the Lord, and give glory to him, 1 Cor. i. 31.

There was an excellency of power going along with the Apoſtles, which appeared to be of God, and not of themſelves.

1. To ſtrengthen them for the work they were employed in; to preach down Judaiſm and Paganiſm, and to preach up the kingdom of a crucified Jeſus, was a ſervice that required a far greater ſtrength, both of judgment and reſolution than the Apoſtles had of themſelves, ſo that if they had not been full of power by the Spirit of the Lord of Hoſts, Mic. iii. 8. they could never have ſpoken as they did with that wiſdom, *which all their adverſaries were not able to gain-ſay or reſiſt*; could never have made ſuch vigorous attacks upon the Devil's kingdom, nor have gathered in ſuch a large harveſt of ſouls to Jeſus Chriſt. They were in labours more abundant, and yet like their maſter, did not fail nor were diſcouraged, for though they knew and owned that they were not ſufficient of themſelves for ſuch a ſervice, 2 Cor. iii. 5. yet they found their ſufficiency was of God, and they could do all things thro' Chriſt ſtrengthning them, Phil. iv. 13.

2. To ſupport them under the hardſhips that were put upon them. Therefore God choſe the ſervice of ſuch men as were deſpiſed and run upon, that he might magnify his own power in keeping the Spirit he had made, and made fit for his own uſe, from failing before him. One would wonder, how the Apoſtles kept up their ſpirits, it was not by any power of their own, but underneath them were the everlaſting arms; and when they were preſſed out of meaſure above ſtrength, ſo that they deſpaired of life, yet they did not faint, being born up by the power of a God that raiſeth the dead, 2 Cor. i. 8, 9. Then it was, that Chriſt's ſtrength was made perfect in Paul's weakneſs, Acts xx. 24. when he was enabled not only to bear reproaches, and perſecutions, and afflictions for Chriſt, and to ſay none of theſe things move me, but to rejoice that he was counted worthy to ſuffer ſhame for Chriſt; to glory in theſe tribulations, and even to take pleaſure in them, 2 Cor. xii. 9, 10. Let it never be ſaid, it was by any power of their own, that the Apoſtles were enabled to bear ſhame ſo boldly, and ſorrow ſo chearfully, and to die daily, and yet live pleaſantly; no, it was according to Chriſt's glorious power, and by his might that they were thus ſtrengthned unto all patience and long-ſuffering with joyfulneſs, Col. i. 11.

3. To give them ſucceſs in that great work to which they were called. The world was to be enlightned with the lamps, and enriched with the treaſure that was lodged in theſe earthen veſſels: By their agency the kingdom of the Redeemer was to be ſet up upon the ruins of the Devil's kingdom, the ſtream of the world was to be turned, the ſea muſt be made to fly, and Jordan muſt be driven back; this work ſhall be done; and therefore ſuch earthen veſſels ſhall be made uſe of in the doing of it, that it may appear, that the victorious power that doth it, is not that of the Apoſtles, but that it is a Divine Power; it is not what they have wrought, but what God has wrought by them to make the Gentiles obedient; it is mighty through God to the caſting down of imaginations, and the captivating of high thoughts. The Goſpel of Chriſt is the power of God to ſalvation, and in that as in his chariot the exalted Redeemer goes forth conquering and to conquer; ſee Rom. xv. 18. 2 Cor. x. 4, 5. Rom. i. 16. Rev vi. 2.

CHAP. V.

1 That in his aſſured hope of immortal glory, 9 and in expectance of it, and of the general judgment, he laboureth to keep a good conſcience, 12 not that he may herein boaſt of himſelf, 14 but as one that having received life from Chriſt, endeavoureth to live as a new creature to Chriſt only, 18 and by his miniſtry of reconciliation to reconcile others alſo in Chriſt to God.

FOR we know, that if our earthly houſe of *this* tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

2 For in this we grone earneſtly, deſiring to be clothed upon with our houſe which is from heaven:

3 If ſo be that being clothed, we ſhall not be found naked.

4 For we that are in *this* tabernacle do grone, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life.

5 Now he that hath wrought us for the ſelf-ſame thing, *is* God, who alſo hath given unto us the earneſt of the Spirit.

6 Therefore *we are* always confident, knowing that whilſt we are at home in the body, we are abſent from the Lord:

7 (For we walk by faith, not by ſight)

8 We are confident, *I ſay*, and willing rather to be abſent from the body, and to be preſent with the Lord.

9 Wherefore we labour, that whether preſent or abſent we may be accepted of him.

10 For we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we perſwade men; but we are made manifeſt unto God, and I truſt alſo, are made manifeſt in your conſciences.

12 For we commend not our ſelves again unto you, but give you occaſion to glory on our behalf, that you may have ſomewhat to *anſwer* them which glory in appearance, and not in heart.

13 For whether we be beſides our ſelves, *it is* to God: or whether we be ſober, *it is* for your cauſe.

14 For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.

16 Wherefore henceforth know we no man after the fleſh: yea, though we have known Chriſt after the fleſh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Chriſt, *he is* a new creature: old things are paſt away, behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation.

19 To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambaſſadors for Chriſt, as though God did beſeech *you* by us: we pray *you* in Chriſts ſtead, be ye reconciled to God.

21 For he hath made him *to be* ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.

The Apoſtle having ſhewn in the latter part of the former chapter, that the proſpect of eternal things kept him from fainting under all the croſſes and calamities of this preſent life; here in this chapter he gives the reaſon thereof.

Ver. 1. — *Our earthly houſe.*] See Job iv. 10.

Ver. 7. *We walk not by faith, and not by ſight.*] Becauſe faith is the ſubſtance of things hoped for, the evidence of things not ſeen; ſuch as our eternal ſtate in the next world; ſee Rom. viii. 23, 24. 1 Cor. xiii. 12. Heb. xi. 1.

Ver. 9. *We labour.*] Or, endeavour earneſtly.

——— *Whether preſent.*] Confined in the body, in this world.

——— *Abſent.*] Already ſeparated by death from the body.

Ver. 11. *Knowing therefore the terror of the Lord, we perſwade men.*] The Apoſtle in this, and in the former chapter, we have obſerved, profeſſeth his Chriſtian integrity with the conſtancy thereof, and that upon a double motive, *viz.* The expectancy of immortal glory, and the general judgment. Of the former he ſpeaks in the cloſe of the laſt chapter, and in the beginning of this; and as this motive was before his eyes, ſo was that of judgment to come alſo, ver. 10. *For we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* Which laſt motive, or argument, he lays down by way of poſition or doctrine, and in the words of the text draws his inference from it by way of application to others. For when he ſays,

Knowing.] He means that being well aſſured of the certainty of judgment to come, which he calls the terror of the Lord, being the cauſe of terror, he and the reſt of the Apoſtles and miniſters of Chriſt do *perſwade men*, i.e. preſs and excite and ſtir up and exhort them to their Chriſtian duties, to Goſpel-piety and obedience. Where it will be neceſſary to obſerve, That

No leſs motive than this, *viz.* the infallible certainty, and ſeverity and dreadfulneſs of the future judgment, could put the Apoſtles and miniſters of Chriſt, upon the ſo earneſt preſſing and perſwading men to Goſpel-piety and obedience. For,

Can it be ſuppoſed, that they could be prevailed with to tell the world of a terror, that they thought they ſhould never feel, and themſelves did not believe; and thereupon to preſs Goſpel-piety and obedience, and that only as an engine of ſtate-policy, to keep men in awe, and obedience to their governors, and preſerve civil peace, as ſome prophane men would have it? If ſo, why then were they not more in eſteem with rulers and princes, with the great and noble? Why were they the mark of their malice and envy, of their rage and fury, if they were hired as their politick ſervants, and did them ſuch great and acceptable ſervice? Again,

2. Was it honour they had in their eye? Why then were they the object of the world's contempt and ſcorn, ſcoffed at, and derided, having *tryal of cruel mockings*, reviled, defamed, and *accounted the filth of the world, and the off-ſcouring of all things?* 1 Cor. iv. 13.

3. Was it profit that was the motive? Surely no: For then our Saviour, and his Apoſtles, and miniſters would have had a greater intereſt in the world; then they would have had full cheſts and barns to boaſt of, as well as others. But it is notorious, how great a degree of poverty did await them: Chriſt himſelf not having a houſe wherein to put his head, no lands or revenues to give him the title of rich or great. And his Apoſtles following him, left their gainful trades, and were not much richer than their maſter. Yea, may it not be truly obſerved to this day, that the employment of a miniſter is none of thoſe direct courſes to wealth and riches? Whereas other arts and employments can raiſe an eſtate, and advance a family, they who wait at the altar, with their dependants, for the moſt part live in meaner circumſtances. (Not but that God has a bleſſing for the poſterity and ſons of the clergy, as well as others; many of them arriving to eminent degrees of greatneſs and wealth in the world; but then that owes it ſelf not always ſo immediately to their fathers encouragement and eſtate in the world, but to their own, through God's bleſſing upon thoſe employments and gainful trades wherein they were educated)

None of theſe things then could be motives to the Apoſtles and miniſters of Chriſt to ſet on this buſineſs: What motives then could prevail? Would they be ſo mad and indiſcreet to preſs Goſpel-piety upon the ſuppoſition of a terror that they ſhould never hear of, or feel, and which themſelves did not believe, and not hope to be advantaged by it, either here or hereafter? What encouragement were this, nay what madneſs rather, to preſs an idle and unprofitable virtue, an uncommanded obedience, with deſign only to terrify and affright the world, and in the mean time expoſe themſelves to diſgrace, and ſhame, and contempt, and reproach, and hatred, and perſecution? With what courage or comfort could they hold out to preſs this impertinent, unprofitable buſineſs, and that with ſo much ſweat and labour, weakning their bodies, and waſting their ſpirits, endangering their lives and livelihood? If there were no other motive but this, how ſoon would they have hung the wing? How ſoon would the tongue have faltered, and been ſilent, and the ſpirits faint, and the hands and feet have been weary.

'Tis then certainly no leſs, no more inferior motive, than the certain knowledge of the *terror of the Lord*, that put them with ſuch earneſtneſs upon this great buſineſs.

'Twas this brought Chriſt from Heaven; *Knowing the terror of the Lord*, he came down *to perſwade men*; *knowing*, I ſay, *the terror of the Lord*, the diſpleaſure of the great God againſt ſin and ſinners, and the certainty of Divine Vengeance and everlaſting wrath, knowing this, he came into the world to *perſuade men*. This made him with ſo much zeal and earneſtneſs to ſet upon this buſineſs, to *perſuade men*; and that both by his doctrine and miracles, his life and dis death, by his bitter paſſion and ſufferings, his tears and blood, his reſurrection and aſcenſion, and miſſion of the Holy Ghoſt; and ſtill continues to perſuade them by his miniſters and ambaſſadors, whom he commiſſions and commands to perſuade, and entreat, and beſeech, by all the endearments and compellations of love, *to flee from the wrath to come*, to be reconciled to God, to embrace and improve the means of grace and ſalvation: Which hath tranſported their ſpirits with zeal and courage, counting nothing dear, but God's glory and mens ſouls; counting, I ſay, nothing dear, neither health, nor ſtrength, nor reputation, nor honour, nor livelihood, nor their deareſt blood, which they were content ſhould melt away in the flames, and be expoſed to the hands of violence, rather than ceaſe to *perſuade men, knowing the terror of the Lord*.

And this, by the way, may ſerve as an apology for miniſters. When you hear them boldly and ſeverely rebuking vice, and reproving ſin and ſinners, laying open the horrid and abominable nature, and ſad effects and conſequents of ſin, and ſo paſſionately and earneſtly perſuading men to repentance, to the practice of virtue and holineſs, and that from the conſideration of rewards and puniſhments to be diſpenſed in the other world, and thoſe dreſſed up in the different habit of recommending, or aſtoniſhing, and affrighting circumſtances, proper to each diſtant ſtate: When you hear this, do not cenſure it as a common lecture of terror to awe and affright children, and the weaker ſort, who are eaſily impoſed upon; as words of courſe, and ſo not much to be regarded; as a trial of skill, and a caſt of their office; much leſs as a deſign out of malice and hatred to any perſons to expoſe and abuſe them; which will provoke you to be angry, to ſtorm and rage at the word, and the preacher of it. No, but rather look upon it and receive it, as words ſpoken in the deepeſt ſeriouſneſs, and out of true compaſſion and charity to ſouls.

Alas! were not ſin ſo dangerous and hurtful to men, were there no future account to give at the tremendous audit, were there no ſuch flaming wrath and fiery vengeance as you hear of from the pulpit, were there no future rewards for good, and no puniſhments for bad men, miniſters would never trouble men with ſuch diſcourſes: For they come upon an unwelcome meſſage to many, to raviſh their *dalilahs* out of their arms, (which may turn their ſtomachs, and make them rage, as Herod did at John the Baptiſt) to take them off from that which they ſo dearly love, which 'tis ſo hard to part with, as to part with a dear member, with a right eye, or a right hand; and therefore ſin is compared to the members of the body: *Mortify therefore your members which are upon the earth: fornication*, &c. Col. iii. 5.

And no wonder now that the ſinner ſtorms and grows angry; but we muſt not value that. The chirurgeon would be unfaithful, if he ſhould be loth, or forbear to put his patient to grief when he ſees his danger? No, he will cut and lance and ſearch the wound, or ſore to the bottom, though he put his patient to pain, though he cry and lament ſore, and grow angry; he will not ſpare a dear member, if a gangrene calls for amputation. The phyſician will deal plainly with his patient, and tell him the nature of his diſeaſe, and his danger, and will make him ſick with bitter pills, and loathſome potions, in order to his cure. The lawyer will deal faithfully with his client, and critically examine, and ſearch into every creek and corner of his evidences, and tell him the worſt, and not flatter him, if he finds any thing defective, that he may conſult a remedy.

Now, the work of the miniſtry is much like the work of theſe; like the Surgeon's, to cut and lance with the ſword of the Spirit, and the knife of mortification, and to ſearch the ſinners wounds and ulcerous ſores to the bottom; yea, and to amputate and diſmember too. Like the phyſicians, to tell men of their ſickneſs, and their danger, and doſe them with bitter pills, and loathſome potions: For miniſters are phyſicians in ordinary to the King of Kings, and the world is his great hoſpital, where do lie abundance of impotent folk, of blind, and lame, and ſick, and diſeaſed; they are bound *ex officio* to look after them, and muſt deal faithfully, and in ſuch methods as the nature of the diſeaſe requires. Like the lawyers, to ſearch and examine our peoples evidences for the heavenly inheritance; yea, like ambaſſadors, we muſt deliver our meſſage, whether of peace or war. And would you have us flatter and deceive?

We ought, therefore, to put a candid conſtruction on the ſevereſt lectures from the pulpit; to take the ſharpeſt reproofs, the moſt bitter invectives againſt ſin, the moſt earneſt and paſſionate adjurations, as inſtances of compaſſion and love to ſouls, and faithfulneſs to him that ſent the miniſter. Believe it, it is the ſin we hate, while we reprove, but yet love the ſinner. And though ſome perhaps may preach Chriſt out of envy (as the Apoſtle ſpeaks, Phil. i. 15.) and others for the ſake of the bag, with Judas; yet, I doubt not, there are many, who have higher ends and aims, *viz.* God's glory, and the ſalvation of ſouls, who can truly ſay with the Apoſtle here, *Knowing therefore the terror of the Lord, we perſwade men.*

I will ſhut up this with that wholſome advice of James and Peter concerning hearing and receiving of the word preached, Jam. i. 19, 20, 21. *Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath: for the wrath of man worketh not the righteouſneſs of God. Wherefore lay apart all filthineſs, and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted word, which is able to ſave your ſouls.* To which let me add that of Peter, 1 *Pet.* ii. 1, 2. *Wherefore laying aſide all malice, and all guile, and hypocriſies, and envies, and evil ſpeakings; as new-born babes deſire the ſincere milk of the word, that ye may grow thereby.*

But here may ſome ſay, if all this is true, that there is a future ſtate, a day of judgment coming, ſuch a *terror of the Lord* to be revealed hereafter, miniſters do well to be ſo earneſtly and paſſionately concerned for the ſouls of men, *to cry aloud and ſpare not*, to tell them of their ſins, and warn them to *flee from the wrath to come:* But are you ſure you are not under a miſtake, that you do not err in the foundation? Are you ſure there is ſuch a future judgment as you ſpeak of? What evidence or aſſurance have you of the certainty of it?

This I ſhall anſwer, by ſhewing you

The infallible certainty of the future judgment. Now, the certainty of a future judgment after death is declared and evidenced to the world by a three-fold voice, *The voice of Scripture, the voice of Conſcience*, and *the voice of God's Juſtice.*

Firſt, *The voice of Scripture.* The Jews had a confident tradition amongſt them, that bleſſed Enoch, who was tranſlated to Heaven, had left two pillars, as ſacred to poſterity, wherein were fairly engraven thoſe two great Prophecies, one of the firſt deſolation of, and judgment upon the world by water; not many years before which came, God removed him, as a Jewel, to an heavenly cabinet, that his eyes might not ſee it. The ſecond Prophecy in a pillar of ſtone, of the diſſolution of the world by fire againſt the final judgment. The latter Prophecy, concerning the final Judgment, is warranted by Scripture, Jude xiv. 15. *And Enoch alſo, the ſeventh from Adam, propheſied of theſe, ſaying, Behold, the Lord cometh with ten thouſands of his Saints, to execute vengeance upon all, and of*

9 Wherefore we labour, that whether preſent or abſent we may be accepted of him.

10 For we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we perſwade men; but we are made manifeſt unto God, and I truſt alſo, are made manifeſt in your conſciences.

12 For we commend not our ſelves again unto you, but give you occaſion to glory on our behalf, that you may have ſomewhat to *anſwer* them which glory in appearance, and not in heart.

13 For whether we be beſides our ſelves, *it is* to God: or whether we be ſober, *it is* for your cauſe.

14 For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.

16 Wherefore henceforth know we no man after the fleſh: yea, though we have known Chriſt after the fleſh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Chriſt, *he is* a new creature: old things are paſt away, behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation.

19 To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambaſſadors for Chriſt, as though God did beſeech *you* by us: we pray *you* in Chriſts ſtead, be ye reconciled to God.

21 For he hath made him *to be* ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.

The Apoſtle having ſhewn in the latter part of the former chapter, that the proſpect of eternal things kept him from fainting under all the croſſes and calamities of this preſent life; here in this chapter he gives the reaſon thereof.

Ver. 1. — *Our earthly houſe.*] See Job iv. 10.

Ver. 7. *We walk not by faith, and not by ſight.*] Becauſe faith is the ſubſtance of things hoped for, the evidence of things not ſeen; ſuch as our eternal ſtate in the next world; ſee Rom. viii. 23, 24. 1 Cor. xiii. 12. Heb. xi. 1.

Ver. 9. *We labour.*] Or, endeavour earneſtly.

——— *Whether preſent.*] Confined in the body, in this world.

——— *Abſent.*] Already ſeparated by death from the body.

Ver. 11. *Knowing therefore the terror of the Lord, we perſwade men.*] The Apoſtle in this, and in the former chapter, we have obſerved, profeſſeth his Chriſtian integrity with the conſtancy thereof, and that upon a double motive, *viz.* The expectancy of immortal glory, and the general judgment. Of the former he ſpeaks in the cloſe of the laſt chapter, and in the beginning of this; and as this motive was before his eyes, ſo was that of judgment to come alſo, ver. 10. *For we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* Which laſt motive, or argument, he lays down by way of poſition or doctrine, and in the words of the text draws his inference from it by way of application to others. For when he ſays,

Knowing.] He means that being well aſſured of the certainty of judgment to come, which he calls the terror of the Lord, being the cauſe of terror, he and the reſt of the Apoſtles and miniſters of Chriſt do *perſwade men*, i.e. preſs and excite and ſtir up and exhort them to their Chriſtian duties, to Goſpel-piety and obedience. Where it will be neceſſary to obſerve, That

No leſs motive than this, *viz.* the infallible certainty, and ſeverity and dreadfulneſs of the future judgment, could put the Apoſtles and miniſters of Chriſt, upon the ſo earneſt preſſing and perſwading men to Goſpel-piety and obedience. For,

Can it be ſuppoſed, that they could be prevailed with to tell the world of a terror, that they thought they ſhould never feel, and themſelves did not believe; and thereupon to preſs Goſpel-piety and obedience, and that only as an engine of ſtate-policy, to keep men in awe, and obedience to their governors, and preſerve civil peace, as ſome prophane men would have it? If ſo, why then were they not more in eſteem with rulers and princes, with the great and noble? Why were they the mark of their malice and envy, of their rage and fury, if they were hired as their politick ſervants, and did them ſuch great and acceptable ſervice? Again,

2. Was it honour they had in their eye? Why then were they the object of the world's contempt and ſcorn, ſcoffed at, and derided, having *tryal of cruel mockings*, reviled, defamed, and *accounted the filth of the world, and the off-ſcouring of all things?* 1 Cor. iv. 13.

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None of theſe things then could be motives to the Apoſtles and miniſters of Chriſt to ſet on this buſineſs: What motives then could prevail? Would they be ſo mad and indiſcreet to preſs Goſpel-piety upon the ſuppoſition of a terror that they ſhould never hear of, or feel, and which themſelves did not believe, and not hope to be advantaged by it, either here or hereafter? What encouragement were this, nay what madneſs rather, to preſs an idle and unprofitable virtue, an uncommanded obedience, with deſign only to terrify and affright the world, and in the mean time expoſe themſelves to diſgrace, and ſhame, and contempt, and reproach, and hatred, and perſecution? With what courage or comfort could they hold out to preſs this impertinent, unprofitable buſineſs, and that with ſo much ſweat and labour, weakning their bodies, and waſting their ſpirits, endangering their lives and livelihood? If there were no other motive but this, how ſoon would they have hung the wing? How ſoon would the tongue have faltered, and been ſilent, and the ſpirits faint, and the hands and feet have been weary?

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But here may ſome ſay, if all this is true, that there is a future ſtate, a day of judgment coming, ſuch a *terror of the Lord* to be revealed hereafter, miniſters do well to be ſo earneſtly and paſſionately concerned for the ſouls of men, *to cry aloud and ſpare not*, to tell them of their ſins, and warn them to *flee from the wrath to come:* But are you ſure you are not under a miſtake, that you do not err in the foundation? Are you ſure there is ſuch a future judgment as you ſpeak of? What evidence or aſſurance have you of the certainty of it?

This I ſhall anſwer, by ſhewing you

The infallible certainty of the future judgment. Now, the certainty of a future judgment after death is declared and evidenced to the world by a three-fold voice, *The voice of Scripture, the voice of Conſcience*, and *the voice of God's Juſtice.*

Firſt, *The voice of Scripture.* The Jews had a confident tradition amongſt them, that bleſſed Enoch, who was tranſlated to Heaven, had left two pillars, as ſacred to poſterity, wherein were fairly engraven thoſe two great Prophecies, one of the firſt deſolation of, and judgment upon the world by water; not many years before which came, God removed him, as a Jewel, to an heavenly cabinet, that his eyes might not ſee it. The ſecond Prophecy in a pillar of ſtone, of the diſſolution of the world by fire againſt the final judgment. The latter Prophecy, concerning the final Judgment, is warranted by Scripture, Jude xiv. 15. *And Enoch alſo, the ſeventh from Adam, propheſied of theſe, ſaying, Behold, the Lord cometh with ten thouſands of his Saints, to execute vengeance upon all, and of* *convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him.*

There is nothing that the Holy Scripture is more plain and poſitive in, than aſſerting a Day of Judgment. Death and Judgment are the twin-ſiſters of the ſame womb of decree. *It is appointed unto all men once to die, and after that the Judgment*, Heb. ix. 27. The ſad certainty of Judgment cloſeth up that ironical expreſſion of the wiſe man, or rather a wiſer than he, in reproof of wanton youthful ſinners, *Eccleſ.* ix. 11. *Rejoice, O young man, in thy youth, and let thy hear: cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes: But know thou, that for all theſe things God will bring thee into Judgment.* Our Saviour does often very poſitively and expreſly mention a Day of Judgment, as we may ſee in all the four Evangeliſts. And the Apoſtles are often beating upon this argument. It were endleſs to enumerate particulars. So poſitive is the Scripture in this point, that it obſerves to us, that the very day is appointed, and the Judge named, Acts xvii. 31. *He hath appointed a day in the which he will judge the world in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.*

There are three days have an emphatical note ſet upon them, the Day of Creation, the Day of Redemption, and the Day of Judgment.

1. The Day of Creation, which *opened the Door of time.*

2. The Day of Redemption, which is called, *The fulneſs of time*, Gal. iv. 4.

3. The day of judgment. This ſhall ſhut out time, and uſher in eternity. And this day is emphatically called *the day of the Lord, the day of Chriſt, and the great day, and the great and terrible day of the Lord, and the day of Vengeance, and the day of Redemption, and the day of refreſhing*; 1 Theſſ. v. 2. Phil. ii. 16. Jude 6. Joel. ii. 31. Eph. iv. 30.

That is the firſt evidence of the certainty of the future judgment, *the voice of Scripture.* The ſecond is,

Secondly, *The voice of conſcience*; and that both natural and enlightned.

1. Natural conſcience, which is affrighted at the hearing of a judgment to come. Felix trembled at it, Acts xxiv. 25. *And as he had reaſoned of righteouſneſs and temperance and judgment to come, Felix trembled.* As Paul preached to him of righteouſneſs and temperance, his guilty conſcience reflected on all his paſt acts of injuſtice and intemperance; and when he heard of the grand audit, the dreadful judgment, at which he muſt account for all his faults, the mighty Felix trembled. It was too harſh a note, and jarring ſound, and unpleaſant muſick for his delicate ears and accuſing conſcience to hear, and therefore preſently diſmiſſed the preacher, *Go, get thee gone*, ſays he, *for this time, and when I have a more convenient ſeaſon, I will call for thee.*

Though the Athenians mocked when they heard of the reſurrection of the dead, yet not at the hearing of the day of judgment. The Heathen, by the very light of nature, had a ſenſe of Divine Wrath and Vengeance, which would purſue ſinners. Thus the barbarous people in the iſland of Melita, where Paul arrived after his ſhipwreck, when they ſaw the viper leap out of the fire, and faſten upon his hand, *they ſaid among themſelves, No doubt this man is a murderer; whom, though he had eſcaped the ſea, yet vengeance ſuffereth not to live*; Acts xxviii. 3, 4. Why, whence had they this notion of vengeance? Where had this barbarous people theſe notices? What Goſpel-preacher ever arrived there before, to preach to them this doctrine of the Divine Wrath and Vengeance? This preacher dwelt within them. It was the witneſs and light of God within them, which made diſcoveries of the heinous nature, and guilt of murder, and the vindicative juſtice of the inviſible powers, which, they believed, will call every man to an account for his moſt ſecret guilts. That is a famous inſtance of the Heathen mariners in Jon. i. The mariners there being affrighted at the terrible and unuſual tempeſt, (which God, for Jonah's ſake, ſent out into the ſea) reſolve among themſelves (ver. 7.) to caſt lots, that they might know for whoſe cauſe that evil was upon them: Which intimates, that they believed that the moſt ſecret faults were not unknown to the Omniſcient Being; and therefore reſolved to caſt lots, which they apprehended, did not fall fortuitouſly and by chance, but by Divine Direction, and the guidance of an inviſible hand. So Solomon obſerves; Prov. xvi. ult. *The lot is caſt into the lap; but the whole diſpoſing thereof is of the Lord.* And though the lot fell upon Jonah, who confeſt that he was a fugitive Prophet, and that for his ſake the ſea was tempeſtuous, and that the only expedient to aſſwage its raging, was to caſt him over-board, which he bid them do; Jon. i. 12. yet the men were afraid, being loth to contract the guilt of murder, knowing that it was a crying ſin, and that the voice of his blood would cry aloud, and plead againſt them, before the Inviſible Judge of the world; and therefore they tugged hard to get the ſhip to land, but all would not do, the ſea being more and more tempeſtuous; wherefore being forced to throw him over-board for their own ſafety, yet they did it with cries and prayers, and earneſt ſupplications to the Great God, deprecating the guilt of murder, and the cry of innocent blood, ver. 14. *Wherefore they cried unto the Lord, and ſaid, We beſeech thee, O Lord, we beſeech thee, let us not periſh for this man's life, and lay not upon us innocent blood.*

And if natural conſcience is ſo much affrighted at the thoughts, and hearing of judgment, how much more,

2. An enlightned one: A conſcience enlightned by the light of Scripture, which gives the trueſt meaſures of ſin, and Divine Wrath and Vengeance. The Chriſtian has the beſt and trueſt account of the nature of ſin, and the ſad conſequents of it, is ſuppoſed to know and underſtand it beſt. And ſo he does, and therefore is ſufficiently affrighted at its ghaſtly looks, when he is under an apprehenſion of a ſpeedy approach to judgment: Witneſs the cries and groans, the ſighs and lamentations of the ſick dying ſinner, whom you may hear, if you ſtep into his chamber, as he lies languiſhing upon his ſick bed, lamenting and curſing his wicked life, and bewailing his ſins with all the agrravating inſtances of abhorrence and deteſtation. Why, what is the matter? What ails the man? How comes it, that he is now ſo troubled at ſin, who never before feared it? Why, it is the witneſs of God within him, whoſe mouth was ſtopped before, that thus ſpeaks. His conſcience is awakened, and does laſh and ſting him with a ſenſe of guilt, and the fiery vengeance ſhews him what he has done, and whither he is going, that he is making his trembling approach before the Judgment-ſeat of Chriſt.

That is the ſecond evidence of the certainty of judgment, *viz. the voice of conſcience*; the third is,

Thirdly; *The voice of God's Juſtice*, which requires that there ſhould be a future judgment. They who will not be convinced by Scripture, may perhaps by this argument; *The conſideration of God's Juſtice, together with the ſtate of affairs, and things in this life.*

They who have any ſenſe of religion, and believe there is a God, muſt believe him to be juſt, that *He is the Juſt and Righteous Governor of the world, a Lover of juſtice, and will adminiſter juſtice to his creatures.* Now, in regard we are not capable of an immediate converſe with God, who is a ſpirit, and inviſible, he is pleaſed to converſe with us by men, by creatures like our ſelves, and does appoint ſome as his vice-gerents, his delegates and ſubſtitutes here on earth, to execute the laws of juſtice, and make an equal diſtribution of it, in giving rewards, and inflicting puniſhments, according to the nature and merit of the actions of men, and to render to every one his due.

Now it is notorious, that juſtice is not univerſally and impartially executed in this life. The virtuous are not always rewarded, nor the vicious puniſhed, according to the different nature of their actions. Of which I could give you various inſtances: As,

1. In the caſe of perſecution. Good men, that fear God, are many times perſecuted for the true religion, as the martyrs in the days of our Queen Mary I. and other Proteſtants in Chriſtendom. Theſe were good, and yet received evil; they had not the reward of their virtue here. What ſhould I ſpeak of that cloud of witneſſes, that noble army of martyrs mentioned in the 11th of the Hebrews, who had *tryal of cruel mockings and ſcourgings, yea, moreover of bonds and impriſonment, were ſtoned, were ſawn aſunder, were tempted, were ſlain with the ſword;*

wandred about in ſheep skins, and goat skins, being deſtitute, afflicted, tormented; of whom the world was not worthy? On the other ſide, their perſecutors fared well, though they did ſo ill; did not receive the recompence of their vices, and wickedneſs, and cruelties, and blaſphemies; had not their puniſhment in this life, lived in pleaſure, and died in peace, i. e. outward peace.

And now where is the juſtice of God, in rewarding virtue, and puniſhing vice, if there is no future audit of theſe matters, if theſe things eternally ſleep thus, if the perſecuted ſhall never be rewarded, and their perſecutors never be puniſhed?

But God is juſt, and will ſee juſtice done, and impartially executed. So the Apoſtle tells the perſecuted Chriſtians, 2 Theſſ. i. 6, 7. *It is a righteous thing with God to recompence tribulation to them that trouble you; and to you who are troubled reſt with us, when the Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels.* Again,

2. In the times of confuſion, and licentiouſneſs, and rebellion, when *there is no king in Iſrael*, then *every one does what ſeems good in his own eyes*; vice and wickedneſs walk bare-faced and uncontrouled; and the plundering thief, the bloody murderer, and traytor goes perhaps to his grave in peace, yea, with the pompous ſolemnities of of a royal funeral.

3. Yea, in times of peace, and the regular adminiſtration of juſtice, vice, though it dare not walk ſo impudently, bare-faced and uncontrouled, yet may lurk in corners, and skulk up and down in ſecret, and eſcape the magiſtrate's eye; the thief, the murderer, the traytor may be quick of foot, and ſwift of wing, and fly from juſtice, and may never be overtaken by it in this life.

Yea, even in courts of judicature, it is impoſſible that juſtice ſhould be univerſally and equally adminiſtred, (let none miſtake me, as if I deſigned to aſperſe, or reflect on our governors, and the reverend judges of the land, but I obſerve in general that) it is impoſſible, even in courts of judicature, and the beſt upon earth too, (where *judgment runs down as waters, and righteouſneſs as a mighty ſtream*, Amos v. 24.) that juſtice ſhould be always equally diſtributed. For, not to ſpeak of the corruption of the judge's heart, and the blinding of his eyes by bribes, (which *turns judgment into gall, and the fruit of righteouſneſs into hemlock*, chap. vi. 12.) which is not impoſſible, conſidering that he is but a man: I ſay, not to ſpeak of this, but ſuppoſing the judge to be as juſt as Job, (of whom God teſtifies, that there was none like him in the earth, *a perfect and upright man, one that feared God, and eſchewed evil*, Job ii. 3.) one whoſe eyes cannot be blinded with bribes, or prejudice, or partial favour, or malice; yet they may be blinded with untruth upon miſ-information. Some perjured villain may deſperately ſwear his neighbour out of his eſtate, or good name, or life. And the judge notwithſtanding is to proceed *ſecundum allegata & probata*, according to the evidence, whether true or falſe; for he ſees through the eyes of others; and ſo every one may not have juſtice done him. Sometimes the guilty eſcapes, and receives not the demerit of his crimes, is not dealt with according to the evil *he hath done in his body*. On the other ſide, the innocent may fall a ſacrifice to miſtaken juſtice, receive according to the ſuppoſed evil he hath not, and not according to the real good *he hath done in his body*; the judge the mean while remaining really and invincibly ignorant of the truth upon miſ-information; and yet may be ſaid to do juſtice; he does it intentionally and formally, though materially and by accident it proves otherwiſe. But that is reſerved to the ſcrutiny of the Supreme Judge, it falls under his cognizance, *who ſearcheth the hearts, and tries the reins*; who, as Solomon ſpeaks, *will bring every work into judgment; with every ſecret thing, whether it be good, or whether it be evil*, Eccleſ. xii. ult.

The certainty of which judgment is, methinks, ſufficiently evinced by the obſervation of theſe things; that juſtice is not, no nor cannot be univerſally and impartially adminiſtred in this life, that good men have not always the reward of their virtue, nor wicked men the recompence of their vice and wickedneſs: Therefore, God being juſt, and the God of juſtice, and the juſt governor of the world, who is concerned in the affairs of mortals, and ſits in the ſeats of judicature, and ſees and records all that is done in his book of remembrance, the great regiſter of human actions, there muſt neceſſarily come a day, when all things ſhall be audited, and examined, and tried before him, and all things ſet to rights, and a juſt judgment paſs upon all, and every one receive, as it is worded in the context, *the things done in his body, according to that he hath done, whether it be good, or bad.* Therefore,

III. Let us now enquire into the ſeverity and dreadfulneſs of the judgment, ſtyled here, *The terror of the Lord*; it being the cauſe of terror, and that both to good and bad, and that both in this life, and that to come.

In this life, it is a terror even to good men, which keeps them in a holy awe, and cauſeth them to *work with fear and trembling.* They often look back towards the laſt things, and caſt an eye on the dreadful tribunal of Jeſus Chriſt; which keeps them in a holy awe, fearing to offend him who ſhall be their judge. It frights them from ſin, makes them afraid of the very appearance of evil: For though a child of God acts from love, which is the great and ingenuous principle which moves him, yet that love is mixt with fear; it is the love of ſons, which is not a ſawcy, a malapert, a too bold and ſupercilious, a too familiar, wanton love; but a reverend, ſubmiſſive, humble love, a love that has an allay of fear, fear of diſpleaſing and offending their father, whom it reſpects not only as good, and hating vice, but as powerful, and able to puniſh it. In a word, it is not unmixed fear, which is the fear of ſlaves, nor unmixed love, which is the love of wantons, or at leaſt of equals, who may love, but do not fear. In this holy awe and fear the thoughts of the dreadful judgment do eſpecially keep the children of God, yea, their holy performances are mixt with fear; they *work with fear and trembling*, Phil. ii. 12. not ſuſpecting God's faithfulneſs, but their own, often thinking thus with themſelves, How ſhall I be able to hold out in the laſt hour, in my dying agonies? How ſhall I withſtand the ſtorms of hell, and *quench the fiery darts of the Devil?* Epheſ. vi. 16. How ſhall I be able to appear before the great tribunal? How ſhall I give up my accounts there? Should God be ſtrict to mark what I have done amiſs, how ſhould I be able to *ſtand in judgment, or to anſwer him one of a thouſand?* What if all theſe ſervices of mine ſhould be conſtrued then to be but hypocriſy and formality? What if God ſhould not accept my perſon, and own my performances? What if he ſhould fling back my ſervices as dung upon my face, accounting it, as he did the Jews, but *as the cutting off of a dog's neck; and the offering of ſwines blood in ſacrifice?* Iſaiah lxvi. 6. What if my ſins ſhould appear hereafter unpardoned, and my obligations uncancelled? What though I am not far from the kingdom of God, yet if for lack of one thing I ſhould fall ſhort of it? What if this covetouſneſs and baſe-ſpiritedneſs, this worldly-mindedneſs and uncharitableneſs, this paſſion and peeviſhneſs, this ſtubbornneſs, this ſtiffneſs, and oppoſition, and diſobedience to my governors, this deſire of revenge and heart-burning and animoſity; What if this, or any of theſe ſhould ruin all, and ſhut me out of Heaven? Lord, therefore, prays he, let me part with every thing that thou doſt hate, and embrace that which thou doſt love and command, that I may appear before thy *tribunal* with courage and comfort!

Thus the thoughts of judgment ſtrike a holy awe and dread into the hearts of God's children, and do ſucceſsfully affright them from ſin. It is thus a *terror* even to good men.

And eſpecially it is a terror to wicked men, and impenitent ſinners, when under any affliction, or the apprehenſion of approaching death. But after death, eſpecially, it will be ſo; when the Judgment-day is come, it will be *terror* with a witneſs.

It is ſuppoſed it will be a kind of terror to good men; which is gathered from that expreſſion in the Theſſalonians, 1 Theſſ. i. 10. *To be admired in all them that believe.* Even in admiration itſelf there is a kind of mixture of fear and terror, through an overplus and overflowing of expectation, and raviſhing, exuberant wonder, as ſome are obſerved to weep for joy.

But in wicked men all that is purely dreadful ſhall meet together.

But more particularly, this dread and terror, which will fall upon wicked men, the enemies of our Lord, ariſeth from theſe four things:

1. The ſight of the judge.
2. The manner of his coming to judgment.
3. The accuſation of their own conſciences.
4. The nature and characters of the judgment: Which will be,
    1. An univerſal, a general judgment.
    2. An exact, an accurate, and critical judgment.
    3. A juſt and righteous judgment.
    4. The final judgment.
    5. A judgment that will ſentence to an eternal ſtate, either of happineſs or miſery.

But perhaps ſome may be here diſſatisfied, being ready to demand, Whether none ſhall be ſentenced, to an eternal ſtate till the laſt and general judgment? What then ſhall become of departed ſouls after death, till the general judgment? Shall they be kept in ſome *Middle Place*, or *Purgatory*, in ſome *Limbus Patrum*, or *Infantum*?

To this I anſwer: As there is a general judgment, at which the body and ſoul being re-united, ſhall appear, and receive ſentence together; ſo there is a particular judgment of the ſoul by itſelf, at its departure from the body. That the ſouls of good men, immediately after death, are carried to Heaven by the Angels, to receive the ſentence of abſolution, which ſhall be pronounced by Chriſt, who will place them in the manſion of glory, is moſt certain: As may be gathered from the caſe of Lazarus, Luke xvi. 22. compared with the firſt verſe of this chapter.

And I humbly conceive, (with ſubmiſſion) which is not unwarrantable by Scripture, (as is intimated in the caſe of Dives, Luke xvi. 23.) that Chriſt Jeſus, the judge of the world, by virtue of his regal office (which he doth now execute) as he ſends out his Angels, which are *miniſtring ſpirits*, to carry holy ſouls into Heaven, ſo he commiſſions his Angels too, to take the ſouls of wicked men, immediately after their ſeparation, and deliver them to the Devil, that cruel jaylor, the keeper of the infernal priſon, who inſtantly drags them away to Hell, there to be bound (as 'tis ſaid of the evil angels) *in everlaſting chains under darkneſs to the judgment of the great day*, Jude 6. and in the mean time to be tormented, and puniſhed according to their capacity; and that in purſuance of the ancient ſentence, pronounced long ago; *He that believeth not is condemned already, and the wrath of God abideth on him*, John iii. 18.—36.

CHAP. VI.

That he hath approved himſelf a faithful miniſter of Chriſt, both by his exhortations, 3 *And by integrity of life,* 4 *And by patient enduring all kinds of affliction and diſgraces for the Goſpel.* 10 *Of which he ſpeaketh the more boldly amongſt them, becauſe his heart is open to them.* 13 *And he expecteth the like affection from them again,* 14 *Exhorting to flee the ſociety and pollution of idolaters, as being themſelves temples of the living God.*

WE then *as* workers together *with him*, beſeech *you* alſo, that ye receive not the grace of God in vain.

2 (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now *is* the accepted time; behold, now *is* the day of ſalvation.)

3 Giving no offence in any thing, that the miniſtry be not blamed:

4 But in all things approving our ſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes,

5 In ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings,

6 By pureneſs, by knowledge, by longſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left,

8 By honour and diſhonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and behold, we live; as chaſtned, and not killed;

10 As ſorrowful, yet alway rejoicing; as poor, yet making many rich, as having nothing, and *yet* poſſeſſing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not ſtraitned in us, but ye are ſtraitned in your own bowels.

13 Now for a recompenſe in the ſame (I ſpeak as unto *my* children) be ye alſo enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs; and what communion hath light with darkneſs?

15 And what concord hath Chriſt with Belial? or what part hath he that believeth, with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in *them*, and I will be their God, and they ſhall be my people.

17 Wherefore come out from among them, and be ye ſeparate, ſaith the Lord? and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

In this chapter the Apoſtle treats

I. *About their going to law before Heathens*; wherein he utterly condemns that practice. Then he directs them to make uſe of Chriſtian Arbitrators in caſe of differences, ver. 1. upon this weighty conſideration; becauſe they ſhall judge great matters; ver. 2, 3. Moreover, he exhorts them to the uſe of this courſe, ver. 4. ſhames them out of the other, ver. 5, 6. blames them for their litigiouſneſs upon trifling occaſions; amplified by an exhortation to the contrary duty, *i. e.* to take wrong, ver. 7. charges them with injuſtice herein, ver. 8. which he diſſwades them from, by reaſon of the danger; it will deprive them of the kingdom of Heaven, ver. 9.———Proved by parallel caſes of other ſins, ver.—9, 10. And ſo concludes this point with a declaration of his good opinion of their preſent condition, ver. 11.

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They will learn to imitate, ſo far, as they are able, the great God, whom they ſerve, by extracting good out of evil, and making even the defamation of their enemies, redound the more to their praiſe and glory. They learn wiſdom of their adverſaries, ſince they muſt expect blame, they walk with the greater care and circumſpection: They, after the example of our Apoſtle, ſtrive ſo much the more earneſtly to *give no offence in any thing, that the miniſtry be not blamed.* But,

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1. There are ſome who tell us, that one notion of ſcandal, or giving offence, is a needleſs grieving, troubling, or vexing another man, either by doing or forbearing any thing, which we were under no obligation, either to do, or forbear, at leaſt in that juncture, and at that particular ſeaſon, when we either did, or forbore to do it. But whether this be the ſtrict and proper notion of giving offence, or ſcandal, is not, at preſent, very material to diſpute. For whether it be or no, I believe it is certain, that where I am at perfect liberty being under the obligation of no law, Divine or human, to do or forbear any thing, the doing or forbearing of which, creates grief and trouble to another, and makes his life leſs eaſy and comfortable, than otherwiſe it would be, I ſay, in ſuch caſe, it is very certain, I may abridge my ſelf of my liberty, nay, it is fit, requiſite and neceſſary that I ſhould deny my ſelf. I muſt uſe my liberty with prudence and charity. The law of humanity and courteſy muſt take place. It is not only unchriſtian, but it is ſelfiſh, unkind, inhuman, and argues much narrowneſs and ſowreneſs of ſpirit, to create grief, ſorrow and trouble to another, when I may as well, without any real or apparent detriment to myſelf, or others, for whom I am concerned, forbear the occaſion of it. If, indeed, I am under the reſtraint of any Divine Precept, or any juſt command of my lawful ſuperior, this as I may ſhew afterwards, alters the caſe: Here I muſt do my duty, and if offence come upon my ſo doing, it is an offence taken and not given, and he who takes it muſt anſwer for it. And it may be very fit for him, to examine himſelf, and ſee whether ignorance, or forwardneſs, or ſelf-conceit, or a deſire to preſcribe to me, do not influence him too much. But as I ſaid, where I am at perfect liberty, here it becomes me to deny my ſelf, rather than grieve and trouble my brother. Here the rule is, we that are ſtrong ought to bear the infirmities of the weak, and

1. The ſight of the judge.
2. The manner of his coming to judgment.
3. The accuſation of their own conſciences.
4. The nature and characters of the judgment: Which will be,
    1. An univerſal, a general judgment.
    2. An exact, an accurate, and critical judgment.
    3. A juſt and righteous judgment.
    4. The final judgment.
    5. A judgment that will ſentence to an eternal ſtate, either of happineſs or miſery.

But perhaps ſome may be here diſſatisfied, being ready to demand, Whether none ſhall be ſentenced, to an eternal ſtate till the laſt and general judgment? What then ſhall become of departed ſouls after death, till the general judgment? Shall they be kept in ſome *Middle Place*, or *Purgatory*, in ſome *Limbus Patrum*, or *Infantum*?

To this I anſwer: As there is a general judgment, at which the body and ſoul being re-united, ſhall appear, and receive ſentence together; ſo there is a particular judgment of the ſoul by itſelf, at its departure from the body. That the ſouls of good men, immediately after death, are carried to Heaven by the Angels, to receive the ſentence of abſolution, which ſhall be pronounced by Chriſt, who will place them in the manſion of glory, is moſt certain: As may be gathered from the caſe of Lazarus, Luke xvi. 22. compared with the firſt verſe of this chapter.

And I humbly conceive, (with ſubmiſſion) which is not unwarrantable by Scripture, (as is intimated in the caſe of Dives, Luke xvi. 23.) that Chriſt Jeſus, the judge of the world, by virtue of his regal office (which he doth now execute) as he ſends out his Angels, which are *miniſtring ſpirits*, to carry holy ſouls into Heaven, ſo he commiſſions his Angels too, to take the ſouls of wicked men, immediately after their ſeparation, and deliver them to the Devil, that cruel jaylor, the keeper of the infernal priſon, who inſtantly drags them away to Hell, there to be bound (as 'tis ſaid of the evil angels) *in everlaſting chains under darkneſs to the judgment of the great day*, Jude 6. and in the mean time to be tormented, and puniſhed according to their capacity; and that in purſuance of the ancient ſentence, pronounced long ago; *He that believeth not is condemned already, and the wrath of God abideth on him*, John iii. 18.—36.

CHAP. VI.

That he hath approved himſelf a faithful miniſter of Chriſt, both by his exhortations, 3 *And by integrity of life,* 4 *And by patient enduring all kinds of affliction and diſgraces for the Goſpel.* 10 *Of which he ſpeaketh the more boldly amongſt them, becauſe his heart is open to them.* 13 *And he expecteth the like affection from them again,* 14 *Exhorting to flee the ſociety and pollution of idolaters, as being themſelves temples of the living God.*

WE then *as* workers together *with him*, beſeech *you* alſo, that ye receive not the grace of God in vain.

2 (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now *is* the accepted time; behold, now *is* the day of ſalvation.)

3 Giving no offence in any thing, that the miniſtry be not blamed:

4 But in all things approving our ſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes,

5 In ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings,

6 By pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left,

8 By honour and diſhonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and behold, we live; as chaſtned, and not killed;

10 As ſorrowful, yet alway rejoycing; as poor, yet making many rich, as having nothing, and *yet* poſſeſſing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not ſtraitned in us, but ye are ſtraitned in your own bowels.

13 Now for a recompenſe in the ſame (I ſpeak as unto *my* children) be ye alſo enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs; and what communion hath light with darkneſs?

15 And what concord hath Chriſt with Belial? or what part hath he that believeth, with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in *them*, and I will be their God, and they ſhall be my people.

17 Wherefore come out from among them, and be ye ſeparate, ſaith the Lord; and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

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1. There are ſome who tell us, that one notion of ſcandal, or giving offence, is a needleſs grieving, troubling, or vexing another man, either by doing or forbearing any thing, which we were under no obligation, either to do, or forbear, at leaſt in that juncture, and at that particular ſeaſon, when we either did, or forbore to do it. But whether this be the ſtrict and proper notion of giving offence, or ſcandal, is not, at preſent, very material to diſpute. For whether it be or no, I believe it is certain, that where I am at perfect liberty being under the obligation of no law, Divine or human, to do or forbear any thing, the doing or forbearing of which, creates grief and trouble to another, and makes his life leſs eaſy and comfortable, than otherwiſe it would be, I ſay, in ſuch caſe, it is very certain, I may abridge my ſelf of my liberty, nay, it is fit, requiſite and neceſſary that I ſhould deny my ſelf. I muſt uſe my liberty with prudence and charity. The law of humanity and courteſy muſt take place. It is not only unchriſtian, but it is ſelfiſh, unkind, inhuman, and argues much narrowneſs and ſowreneſs of ſpirit, to create grief, ſorrow and trouble to another, when I may as well, without any real or apparent detriment to myſelf, or others, for whom I am concerned, forbear the occaſion of it. If, indeed, I am under the reſtraint of any Divine Precept, or any juſt command of my lawful ſuperior, this as I may ſhew afterwards, alters the caſe: Here I muſt do my duty, and if offence come upon my ſo doing, it is an offence taken and not given, and he who takes it muſt anſwer for it. And it may be very fit for him, to examine himſelf, and ſee whether ignorance, or forwardneſs, or ſelf-conceit, or a deſire to preſcribe to me, do not influence him too much. But as I ſaid, where I am at perfect liberty, here it becomes me to deny my ſelf, rather than grieve and trouble my brother. Here the rule is, we that are ſtrong ought to bear the infirmities of the weak, and

not pleaſe our ſelves. Here we ſhould be flexible, yielding and complaiſant, and imitate the Apoſtle, *who became all things to all men*, 1 Cor. ix. 22. and pleaſed all men in all things, *i. e.* in all lawful things, *not ſeeking his own profit but the profit of many, that they might be ſaved*, 1 Cor. x. 33. But then,

2. There are others who tell us, (and they ſay it is the only true notion of it) that the giving offence or ſcandal, is the doing, or forbearing any thing, which is a real temptation or inducement to error, or wickedneſs. Whatſoever directly, and in its own nature, or in general opinion, tends to lead a man into any ſin, that is to ſay, either to *do* any thing which God hath forbidden, or to *omit* any thing which he hath commanded, this is an offence, and is uſually expreſſed in Holy Scripture, by laying a ſnare, a trap, a ſtumbling-block in ones way; Rom. xiv. 13. whereby he is deceived, and bruiſes, and hurts himſelf; 1 John ii. 10. Any thing a man does, which tends to diſcourage men from receiving the faith of Chriſt, or adhering to it, or walking worthy of it, is an offence. For example, to repreſent the great myſteries of the Goſpel, as unreaſonable and abſurd; the precepts of it, as over-rigorous and ſevere; or to enervate the force of its promiſes and threatnings, or to deride, moleſt, and perſecute men for the ſincere belief, and practiſe of it, is a great and grievous offence, and *Wo be to them by whom ſuch offences come*; Matt. xviii. 7. Now that this is the true, and moſt common, if not the only notion of giving offence, is very fairly inferred from many paſſages of the New Teſtament. But I ſhall mention but a few: Our Bleſſed Lord ſays, *Bleſſed is he whoſoever ſhall not be offended in me*; Matt. xi. *i. e.* Who ſhall not be tempted through the meanneſs of the circumſtances in which I appear, or the troubles and afflictions which befal me, to reject my perſon and doctrine, or to fall from the belief and profeſſion of it. So it is ſaid of thoſe, who received the ſeed in ſtony ground, that *when tribulation or perſecution did ariſe, they were by and by offended*; Matt. xiii. 21. *i. e.* Were preſently diſcouraged from cheriſhing the good ſeed of the word in their hearts, and bringing forth the fruits of it, in their lives and converſation. So again it is ſaid of Chriſt crucified; 1 Cor. i. 23. that *to the Jews he was a ſcandal, or an offence*, i. e. the accurſed and ſhameful death which he ſuffered, was a temptation to them, to reject him, and hindered them from confeſſing him to be the Saviour of the world. Yet once more, Upon our Lord's myſterious diſcourſe, concerning *eating his fleſh, and drinking his blood*, many of his followers were offended, John vi. 60. *i. e.* thinking with themſelves, (though very ignorantly and unreaſonably) that what he ſaid was againſt the rules of humanity, took offence, and preſently forſook him, and in ſo doing, forſook him who had the words of eternal life. This is a ſhort account of the enquiry, *viz. What it is to give an offence:* And

The ſum of it all is, That giving offence conſiſts either in the obſtructing the peace, quiet, and tranquility of our neighbour, by any needleſs, imprudent uſe of our liberty: Or elſe leading him into ſin or error, by any ſiniſter, dubious and unlawful practices. And great reaſon there is why we ſhould be cautious, how we give any ſuch offence: Becauſe,

1. The honour of our Lord Jeſus Chriſt, and the dignity of the calling to which he hath called his Miniſters, to excite the utmoſt care and caution, to prevent and remove all juſt occaſion of offence. They who are conſecrated and ordained to Holy Offices, ſtand in a near relation to Jeſus Chriſt, *the great Shepherd, and Biſhop of our ſouls*, 1 Pet. ii. 25. They are his ſervants, *i. e.* peculiarly and eminently ſo, 1 Cor. iv. 1, *&c.* They are his *agents*, by whom he carries on the great affairs of his Church. They are the *miniſters* of his Spiritual Kingdom. His *ambaſſadors* to men entruſted with the word or doctrine of reconciliation, beſeeching them, in Chriſt's ſtead, to be reconciled to God; than which a more high, honourable, and beneficial truſt, cannot be committed to men. They are the *builders* of his houſe, the *ſtewards* of his family, appointed to give every one their meat in due ſeaſon. They are the *Angels* of his Church, and ſtars in his right hand. In fine, they are *co-workers* together with him, continually watching for the ſalvation of thoſe for whom Chriſt died; thereby purſuing the ſame great work, for which he came from Heaven, and began upon earth, and ſtill carries on by the labours of his ſervants, and the powerful miniſtration of his Spirit, who accompanies their faithful diligence and endeavours. How great and glorious a Maſter do they ſerve! How ſacred and honourable is their office! What care is requiſite to fulfil it! How inexcuſable is it to walk unworthy either of it, or their great Maſter, who hath called them to it! It is no unuſual thing to judge of men, from the quality of the perſons they employ in their ſervice: Now, ſhould the miniſters of Chriſt (which God forbid) miſtake, ſlip, and fall, and give great and juſt occaſion of offence, might not this ſeem to reflect ſome kind of diſhonour upon him, by tempting the ignorant and profane to impeach his wiſdom in calling ſuch to ſo weighty a charge, as he knew they were either unable or unwilling to fulfil?

Beſides, eminence of ſtation attracts the eyes of beholders. The miniſters of Chriſt, are ſtars, the light of the world, *a city ſet upon a hill, which cannot be hid*, Rev. i. 16. Matt. v. 14. They are expoſed to publick view, their perſons and conduct cannot be concealed, what they ſay and do will be obſerved and known in the world. Now, the more eyes are upon them, eſpecially if the quick and piercing eye of malice, the eyes of thoſe who watch for, and would rejoice in, the fall of the miniſtry, the more care and caution is requiſite, to *give no occaſion to the adverſary to ſpeak reproachfully, but to cut off occaſion from them who deſire occaſion*, 1 Tim. v. 14 2 Cor. xi. 12. to ſee them offend, and thereby to blame the miniſtry.

2. The end and deſign of the miniſtry, obliges to take heed of giving any juſt occaſion of offence in any thing, whereby any blame or reproach may be caſt upon it. For, the great end of the work of the miniſtry, is to reclaim men from ignorance and error, and ſin, and wickedneſs, and to lead them into the way of truth, peace, and holineſs, and life everlaſting. Now, ſhould any, *who miniſter in holy things*, for want of due care or diligence, lead into error, or offer any great temptation to ſin and wickedneſs, or by any indiſcreet uſe of their liberty, needleſly moleſt, grieve, or trouble other men, I doubt very much whether the ſacredneſs and dignity of their office, would ſcreen or exempt them from that quick and ſevere expoſtulation we have, *Rom.* i. 21. *Thou who teacheſt another, teacheſt thou not thy ſelf?* And thus through their fault the miniſtry will be blaſphemed in the world.

3. The many and great difficulties which attend the work of the miniſtry, call for great care and watchfulneſs, that they who miniſter in holy things be inoffenſive and blameleſs in their whole behaviour and conduct. Some ancient writers have repreſented its difficulties ſo great, as it is next to impoſſible to overcome them. But though allowance muſt here be made for flights of rhetoric; yet it muſt be confeſſed, that it is a very laborious and difficult work. It is the buſineſs of thoſe who are conſecrated and ordained to holy offices, to know, to declare, and defend the truth, and to diſcover and confute error. It is their work to remove and cure the prejudices, and reprove and reform the vices of the age in which they live. It lies upon them to encounter *irreligion* and *profaneneſs* on the one hand, and to detect *formality* and *hypocriſy* on the other. They muſt *condeſcend* and ſuit themſelves to the mean capacity and dulneſs of ſome, and *oppoſe* themſelves with reſolution and courage to the perverſe obſtinacy and malice of others; muſt *inſtruct* with meekneſs of wiſdom, *rebuke with authority*, 2 Tim. ii. 25. 2 Tit. xv. ſuffer no man to deſpiſe them, cenſure the incorrigible, yet with a mixture of pity and tender compaſſion comfort the afflicted, bind up the broken-hearted, ſeek thoſe that are loſt, reduce thoſe that go aſtray, prevent, and heal diviſions, bear with the weak, encourage the ſtrong, go through evil report and good, neither fearing nor flattering any, but in all things approving themſelves the miniſters of God. How great a work is here! And that which ſtill adds to its weight is, that the miniſters of Chriſt are ſubject to the ſame infirmities that other men are; nay, they are expoſed to ſome temptations from which others are exempted. For they are, in the very nature and deſign of their function, to deal with all orders and degrees of men. High and low, rich and poor, wiſe and unwiſe, good and bad, are the object of their care. The various paſſions, appetites, affections, converſations, and actions of men, come under their inſpection and guidance. And who is ſufficient for all theſe things! Who, in that vaſt variety of caſes, which

muſt neceſſarily ariſe, can ſo order himſelf, as to *give no offence in any thing?*

It is true, it is a hard work, the difficulties attending it are not to be foreſeen, and ſcarce to be numbered. But difficulties muſt not diſmay and deject; they ſhould rather excite care, and quicken induſtry, and invigorate reſolution. If the work be ſuch, as it is difficult not to offend in the doing of it, and yet is ſuch a work, as muſt of neceſſity be done, this is a good reaſon to proceed in all caſes with ſo much the greater care, that ſo *we*, as the Apoſtle ſays, may *give no juſt occaſion of offence in any thing, that the miniſtry be not blamed:* And it ſhould alſo be of great force with the people, to check that propenſity and forwardneſs they are guilty of in taking offence, and cenſuring the conduct of their ſpiritual guides and governors. For I am perſwaded, had they either ſkill, or temper enough to conſider, examine and weigh every thing in an equal ballance, (eſpecially if they would but reflect, that they themſelves are too, too often the cauſes of thoſe difficulties, which make it ſo very hard not to offend) they would find that inſtead of obloquy, reproach and contempt, they deſerve love and honour. But,

4. Laſtly, The Apoſtle here ſignifies, that the *ſucceſs* of the work of the miniſtry depends very much upon walking inoffenſively; ſo as to give no occaſion to the adverſary to blaſpheme. Should the ſervants of the Lord, by any weakneſs or miſtake, or indiſcreet and ill conduct, raiſe any great prejudices in the minds of the people committed to their care, it will very much obſtruct the good effects of their doctrine, and all other endeavours for the good of their ſouls. Men will not abſtract from the *calling* and the *perſon*; they will not diſtinguiſh between the *man* and his *office*; or if ſome few have their ſenſes ſo well exerciſed, as to diſcern between them, yet the doctrine is ſcarce received with that reliſh and pleaſure, nor the endeavour to do good, ſo acceptable, becauſe offered by a diſagreeable hand. Now

If it be ſo, that giving any ſuch occaſion of offence to men, be the ready way to render the miniſters contemptible, and to hinder the deſired effects of all their care and labour, this is a very forcible reaſon why they ſhould follow the Apoſtle's example, *viz.* ſo to perſuade, as at the ſame time to *give no offence in any thing, that the miniſtry be not blamed.* Which they may do if they omit no neceſſary duty, for fear of giving offence to any, who are otherwiſe minded: For in ſuch a ſervile compliance they would really do the very thing, which they ſhould avoid: They in truth would give very juſt occaſion of offence, by violating their duty, which they were bound to perform, notwithſtanding others would take offence at it. For example:

We teach that in the unity of the Godhead there are three perſons, of one ſubſtance, power, and eternity, the Father, the Son, and the Holy Ghoſt; and that the everlaſting Word, the Eternal Son of God, who is conſubſtantial with his Father, in the fulneſs of time, was made fleſh, and offered himſelf a full, perfect and ſufficient ſacrifice, oblation and ſatisfaction, for the ſins of the whole world. Now ſome pretend to take offence at this, and blame the miniſters of religion, for obtruding contradictions, and nonſenſe, upon the people, as the great myſteries of the faith. But if this be an offence, they cannot help it, it is an offence taken, and not given. They know theſe doctrines are agreeable to Scripture; they know they are neceſſary and fundamental articles of our religion; and muſt earneſtly contend for them, how much ſoever they diſpleaſe thoſe who are contrary-minded, leſt otherwiſe they ſhould be found in the number of thoſe, who deny both the Father and the Son.

There are others, of the ſame temper with thoſe the Prophet Iſaiah ſpeaks of, *who ſay to the Seers, ſee not, and and to the Prophets, propheſy not unto us right things, ſpeak unto us ſmooth things, propheſy deceits,* Iſa. xxx. 10. My meaning is, there are ſome who are very deſirous to be taught a way, how to reconcile the enjoyment of their luſts, and the hopes of Heaven together, and repreſent our ſhewing the neceſſity of good works in order to pardon, and peace with God, and eternal life, as returning to mount Sinai, or the legal diſpenſation, and a kind of diſclaiming the great grace and liberty, to which the Goſpel calls us. Now ſhould they *who miniſter in holy things*, to uſe the words of another Prophet, *thus ſmooth their tongues*, Jerem. xxiii. 31. they would be guilty of the moſt pernicious and fatal offence, and lead men headlong into the pit of deſtruction. No, we *have not thus learned Chriſt*, Gal. v. 13. We dare not *uſe our liberty for an occaſion to the fleſh*, we cannot *turn the grace of God into laſciviouſneſs, thereby* practically *denying the only Lord God, and our Lord Jeſus Chriſt*, Jude v. 4.

So again, if we teach and maintain that the civil power is not the creature of the people, but *the ordinance of God, and put men in mind to be ſubject to principalities and powers*, and to *take heed of reſiſting them, not only for wrath, but conſcience-ſake*, and affirm with the Apoſtle, that *they who reſiſt, ſhall receive to themſelves damnation*, Tit. iii. 1. Rom. xiii. 1, &c. Some are mightily diſpleaſed, and charge the miniſters of religion as pragmatical, and buſy-bodies, and meddlers, with what does not belong to them, and as carrying on a deſign, to oppreſs and enſlave mankind: Nay, do they but magnify their own office, aſſert the ſacredneſs and dignity of it, and ſhew what reverence and ſubmiſſion is due to it, they cannot eſcape: Men preſently are offended, and cry out, as thoſe of old, *Ye take too much upon you, ye ſons of Levi, all the Lord's people are holy*, Numb. xvi. 3. Now if men be offended at this, I know no help, unleſs they themſelves would pleaſe to rectify their own opinions; for ſo long as theſe things are taught, and enjoined in the Scripture, they muſt not be overlooked or neglected. Upon all fit and proper ſeaſons and occaſions, theſe truths muſt be taught, confirmed, and inculcated upon the conſciences of the people.

Here I might proceed to an induction of ſeveral particulars, which either in their own nature, or in common eſtimation, are juſt ground and occaſions and offence, and for that reaſon are carefully to be avoided. Such as, dealing the word of God deceitfully, mixing errors with truth, uſing ſubtle artifices to recommend them, crafty interpretations to miniſter to pride, avarice, and ambition, or to ſerve any ſecular intereſt, unſeemly affectation of ſuperiority and power, remiſneſs or rigour in the exerciſe of it, doing things by partiality, mutual animoſities, fierce oppoſition and jangling among ourſelves, want of gravity, ſeriouſneſs, and attention, in the performance of Holy Offices; moroſeneſs, fickleneſs, irreſolution, or feebleneſs of mind, covered with a pretence of caution and warineſs, 2 Cor. ii. 17.—4—2. 1 Tim. iii. 3—6. 1 Pet. v. 2, 3. 1 Tim. v. 21. 2 Tim. ii. 24. Theſe, I ſay, and many other things of the like nature, are ſummed up in the forecited Scriptures, deſerve conſideration. But I ſhall only note ſome of thoſe particulars in the chapter before us, which may ſerve to remove all offence in the perſons wherein they are found.

1. The firſt thing the Apoſtle recommends, is patience, reſolution, and magnanimity, ſuitable to all events, which in the courſe of their miniſtry might befal them. This the Apoſtle mentions in the verſe following, and ſays, *Giving no offence in any thing, that the miniſtry be not blamed; But in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings.* It was the hard lot of the Apoſtles, and the immediate diſciples of our Bleſſed Lord, to be eſteemed the refuſe and off-ſcouring of all things, to meet with the moſt unworthy and barbarous uſage, from a ſtubborn and faithleſs generation, and at laſt to *reſiſt*, even *unto blood, ſtriving againſt ſin.* But through the great mercy and good providence of God, and the pious care of our Governors, the Biſhops and Paſtors of the Church, have for a long time been exempt from theſe difficulties and tryals: Nevertheleſs it concerns them (and all Chriſtians) in the diſpoſition and preparation of their mind, to quit their deareſt intereſts and part with their lives, rather than renounce their religion, and ſin againſt God. And where this diſpoſition and temper of ſoul is viſible, it will procure reſpect and honour. Such reſolution and conſtancy, is a clear and full proof of ſincerity, and the ſincerity of ſuch perſons being unqueſtionable, it is a mighty advantage to the reputation and ſucceſs of their miniſtry. But,

Though, as I ſaid, the miniſters of Chriſt are excuſed from extreme hardſhips and tryals, yet there are other tryals which they are, and may be expoſed to, which will ſufficiently exerciſe their patience, magnanimity, and in reſolution. It is no eaſy thing to contend with the obloquy and contradiction of unreaſonable men, and ſuch are almoſt every where to be met with. To overlook the ignorant cenſures of ſome, and contemn the malicious ſlanders of others, to overcome evil with good, to pity and pray for thoſe who deſpitefully uſe them, is a great trial. But then to do thus, is a ſure ſign of a great and generous ſoul, and an excellent mean to gain reſpect and reverence, and to win upon the fierceneſs of thoſe, who hate them. But this is not all, even that which may ſeem to be (and which really is) a great advantage to the Clergy, the due honour I mean, which is ſometimes conferred upon them, requires a firmneſs of mind to prevent its becoming a ſnare, and a temptation, and an occaſion of offence. For the Apoſtle ſays, they muſt know how to bear *honour*, as well as *diſhonour*, and *good report* as well as *evil report*: And it may be a queſtion, whether it be not as difficult to bear proſperous, as adverſe events. How hard a thing is it to receive honour, and to uſe it aright, without diſcovering any mixture of oſtentation and vanity, without ſhewing partiality, remiſneſs, or rigour, without any neglect, or contempt of inferiors, or any ſeeming affectation of exerciſing authority over them! The temptation is ſtrong, and inſinuating, and requires much prudence, and great firmneſs of mind, to diſcover, reſiſt, and overcome it. But he that can effectually do it, will in this point remove much occaſion of offence, and ſupport the honour and veneration, which is juſtly due to his miniſtry.

2. A ſecond thing which the Apoſtle mentions, ver. 6. is *pureneſs*. By which ſome of great learning and judgment, underſtand the particular virtue or grace of chaſtity. A virtue no leſs amiable, than neceſſary, and its contrary vice, every where odious and deteſtable. But tho' this ſenſe of the word muſt by no means be excluded, yet, I rather think, the Apoſtle uſed in this a greater latitude, ſo as to comprehend innocence and holineſs, or a conformity of heart and life, to the will of God, walking in all his commandments blameleſs. An even, regular, conſtant tenor and courſe of goodneſs, will prevent blame, and command veneration and honour; but if this be wanting, nothing elſe will do it. For (to uſe the words of an excellent perſon) power may be dreaded, riches may be courted, wit and knowledge may be admired, but only goodneſs is truly eſteemed and honoured.

3. A third thing the Apoſtle mentions is *knowledge*. A thing pleaſant to the mind, as light is to the eye, earneſtly deſired, and highly eſteemed among men, and its contrary defect as deſpicable and vile. We are far from taking away the key of knowledge from the people; to allude to the words of Moſes, we could *wiſh that all the Lord's people were Prophets, and that the Lord would put his Spirit upon them*. But then we cannot but wiſh, at leaſt, a double portion of it, upon his miniſters, that all who attend upon Holy Offices, might in this reſpect, be as much ſuperior to others, as their ſtation is above them in the Church. But what knowledge is it which the Apoſtle recommends? Is it ſkill in languages, hiſtory, philoſophy, and other arts and ſciences? I cannot ſay that this was the Apoſtle's meaning. But yet, with ſubmiſſion, neither do I think they muſt be wholly excluded, becauſe they are of excellent uſe, and very neceſſary to attain to that which certainly was his meaning.

The Apoſtle means *knowledge in matters of religion*, the nature and attributes of God, his will, his word, his providence, his works, or, in other words, a clear, diſtinct, and comprehenſive view of the whole Goſpel-revelation in all things neceſſary to ſalvation; together with a dextrous, prudent, perſuaſive, powerful way, of inſtructing others in the ſame truths, and enforcing them upon their hearts and conſciences: To attain to theſe is the peculiar ſtudy, and moſt proper buſineſs of, and any conſpicuous defect herein, will be attended with blame, and reflect upon, the miniſtry. But whoſoever hath attained hereto, is approved of God, *a Workman that needeth not to be aſhamed, being able rightly to divide the word of truth.*

4. The Apoſtle further directs to *long-ſufferings*, and *kindneſs*. By theſe I underſtand bearing with the weakneſs and infirmities of men, pitying their failings, waiting for their amendment, overlooking their injuries, treating them with decency and reſpect, performing real acts of civility and kind offices, doing them in an obliging way, and with a willing mind, and in a graceful and becoming manner. And who ſees not how neceſſary theſe things are, to recommend our perſons, and our beſt endeavours for the good of ſouls? Theſe are things acceptable to God, and approv'd of men, and do not only prevent blame, and offence, but conciliate love and honour to the miniſtry. Such facility, gentleneſs and goodneſs, give freedom of acceſs, and inſinuate like oil, into the affections, and are attended with proportionable ſucceſs: Whereas on the contrary, moroſeneſs and auſterity of carriage (eſpecially where affected) in men otherwiſe very good, raiſes prejudices againſt their perſons, and obſtructs the good effects of their beſt deſigns and endeavours. But I ſhall only mention one particular more, namely,

5. *Love unfeigned*, ver. 6. Now ſhould I ſay, that by this we are to underſtand that ſincere, fervent affection wherewith the miniſters of Chriſt ſhould mutually embrace each other, I might perhaps, not come up to the Apoſtle's full deſign. For, ſhould the ſervants of the Lord, who above all others, are obliged to be united, in the firmeſt bonds of brotherly love, be defective herein, much more ſhould they indulge to mutual animoſities and fierce oppoſition, this would be a great offence, and their miniſtry would be blamed.

And as for the love the Apoſtle mentions, it is an hearty good will to all mankind, eſpecially to thoſe who are committed to their care and conduct, that ſo they may ſee, they ſeek not theirs, but them. Love demonſtrating itſelf in a general concern for the ſouls of men, labouring after the ſalvation of the meaneſt creature for whom Chriſt died, and condeſcending to inferior offices, for their ſpiritual good: Love diſcovering itſelf in a ſollicitude, to inſtruct the ignorant, recover the erroneous, reform the wicked, encourage the good, comfort the broken-hearted, and imparting all ſpiritual bleſſings to them in Chriſt Jeſus, praying for, and bleſſing them, in his name: Love manifeſting it ſelf, in viſiting the ſick, relieving the needy, comforting the fatherleſs and the widow, forgiving the injurious, cenſuring the obſtinate, with pity and tender compaſſion; I ſay ſo diffuſive, ſincere, fervent a love to the ſouls of men, would not fail of correſpondent returns of love; and where there is mutual love, there will be no great diſpoſition either to give or to take offence.

CHAP. VII.

1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof leſt he might ſeem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly ſorrow, which his former Epiſtle had wrought in them, 13 and of their loving-kindneſs and obedience towards Titus, anſwerable to his former boaſtings of them.

HAVING therefore theſe promiſes (dearly beloved) let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.

2 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I ſpeak not this to condemn *you*: for I have ſaid before, that you are in our hearts to die and live with *you*.

4 Great *is* my boldneſs of ſpeech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For when we were come into Macedonia, our fleſh had no reſt, but we were

troubled on every ſide; without *were* fightings, within *were* fears.

6 Nevertheleſs, God that comforteth thoſe that are caſt down, comforted us by the coming of Titus:

7 And not by his coming only, but by the conſolation wherewith he was comforted in you, when he told us your earneſt deſire, your mourning, your fervent mind toward me; ſo that I rejoyced the more.

8 For though I made you ſorry with a letter, I do not repent, though I did repent; for I perceive that the ſame epiſtle made you ſorry, though *it were* but for a ſeaſon.

9 Now I rejoice, not that ye were made ſorry, but that ye ſorrowed to repentance: for ye were made ſorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly ſorrow worketh repentance to ſalvation not to be repented of: but the ſorrow of the world worketh death.

11 For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, *what* clearing of your ſelves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement deſire, yea, *what* zeal, yea, *what* revenge! in all things ye have approved your ſelves to be clear in this matter.

12 Wherefore though I wrote unto you, I *did it* not for his cauſe that had done the wrong, nor for his cauſe that ſuffered wrong, but that our care for you in the ſight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, becauſe his ſpirit was refreſhed by you all.

14 For if I have boaſted any thing to him of you, I am not aſhamed; but as we ſpake all things to you in truth, even ſo our boaſting which *I made* before Titus is found a truth.

15 And his inward affection is more abundant toward you, whilſt he remembreth the obedience of you all, how with fear and trembling you received him.

16 I rejoyce therefore that I have confidence in you in all things.

This chapter contains,

I. An exhortation, by way of inference from the former promiſes, to purity and holineſs, ver. 1.

II. An exhortation to bear the like affection to his perſon and doctrine, as he doth to them, (1.) becauſe he hath given them no occaſion by any miſcarriage to do otherwiſe, ver. 2. amplified by a removal of any ill end in ſpeaking this, ver. 3.—(2.) Becauſe he has teſtified that he bears a great affection to them, ver. — 3. which he endeavours to prove, (1.) By his freedom to them, glorying of them, and comfort by them, ver. 4. (2.) By the comfort he received in his troubles, upon the report that Titus made to him of their affairs, ver. 5--7. (3) By his rejoycing for the happy iſſue and effect of their ſorrow, *viz.* repentance to ſalvation; wherein the occaſion of their ſorrow, his letter, the continuance of their ſorrow, but for a ſeaſon, ver. 8. and the occaſion of his rejoycing is expreſſed by negatively, and affirmatively, ver. 9. and amplified by ſhewing,

(1.) The nature of godly ſorrow, and worldly ſorrow, ver. 10. (2.) The excellent fruits and effects of their ſorrow, which ſhewed it to be godly, ver. 11. (3.) The reaſon of his writing to them, expreſſed negatively and poſitively, to ſhew his care of them, which he affirms, ver. 12. and proves by his comfort. (1.) In the ſucceſs thereof, which was their reformation. (2.) For their kindneſs to Titus, ver. 13. amplified by Titus's experience of the truth of what he ſaid to him concerning them, ver. 14. and alſo by Titus's affection to them for their obedience and kindneſs to him, ver. 15. And ſo,

III. Concludes the whole ſubject by ſhewing his own rejoycing concerning them, ver. 16.

Ver. 1. *Having therefore theſe promiſes.*] That God will receive you, and will be a father unto you, *&c.* See ch. vi. ver. 17, 18.

Ver. 4. — *I am exceeding joyful in all our tribulation.*] Becauſe I am informed that you mourn, and repent of your tranſgreſſion and ſin; ſee ver. 8—13.

CHAP. VIII.

1 He ſtirreth them up to a liberal contribution for the poor ſaints at Jeruſalem, by the example of the Macedonians, 7 by commendation of their former forwardneſs, 9 by the example of Chriſt, 14 and by the ſpiritual profit that ſhall redound to themſelves thereby: 16 Commending to them the integrity and willingneſs of Titus, and thoſe other brethren, who upon his requeſt, exhortation, and commendation, were purpoſely come to them for this buſineſs.

MOreover, brethren, we do you to wit of the grace of God beſtowed on the churches of Macedonia.

2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3 For to *their* power (I bear record) yea, and beyond their power, *they were* willing of themſelves.

4 Praying us with much entreaty, that we would receive the gift, and *take upon us* the fellowſhip of the miniſtring to the ſaints.

5 And *this they did*, not as we hoped, but firſt gave their own ſelves to the Lord, and unto us by the will of God.

6 Inſomuch that we deſired Titus, that as he had begun, ſo he would alſo finiſh in you the ſame grace alſo.

7 Therefore as ye abound in every thing in faith, in utterance, and knowledge, and in all diligence, and in your love to us; *ſee* that ye abound in this grace alſo.

8 I ſpeak not by commandment, but by occaſion of the forwardneſs of others, and to prove the ſincerity of your love.

9 For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but alſo to be forward a year ago.

11 Now therefore perform the doing of it; that as there *was* a readineſs to will, ſo *there may be* a performance alſo out of that which you have.

12 For if there be firſt a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eaſed, and you burdened:

14 But by an equality, *that* now at this time your abundance *may be a ſupply* for their want, that their abundance alſo may be *a ſupply* for your want, that there may be equality.

15 As it is written, He that *had gathered* much, had nothing over; and he that *had gathered* little, had no lack.

16 But thanks *be* to God, which put the ſame earneſt care into the heart of Titus for you.

17 For indeed he accepted the exhortation, but being more forward of his own accord, he went unto you.

18 And we have ſent with him the brother, whoſe praiſe *is* in the Goſpel, throughout all the Churches.

19 (And not *that* only, but who was alſo choſen of the churches to travel with us with this grace, which is adminiſtred by us to the glory of the ſame Lord, and *declaration of* your ready mind)

20 Avoiding this, that no man ſhould blame us in this abundance which is adminiſtred by us:

21 Providing for honeſt things, not only in the ſight of the Lord, but alſo in the ſight of men.

22 And we have ſent with them our brother, whom we have often times proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellow helper concerning you: or our brethren *be enquired of*, *they are* the meſſengers of the churches, *and* the glory of Chriſt.

24 Wherefore ſhew ye to them, and before the churches, the proof of your love, and of our boaſting on your behalf.

In this chapter the Apoſtle,

I. Exhorts the Corinthians to a liberal and cheerful contribution to the poor Saints at Jeruſalem, and in Judea, and eſpecially by the example of the Churches of Macedonia, ver. 1. who, though under great affliction, and very poor, yet had cheerfully made a bountiful contribution, ver. 2. even beyond their ability, ver. 3. and had not only entreated Paul to accept of it, ver. 4. but had devoted themſelves, as well as their eſtates, to God's ſervice, ver. 5.

He deſires Titus to finiſh this work, ver. 6. and uſes many arguments to excite them to ſo good a work; as for example, that they may make it appear that they abound in this grace as well as in others, ver. 7. Amplified, (1.) By a removal of the ſuſpicion of impoſing upon them. (2.) A declaration of his true ends herein. (1.) Their imitation of the forwardneſs of others. (2.) As a proof of their ſincerity, ver. 8.

He urges to them the example of Chriſt himſelf, who became poor, that he might make us rich, ver. 9. Then

He puts them in mind of their former readineſs and good beginning, ver. 10. which he amplifies by an exhortation to perfect what they had ſo well begun, according to their ability, be it never ſo ſmall, ver. 11. enforced by a conſideration of God's acceptance of ſuch a gift; ver. 12. Beſides,

He more fully explains his meaning concerning the proportion of their giving, That it ſhould not be unequal; ver. 13. but by an equality; ver. 14. confirmed by the equity of that rule, which God ſet about manna; ver. 15.

II. He commends the perſons employed in this affair. And (1) as for Titus, he commends him for his care; ver. 16; and for his readineſs, ver. 17. (2) He commends another brother, for his excellent miniſterial abilities, ver. 18. and becauſe he was the perſon choſen by the Churches to be Paul's companion in carrying this relief; ver. 19. That all ſuſpicion of fraudulent, partial dealing, might be removed; ver. 20. and that their integrity to men as well as to God, might be approved; ver. 21. (3) The third brother alſo he commends for his forwardneſs and diligence herein; ver. 22.

To which particular, he adds a general commendation of them all together; ver. 23. And then

III. Concludes with an exhortation to improve themſelves to theſe worthy brethren according to his boaſting and commendation of them; ver. 24.

Ver. 1.—*We do you to wit.*] i. e. We hereby acquaint you.

Ver. 7.——*As ye abound in every thing.*] See 1 Cor. i. 5.

— *In this grace.*] Of adminiſtring out of your riches to the neceſſities of the poor brethren.

Ver. 8. *I ſpeak not by commandment*] See 1 Cor. vii. 6.

Ver. 9.——*Though he was rich, yet for your ſakes became poor.*] See Luke ix. 58. Philip. ii. 7.

Ver. 10.———*I give my advice.*] See 1 Cor. vii. 25.

— *Forward.*] Willing. Gr.

Ver. 12.——*It is accepted according to that a man hath,* &c.] See Mark xii. 43. Luke xxi. 3.

Ver. 15. *As it is written.*] In Exod. xvi. 16, &c.

Ver. 18.——*The brother, whoſe praiſe is in the Goſpel.*] Some following the opinion of Theodoret, ſuppoſe this brother's name was Barnabas; and Baronius and other ſome underſtand it of Silas: But all antiquity, and our beſt modern commentators, generally underſtand it of the Evangeliſt Luke.

Ver. 19.—*Choſen of the Churches.*] See Acts vi. 3, &c. xiv. 23. and 1 Cor. xvi. 3. and our general preface to the Epiſtles.

— *With this grace.*] Or gift, or alms.

Ver. 22.—*Our brother.*] Apollos is commonly underſtood in this place.

— *Which I have in you.*] Or rather, which *he* (Apollos being ſatisfied of your repentance and willingneſs to obey his doctrine and inſtruction) *hath* in you.

Ver. 23.—*Our brethren.*] See ver. 18. and 22. in the notes.

CHAP. IX.

1 He yieldeth the reaſon why, though he knew their forwardneſs, yet he ſent Titus and his brethren before hand, 6 And he proceedeth in ſtirring them up to a bountiful alms, as being but a kind of ſowing of ſeed, 10 which ſhall return a great increaſe to them, 13 and occaſion a great ſacrifice of thankſgivings unto God.

FOR as touching the miniſtring to the ſaints, it is ſuperfluous for me to write to you.

2 For I know the forwardneſs of your mind, for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I ſent the brethren, leſt our boaſting of you ſhould be in vain in this behalf; that, as I ſaid, ye may be ready.

4 Leſt haply if they of Macedonia *come* with me, and find you unprepared, we (that we ſay not, you,) ſhould be aſhamed in this ſame confident boaſting.

5 Therefore I thought it neceſſary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the ſame might be ready as *a matter of* bounty, and not as *of* covetouſneſs.

6 But this I *ſay*, He which ſoweth ſparingly, ſhall reap alſo ſparingly: and he which ſoweth bountifully, ſhall reap alſo bountifully.

7 Every man according as he purpoſeth in his heart, *ſo let him give*; not grudgingly, or of neceſſity: for God loveth a cheerful giver.

8 And God *is* able to make all grace abound towards you; that ye always having all ſufficiency in all things, may abound to every good work:

9 (As it written, He hath diſperſed abroad; he hath given to the poor: his righteouſneſs remaineth for ever.

10 Now he that miniſtreth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs!)

11 Being enriched in every thing to all bountifulneſs, which cauſeth through us thankſgiving to God.

12 For the adminiſtration of this ſervice, not only ſupplieth the want of the ſaints, but is abundant alſo by many thankſgivings unto God;

13 (Whiles by the experiment of this miniſtration, they glorify God for your profeſſed ſubjection unto the goſpel of Chriſt, and for your liberal diſtribution unto them, and unto all men)

14 And by their prayer for you, which long after you, for the exceeding grace of God in you.

15 Thanks *be* unto God for his unſpeakable gift.

In this chapter the Apoſtle,

I. Shews the needleſsneſs of his preſſing them any further about the collection; (1.) aſſerted, ver. 1. and (2.) proved by their forwardneſs long ago, ver. 2.

II. Excuſes his earneſtneſs with them for it, and ſending the brethren to gather it. (1) That they may be fully ready; ver. 3. (2) To prevent occaſion of ſhame; ver. 4. (3) That it may be a bountiful contribution; ver. 5. Hereupon

III. He exhorts them to a bountiful contribution, becauſe their reward ſhall be anſwerable; ver. 6.

IV. He directs them concerning the manner, That they do it cheerfully; becauſe ſuch a manner is loved of God; ver. 7. and will be rewarded by him, who will reward the bounteous giver with greater abundance for all ſuch like occaſions; ver. 8. (1) confirmed by a teſtimony of Scripture; ver. 9. (2) amplified by a prayer for a large return of their liberality; ver. 10. Beſides, ſays he, it cauſes others to thank God for us; ver. 11. amplified by a recital of two good effects of charity; (1) The ſupply of the wants of others; and (2) praiſe to God; ver. 12. proved, becauſe hereby they plainly diſcover your obedience to the commands of the Goſpel; ver. 13. Moreover, it engages the neceſſitous to pray for their benefactors, and to ſollicit God for their proſperity; ver. 14. And thus,

V. He cloſes all with a thankſgiving to God for giving them both *hearts* and *ability* for this work; ver. 15.

Ver. 1.—*The miniſtring to the Saints.*] See 1 Cor. xvi 1.

Ver. 6.———*He which ſoweth bountifully, ſhall reap bountifully.*] Where obſerve, that the deſign and ſcope of this and the former chapter is the ſame, as I have ſhewn by the analyſis, to exhort and ſtir up the Corinthians to contribute freely to the relief of the poor Saints at Jeruſalem, who were at that time in great want, by reaſon of a general dearth. Upon which occaſion the Apoſtle uſeth a great deal of honeſt art and inſinnuation, and ſome powerful arguments, as the example of the Macedonians, ch. viii. 1, 2. who *in a great trial of afflictions*, and the depth of poverty, contribute liberally to the neceſſities of theſe Chriſtians; but eſpecially the example of Chriſt, *who, though he was rich, yet for our ſakes he became poor, that we through his poverty might be rich*, ch. viii. 9.

This he doth, not merely to perſwade the Corinthians to a contribution; for he *knew their forwardneſs* in this charity, and had *boaſted of it to them of Macedonia*; ch. ix. 2. but to provoke them to a holy and generous emulation, in contributing freely to their poor brethren, upon ſo preſſing and extraordinary an occaſion.

The exact proportion of their charity, or how much one ſhould give, he doth not determine; becauſe that muſt be meaſured according to the ability of him that giveth: But he tells them for their encouragement, that the more they give, the more they ſhall receive from God; that charity reached out to ſuch objects, is like unto ſeed ſown by a wiſe husbandman in a good ſoil: If their works of charity be ſown with a free and cheerful heart, and an open hand, they may expect a rich and plentiful harveſt; *they that ſow bountifully, ſhall reap bountifully.* Therefore, This Scripture naturally leads us to conſider *charity* as preſcribed by the Apoſtle by

A Diſſertation on Liberality.

In the management of this Diſſertation, I ſhall follow the directions of the Apoſtle in the context, and conſider, *firſt*, as he has done the meaſures of charity, implied in theſe words, *He that ſoweth bountifully*; and *ſecondly*, the great encouragement given to ſuch a degree and proportion of charity, thus plainly expreſſed, *ſhall reap bountifully*. And,

1. As to what concerns the proper meaſures of charity.

It is a duty of a *common*, but *unequal* obligation; all men are obliged to it, that have ſo much as a natural poſſibility or power to perform it; yet ſome are more ſo than others, becauſe they have a greater power. And therefore the ſpirit of God in Scripture hath preſcribed no ſet bounds and meaſures to charity; but left it to the diſcretion of the prudent Chriſtian, how to proportion his own free-will offering; *Every man according as he purpoſeth in his heart, ſo let him give, not grudgingly, or of neceſſity, for God loveth a cheerful giver*, ver. 7. and Deut. xv. 7. So that the nature of charity is ſuch, that it muſt be free and unconſtrained; I do not mean, that it is a thing indifferent, and of choice, whether we will be charitable or no; but that the proportions muſt be free, ſo as not to be enforced by any other obligations, than what our own conſciences, and the love of God and our neighbour, lay upon us: Otherwiſe it is not, ſtrictly ſpeaking, private charity; but a publick rate or aſſeſment, exacted under a penalty, and paid in obedience to a poſitive humane law.

But tho' no ſpecial meaſures and proportions can be aſſigned to charity; yet this general rule, preſcribed by the Apoſtle, at ver. 7. ought always to be obſerved, and not to give *ſparingly*, but *liberally*. This (as was hinted before) is implied in the metaphor of *ſowing*, here uſed by the Apoſtle, and by Solomon, Eccleſ. xi. 6. *In the morning ſow thy ſeed, and in the evening with-hold not thine hand.* Of the ſame ſignificancy are thoſe other phraſes of *ſcattering*, and *diſperſing*, and *caſting our bread upon the waters*; of *opening the hand wide*, *ſtretching*, and *reaching it out to the poor and needy*. All which expreſſions plainly denote a free and liberal charity. Tho' this ought to be more or leſs in proportion to our ability or eſtate; ſo the ſon of Sirach adviſeth, *according to thine ability ſtretch out thine hand and give*, Eccluſ. xiv. 13. and, *give unto the moſt High according as he hath enriched thee.* To the ſame purpoſe is the counſel of good old Tobit to his ſon, *Give alms* ἐκ τῶν ὑπαρχόντων, *according to thy ſubſtance*;———*If thou haſt abundance, give alms accordingly*; *if thou haſt but a little, be not afraid to give of that little*; Tobit vii. 8.

This is the true ſtandard of charity; we are to give alms of ſuch things as we have, and according to what we have: And herein we have the practice of the firſt Chriſtians for our example and imitation, who *determined every one according to his ability to ſend relief unto the brethren*, Acts xi. 29.

This rule, notwithſtanding, is not to be obſerved ſo ſtrictly, but that in caſes of great extremity and urgent neceſſity, we are to exceed in this proportion, and, with the Macedonians, give even *above our ability*; as conſidering on ſuch occaſions, not ſo much our own convenience, as the preſent diſtreſs, and the preſſing wants of our Chriſtian brethren. And

This may be reaſonably expected from us. For, whereever God gives a man an eſtate, he charges it with certain penſions and proviſions, as conditions of his tenure, which, during the ſpace of his poſſeſſion, he is bound to diſpenſe. We are not ſo far maſters and proprietors of any thing we poſſeſs, as not to be accountable to our great Donor, whether we have diſpoſed of, and employed it faithfully to thoſe ends for which it was given us. The poor have a title and claim to a ſhare with us; a title which they derive from the Sovereign Lord of the univerſe, who, in the original donation of things, hath ſo provided, that, after allowance made for our own real occaſions and neceſſities, we ſhould relieve and ſupport our poor neighbours. For,

What other reaſon can be aſſigned for that viſible difference and unevenneſs in the outward condition and circumſtances of men? It had been eaſy for God to have made a more equal diſtribution of things, to have levelled mens eſtates, and given every man a competency; but ſince he hath thought fit to contrive things ſo, that ſome ſhould be *rich* and others *poor*, we cannot reaſonably doubt, but that he intended, that the exigencies of the one ſhould be ſupplied out of the abundance of the other. And,

Seeing he hath not preſcribed any fixt meaſures of our charity, but left them to every man's own diſcretion, it is a plain argument that he repoſeth a firmer confidence in us, and lays a greater obligation upon us to act in this matter, as far as we are able: And how far that is, God knows better than we do ourſelves, nor can we think to deceive him. He ſees what other obligations we have upon us beſides charity; knows what allowances are to be made for our own comfortable ſubſiſtence, what proviſion for our families, and for the diſcharge of all other duties and offices according to our ſtation and character in the world; which are uſually thought reaſonable to ſet bounds to our liberality. God conſiders the true extents of theſe ſeveral demands upon us, what they do require, and what we may ſpare from them, together with the thoughts of our hearts, and the truth and ſincerity of our intentions, and will judge us accordingly.

When our Saviour commanded the young man in the Goſpel, *to ſell all that he had, and give to the poor*; it was done to convince him of ſome ſecret defect that lurked in his heart; and to let him ſee that he was not ſo ready, as he pretended, to do any thing to obtain eternal life. Our Lord knew that he was tainted with covetouſneſs, and the inordinate love of riches, which was a breach of one of thoſe precepts of the law, which he profeſſed to have kept; and therefore, to give him a ſight of this ſin, and of the imperfection of his obedience to the law, he brings him to this touch-ſtone, *ſell that thou haſt, and give to the poor*; *and thou ſhalt have treaſure in Heaven.* A precept of particular obligation upon this young man, and not a ſtanding rule to all Chriſtians, nor to be drawn into example at all adventures; and yet every one is ſo far concerned in, and obliged by it, that he muſt be always prepared in the purpoſe of his mind, moſt willingly to exchange the treaſures of this life for thoſe of a better; and to part even with his *all*, if Chriſt, by an expreſs command, as here, or by his providence, ſhould ſo require.

But now upon this pretence, that our Saviour in his Goſpel, hath not defined what proportion he ordinarily expects for works of mercy and charity, there are too many who from thence take occaſion to ſhrink up their charity to little or nothing, finding out ſeveral excuſes, which will not be admitted, nor will they have the face to plead them at the day of judgment. For they cannot but know, however they diſpute what that is, that charity to the poor, in proportion to the eſtate which God hath beſtowed upon them, is a neceſſary duty, and agreeable to that of the Apoſtle, 1 Cor. xvi. 2. *Let every man, as God hath proſpered him, lay by him in ſtore*, for the uſes of piety and charity. They muſt likewiſe know, that a little, or what is next to nothing, where God hath given much, all circumſtances conſidered, is not properly charity. Certain it is, that it would not have been ſo accounted under the Moſaick diſpenſation.

The Jews, to whom God for the hardneſs of their hearts, thought it beſt to preſcribe particulars, and give poſitive laws for the relief of the poor, were bound to ſet apart the tenth of all their increaſe, every third year for that uſe, Deut. xiv. 28, 29. which with the tythe which was paid every year to the Levites, and the ſecond tythe, ſeparated after the other was paid, to be eaten in a feſtival manner at Jeruſalem, amounted to a thirtieth part yearly; beſides other extraordinary charities, ſuch as the reſtoring of the pledge, the borrowing without intereſt, the releaſe of debts in the ſabbatical year; and the large quantity of corn, which they were bound to leave in the corners of their fields, with the ears that fell, and the ſheaf that was left, &c.

This was the ſettled proportion of charity among the ancient people of God, the indiſpenſable duty of a Jew, without the doing of which he could not be accounted a juſt and righteous perſon. But,

A higher degree of charity was required to denominate him a good man, which was more than a legally righteous man, as may be gathered from the diſtinction Paul makes between theſe two, Rom. v. 7. *But ſcarcely for a righteous man will one die, yet peradventure for a good man one would even dare to die.* The ſcribes and Phariſees were the moſt accurate and punctual of all the Jews, in obſerving what the law required, even to the *paying tythe of mint, aniſe, and cumin*; but neglecting the practice of moral duties, and thoſe extraordinary and occaſional acts of piety, which were called mercy and goodneſs, their righteouſneſs was defective, as we learn from that place of our Saviour, Matt. v. 7. *Except your righteouſneſs ſhall exceed the righteouſneſs of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kingdom of Heaven.*

And it is highly reaſonable, that Chriſt ſhould expect a higher righteouſneſs, and particularly a larger meaſure and degree of charity from the Chriſtian, than he did from the Jew, in proportion to the greater grace, and the more light he hath received under the Goſpel. However, this *quota* of a ſettled maintenance, which the Jews were obliged to, is ſo far a rule to us, that we ought not to fall ſhort of it; and the rather becauſe it is left to every one to determine himſelf in the proportion of this duty, by his own prudence, and the love of God; only with the Apoſtles caution and encouragement, that *he that ſoweth ſparingly, ſhall reap ſparingly; and he that ſoweth bountifully, ſhall reap bountifully*. And where there is a free and *willing mind*, there needs no other obligation nor direction.

Charity, which is nothing elſe but ſuch a habit or temper of mind, as diſpoſeth a man to *wiſh* well, and *do* well, to all his fellow-creatures, according to their ſeveral needs, and his own opportunities, will be a rule and meaſure to itſelf, and oblige him to imploy a proportional part of his ſubſtance in works of mercy. It will make *him ready to diſtribute, willing to communicate*, as often as an opportunity is offered, and the occaſions of doing good preſent themſelves; whilſt men of a contrary temper and diſpoſition are induſtrious to decline theſe opportunities, and to get out of the way of them; or when they cannot avoid them, to find out tricks and evaſions to ſhift off their charity.

A rich covetous miſer is never at a loſs to find a pretence to ſave his money: When a buſineſs of charity is propoſed to him, he is always prepared with an anſwer to excuſe his not contributing to it; and will ſuffer a good deſign to fall and die, and a poor family to periſh under his eye, rather than break a round ſum, or take never ſo little from a large heap. Whereas a man of a ſoft and tender mind is *ready to every good work*, moved with every pitiable object, and gladly lays hold on every occaſion of being helpful to thoſe, who are in hard circumſtances, not only by ſatisfying a preſent want, but by putting them into a condition of not wanting. *The liberal ſoul deviſeth liberal things*; contrives ways, and ſeeks out opportunities of doing good; and wherever he finds a proper object for his charity, there he is very bountiful and open-handed, either by *giving* him a ſufficient ſupply, or by *lending* him a ſum without intereſt, to put him into a method of living, or by ſome other way, which a *willing mind* doth eaſily ſuggeſt.

A well-diſpoſed heart is always ready to help the head to deviſe the moſt prudent and effectual ways of doing good, and to manage our charity to the beſt advantage: As it gives us a true ſenſe and feeling of the miſeries of our ſuffering brethren, ſo it teacheth us to fit and proportion our alms to their ſeveral needs, as God hath enabled us. And that we may be always in a condition to do this,

True charity will be careful to preſerve and encreaſe wealth, by cutting off all idle and ſuperfluous expences in our clothes, our houſes, our tables, our equipage, and ſuch other needleſs pomp and ceremony, as is more than our degree and condition in the world requires; by ſetting bounds to our appetites, and not ſpending that upon our ſelves and attendants, our vanity and vices, which ought to have been appropriated to pious uſes, and employed in refreſhing of thoſe poor and needy ſouls that want it.

In the uſe of theſe means, and the bleſſing of God upon them, the rich would be enabled to raiſe and maintain a conſtant fund for publick and private charities; and thoſe of an inferior fortune and condition would have a competent ſtock for the like pious purpoſes, upon any ſudden and emergent occaſion. We ſhould then have always *by us in ſtore, (as God hath proſpered us*, and *we have opportunity wherewith to contribute our ſhare to a good work)* a ſeparate purſe for the poor, a private bank for acts of piety and mercy. We might then charge our ſelves every year with ſome publick or private good to be done by us, for the promoting of the honour and glory of God, and the benefit of mankind; and when the year is ended, give God and our own conſciences an account of it. We ſhould not put off our charity, as too many do, 'till we come to die, and make our will; and then think to compound for all our uncharitableneſs, by leaving ſome trifling legacy, and giving God a ſmall pittance of his own, becauſe we can keep it no longer: But we ſhould diſtribute our wealth in our life-time, while we have power otherwiſe to employ it; and that in proportion to what God hath given us; who will not fail in his own time and way, to recompenſe us accordingly, either before, or at the great day of account. Which leads me

2. To conſider the encouragement promiſed to the liberal and *cheerful giver*, a reward proportionable to his liberality; *he ſhall reap bountifully*. Becauſe,

1. He ſhall reap a rich and plentiful encreaſe of *temporal* bleſſings; *Bleſſed ſhall he be in the city, and bleſſed ſhall he be in the field. Bleſſed ſhall be the fruit of his body, and the fruit of his ground, the fruit of his cattle, the encreaſe of his kine, and the flocks of his ſheep. The Lord ſhall command a bleſſing upon his ſtore-houſes, make him plenteous in goods, and bleſs him in all that he ſetteth his hand unto.*

It was upon this view, that the Iſraelites were encouraged to relieve their poor brethren; *Thou ſhalt ſurely give unto thy poor brother; and thine heart ſhall not be grieved, when thou giveſt unto him; becauſe that for this thing, the Lord thy God ſhall bleſs thee in all thy works*; Deut. xv. 10. The more diffuſed a man's charity is for the refreſhment of others, the greater abundance ſhall be poured upon him; *The liberal ſoul ſhall be made fat; and he that watereth, ſhall be watered himſelf*; Prov. xi. 25. *He that hath pity upon the poor*, fœneratur Deo, *lendeth unto the Lord upon intereſt, and that which he hath given, will he pay him again*; Prov. xix. 17. Our Saviour, to encourage us to abound in this grace, aſſures us, that a full and ample compenſation ſhall be made us for our alms and charity; *Give, and it ſhall be given unto you: good meaſure preſſed down, and ſhaken together, and running over, ſhall men give into your boſom; for with the ſame meaſure that you meet withal, it ſhall be meaſured to you again*; Luke vi. 38. To the ſame purpoſe ſpeaks our Apoſtle in this chapter; *God that adminiſtreth ſeed to the ſower thereof, will miniſter bread to your food, and multiply the ſeed which you have ſown, and encreaſe the fruits of your bounty, which cauſeth through us thankſgiving unto God.*

I might multiply texts upon this head without end; for there is not any ſingle grace or virtue whatſoever, to which ſo many liberal promiſes of temporal bleſſings are made, in the Scripture, as to this. But let me ſhew,

2dly. The vaſt and unſpeakable reward it will meet with in the other world, whither our works of piety and mercy will accompany us, and make way for our reception there. This is what our Lord means, where he bids us *make our ſelves friends of the mammom of unrighteouſneſs, that when we fail, they may receive us*, or we may be received, *into everlaſting habitations*; Luke xvi. 9. The *mammon of unrighteouſneſs, is* what the Scripture elſewhere calls *deceitful riches*; the diſpoſing whereof in ways of charity to the poor, will, when we leave this world and the enjoyments of it, make us friends in Heaven, and through the merits of Chriſt, procure for us, at the hands of a merciful God, an entrance there, and a moſt ample and eternal reward. The bleſſing of eternal life is in the Goſpel, in an expreſs manner entailed upon this grace, and, in terms equivalent, ſtiled *bags that wax not old, a treaſure in Heaven, that faileth not; where no thief approacheth, nor moth corrupteth.*

And what an encouragement is this to the charitable man, to be aſſured, that for, and in conſideration of his works of mercy, for feeding, cloathing, and viſiting Chriſt's poor members, he ſhall be rewarded with eternal life and happineſs; For parting with his periſhing wealth on earth, he ſhall receive incorruptible treaſure in Heaven? And the motive is ſtill the greater, when he conſiders, that proportonably to the degrees of his charity, will be the degrees of his reward; and that they ſhall not only continue, but be daily encreaſed, in proportion to the good his charity doth, and he ſhall do, to the world's end. Such muſt be the happy condition, ſo *great the reward in Heaven*, of the founders and benefactors of colleges, hoſpitals, and other houſes of charity; as the good done by theſe publick and ſtanding benefactions ſhall be always encreaſing, ſo will the degrees of their glory, 'till they *ſhall ſhine as the ſun in the kingdom of their Father.*

Ver. 8. *And God is able to make all grace abound towards you; that ye always having all-ſufficiency in all things may abound to every good work.*] This Scripture is the Apoſtle's encouragement to the Corinthians to prompt them to be ready and willing to contribute towards the ſupport of their neceſſitous brethren in Chriſt, the poor Chriſtians in Judea and Jeruſalem. And they are almoſt parallel to that advice or command of the ſame Apoſtle to Titus, where he ſays, this is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good works: *Theſe things are good and profitable unto men,* Tit. 3. ver. 8. From whence we may gather in what the true happineſs of man conſiſts, and by what means it is to be obtained. Now,

The happineſs of man in general, may be ſaid briefly thus, "to conſiſt in the having and doing thoſe things which are in their own nature good, and in their tendency profitable unto men." This is plainly the obvious ſenſe of the Apoſtle in this Scripture, and is ſupported by the cleareſt reaſon; for, whatſoever things are in their own nature *good,* if they are rightly uſed, muſt needs be in their tendency profitable to man; and whatſoever things are ſo *profitable* in their tendency, will undoubtedly make men truly *happy.* And this requires us to conſider what the happineſs of the preſent life is. Now,

The happineſs of man in this life is to be conſidered both negatively and poſitively: For, by the firſt conſideration, the falſe notions of men concerning happineſs will be confuted; and by the latter, a right opinion and juſt conception of it will be eſtabliſhed. Therefore,

Firſt, as to the negative part of the queſtion; the true happineſs of man in this life does not conſiſt in thoſe temporal enjoyments and endowments, in which ſo many ſeveral ſorts of men place their happineſs: *e. g.* It does not conſiſt in *wealth,* or the abundance of riches, which moſt men covet and purſue to make them happy here; which they take delight in as the *chief,* if not the *only good* they can enjoy, and that *alone,* of all the enjoyments of this world, in which their real happineſs conſiſts. But theſe men are very much miſtaken in their notion of true happineſs, as I could make it appear from many other weighty conſiderations, but eſpecially from the following reaſons.

1. Such men are very rarely, if ever, ſatiſfied with all that they poſſeſs; but how numerous or large ſoever their poſſeſſions are, they ſtill deſire more and larger, and lay out all their time, and care, and pains, to make additions to the ſtock of wealth they have already, and find it one of the greateſt difficulties, a moſt inſuperable task, ever to bring themſelves to think they have enough. And yet,

2. Though ſuch men are hardly ever ſatiſfied with riches, they are, however, often glutted with them; and that's another mighty hindrance of their happineſs. They may be daily wiſhing for yet more abundance, and always labouring to increaſe their ſtore, the love and deſire of wealth increaſing ſtill, as wealth it ſelf increaſes; and yet they may be, and often are, very anxiouſly concerned to know how, or where, on whom, or in what manner to beſtow what they already have and do enjoy. Like an inſatiable glutton, who is ſtill willing and deſirous to take in more, when his ſtomach is already over-charged, and the vaſt quantities of meat and drink he has let down does make him moſt uneaſy, and earneſtly deſirous to be diſburthened of it. Juſt ſo, I ſay, it is with many men, whoſe preſent wealth, though they cannot think they have enough, is yet a burden almoſt inſupportable, a load they would be eaſed of, if they knew but how or which way, without parting with it. On which account, it is ſo far from making its poſſeſſors truly happy, that it is indeed a great addition to their miſery; in that, though they cannot bring themſelves to think they have enough, yet neither do they know which way, nor in what manner to diſpoſe of what they have, at leaſt, not to their ſatisfaction. Neither is this the utmoſt of ſuch mens unhappineſs; for,

3. We may add to theſe, the care and trouble ſuch men have, not only to increaſe, but likewiſe to preſerve the ſtock of wealth they now poſſeſs, and the innumerable daily fears of accidents that may deprive them of ſome part of it at leaſt, if not the whole. It is a common obſervation, and it may be no leſs true than common, *that it is not near ſo difficult to acquire an eſtate, as it is to keep it when acquired.* And this puts rich men on the rack, to find out all imaginable ways and means, as to increaſe their wealth, ſo likewiſe to ſecure it; and after all their care and nice precaution, the ways they take, and means they uſe, prove often ineffectual to thoſe ends: Which ſtill augments their trouble and anxiety, and renders them daily more and more uneaſy and unhappy.

In ſhort, the wiſe man tells us, *That riches certainly make themſelves wings, and flee away as an eagle towards Heaven,* Prov. xxiii. 5. And experience does convince us, that as there are many ways whereby they are acquired; ſo there are many more whereby they may be loſt after they are acquired. So that what has been brought together by many years labour, care and induſtry, may be taken from us all at once, or by degrees, in very little time; and then the man is much more miſerable in the loſs, than before he was, or could be happy in the enjoyment of it.

4. And laſtly, Suppoſing wealth were as permanent, as it is inconſtant, and the man were ſure of enjoying all he has as long as he lives; yet, alas! How ſhort and uncertain is life it ſelf? No man can be certain of a year, a month, a week, a day, an hour, nor of a minute's longer ſtay on earth than he has lived already: So many diſeaſes and other caſualties do continually attend us, that the youngeſt and the healthieſt among us cannot be aſſured of any ſingle moments reſpite from the arreſt of death. Or, how long ſoever life may laſt, yet it is but ſhort at longeſt, at leaſt we think it ſo, and we muſt die at laſt; and then we muſt leave all behind us, we neither know to whom, nor how to be employed. And this one thought is of itſelf ſufficient to baffle all the fancied happineſs of wealth; which is the moſt and beſt that can be ſaid concerning it. For that which is not, cannot be compleatly ſatisfying, and yet may over-charge and cloy us with the nauſeous and inſupportable abundance of it; that which is accompanied with ſo much care, anxiety and trouble, both in the getting and the keeping of it; and that which one time or other we muſt quit, whenever our time is come to leave this world, if we do not loſe it long before: That thing, I ſay, which yields ſo little ſatisfaction, and in the enjoyment of it is attended with ſo much trouble and vexation, and is at beſt of ſo very ſhort continuance, can never make men truly happy. And this is the naked character of wealth; which therefore does not, and cannot conſtitute man's happineſs.

Secondly, Neither can the real happineſs of man conſiſt in worldly honours, and great, but temporal advancements, though theſe are commonly acquired by wealth, and on that account may be eſteemed a complicated good. For,

1. Theſe worldly honours and advancements are as far from yielding ſatisfaction to the minds of men as wealth. The greateſt favours of the greateſt earthly Prince can no way equal ſome mens wild and extravagant ambition; which even the higheſt pitch of greatneſs will not ſatisfy, ſo long as any other perſon ſits one ſtep above them. Nay, the more humble of mankind are apt to be deſirous, at ſome times, of climbing ſomewhat higher than they are already; and it is hard to find one man among a thouſand, who would not willingly aſcend to the top-round, if the poſt were offered to him. So reſtleſs is the ſpirit of ambition, with which the generality of men are more or leſs inſpired, that there are very few but would be willingly advanced above their neighbours, if they could fairly merit, or by any other lawful means accompliſh it. All which put together, ſhews that worldly honours do not, cannot ſatisfy the minds of men, and therefore cannot conſtitute their happineſs. But beſides this,

2. The ſatisfaction worldly honours yield, is not ſo little, but the dangers they expoſe men to are every whit, on the other hand, as great. Of all great men it may be truly ſaid, they tread in ſlippery places, and every ſtep they take they are in danger of a fall. The envy of inferiors, the jealouſy of equals, the power of ſuperiors, the fawnings of court-paraſites, the unſteady humour and mutable affections of the Prince; beſides the many frailties and failings to which the moſt wary politicians are ſometimes

times ſubject, do all conſpire againſt a riſing favourite, to bring him down again, or at leaſt to hinder him from mounting higher. So that it is very rarely known that any man dies ſitting on the pinnacle of honour; but many more are thence thrown headlong to the ground, and often meet a death as ſudden as their fall. But,

3. To ſuppoſe the beſt, the man himſelf is mortal, and though the greateſt among many brethren is yet no more exempted from the ſtroke of death, than the meaneſt of the ſons of men. So the Pſalmiſt tells us, and our own experience does abundantly confirm it, *That man being in honour abideth not, but is like the beaſts that periſh*, Pſal. xlix. 12. That is, he muſt one time or other die, and turn to duſt, and be the food of worms, as well as the meaneſt of the creatures. And then he, that it may be while he lived was the firſt miniſter of ſtate, and greateſt next his Prince, is no way differenced from the meaneſt peaſant. He that while living held the plough is in as good a condition in the grave, as he that ruled a kingdom. Sceptres, by death, are levelled with chains and fetters; kings and beggars lie down together in the ſame earth, from whence they both were taken.

4. And laſtly, Be ſure there will be no diſtinction of the noble and the vulgar in another world, unleſs it be upon the ſcore of virtue; in which reſpect the meaneſt ſubject, who has been careful to perform his duty as he ought to God, his neighbour, and himſelf, will be exalted to God's right hand, far above all the principalities and powers of the earth; when, for neglect of holineſs and virtue, the greateſt monarch ſhall be bound in chains of darkneſs, and ſentenced to eternal miſery and wo, and thruſt down to the loweſt Hell.

Beſides, it is very likely that the richer and greater any perſon is on earth, greater degrees of piety and virtue are expected from him, in proportion, than from other men; and it is reaſonable it ſhould be ſo on ſome accounts, becauſe as his opportunities are more, ſo his abilities are proportionably greater; and therefore, it may be reaſonably ſuppoſed he will have more to anſwer for, if he neglects thoſe opportunities, and does not make good uſe of thoſe abilities to the glory of God, and the benefit of his neighbour. Beſides that, his good or ill example has a greater influence to the encouragement of virtue or of vice, by how much more illuſtrious his ſtation is than other mens. So that, in all reſpects, the great man's circumſtances are much more dangerous than others of a lower rank, not only as to this world, but chiefly as to that which is to come.

In ſhort, it is goodneſs only that can make men truly great and honourable in this, and procure them immortal grandeur in the other world. And ſurely, it is much more eligible to labour under the hardeſt circumſtances here, having a quiet conſcience, from a ſenſe of having done our duty to the utmoſt of our ſkill and power, and to be aſſured, on that account, of a future everlaſting ſtate of bliſs and glory; than to enjoy the utmoſt affluence of wealth and greatneſs, and all the while have cauſe to fear, and eſpecially at the hour of death, a future never-ending ſtate of ſhame and miſery.

We may believe the words of dying men, who have acknowledged this at laſt, how light ſoever they might make of it before. And we are told of one, (Sir John Maſon) in the reign of Edward VI. who ſeeing he muſt die, upon his death-bed called for his clerk and ſteward, and delivered himſelf to them to this purpoſe: *I have ſeen*, ſaid he, *five princes, and have been privy-counſellor to four; I have ſeen the moſt remarkable obſervables in foreign parts, and been preſent at moſt ſtate-tranſactions for thirty years together, and I have learned this after ſo many years experience; that ſeriouſneſs is the greateſt wiſdom, temperance the beſt phyſick, a good conſcience the beſt eſtate; and were I to live again, I would change the court for a cloyſter, my privy-counſellor's buſtles for an hermit's retirement, and the whole life I lived in the palace, for one hour's enjoyment of God in the Chappel.* And he concluded with ſaying, *All things elſe do now forſake me, beſides my God, my duty, and my prayers.*

And much to the ſame purpoſe, we are told of another, (Sir Henry Wotton,) in the reign of Queen Elizabeth, who had great honours conferred upon him, on the account of his near relation to the great favourite Robert Earl of Eſſex, was very intimate with the Duke of Tuſcany, and with James then King of Scotland, and afterwards of England too, had been ſent on ſeveral embaſſies to Holland, Germany and Venice; and after all, deſired to *retire*, with this motto, *Tandem didicit animas ſapientiores fieri quieſcendo, That he had learned at length, that the ſoul grew wiſer*, and conſequently, that a man was more happy in a private retirement, than it was poſſible for him to be with thoſe worldly honours, which were accompanied with ſo many troubles. In ſhort, the utmoſt of his aim in this life, for the future, was to be Provoſt of Eaton, that there he might enjoy his beloved ſtudy and devotion. And he was afterwards heard to ſay, *That the day on which he put on his ſurplice, was the happieſt day of his whole life: It being the utmoſt happineſs a man can attain to here, to be at leiſure to be, and to do good.* And my author tells me, that this great man never reflected on his former years, but he would weep, and ſay, *How much time have I to repent of, and how little to do it in?*

I ſhall only add one inſtance more, and ſo conclude this point; and that is of that famous miniſter of ſtate, Sir Francis Walſingham, in the ſame reign. A man, who by his merit, roſe to almoſt the higheſt pitch of worldly honour, next to ſovereignty itſelf; and yet a man, who growing very melancholy, as my author ſpeaks, but he ſhould ſay rather, *very ſerious*, towards the latter end of his life, wrote a letter to the then Lord Chancellor Burleigh, in which he expreſſed himſelf to this effect: “We have lived long enough, ſays he, to our country, to our fortunes, and to our ſovereign: It is high time now, that we begin to live to ourſelves, and to our God. For in the multitude of affairs that paſſed through our hands, there muſt be ſome miſcarriages, for which a whole kingdom cannot make our peace.”

And ſo much may ſuffice for the two prime enjoyments and allurements of this world, *wealth* and *honour*; to ſhew that either of them may procure a man much trouble and vexation, but neither of them, no nor both of them together, can make him really, that is, to his ſatisfaction, happy, even in this preſent life; and then much leſs can they procure his happineſs in that other life which is to come.

Thirdly, I think it may not be amiſs, to offer ſomething here, concerning *publick fame*; a moſt officious attendant on the rich and great, and therefore what may not improperly to be added in this place.

Now this is a thing, which from a principle of ſelf-love men generally court, and cheriſh with complacency, delight and ſatisfaction; and yet a thing, which can on no account be ſaid to conſtitute man's happineſs in this life, becauſe thoſe very perſons who are moſt deſirous of it, as they are moſt uneaſy if they have it not, ſo they are ſeldom, if ever eaſy when they have it. For,

1. When mens opinion of their own deſervings is ſo extravagant, as in many men it is found to be, that they can hardly ever think the publick fame does equal them, it is an almoſt perpetual and inſeparable torment and vexation to them, to think, as ſuch men are too apt to do, how far the praiſe of other men falls ſhort of their deſerts. Nothing is, nor can be a greater mortification to ſome men, than the thoughts of their not being praiſed enough. Which makes it an unhappineſs ſo very great to ſuch, to know themſelves too well; and a much greater ſtill, to have too great an opinion of their own worth and merits. For this laſt eſpecially makes them envious of other mens good fortune, as they eſteem it, when they find, or do but fancy that others are more applauded than themſelves: And he that is envious, is very ſeldom, if ever eaſy unto others, and never to himſelf.

And this uneaſineſs in thoſe that covet publick fame, is generally cauſed by a too immoderate ſelf-love, and an overweening opinion of their own parts and merits; of which they will, contrary to all equity and right, be their own judges, and ſo are led to think their own performances the beſt, and moſt deſerving of applauſe, and conſequently, that all the praiſe and fame that others meet with in the world, is ſo much taken from themſelves: Which makes them look *awry* upon all other men, though never ſo deſerving. And ſurely, for a man to labour under ſuch circumſtances, is to be far enough from happineſs in this world, if it does not tend to make him miſerable, both in this, and that to come. For, as the wiſe man tells us on the one hand, *That before honour is humility*, Prov. xv. 33.

ſo he has obſerved on the other hand, *That pride goeth before deſtruction; and an haughty ſpirit before a fall*, ch. xvi. 18. But,

2. Neither is exceſs of publick fame leſs irkſome to ſome men, than the deficiency of it is to others. Eſpecially to men of humble ſpirits, who are apt to look upon all commendations of their worth, how deſervedly ſoever they are beſtowed, as downright flattery; a thing they moſt abhor, at leaſt are very far from coveting themſelves, how prone ſoever they may be to be guilty of it to their neighbours. So that, whatever pleaſure men may fancy in ſuch publick fame, it is plain, that ſome are no more happy when it chances to exceed, than others are when it falls ſhort of their deſervings. And whether this exceſs, or that defect, be real, or but only fancied, is no matter; ſince both do tend apparently to make each ſort of men uneaſy and unhappy; the one, from a too low, and the other, from an as much too high opinion of themſelves. Beſides, we may conſider,

3. That publick fame, as it conſiſts in the applauſe of men, may be, and very often is, a publick error; mens judgments being very fallible, and their opinions often taken up on truſt. The original of ſuch publick fame, perhaps, is falſe; and then the propagation of it is no better than the ſpreading of a lye. And this may prove of no good conſequence to him who is the ſubject of it; but may rather be injurious to his reputation, whenever the falſhood happens to be diſcovered. At leaſt, ſuppoſing ſome things true, that may be ſaid in any perſon's commendation; yet the addition of any one, or more particulars, that are not true, will in all likelihood have a more powerful influence to depreſs, than all the particulars that are true can have to advance his reputation. For when many of the good things that are ſaid of any perſon, or but a few of them, appear to be falſe, there will not be wanting ſome, who will induſtriouſly inſinuate that not one of them is true. On which account, it is very plain, that publick fame, which at beſt is but the applauſe of a giddy and unſtable multitude, whoſe breath is as inconſtant as the wind, which ſometimes blows one way, ſometimes another, as the humour takes, cannot conſtitute man's happineſs, becauſe it is inſufficient to ſecure one part of it, his reputation.

4. To all this I might add, the dangers men are liable unto from publick fame, with relation to their future ſtate; as it is apt to make them proud and ſelf-conceited, haughty and high-minded towards other men, who are at leaſt as much, it may be more deſerving than themſelves, and ſo may put them upon ſuch courſes as will infallibly undo them to all eternity in another world, however they may fare in this. Whereas it is a Goſpel rule, which all men muſt obſerve in this life, if they will be happy in the next, *That a man ſhould not think more highly of himſelf, than he ought to think; but that he ſhould think ſoberly, according to God's dealings to him*; Rom. xii. 3. The Apoſtle there ſpeaks of ſpiritual gifts, of which ſome men, it ſeems, were apt to boaſt, and on the account of which they would exalt themſelves, at leaſt in their own conceits, above their fellow Chriſtians; and he mentions faith for all, which is the mother of all graces. And therefore we may very reaſonably conclude from hence, That *if men muſt not think more highly of themſelves than they ought to think*, on the account of ſpirituals, much leſs ought they ſo to do on the account of temporals; becauſe theſe are of much leſs moment than the other, as concerning only a preſent, ſhort, and momentary happineſs; whereas thoſe others do concern a happineſs, which is future and eternal.

In ſhort, and to conclude this point; the love of human praiſe and commendation makes many men neglect to do thoſe things, which would make them be approved of God in this life, and rewarded by him in a better. Of which we have a famous inſtance in the Goſpel of John; who tells us in the 12th chapter, That *among the chief rulers, many believed* on our Saviour, *but becauſe of the Phariſees they did not confeſs him, leſt they ſhould be put out of the ſynagogue, For they loved the praiſe of men, more than the praiſe God*; ver. 42, 43. And ſurely, that is a miſerable kind of happineſs, if I may ſo expreſs it, which tempts men to run counter to their duty; and their higheſt intereſt, as publick fame and the applauſe of men, have often done. The up-ſhot is, That it is not he whom men alone commend or praiſe, but he whom God commends, that is approved and truly happy in this preſent life, and will be for ever ſo approved and happy in the life to come. Now,

Fourthly, Another thing in which a great many place their happineſs, at leaſt in this life, is pleaſure; which I ſhall conſider, as it may intend,

Firſt, Thoſe actions, which, how grateful ſoever they may ſeem to ſenſe, are yet both evil in their nature, and hurtful in their conſequences. Or,

Secondly, Thoſe recreations, which are as innocent, as they ſeem to be pleaſant and delightful. And I ſhall ſhew, that neither of theſe can truly be ſaid to conſtitute man's happineſs in this preſent life; beſides that the firſt do naturally, and the latter may accidentally tend to his prejudice in that life which is to come.

Firſt then, Let us conſider pleaſure, as ſome men take it to conſiſt in thoſe actions, which however grateful they may ſeem to ſenſe, are yet both evil in their nature, and hurtful in their conſequences. And it is impoſſible that theſe ſhould conſtitute man's happineſs in this life, for the following reaſons.

1. Becatſe the happineſs of man cannot conſiſt in any thing, but what is in its own nature good. By evil actions here, I mean all ſuch as either by the light of nature do appear to be inconſiſtent with a vitruous life, or are forbidden by the law of God; and on theſe accounts are ſtiled in Scripture, *The pleaſures of ſin*, and are ſaid to be *but for a ſeaſon*; Heb. xi. 25. that is, of ſhort continuance. Therefore,

2. Suppoſing them grateful to our ſenſes at the preſent; yet, as their being in their own nature evil is one reaſon, ſo their *ſhort continuance* is another, why ſuch actions cannot conſtitute our happineſs. For none but thoſe pleaſures that are moſt durable, can make us truly happy; whereas all ſinful pleaſures, if they are not, as many times they are, ungrateful in the very act; yet all the fancied gratefulneſs and ſweetneſs of them is gone as ſoon as that is over; and men are often more uneaſy, and conſequently more unhappy, after the ſhort enjoyment of them, than they were before, or perhaps ever would have been if they never had enjoyed them. And therefore, ſuppoſing theſe *pleaſures of ſin* to be as pleaſant and delightful to our ſenſes, as human fondneſs can imagine, while we are acting or enjoying of them; yet, ſince they ſatisfy and pleaſe no longer than they are enjoyed, but all the pleaſure of them vaniſhes with each ſingle act, or repeition of them; if nothing worſe ſhould follow the enjoyment, this reaſon is of it ſelf ſufficient to ſhew how far they are from giving man that real and ſubſtantial happineſs, of which he is by nature capable, and for which he ſeems to have been made. But,

3. Another reaſon, and one of greaterer force, to prove that ſinful pleaſures cannot conſtitute man's happineſs, is this; That they are not only evil in themſelves, and of ſo ſhort duration, but likewiſe extremely hurtful and pernicious in their conſequences.

There are ſome ſinful actions, to which men give the name and character of pleaſure, which have a manifeſt, and even natural tendency to bring all kinds of miſery, in this world and another, upon ſuch perſons as purſue and practiſe them. Such, in particular, are thoſe two great and crying ſins, whoredom and drunkenneſs; which are of dreadful conſequence ſingle and apart, and much more ſo, when both together, as they too often are. How many are the miſchiefs, and how great, that either of them ſingly, and how many more and greater, that both of them, when met together in one perſon, may, and have often plunged men into, to their preſent and eternal ruin? What diſeaſes of the body? What anxieties, vexations and horrors of ſoul? What ruin and deſolation to eſtates and families? What perils often to the lives of men? And what miſerable ends of men at laſt, have theſe debauches cauſed? And, to be ſure, what an eternity of miſery and wo do theſe extravagancies expoſe men to in another world, however they may fare in this? And yet, theſe are by many look'd upon as pleaſures of the preſent life, and thought to conſtitute its happineſs, than which there cannot be a more abſurd and falſe conceit. For were there nothing worſe to follow, than the ſtings and twinges of the conſciences of ſuch perſons, theſe are ſufficient to evince, that happineſs cannot conſiſt in theſe, or any other ſinful pleaſures. For while a man paſſes all, or the greateſt part of his life in fear of what will certainly, or but in doubt of what may follow in that other life which is to come; how can ſuch a man be truly happy here, who has ſuch fears or doubts upon him of what is like to be his lot to all eternity hereafter? But,

Secondly, If ſinful pleaſures cannot conſtitute man's happineſs in this life, as it is plain they cannot, the next enquiry I propoſed to make, is this; Whether this happineſs can be effected by thoſe recreations, which are as innocent as they ſeem delightful? And to this again, I muſt anſwer in the negative, for theſe reaſons.

1. Becauſe all kinds of recreations, how lawful and innocent ſoever, are of that general nature, that tho' they may weary, yet they cannot ſatisfy us. And ſurely, that thing, whatever it be, which a man may be weary of, but not ſatisfied with, can on no account be ſaid to make him truly happy.

There are ſome ſorts of pleaſures and recreations, which are not only innocent and lawful, but ſometimes neceſſary too, to give a little looſe and eaſe, a relaxation and diverſion to our weary minds, after they had been tied for ſome conſiderable time to the buſineſs of our lawful callings; and for the preſervation of our health, when that for want of exerciſe or moderate refreſhment may be in danger. On which account ſuch lawful recreations may be uſeful to us, as tending, in ſome meaſure, to promote our preſent happineſs; but they cannot conſtitute, or make up our happineſs, becauſe we may be, and generally are, ſoon weary of them, and they can never give us perfect ſatisfaction. Nay,

2. The conſequence of even lawful pleaſures is often found to be far otherwiſe; eſpecially to good and virtuous men, who are uſed to make reflections on their paſt behaviour, and who by making ſuch reflections, are not only very apt to fear, but do often find that ſomething has been done amiſs, as not agreeing to their duty, if not quite contrary to it, in ſome reſpect or other. If it be only, that they have laid out on pleaſure, otherwiſe lawful and innocent enough, ſome part of their ſhort and precious time, which they are afterward convinc'd might have been ſpent ſome other way to a much better purpoſe, either in God's ſervice, or for the benefit of their neighbour, or to improve themſelves in holineſs and virtue; theſe conſiderations are enough to turn all the fancied ſweets of the moſt innocent and uſeful recreations into bitterneſs, to make the mind uneaſy, and the man by conſequence unhappy, for the time that theſe reflections laſt. And if they may, in any one reſpect, prove the cauſe of after-trouble to the minds and conſciences of men, then, it is plain, they can on no account be ſaid to conſtitute their happineſs.

3. Another reaſon why worldly pleaſures, how lawful and innocent ſoever, cannot conſtitute our happineſs, is this; becauſe the delight men ſeem to take therein is not durable, but very ſhort and momentary; like an *ignis fatuus*, a ſudden flaſh or vapour in the night, which vaniſhes almoſt as ſoon as it appears, and leaves bewilder'd travellers at a loſs, to know from whence it came, or whither it is gone, and wholly at a ſtand, to think which way to ſteer their courſe, after ſo ſtrange a diſappointment. And this was the reaſon why our Right Reverend Biſhop Hall would not afford a place for pleaſure in his catalogue of Worldly Goods; becauſe, as he obſerves, in his Treatiſe of Contentation, *it dies in the bud*, and therefore is not worthy to be mention'd as any part of earthly happineſs, or what by men is ſo accounted.

4. And laſtly, Theſe earthly pleaſures, how ſweet as well as innocent ſoever they may ſeem to men in time of health, can yield no eaſe nor ſatisfaction, nor the leaſt delight to perſons in the time of ſickneſs, and much leſs at the hour of death; becauſe the man is then unable to purſue, as well as not at leiſure to enjoy them. The time, he then conſiders, is approaching, when he muſt give an account of all the time he to that day has lived; and therefore he muſt, in order thereunto, ſo ſtate and ballance his accounts, if poſſible, before he goes from hence, that he may meet his Lord and Maſter coming in the clouds to judge the world with joy, and not with fear and trembling, and make his title ſure, if he has ſo behaved himſelf as to deſerve admittance, to the eternal happy ſtate of juſt and righteous ſtewards of God's gifts and graces, in another world, at his departure out of this.

At ſuch a time, to reflect on all the pleaſures men have taken in this life, will be ſo far from yielding any eaſe or ſatisfaction to their minds, that it will rather much increaſe their trouble in their ſickneſs, and be an additional reaſon for repentance. For then, perhaps, they will be forced to own the time has been too much that they have taken from their duty to ſpend upon their pleaſures, how innocent ſoever they have been; and ſo it will be much more difficult, than elſe it would be, to ballance their accounts, without acknowledging themſelves too much in debt to hope for mercy at the great tribunal of that righteous and impartial Judge, who will be ſtrictly juſt to give to every man his due, whether it be eternal happineſs, or everlaſting miſery, according as he ſhall then be found to have behaved himſelf.

The greateſt pleaſure, therefore, to a dying man is, a good conſcience, and the inward ſatisfaction of his mind at ſuch a time, from a comfortable ſenſe of having well performed his duty in all reſpects, to the utmoſt of his ſkill and power. Without which, the remembrance of all the earthly pleaſures he has taken and enjoyed, will prove an unſpeakable torment and vexation to him all the ſhort remainder of his preſent time, if they are not urged againſt him in another world, to make him miſerable to all eternity. So that, on ſome account or other, it will be found at laſt, when men muſt leave this world, if not long before, that no one earthly pleaſure, nor all that bear that name, can conſtitute their happineſs; becauſe they cannot always be delighted with them here, and they may be highly prejudicial, at leaſt can be no furtherance to their happineſs hereafter.

Fifthly, Neither can our happineſs in this life conſiſt in any external bodily endowments: Of which I ſhall mention only two; and they are, ſtrength and beauty. And,

Firſt, For ſtrength of body, that is an endowment very often full of danger; and at beſt is always very uncertain.

1. It is an endowment full of danger, in that it ſo frequently puts the poſſeſſors of it upon hazardous enterprizes, in ſome of which their health and limbs, and in others their lives too, are in peril of being loſt. In all attempts, wherein much ſtrength as well as ſkill is needful, and the danger great, the ſtrongeſt man is apt to be moſt forward, or he is eſteemed a coward, or a ſluggard, if he is not: While the weaker ſort are for that reaſon oftentimes excuſed from hazarding themſelves, without incurring the leaſt reproach or ſtain to their reputation. Beſides, the ſtrong are often proud upon their ſtrength, and forward to attempt things wholly needleſs, as well as dangerous, only to ſhew to others what feats they can perform; which does not ſeldom prove of woful conſequence, not only to the loſs of health or limbs, but of their lives too boot. Whereas others, who are ſenſible of their want of ſtrength for ſuch performances, are wiſely careful not to put themſelves in danger by any ſuch attempts as they know to be ſo dangerous, and do with credit keep themſelves in peace and ſafety. On which accounts, ſhould ſtrength and weakneſs ſtand in competition, the latter would appear to be the greater happineſs, and more deſirable than the former; at leaſt, a medium betwixt both would with reaſon be accounted beſt. But,

2. Neither is ſtrength of body more full of danger, than it is uncertain: For, every fit of ſickneſs brings it down; and there are ſome that, without much ado, gain an entire and abſolute conqueſt over it. There are ſome diſeaſes, I might inſtance in the gout for one, that in a very little time enfeeble all the limbs, and make the ſtrongeſt ſhoulders ſtoop; and it is now no wonder, becauſe ſo very common, to obſerve the ſelf-ſame man, who yeſterday made all men flee before him, to day is glad to be beholden to other mens aſſiſtance; nay, is thankful for a woman's weaker help to hold him up, and lead him to and fro. And farther,

3. Suppoſing none of theſe diſeaſes happen, to deprive a man of ſtrength betimes; yet if his lifes continues long enough to make him old, then will his ſtrength decay, as his grey hairs appear, and as theſe latter multiply, the former will be leſs and leſs; till at length he cannot ſtir abroad, nor ſo much as move himſelf from off his bed, without the kind aſſiſtance of thoſe he has about him.

In ſhort, all human ſtrength, at beſt, is weakneſs, if compared with that of many other creatures; and therefore cannot make him happier, nor yet ſo happy as ſome of the inferior creatures are in that reſpect. If a man's happineſs in this life conſiſted of his ſtrength of body, Who was there ever of the ſons of men that could pretend to vie with ſeveral beaſts on earth, and fiſhes in the ſea? Eſpecially Behemoth and Leviathan, mentioned in the book of Job, chap. xl. and xli. one taken for the Elephant, and the other for the Whale, two creatures not to be overcome and taken by human ſtrength, though they may be, and ſo often are by human arts and wiles; and both, for their prodigious ſize and ſtrength, by far ſurpaſs the mightieſt of human race, and are much happier too on thoſe accounts, if happineſs conſiſts in bulk and ſtrength; which, I am verily perſuaded, none will ſay, after the mention of theſe two inſtances.

I might add, to all that I have offered on this head, to ſhew how far the utmoſt ſtrength of man is from conſtituting of his happineſs in this preſent life, the frequent temptations he is under, to make uſe of ſuch his ſtrength to wicked purpoſes, to the eternal prejudice of his future welfare in that other life which is to come. But what I have already urged may be ſufficient to put it paſt all doubt, that this external bodily endowment cannot on any ſcore be ſaid to conſtitute man's happineſs. And then,

Secondly, For beauty; this is an endowment, which, as it is generally deſired, ſo it may make its poſſeſſors proud or vicious, but cannot make them truly happy. Nay, I think, I may ſafely venture to affirm, that it often very much contributes to both the preſent and eternal miſery of many, both admirers and poſſeſſors of it.

It cannot make any perſon completely happy, even in this preſent life, for theſe two reaſons.

1. They that have moſt of it do very rarely think themſelves beautiful enough. Witneſs the many vain and fooliſh, not to ſay ſinful arts, whereby they ſo frequently endeavour to mend and rectify, or at leaſt to add more beauty, if by any means they can, to the moſt perfect human frame. For, by their own confeſſion, all the arts that are found out, and by ſo many beauteous perſons of both ſexes uſed, are deſigned to add, if poſſible, a greater luſtre to their beauty, and make it, if they can, more amiable and charming than it is by nature; and to this ſelf-ſame end it is, that every new invention, how vain and uſeleſs, and how chargeable ſoever, is yet made tryal of, to add, as they ſuppoſe, ſome new perfection to their natural ſhape or fairneſs. Which is ſufficient to ſhew, that the moſt exquiſite and perfect workmanſhip of God, even after all amendments that human wit and fancy can deviſe, does not give ſatisfaction to the minds of its poſſeſſors, and therefore cannot make them truly happy. But,

2. Suppoſe it could give ſatisfaction, after all that is or can be done; yet it is periſhing, and of no durable continuance. Some envious diſeaſe, or ſome unlucky accident, or at leaſt the wrinkles of old age, will certainly deface and ruin it. Nay, what a mighty change does the leaſt fit of ſickneſs often make? For beauty is ſo very thin, at beſt, the ſurface of the skin, which is but one remove from an inviſible breeze of air, being all the ſubſtance it can boaſt of; that a very ſmall diſorder breaks, if it does not utterly diſſolve it. And when it is gone, it is very difficult at leaſt, if not impoſſible, by all the arts that can be uſed, to bring it back again, or reſtore it in its firſt perfection.

Nor is this all that may be ſaid concerning beauty, that it is ſo unſatisfactory, ſo fading and unconſtant; but it does often prove a temptation and a ſnare, both to its poſſeſſors and admirers, and draws both the one and the other into ſuch vicious practices, as naturally tend to preſent miſchief, and to eternal miſery, if they leave this world, as it may be feared too many do, without repentance.

At leaſt, it expoſes its poſſeſſors to ſuch dangers and temptations, that it has been very often found a moſt difficult atchievement, either to eſcape the former, or to reſiſt, ſo as to overcome the latter. So that we may truly ſay, as Lemuel did; *Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, ſhe ſhall be praiſed*, Prov. xxxi. 30. That is, not ſhe that is moſt beautiful and charming outwardly, but ſhe who makes virtue her chief ornament, and is moſt pious and moſt chaſte, whether ſhe be finely made to outward ſhew or not; ſhe is by far the more worthy of the two to be had in admiration.

And thus, I think, it does ſufficiently appear, that preſent happineſs does not conſiſt either in human ſtrength or beauty; becauſe they may not only prove dangerous and hurtful to us on ſome accounts, but they are likewiſe, at the beſt, uncertain, fading, and periſhing endowments, and therefore cannot make us truly happy.

Sixthly, Another temporal good to be conſidered, and the only one more that I ſhall mention, is, the internal endowments of the mind; which, as they are much more valuable, and much more laſting too, than any external bodily endowment, or enjoyment, ſo they may be thought, with a much fairer ſhew of reaſon, to conſtitute man's happineſs in this life, as well as to promote his happineſs in a better. Though I fear, upon enquiry, they will be found as ineffectual to make men truly happy, except they be improved to the ends of holineſs and virtue, as any of the other temporals that I have mentioned.

I ſhall inſtance but in one at preſent, and that is knowledge, the moſt excellent, and moſt deſirable of all endowments of the mind, and that which coſt mankind ſo very dear to purchaſe it; and after all, ſo ſhort of true ſubſtantial happineſs, if not accompanied with grace and goodneſs, that the moſt ignorant mechanick may often vie, in that reſpect, with the moſt profound philoſopher. For knowledge without virtue, is a certain mark, whereby we may diſtinguiſh men, and know one to be, not more happy, but more miſerable than another.

Let us take the word of (Sir Chriſtopher Hatton) a very knowing man for this; who a little before his death adviſed his relations to be *Serious in the ſearch after the will of God in the Holy Word:* For, ſaid he, *it is deſervedly accounted a piece of excellent knowledge, to underſtand the laws of the land, and the cuſtoms of a man's country; how much more, to know the ſtatutes of Heaven, and the laws of eternity, thoſe immutable and eternal laws of juſtice and righteouſneſs? To know the will and pleaſure of the Great Monarch and Univerſal King of the World?*

To which he added this juſt cenſure of all other knowledge; *That could a man by a vaſt and imperious mind, and a heart as large as the ſand upon the ſea-ſhore, command all the knowledge of art and nature, of words and things; could he attain to a maſtery in all languages, and ſound the depth of all arts and ſciences; could he diſcourſe the intereſt of all ſtates, the intrigues of all courts, the reaſon of all civil laws and conſtitutions, and give an account of all hiſtories; could he do all this, and yet not know the Author of his Being, and the Preſerver of his life, his Sovereign and his Judge, his ſureſt and beſt friend, or his greateſt and worſt enemy, the ſupport of his life, and the hope of his death, his future happineſs, and his portion for ever; he would, for all his other knowledge,* ſapienter deſcendere in infernum, *with a great deal of wiſdom go down to hell.*

We ſee then, that the happineſs of man in this life, does not conſiſt in any, nor in all the temporal enjoyments and endowments I have mentioned; and theſe that I have mentioned being by far the moſt material, and moſt worthy of our notice, if our happineſs on earth does not conſiſt in any, nor in all of theſe, I may ſafely venture to affirm, that it is impoſſible it ſhould conſiſt in any *created good*, of whatſoever *kind*, *duration*, or *degree*.

And yet, I muſt confeſs, that all theſe worldly goods, how inſufficient ſoever to conſtitute our happineſs, may be, and I ſhall now ſhew, briefly, how they may be, ſerviceable to it. And I ſhall briefly run them over once again, in the ſame order as we have left them.

And firſt, for wealth; this may be ſerviceable, and fairly contribute to our happineſs, if we are content with what we have, and look upon it as the gift of God, with which he has entruſted us, not only for our own, but alſo for our neighbour's benefit; and if we are careful to make uſe of it, as he deſigned we ſhould, when he at firſt beſtowed it on us.

That all the enjoyments of this world are the gifts of God, I ſuppoſe, I need not go about to prove at preſent; nor that he gives them to us for the benefit of others, as well as of ourſelves; ſince the rules and precepts of the Goſpel are ſo plain, and the encouragements it gives us to behave ourſelves according to thoſe rules and precepts are ſo many; ſee the notes on ver. 6. And from both theſe, nothing can be plainer, than to uſe theſe worldly goods, as God in his word requires we ſhould, has a natural tendency to our happineſs, in this life and a better. In this life, as it brings, if not an increaſe of all externals, yet, at leaſt, an inward peace of conſcience with it, from a ſenſe of having done our duty; which peace of conſcience is that alone, which ſweetens all God's bleſſings to us, and makes us happy in the enjoyment of them. And then, in that other life which is to come, the happineſs that waits on ſuch as, in compliance with their duty, thus wiſely manage and improve theſe earthly goods, to God's glory, and their neighbour's benefit, is inconceiveable, and will be eternal.

If then, for inſtance, we are charitable, in proportion to our ſtock of wealth, and ſet apart ſome portion of it, not to ſuperſtitious, but to truly pious uſes, we herein act as God would have us, and in purſuance of thoſe ends, for which he gives into our hands ſuch an abundance, and ſo make riches ſerviceable to, and inſtruments of, our preſent and eternal welfare.

Secondly, for temporal honours and advancements; theſe too are ſerviceable, and may be inſtrumental to our happineſs, if we exert our intereſt, and our power, to do all the good we can to our inferiors; if we are humble and compaſſionate, affable and courteous, merciful and helpful, and ready, as well as willing, on all occaſions, faithfully to ſerve, in our reſpective ſtations, and to promote, as much as poſſibly we can, the welfare of the commonwealth in general, and of every needy and deſerving member of it in particular. If we make uſe of our advancements in the world, to vindicate thoſe that are oppreſſed, and to right thoſe that are wronged; to adminiſter juſtice impartially to all that are under our power; to be ſo far from doing violence to any, as to do and procure all the right we can to all men; and, in a word, to ſee vice in all ſorts of perſons diſcountenanced and puniſhed, and virtue as univerſally encouraged and rewarded: If we thus make uſe of our greatneſs to all the ends of goodneſs, our advancement to high place and dignity in the world will be indeed a main part of our happineſs in this life, and will very much conduce to our eternal welfare in that which is to come.

Thirdly, For publick fame, or the applauſe of men; this likewiſe may fairly be ſuppoſed to contribute ſomething to our preſent, tho' not to our future happineſs, provided we take care always, and on all occaſions, ſo to demean our ſelves in our reſpective ſtations, callings and employments in the world, as to deſerve it; and are not puffed up with pride and ſelf-conceit, nor do behave our ſelves unſeemly towards other men on that acaount. And,

Fourthly, For pleaſures that are innocent and lawful, and made uſe of only to the ends for which they were at firſt ordained; they are ſo far from being, in and of themſelves, hindrances and obſtacles to our happineſs, that they may, on ſome accounts, very much further and promote it: As they may be ſerviceable to the preſervation of our health and ſtrength, which renders us more truly ſenſible of the benefit of all our other temporal enjoyments, than we can be without it. Provided only, that we take the proper ſeaſons for them, when ſo much time may lawfully be ſpared from the ſervice of God, or of our neighbour, or from our neceſſary lawful callings and employments; all which muſt be preferred, and firſt conſidered and attended by us. So likewiſe,

Fifthly, For ſtrength and beauty, and all other bodily endowments; theſe can be no diminutions of our happineſs in this life, if they are no additions to it; provided they are put to no ill uſe, nor made the inſtruments of any vice, but cheriſhed and improved to his glory, from whom we have received all theſe perfections, together with our life and being. And,

Laſtly, Above all, the internal endowments of the mind do mainly tend to the encreaſe of our happineſs in this life, and likewiſe to promote our future and eternal welfare, when we make uſe of all our faculties and powers to the advancement and encreaſe of holineſs and virtue. In a word, all the gifts of God are good, and tend, and are deſigned to make us happy, provided we are careful, as we ought to be, to employ and uſe them to the giver's praiſe. But otherwiſe, as I have ſhewn, all that we do, or can enjoy on earth, will be ſo far from conſtituting of our happineſs, that they will rather prove ſo many aggravations of our guilt and inſtruments of our preſent and eternal miſery.

And now, for confirmation of all that I have thus far noted, let me remember the example of the great and wiſe Solomon; who after many years expenſive ſearch for whatever was in learning, pleaſure, plenty, magnificent entertainments, variety and abundance of ſumptuous proviſions, and delicate diet, ſtately edifices, rich vineyards, numerous attendants, and vaſt treaſures; of all which he had the moſt free and undiſturbed and unabated enjoyment: For, as he ſays himſelf, *He with-held not his heart from any joy*; Eccl. ii. 10. I ſay, after ſeveral years, not only ſenſual, but critical fruition; and after all his endeavours to find out, as he tells us, *all that good which God has given men under the ſun*; after he had tortured nature, to extract the ſpirit and quinteſſence of all the enjoyments of this world, at laſt he prounces all to be *vanity and vexation of ſpirit*; and in the cloſe of his Eccleſiaſtes, he leaves this leſſon behind him, for the inſtruction of all ſucceeding generations; *Let us hear the concluſion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man*; chap. xii. 13. And he gives this reaſon, why we ſhould follow his advice, in the following words: *For God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil*; ver. 14. I proceed now

II. To ſpeak to the poſitive part of the queſtion, and to ſhew *wherein the happineſs of man in this life does conſiſt.* And I ſhall inſtance in four particulars, in which all others are included.

1. Firſt, I ſay, one part of a man's happineſs in this life, conſiſts in *a competent ſhare of the things of this world, and his being contented with his portion.* And here, there are theſe three things to be conſidered.

Firſt, What may be fairly deemed a competent ſhare of the things of this world.

Secondly, What contentment ſignifies, and wherein it does conſiſt. And,

Thirdly, In what reſpects ſuch a competency, and ſuch contentment may be ſaid to contribute to our preſent happineſs.

That a competent portion of worldly goods, is at leaſt very uſeful, if not abſolutely neceſſary to our happineſs in this life, I can ſee no reaſon to deny; nor that we may endeavour by lawful means, to acquire ſuch a competency, in order to our happineſs. For, to inſtance only in theſe two preſervatives of life and health, food and raiment; how can thoſe perſons be accounted happy here, to whom either, or both of theſe are wanting? If preſent happineſs can be without theſe things, then no man can be ſaid to need them; and conſequently, charity is not a virtue ſo abſolutely neceſſary, as it has always been accounted. Nay, it would be no charity at all, to feed the hungry, or to cloath the naked, if the want of food and raiment were conſiſtent with mens preſent welfare, or happineſs could be where either of theſe are not. If therefore there be any ſuch thing as charity, and if that conſiſts in our relieving thoſe that are in want, or if this, at leaſt, be one kind of it; and if it be a truth, that want may make men miſerable, and ſuch relief may make them happy; then ſuch a competency of worldly goods, as we are now ſpeaking of, is not only very uſeful and convenient, but may be neceſſary too, to make our ſelves and others happy.

But then, the queſtion is, *What may be fairly deemed a competency of worldly goods?* To which I anſwer,

Firſt, That a competency does not ſignify ſo great an affluence and abundance of theſe things, as the exorbitant appetites of men may wiſh for, or aſpire after; nor is it an argument, that any man has not a competency, becauſe he thinks he has not. An unlimited deſire of more and more, cannot by any means be taken for a rule, whereby to judge of what is, or what is not ſufficient to make men happy. For if this ſhould be admitted for a rule, we ſhould find but very few that could attain to happineſs in this life, whatever fate they may expect or meet with in that which is to come. In ſhort, men may perſuade themſelves, or at leaſt they may, and do too often fancy they have not yet enough; when at that time they have much more than they know what to do with, how to manage, or which way to beſtow. And that is the reaſon, why ſuch vaſt abundance does often help to make men miſerable;

when, if they knew what was ſufficient, and would be brought to think it was, a much leſs ſhare of wealth, or other temporal enjoyments, would be enough to make them truly happy. Therefore,

Secondly, I ſhall define a competency to be ſuch a ſhare of worldly goods, as is ſufficient for us, enough to make a man as happy as he need to be in this life; ſuch a mediocrity as that which Agur wiſhed for; *Give me*, ſays he, *neither poverty, nor riches; feed me with food convenient for me*, or, as the margin reads it, *with the food of my allowance*; Prov. xxx. 8. The meaning of which requeſt, is briefly this: That he might neither abound to luxuriouſneſs; nor want, to diſtreſs: In either of which extremes, he knew he might be miſerable; but could in neither be ſo happy as he would be, or as he might in that middle ſtate which he deſired.

Now, to determine the juſt bounds of ſuch a competency, as this that I am ſpeaking of, with reſpect to each man's ſeveral ſtation and condition in the world, is a matter far above the reach of human wiſdom, and muſt be left to God alone, from whom we have our being, and who knows much better than we do our ſelves, what is convenient and ſufficient for us. And therefore, ſince we know that he has always ſome moſt wiſe and gracious ends in all his various diſpenſations; all that is required of us, and all that we can do in this affair, is to conclude, that all the ſeeming diſproportionate adjuſtment of his righteous Providence are wiſely ſuited to thoſe ends; and whatſoever ſtation or condition any man is in, whatever his portion of theſe worldly goods may be, it is ſufficient to make him happy, as having what is neceſſary to make him ſo, in ſuch, or ſuch a ſtate.

And this will yet appear more plain and obvious, by conſidering wherein contentment does conſiſt. And,

Firſt, It conſiſts in a cheerful ſubmiſſion to God's will and pleaſure, whatever it be concerning us; that we do not murmur nor repine at the diſpenſations of his providence, who knows much better than we do ourſelves what is convenient and ſufficient for us, to make us happy, agreeably to our preſent ſtate. And to this end,

Secondly, It ſignifies our making a right and good uſe of what we have; to wit, that if our portion of theſe worldly goods be ſmall, we ſhould live according to it, and not exceed our bounds by living higher than our ſtock will reach; which is the certain way to miſery and want, and all our hopes of new and large ſupplies will not excuſe nor juſtify us, nor in the leaſt mitigate the crime of ſuch extravagance. Beſides that, thus to ſpend beyond our preſent mean abilities, is a ſhrewd indication of our being not well ſatisfied with our condition, and that we are very far from that contentment, which is abſolutely neceſſary to make us happy under any circumſtances. And if our portion of theſe worldly goods be great, we ought to be content with ſuch a ſhare of our abundance, as is ſufficient to our preſent happineſs, according to our ſtation in the world; and, as the Apoſtle in this Scripture to the Corinthians teacheth, to look upon the overplus, as only lent us by a good and gracious God for the benefit of our needy neighbours, for whom we are truſtees and ſtewards, to diſpenſe a due proportion of thoſe bleſſings we enjoy in ſuch abundance, to ſuch as need, and have them not, and have not any other way, but by our juſt and kind benevolence, whereby they can come at them and be happy. And therefore,

Thirdly, Contentment ſignifies our not envying any perſon, on the account of the vaſt ſtock of worldly goods he has, in compariſon of what we do ourſelves poſſeſs: Which will appear unreaſonable, if we but conſider, that the more abundant wealth any man has, the more he has to do therewith, and ſo much more is ſtill required of him; that he can have no more than we, who are ſo much inferior to him on that account; that neceſſary food and raiment is all he can enjoy out of his vaſt eſtate, and we have theſe as well as he, though not ſo delicate and coſtly, yet as decent and as wholeſome; though not in ſuch abundance, yet enough to ſatisfy our hunger, and allay our thirſt, and to ſhield us from the injuries of heat and cold, and that is as much as we have need of, and more we cannot uſe.

In ſhort; a competency of theſe worldly goods, is that which is ſufficient to anſwer the demands of nature, and our preſent circumſtances; and with this we ought to be content, and not deſire more, becauſe no more is neceſſary to make us happy.

And that ſuch a competency, with ſuch contentment, do contribute to our preſent happineſs, is very plain; in that the firſt is all we can have need of, and all we can enjoy in order thereunto; and the latter is that which ſweetens what we ſo enjoy, and renders every condition, how mean ſoever, ſmooth and eaſy, pleaſant and comfortable to us. Whereas experience will convince us, that how great ſoever our ſtock of wealth may be, the greateſt part is overplus, and of no uſe to us, but to make others happy with it: And if we do not uſe it ſo, it is our miſery, and not our happineſs, as it ſerves to aggravate our guilt, and to increaſe our future condemnation. And if we have not learnt, as the Apoſtle ſays he had, *in whatſoever ſtate we are, therewith to be content*, Phil. iv. 11. our narrow circumſtances may make us truly miſerable, but the greateſt affluence of worldly goods, can never make us truly happy.

2. Our preſent happineſs is very much promoted likewiſe, by a *moderate uſe of all worldly goods*.

Now that I call a moderate uſe of worldly goods, when they are made uſe of only to the ends for which they were deſigned; when we are neither too extravagant on one hand, nor too niggardly on the other; when he that is rich does not live as if he were poor, nor he that is poor as if he were rich; nor either of them run into exceſs, but both maintain that due mediocrity which is decent, and ſuitable to their condition and circumſtances in the world.

For a moderate uſe of worldly goods does not ſignify, that all men ought to uſe them in the ſame proportion, or degree, or meaſure; that the rich ſhould not appear, either in their apparel, or in the furniture of their houſes and tables, more ſplendid and magnificent than the poor; nor that every man's neceſſities ſhould be meaſured by the ſame rule, or have the ſame proportion, neither more nor leſs, aſſigned them: But the meaning of it is, that all men ſhould ſhew much moderation and temperance in the uſe of theſe things, as that a due regard to their ſeveral qualities and eſtates may be preſerved, at the ſame time that the demands of nature are anſwered and ſatisfied.

It is true, the Apoſtle ſets before us all this general rule, that *having food and raiment, we ſhould be therewith content*, 1 Tim. vi. 8. But yet I cannot think he thereby meant, that men of all degrees ſhould be reſtrained and limited to one and the ſame meaſure; but only that every man ſhould be content with ſuch proportion of theſe worldly goods, as is agreeable to his quality and condition, and not exceed or go beyond the bounds that God has ſet him, nor be profuſe beyond the limits of his fortune, nor covet, nor make uſe of more, for his own part, than nature does require.

The Apoſtle cannot be ſuppoſed to mean, that rich and poor ſhould fare ſo much alike, as that the one ſhould wear no better cloaths, nor make more plentiful proviſion of meats and drinks for himſelf and family than the other: But all his meaning is, that as the *poor* ſhould be content with ſuch proviſion as their mean eſtate will furniſh; ſo the *rich* might make a better ſhew, but muſt be careful not to indulge themſelves to intemperance and exceſs.

And in this ſenſe only we muſt underſtand what the inſpired Preacher tells us in Eccleſ. v. 18, 19. *It is good*, ſays he, *and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, all the days of his life, which God giveth him: for it is his portion. Every man alſo to whom God hath given riches, and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.* This, I ſay, if underſtood as it ought to be, in a qualified ſenſe, does plainly ſhew, that *rich* men may, and ought to uſe their riches to diſtinguiſh them from other men, by making ſome more plentiful *proviſions* both of *food* and *rayment* than the *poor* can furniſh; provided only, that they uſe ſuch large *proviſions* temperately, and adapt them to the ends of *charity* and *hoſpitality*.

And now, that ſuch a *moderate* uſe of *worldly goods* conduces to our preſent happineſs, is very plain; in that,

Firſt, It does effectually anſwer and ſatisfy all the neceſſities and demands of nature, which is as much, in theſe reſpects, as any man can wiſh for, or enjoy; to be apparelled decently, and in ſome meaſure anſwerably to our quality and condition in the world, according as the ſeveral ſeaſons of the year require, and conformably to the modeſt cuſtoms and faſhions of the country in which we live; and not to want ſuch ſeaſonable and wholſome meats and drinks, as the waters, air, and earth afford, and are neceſſary to our health and ſuſtenance; and to be bleſſed with a competent ſhare of that, wherewith all theſe are purchaſed, is all the happineſs theſe *worldly goods* can yield us: And what is more than theſe, is more than we have need of for our ſelves, and therefore muſt be looked upon as given, or rather lent unto us, for the benefit of others who want thoſe neceſſaries which we enjoy, to make them happy too.

Secondly, Such a *moderate* uſe of *worldly goods* conduces very much to the preſervation of our health, and in that the continuance of our preſent happineſs: For, it is our being in a ſtate of health, that gives a grateful reliſh to all our other comforts and enjoyments of this life. Without this, all other earthly bleſſings will not make us happy; and therefore poverty, with health, is generally eſteemed more valuable, and by conſequence more eligible than all the riches in the world without it. And this we can no other way ſo effectually ſecure, as by a *moderate* uſe of *worldly goods*; but to uſe them without meaſure, is the ready way to diminiſh and deſtroy it.

Laſtly, Such a moderate uſe of worldly goods conduces very much to the improvement of all the powers of the body, and all the faculties of the ſoul; and renders men much more fit, and better qualified than otherwiſe they can be, both for buſineſs and converſation, which are two main ingredients of our preſent happineſs.

3. As a third ingredient of our happineſs in this life, is *peace of conſcience*, and *tranquility of mind*, reſulting from a ſenſe of having done our duty, according to the beſt of our knowledge, ſkill, and power.

It is a truth, which I believe every man, one time or other, does experience, that all the external goods this world can yield, are not ſufficient to make men happy, even in this preſent life, if they are not eaſy and at peace within. And no man can be eaſy in himſelf, whatever outward ſhew of ſatisfaction he may ſometimes make, ſo long as the guilt, or inward ſenſe of his neglects, or of any ſin that is not repented of, does ſtick upon, and prick and gall his conſcience.

An aching head, how violent ſoever for the time the pain may be, is much more tolerable than an aching heart; and all diſeaſes of the body are both much leſs afflicting, and more eaſy to be cured, than the diſtempers of the ſoul. The racking pains of *cholick*, *ſtone*, and *gout*, and all external and internal maladies, except a guilty conſcience, may find a remedy, or eaſe at leaſt, by *phyſical applications*; and for that reaſon may be better born: But the ſickneſs of the mind is not, without much more pain and trouble to be cured, and therefore is more grievous and afflicting, and leſs tolerable. And it is the wiſe man's obſervation, *The ſpirit of a man will ſuſtain his infirmity; but a wounded ſpirit, who can bear?* Prov. xviii. 14.

Now it is the ſenſe of our neglects and ſins, that cauſes all this inward trouble and uneaſineſs; for which we have no other remedy, but ſincere repentance, and a thorough reformation; but we muſt elſe for ever be in pain and torment, and cannot have a moment's eaſe, nor find the leaſt ſubſtantial pleaſure in whatever elſe we do, or can enjoy.

Whereas, the meaneſt and moſt wretched circumſtances, with a quiet conſcience, is a greater happineſs, by far, than the moſt perfect ſtate of health, the greateſt wealth, the higheſt honours, the moſt refined of earthly pleaſures, or all of them together, can adminiſter without it.

And this is no where to be found, but in his mind, who has been always careful, to the utmoſt of his ſkill and power, to perform his duty, and whoſe life and converſation has been anſwerable, in all reſpects, to the ends for which he had his being. For ſuch a man, and he alone, whatever outward troubles and afflictions may befal him, has that within him which will bear him up, and give him eaſe and comfort under all; and the inward *peace of conſcience* he enjoys, does fully recompenſe him for all that he can ſuffer, and is as much, and more to him, and renders his condition much more bleſt and happy, than any thing, or all that this world can afford without it.

In ſhort; a quiet mind is all the happineſs, and a troubled mind is all the miſery of this world; and as the former does, in a ſenſe, anticipate our future bliſs, ſo the latter gives us an afflicting foretaſte of our future torment and vexation. The beſt means therefore that we can make uſe of, in order to our happineſs, in this life and a better, are an unfeigned piety and devotion towards God, an incorrupt righteouſneſs and charity towards our neighbour, and an untainted ſobriety and chaſtity in reference to our ſelves; by which we ſhall effectually promote the glory of God, and the benefit and welfare of all other men with whom we are any way concerned; and ſecure the peace and quiet of our own conſciences, which as it is our greateſt happineſs in this world, ſo it gives us an earneſt of eternal bliſs and glory in that which is to come.

4. The fourth and laſt ingredient of our preſent happineſs, *is a poſſible aſſurance of the favour of God, and of a title to a future never ending ſtate of happineſs in another world.*

I ſay, a poſſible aſſurance of theſe things; by which I mean ſuch an aſſurance as we can have on this ſide Heaven it ſelf; ſuch an aſſurance as the Goſpel gives to all that believe and obey it, and which we can no other way attain unto, but by true faith and ſincere obedience. So that, this aſſurance of the *favour of God*, and of a title to *future happineſs*, is nothing elſe but the teſtimony of our conſciences that we have, to the utmoſt of our ſkill and power, perform'd our duty in all reſpects; and on the account of ſuch performance have an undoubted right to all the privileges and promiſes of the Goſpel.

And what can that man need to make him happy in this life, who is thus aſſur'd? What are riches, honours, any, or all the enjoyments of this world, in compariſon of ſuch a bleſſed and comfortable aſſurance of an eternal happy ſtate in the world to come? For not only his own conſcience bears witneſs for him, but the ſpirit of God too aſſents to the teſtimony of his ſpirit, that he is a *Son of God*, and, as ſuch, has a right to his grace and favour in this preſent life, and a title to an everlaſting glorious inheritance in a better life to come, Rom. viii. 16. And therefore he goes on with courage, and conſtancy, and perſeverance, to perform all that he knows to be his duty, and whatever outward troubles and afflictions he may meet with in his pilgrimage through this vale of tears, yet, being careful, all along the way, to keep a *conſcience void of offence towards God and men*, he has always inward peace and ſatisfaction, and at laſt *finiſhes his courſe with joy*, and dies, not only in hope, but with an unſpeakably comfortable aſſurance of entring immediately on a ſtate of unexpreſſible and never ending happineſs and glory.

To conclude; as Paul tells Titus, ch. iii. 8. *This is a faithful ſaying*, that is, *a true* and *ſaving doctrine*, *That they who believe in God, ſhould be careful to maintain good works; becauſe theſe things are good and profitable unto men.* They are good, as they are preſcribed by him who is goodneſs itſelf, and requires nothing of us, but what, if we comply with it as we ought, ſhall be for our good one way or other. And they are profitable likewiſe, as they plainly tend to our happineſs in this life and a better. For ſo the ſame Apoſtle tells us in another place, *Godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come,* 1 Tim. iv. 8. And this alſo is the ſenſe of the context: He hath diſperſed abroad; he hath given to the poor: His righteouſneſs remaineth for ever, being enriched in every thing to all bountifulneſs; which cauſeth through us thankſgiving to God. For the adminiſtration of this ſervice, not only ſupplieth the want of the Saints, *but is abundant alſo by many thankſgivings unto God*, &c. ver. 9, *&c.*

CHAP. X.

Againſt the falſe Apoſtles, who diſgraced the weakneſs of his perſon and bodily preſence, he ſetteth out the ſpiritual might and authority, with which he is armed againſt all adverſary powers, 7 *aſſuring them that at his coming he will be found as mighty in word, as he is now in writing being abſent :* 12 *And withal taxing them for reaching out themſelves beyond their compaſs, and vaunting themſelves into other mens labours.*

NOW I Paul my ſelf beſeech you, by the meekneſs and gentleneſs of Chriſt, who in preſence *am* baſe among you, but being abſent am bold toward you.

2 But I beſeech you, that I may not be bold when I am preſent, with that confidence wherewith I think to be bold againſt ſome which think of us, as if we walked according to the fleſh.

3 For though we walk in the fleſh, we do not war after the fleſh :

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of ſtrong holds)

5 Caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt :

6 And having in a readineſs to revenge all diſobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? if any man truſt to himſelf, that he is Chriſts, let him of himſelf think this again, that as he *is* Chriſts, even ſo *are* we Chriſts.

8 For though I ſhould boaſt ſomewhat more of our authority (which the Lord hath given us for edification, and not for your deſtruction) I ſhould not be aſhamed :

9 That I may not ſeem as if I would terrify you by letters.

10 For *his* letters (ſay they) *are* weighty and powerful, but *his* bodily preſence *is* weak, and *his* ſpeech contemptible.

11 Let ſuch an one think this, that ſuch as we are in word by letters, when we are abſent, ſuch *will we be* alſo in deed, when we are preſent.

12 For we dare not make our ſelves of the number, or compare our ſelves with ſome that commend themſelves: but they meaſuring themſelves by themſelves, and comparing themſelves amongſt themſelves, are not wiſe.

13 But we will not boaſt of things without *our* meaſure, but according to the meaſure of the rule, which God hath diſtributed to us, a meaſure to reach even unto you.

14 For we ſtretch not our ſelves beyond *our meaſure*, as though we reached not unto you; for we are come as far as to you alſo in *preaching* the goſpel of Chriſt :

15 Not boaſting of things without *our* meaſure, *that is*, of other mens labours; but having hope, when your faith is increaſed, that we ſhall be enlarged by you according to our rule abundantly,

16 To preach the goſpel in the *regions* beyond you, *and* not to boaſt in another mans line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himſelf, is approved, but whom the Lord commendeth.

In this chapter Paul beſeeches them to behave themſelves with ſuch obedience to, and due eſtimation of his doctrine and miniſtry, that he may have cauſe to uſe gentleneſs towards them, and not be forced to exerciſe the ſeverity which he intended againſt ſome.

I. He begins with an earneſt entreaty, amplified by the arguments he uſes to move them, *i. e.* by the meekneſs and gentleneſs of Chriſt; and then he deſcribes himſelf, according to that picture drawn of him by the falſe Apoſtles, ver. 1. praying them that they would not at length oblige him to uſe that ſeverity towards them, which he reſolved to uſe towards thoſe falſe Apoſtles; amplified by a propoſal of their ſurmiſes of him, as if he walked according to the fleſh. This is propounded at ver. 2. and confuted by the manner of his managing of his office not in a weak and contemptible manner, ver. 3. which he proves by the kind and powerfulneſs of his weapons, ver. 4. By the efficacy of his miniſtry, ver. 5. and by his authority, to revenge all diſobedience, ver. 6. Then,

II. He aſſerts the authority, and the dignity of his perſon, againſt the falſe Apoſtles; wherein he compares himſelf with them in his relation to Chriſt, ver. 7. prefers himſelf above them, in reſpect of his authority; amplified by the end for which it is given him, ver. 8. and by his forbearance to ſpeak more of it, ver. 9. After this, he propounds the adverſaries ſuggeſtions, ver. 10. and anſwers them, that he will be the ſame preſent as abſent; ver. 11.

III. He taxes the falſe Apoſtles for their ſelf-applauſe; where he refuſes to put himſelf among their number. Shews the folly of meaſuring themſelves by themſelves; ver. 12. fixes the rule for his practice in his miniſterial labours; ver. 13. amplified by ſhewing that they came within the compaſs of this rule; ver. 14. and that by their means he hoped to ſpread the Goſpel beyond them; ver. 15, 16. And finally, he aſcribes the glory of all he had done to God only; ver. 17. amplified by the reaſon, expreſſed both negatively and poſitively; ver. 18.

Ver. 2.——*According to the fleſh.*] i. e. The works of the fleſh.

Ver. 3.—*We do not war after the fleſh.*] i. e. We do not teach you according to the rudiments of this word, but by the ſpirit and power of God.

Ver. 4.——*Carnal.*] Or, the inventions of men, the wiſdom of this world.

Ver. 5.——*Imaginations.*] Or, falſe ideas, and ſophiſtical reaſonings.

Ver. 7.——*That he is Chriſt's.*] i. e. The miniſter of Chriſt; ſee 1 Cor. xiv. 37. and 1 John iv. 6.

— *Even ſo are we Chriſt's.*] The miniſters of Chriſt; ſee 1 Cor. iii. 27. and chap. xi. 23.

Ver. 10.——*Say they.*] Or, in the Greek, *ſaith he*, and thus it agreeth with the context at ver. 11.

Ver. 12.—*Are not wiſe.*] Underſtand it not.

Ver. 13.——*Our meaſure.*] See ver. 15.

CHAP. XI.

1 Out of his jealouſy over the Corinthians, who ſeemed to make more account of the falſe apoſtles than of him, he entreth into a forced commendation of himſelf, 5 of his equality with the chief Apoſtles, 7 of his preaching the Goſpel to them freely, and without any their charge, 13 ſhewing that he was not inferior to thoſe deceitful workers in any legal prerogative, 23 and in the ſervice of Chriſt, and in all kind of ſufferings for his miniſtry, far ſuperior.

WOULD to God you could bear with me a little in *my* folly; and indeed bear with me.

2 For I am jealous over you with godly jealouſy; for I have eſpouſed you to one husband, that I may preſent *you as* a chaſte virgin to Chriſt.

3 But I fear, leſt by any means, as the ſerpent beguiled Eve through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.

4 For if he that cometh, preacheth another Jeſus whom we have not preached, or *if* ye receive another ſpirit, which ye have not received, or another goſpel, which ye have not accepted, ye might well bear with *him*.

5 For I ſuppoſe I was not a whit behind the very chiefeſt apoſtles.

6 But though I *be* rude in ſpeech, yet not in knowledge; but we have been throughly made manifeſt among you in all things.

7 Have I committed an offence in abaſing my ſelf that you might be exalted, becauſe I have preached to you the goſpel of God freely?

8 I robbed other churches, taking wages *of them* to do you ſervice.

9 And when I was preſent with you and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia ſupplied: and in all things I have kept my ſelf from being burdenſom unto you, and *ſo* will I keep *my ſelf*.

10 As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting in the regions of Achaia.

11 Wherefore? becauſe I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occaſion from them which deſire occaſion, that wherein they glory, they may be found even as we.

13 For ſuch *are* falſe apoſtles, deceitful workers, transforming themſelves into the apoſtles of Chriſt.

14 And no marvel; for Satan himſelf is transformed into an angel of light.

15 Therefore *it is* no great thing if his miniſters alſo be transformed as the miniſters of righteouſneſs; whoſe end ſhall be according to their works.

16 I ſay again, Let no man think me a fool; if otherwiſe, yet as a fool receive me, that I may boaſt my ſelf a little.

17 That which I ſpeak, I ſpeak *it* not after the Lord, but as it were fooliſhly in this confidence of boaſting.

18 Seeing that many glory after the fleſh I will glory alſo.

19 For ye ſuffer fools gladly, ſeeing ye *your ſelves* are wiſe.

20 For ye ſuffer if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himſelf, if a man ſmite you on the face.

21 I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold, (I ſpeak fooliſhly) I am bold alſo.

22 Are they Hebrews? ſo *am* I: are they Iſraelites? ſo *am* I: are they the ſeed of Abraham? ſo *am* I:

23 Are they the miniſters of Chriſt? (I ſpeak as a fool) I *am* more: in labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft.

24 Of the Jews five times received I forty *ſtripes* ſave one.

25 Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwrack: a night and a day I have been in the deep;

26 In journeying often, in perils of waters, in perils of robbers, in perils by *mine own* countrymen, in perils by the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren;

27 In wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs.

28 Beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I muſt needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

32 In Damaſcus the governor under Aretas the king, kept the city of the Damaſcenes with a garriſon, deſirous to apprehend me :

33 And through a window in a basket was I let down by the wall, and eſcaped his hands.

In this chapter the Apoſtle vindicates himſelf and his Apoſtleſhip from the contempt in their eyes, who preferred the falſe apoſtles before him; entring upon a neceſſary and forced commendation of himſelf and his Apoſtleſhip: Which he introduceth with

I. A Preface, deſiring them to bear with him in his juſt and neceſſary ſelf-commendation; ver. 1. amplified by the reaſons.

(1.) His godly jealouſy, leaſt they ſhould be miſled. With the reaſon of his jealouſy; becauſe he was the perſon that had eſpouſed them to Chriſt, and therefore would fain keep them pure; ver. 2.

(2.) His fear of their being corrupted; ver. 3.

(3.) Becauſe none could preach a better Chriſt or Goſpel than he preached; ver. 4.

II. He enumerates ſome particulars of his ſelf-commendation. As

(1.) His equality with the chiefeſt Apoſtles, ver. 5. amplified by a conceſſion of his rudeneſs in ſpeech: A denial of his rudeneſs in knowledge: And by an appeal to their own experience, ver. *6*.

(2.) His equality with the falſe apoſtles in preaching the Goſpel freely without wages; wherein he grants the matter of fact that he did ſo; ver. 7.——*9*. then he profeſſes that he would not be hindred from ſo doing; ver. 10. and gives the reaſons thereof (1) negatively, not for want of love to them; ver. 11. And (2) poſitively, to prevent occaſion of reproach; as if he ſought his own advantage; and that the falſe apoſtles may have no advantage of him in that reſpect, ver. 12. amplified by

(1.) A deſcription of the falſe apoſtles, by their deceitfulneſs and hypocriſy, propounded, ver. 13. illuſtrated by comparing them herein with the Devil, ver. 14, 15.—

(2.) A denunciation of judgment againſt them, ver.—15.

III. A more full propoſal of the matter of his ſelf-commendation. Wherein,

(1.) Another Preface, in which he depriciates the cenſure of folly; begs a patient hearing, ver. *16*. owns his folly herein; if it muſt needs be ſo accounted, ver. 17. and gives the reaſon thereof, *viz.* the example of others, ver. 18. their own practice in bearing with the like, yea, worſe in others, ver. *19*, 20. amplified by an interpretation of his meaning, ver. 21.—

(2.) The compariſon between himſelf and them; ſhewing his parity with them in outward privileges, ver.——21, 22. and his ſuperiority over them, both in his office, ver. 23.——and in his ſufferings, as well external and bodily, ver.——23.——27. as inward, *viz.* his care, ver. 28. and his ſympathy with others in their ſufferings, ver. *29*. amplified by his glorying of theſe things, ver. 30. By his calling God to witneſs of the truth of them, ver. 31. and by a particular inſtance of his danger and deliverance, ver. 32, 33.

Ver. 1.——*In my folly.*] For, ſo the Apoſtle accounted the oſtentation of human qualifications, &c. ſee ver. *16*. and ch. v. 13.

——*And indeed bear with me.*] Or, I doubt not when you know the reaſon thereof, you will bear with me; ſee the reaſon in the next verſe.

Ver. 2.——*To one husband.*] i. e. To Chriſt. See 1 Cor. iv. 15.

——*As a chaſte virgin to Chriſt.*] Alluding to that of Leviticus xxi. 13. or Ezekiel xliv. 22.

Ver. 3.——*As the ſerpent beguiled Eve.*] See Gen. iii. 4. John viii. 44.

——*Simplicity.*] Or rather, ſincerity. See Eph. vi. 24.

Ver. 4.——*Another Jeſus.*] i. e. Saviour, Deliverer. See the notes on Matt. i.

——*Another ſpirit.*] Than the ſpirit of God. See 1 Cor. xi. throughout.

——*Another Goſpel.*] i. e. Doctrine, or good tidings and means of ſalvation; ſee Gal. i. 7, 8.

——*With him.*] Or, with me.

Ver. 5.—— *I was not a whit behind the very chiefeſt Apoſtles.*] See 1 Cor. xv. 10. and hereafter he repeats the ſame thing in ch. xii. ver. 11.

Ver. *6*.—— *In all things.*] Relating to the Goſpel and miniſtration of Chriſt; ſee ch. iv. 2. and v. 11. and xii. 12.

Ver. 7.—— *In abaſing my ſelf.*] By working for mine own living, and ſuffering all diſtreſs rather than be burthenſome to you; ſee 1 Cor. ix. 6, &c. and below, at ver. 8, *9*.

——*That you might be exalted.*] Or, eaſed from ſuch an incumbrance, but yet I preached the Goſpel to you *freely*, without any other hopes of gain, than to teach you the way of ſalvation, which in due time will exalt you to the kingdom of Heaven.

Ver. *16*.—— *Receive me.*] Or, ſuffer or permit me.

Ver. 18.—— *After the fleſh.*] In things pertaining to the fleſh, or to this world.

Ver. 22.—— *So am I.*] See Acts xxii. 3. Rom. xi. 2. Philip. iii. 5.

Ver. 23.—— *I ſpeak as a fool.*] In that fooliſh way of boaſting, by which falſe apoſtles and teachers, endeavour to publiſh themſelves and deceive their hearers.

—— *I am more.*] See 1 Cor. xv. 10. Not that the Apoſtle ſays he is a greater fool than they, who boaſt fooliſhly of what they are not; but he here declares, that they have boaſted fooliſhly, and that he himſelf is really what he pretends to be, *more an Apoſtle than they,* who have endeavoured to deceive them.

—— *In labours more abundant,* &c.] See Acts ix. *16*. xxi. 11. and ch. vi. 4. and the general Preface to the Epiſtles.

—— *In deaths oft.*] See the notes on 1 Cor. xv. 31. and ch. i. 10. iv. 11.

Ver. 24. *Of the Jews five times received I forty ſtripes ſave one.*] Here it muſt be noted, that the Apoſtle means the Jews had whipped him to the extent of their law, which, though Moſes limited the number of ſtripes *to forty*, Deut. xxv. 3. the Jews in the Apoſtolick age underſtood themſelves to be limited or confined to *thirty-nine.* And therefore, Joſephus having given us the law of Moſes, writes by way of comment, he that acts contrary hereto, let him receive *forty ſtripes ſave one* from the publick officer; Joſ. Antiq. 4 c. 8. ſect. 21.

Ver. 25. *Thrice was I beaten with rods.*] By order of the Roman magiſtrates; ſee Acts xvi. 22.

—— *Once was I ſtoned.*] See Acts xiv. *19*.

—— *Thrice I ſuffered ſhipwreck.*] Biſhop Fell obſerves on this place, that none of theſe ſhipwrecks are mentioned in the Acts; for, ſays he, that ſhipwreck of Paul mentioned in Acts xxvii. happened not till ſome years after the writing this Epiſtle.

—— *A night and a day I have been in the deep.*] ἐν τῷ ϐυθῷ. What is here meant by *the deep*, we cannot give any poſitive interpretation from other parts of Scripture, which take notice of the life and actions of the Apoſtle Paul. There is no paſſage of his life written by Luke that mentions it. But it may ſignify as Bede obſerves, (lib. queſt qu. 3. tit. 8.) the priſon of Cyzicum, (a famous city of Propontis) whoſe depth under ground obtained the name of Βύθος, the bottom of the ſea; into which it is probable, that Paul was caſt, when he went through that city to Troas, and the reaſon Luke makes no mention thereof, is, becauſe he was not an eye-witneſs of it; for it is obſervable, that the Evangeliſt always writes with that precaution, as to write nothing particularly, but what he was an eye-witneſs to. Again, Theophylact records, that ſome took it for a *well*, called Βύθος, or *depth*, or *profundity*, becauſe of its great depth, wherein Paul at Lyſtra, after his great danger, hid himſelf.

Ver. 26. *In journeying often.*] To convert and eſtabliſh and confirm the Churches, he had reduced to the faith; in which journeyings he fell into the following dangers, mentioned in this verſe, and underwent thoſe afflictions in the following verſe.

Ver. 28. —— *The care of all the Churches.*] Of the Gentiles; ſee Acts xx. 18, &c. Rom. i. 14.

Ver. 32. *In Damaſcus,* &c.] See Acts ix. 24.

CHAP. XII.

1 *For commending of his Apoſtleſhip, though he might glory of his wonderful revelations.* 9 *Yet he rather chuſeth to glory of his infirmities,* 11 *blaming them for forcing him to this vain boaſting.* 14 *He promiſeth to come to them again: but yet altogether in the affection of a father,* 20 *although he feareth he ſhall to his grief find many offenders, and publick diſorders there.*

IT is not expedient for me doubtleſs to glory: I will come to viſions and revelations of the Lord.

2 I knew a man in Chriſt, above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) ſuch an one caught up to the third heaven.

3 And I knew ſuch a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was caught up into paradiſe, and heard unſpeakable words, which it is not lawful for a man to utter.

5 Of ſuch an one will I glory: yet of my ſelf I will not glory, but in mine infirmities.

6 For though I would deſire to glory, I ſhall not be a fool; for I will ſay the truth: but *now* I forbear, leſt any man ſhould think of me above that which he ſeeth me *to be*, or *that* he heareth of me.

7 And leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure.

8 For this thing I beſought the Lord thrice that it might depart from me.

9 And he ſaid unto me, my grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me.

10 Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſts ſake: for when I am weak, then am I ſtrong.

11 I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefeſt apoſtles, though I be nothing.

12 Truly the ſigns of an apoſtle were wrought among you in all patience, in ſigns, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I my ſelf was not burdenſom to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdenſom to you; for I ſeek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly ſpend and be ſpent for you, though the more abundantly I love you, the leſs I be loved.

16 But be it ſo, I did not burden you: nevertheleſs being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I ſent unto you?

18 I deſired Titus, and with *him* I ſent a brother: did Titus make a gain of you? walked we not in the ſame ſpirit? *walked we* not in the ſame ſteps?

19 Again, think you that we excuſe our ſelves unto you? we ſpeak before God in Chriſt: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, leſt when I come I ſhall not find you ſuch as I would, and *that* I ſhall be found unto you ſuch as ye would not: leſt *there be* debates, envyings, wraths, ſtrifes, back-bitings, whiſperings, ſwellings, tumults:

21 *And* leſt when I come again, my God will humble me among you, and that I ſhall bewail many which have ſinned already, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed.

In this chapter the Apoſtle,

I. Proceeds in glorying; wherein (1) He grants, by way of preface, the inexpediency thereof in ordinary caſes, implying the neceſſity thereof now. (2) The matter of his glorying, viſions, and revelations, ver. 1. (3) A narrative of his viſion, in reſpect of the time, place, and matter, *viz.* unſpeakable words, ver. 2.—4. amplified by ſhewing how much he will glory in this, ver. 5, 6. (4) The conſequent thereof; *buffeting*, with the reaſon; to keep him humble, ver. 7. amplified by his prayer againſt it, ver. 8. God's anſwer, and his own acquieſcence therein; with the reaſon, ver. 9. (5) The reaſon of his taking pleaſure in infirmities, ver. 10. (6) The reaſons of his glorying; becauſe they compelled him, and wanted that due eſteem they ought to have had for him, with the reaſon of that eſteem; his equality with the chiefeſt Apoſtles, ver. 11. proved (1) by the miracles he wrought among them, ver. 12. and (2) by the ſucceſs of his miniſtry among them, whereby they were equal to any other Churches; amplified by an ironical expreſſion, ver. 13.

II. Declares his reſolution of coming to them; amplified by the manner of it, That it ſhould be without charge; with the reaſon, ver. 14. ſpending himſelf for them; illuſtrated by its oppoſite, ver. 15. and ſo vindicates himſelf from the imputation of making a gain of them; wherein (1) the charge, ver. 16. and (2) his denial thereof, in reference to himſelf, ver. 17. and in reference to thoſe he ſent to them, ver. 18. amplified by his removal of a falſe end herein, not merely to excuſe himſelf, and his propoſal of the true cauſe, *viz.* their edifying, ver. 19. Then

He intimates his fear of them, leſt he ſhould find ſuch miſcarriages as ſhould oblige him to uſe ſeverity; many of which he mentions, ver. 20. and cenſures them for their impenitence, ver. 21.

Ver. 1.—*To glory.*] As I have now done in the fleſh. That is folly; ſee chap. xi. 16, *&c.*

Ver. 2. *I knew a man.*] He ſpeaks here of himſelf in the third perſon.

— *Whether in the body*, &c.] When he was caught up into the third heaven; ſee Acts xxii. 17.

Ver. 2. *The third heaven.*] i. e. Paradiſe; ſee ver. 4.

Ver. 4.—*Lawful.*] The original and the ſenſe alſo of the context requires us to underſtand this word *lawful* to be *poſſible*, i. e. *which is not poſſible for man to utter.*

Ver. 5. *Of ſuch a one.*] Of a man ſo highly favoured and rapt out of his body, as it were, into paradiſe.

—*Of my ſelf.*] Or, own ſufficiency.

Ver. 7.———*A thorn in the fleſh.*] Some underſtand this of ſome violent temptation; others I think more probably of ſome corporal diſeaſe, which ſtopped him in his zeal in propagating the Goſpel of Chriſt; compare this with ver. 9. and 10.

Ver. 12.——*The ſigns of an Apoſtle*, &c.] See Rom. xv. 18, 19. 1 Cor. ix. 2.

Ver. 15.———*For you.*] i. e. Your ſouls.

Ver. 16.——*Nevertheleſs being crafty, I caught you with guile.*] This was the inſinuation of the falſe apoſtles, who not being able to alledge any crime againſt Paul, pretended to the Corinthians, that he forbore to be burthenſome to them, in order to do them ſome greater damage; Paul repeats it ironically, and laughs at it. See how he clears himſelf in the following verſes.

CHAP. XIII.

1 *He threatneth ſeverity, and the power of his apoſtleſhip againſt obſtinate ſinners.* 5 *And adviſing them to a trial of their faith,* 7 *and to a reformation of their ſins before his coming.* 11 *He concludeth his epiſtle with a general exhortation and a prayer.*

THIS *is* the third time I am coming to you: In the mouth of two or three witneſſes ſhall every word be eſtabliſhed.

2 I told you before, and foretel you as if I were preſent the ſecond time, and being abſent, now I write to them which heretofore have ſinned, and to all other, that if I come again, I will not ſpare.

3 Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakneſs, yet he liveth by the power of God: for we alſo are weak in him, but we ſhall live with him by the power of God toward you.

5 Examine your ſelves, whether ye be in the faith; prove your own ſelves; know ye not your own ſelves, *how* that Jeſus Chriſt is in you, except ye be reprobates?

6 But I truſt that ye ſhall know that we are not reprobates.

7 Now I pray to God, that ye do no evil; not that we ſhould appear approved, but that ye ſhould do that which is honeſt, though we be as reprobates.

8 For we can do nothing againſt the truth, but for the truth.

9 For we are glad when we are weak, and ye are ſtrong: and this alſo we wiſh, *even* your perfection.

10 Therefore I write theſe things being abſent, leſt being preſent I ſhould uſe ſharpneſs, according to the power which the Lord hath given me to edification, and not to deſtruction.

11 Finally, brethren, farewel: Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace ſhall be with you.

12 Greet one another with an holy kiſs.

13 All the ſaints ſalute you.

14 The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, *be* with you all. Amen.

¶ The ſecond *epiſtle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

This chapter contains a threatning againſt offenders, wherein,

(1.) He acquaints them with his proceedings in ſuch a way, ver. 1.

(2.) Aſſures them of it, ver. 2.

(3.) Gives the reaſon; thereby to give them a proof or experiment of his authority from Chriſt; amplified by declaring the diſcovery of Chriſt's power among them. Affirmed, ver. 3. and applied to the aſſerting of his own authority, ver. 4.

(4.) Proves his authority, and his power of Chriſt in him, by his converting them to the faith; wherein he appeals to their own experimental ſelf-examination, ver. 15. amplified by his aſſurance that they, the Apoſtles, ſhould prove themſelves not to be reprobates, ver. 6. But,

(5.) He lenifies his threatning: (1.) By his prayer for them, that they may do no evil; amplified by his end therein, ver. 7. and by the reaſon of his prayer, becauſe he has no authority againſt ſuch, ver. 8. (2.) By his rejoicing that he has not occaſion to ſhew his power. (3.) By his wiſh of a thorow reformation among them, ver. 9. (4.) By warning them aforehand, by way of prevention, ver. 10. And from hence he proceeds to

The concluſion of the whole Epiſtle: (1.) By way of exhortation, ver. 11, 12. (2.) By way of ſalutation, ver. 13. And finally, by his Apoſtolical benediction, ver. 14.

Ver. 1. ——*In the mouth of two or three witneſſes ſhall every word be eſtabliſhed.*] According to that Law of Moſes in Deut. xvii. 6. and xix. 15.

Ver. 2. *I told you before.*] In chap. x. 2.

Ver. 4.——*Crucified through weakneſs.*] i. e. By thoſe who had no power but what God permitted for the ſake of all mankind; for the ſtrength of this world is weakneſs with God, when God oppoſes his power.

——— *He liveth by the power of God.*] i. e. He was raiſed from the dead by the Supreme Power of God, which yet appears in his miniſters, working ſigns and wonders and mighty deeds in confirmation thereof. See chap. xii. ver. 12.

——— *We.*] The Apoſtles

——— *Are weak in him.*] Or rather in compariſon of him, though he has given us power to do ſuch mighty deeds. See chap. xii. ver. 12.

——— *By the power of God.*] i. e. The Goſpel of Jeſus Chriſt, which we have preached to you.

Ver. 5.—— *Reprobates.*] Apoſtates, denying, by your practice, the faith which you profeſs.

Ver. 7.——*Though we be as reprobates.*] See chap. vi. ver. 9.

Ver. 9.——*When we are weak, and ye are ſtrong.*] See 1 Cor. iv. 10.

——— *Perfection.*] In the faith and doctrine of Chriſt. See 1 Theſſ. iii. 10.

Ver. 11. *Finally, brethren, farewel: be perfect, be of good comfort, be of one mind.*] Theſe words are the concluſion of this ſecond Epiſtle to the Corinthians, and do, in effect, contain the ſum of all that the Apoſtle has been before exhorting them unto in it. His rules are ſhort, but comprehenſive, and by obſerving whereof, they would not only prevent thoſe miſcarriages they had before been guilty of, but would render themſelves a happy people, beloved of God, and highly eſteemed by all wiſe and good men. For,

This Scripture naturally preſents three things to our conſideration:

I. Paul's concluding ſalutation of the Corinthians.

II. His ſhort, but comprehenſive exhortation of them.

III. His Euchariſtical wiſh for, and promiſe to them, upon their complying with this exhortation.

I. The concluding ſalutation of Paul to the Corinthians, *Finally, brethren, farewel.*

Among the many Churches not only taught, but founded by Paul, this of Corinth was one of the moſt eminent. He ſpent no leſs than a year and a half in that city upon this work, Acts xviii. 11. And when he heard of the diſorders which they fell into ſoon after his departure from them, he wrote that firſt admirable Epiſtle which is ſtill read in the Church, both to correct thoſe diſorders, and to ſettle them in that right faith which he had delivered to them.

This firſt Epiſtle had a very happy effect upon them: It brought them, in good meaſure, both to a juſt ſenſe of their former miſcarriages, and to an entire conformity to the Goſpel of Chriſt. But ſtill there remained ſome vain-glorious men, who not only oppoſed the endeavours of Paul in this behalf, but did what in them lay to render his miniſtry utterly ineffectual to reclaim upon them. Upon this he wrote this ſecond Epiſtle to them, to vindicate his authory; to ſilence thoſe falſe teachers, to juſtify his conduct towards them, to exhort them to a better behaviour of themſelves, and to let them freely know, that if they did not hearken to what he wrote, he would come to them, and proceed by proper cenſures againſt the obſtinate and incorrigible. And having done this, he concludes all in the words before us, *finally,* (or as the original imports) *for what remains, farewel.* He had ſaid all that he could, and even more than was needful, both to direct, and to exhort, them *to walk as became the diſciples of Chriſt,* and had nothing now remaining but to take his leave of them, *finally, brethren, farewel*; *rejoyce ye*; for that is the proper ſignification of the word, and includes in it not only a friendly ſalutation, but an affectionate wiſh too; a wiſh of all the happineſs which an Apoſtle could deſire for his Church; or, in Paul's own more tender alluſion, 1 Cor. iv. 15. a father for his children. Therefore,

II. He exhorts them to *be perfect,* to *be of good comfort,* to *be of one mind,* to *live in peace*; becauſe theſe diſorders were chiefly occaſioned by their want of that full knowledge of, and proficiency in, the faith and piety of the Goſpel, which they ought to have attained unto.

If we conſider their knowledge of the Goſpel, that one inſtance of the *reſurrection of the dead* may alone ſuffice to ſhew how ſhort, how defective it was, even in the moſt fundamental articles of our faith. That after all the Apoſtle had done to inſtruct them in it, yet *ſome among them* ſhould ſtill continue to doubt of it; and as himſelf expreſſes it, 1 Cor. xv. 12. to ſay in plain terms, *that there is no reſurrection of the dead.*

So ſtrange was their ignorance in the faith of Chriſt; nor was their practice at all better than their knowledge. Let me for this appeal to their imprudent, as well as unjuſtifiable conduct of themſelves in the *uſe of their ſpiritual gifts,* 1 Cor. xii, xiv. In their feaſting not only with their Gentile acquaintance, but in the very temples of their idols, and upon their idolatrous feſtivals, ch. viii. x. But above all, to their inexcuſable behaviour with relation to the Lord's Supper, 1 Cor. xi. 17, &c. which they neither ſo duly prepared themſelves for, nor ſo reverently behaved themſelves at, as they ought to have done.

In both theſe reſpects, as they greatly needed to become wiſer, and better, ſo we cannot doubt but that the Apoſtle earneſtly deſired their improvement in both: And that we muſt therefore from hence derive the deſign and import of this firſt part of his exhortation, that they ſhould be perfect; that is, ſhould endeavour to attain to a more full and perfect knowledge of the truths of the Goſpel, and to riſe up to a higher degree of perfection in the practice of the duties of it.

But there was yet another fault in that Church, which as Paul chiefly deſigned by theſe Epiſtles to correct; ſo I do conceive that this expreſſion does, in a particular manner, refer to it. They were not only ſo defective, as I have obſerved, in many other inſtances of their duty; but were more eſpecially wanting in that excellent grace which ſhould have perfected all their other performances, I mean, in their love and charity towards one another.

They not only lived in ſtrife and contention with one another about their *own private concerns,* 1 Cor. vi. but were openly divided in point of *Church-Communion* too, 1 Cor. iii. Set up paſtors againſt paſtors, gifts againſt gifts, Paul againſt Apollos, and both againſt Cephas; and by means thereof at once both hindered their own ſpiritual proficiency, and deſtroyed the peace of the Church of Chriſt.

To put an end to theſe diſorders, the Apoſtle here exhorts them to be perfect; that is, to be firmly knit together, either as the members in the natural body, or as the ſeveral parts are in a building, for to both theſe the word does allude; and ſo his meaning will be the ſame with what he had more fully before expreſſed in the very ſame phraſe, 1 Cor. i. 10. *Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing; and that there be no diviſions among you, but that ye* be perfectly joined together *in the ſame mind, and in the ſame judgment.* Namely, That they ſhould be perfect in charity, in unity, in communion. That laying aſide all partiality for one teacher above another, they ſhould all join together in the ſame ſociety, and in the ſame worſhip. Should reſtore thoſe who had unhappily broken themſelves off from them: Should ſtrengthen thoſe who ſtill held communion with them: In a word, ſhould all become one ſpiritual body, one building, one temple of God; endeavouring above all things to keep the unity of the Spirit in the bond of peace.

I muſt alſo obſerve, that the Apoſtle in his former Epiſtle, had ſharply reproved them for their miſcarriages; he had lively repreſented their faults to them, and given them not only his directions, but his commands too, for the reforming of them. Now this, as we find by this ſecond Epiſtle, ch. ii, vii, 7, &c. had made a deep impreſſion upon the minds of all the better and more ſober part of that Church; and even upon ſome who had before walked diſorderly, but were now brought to conſider, and repent of, their evil doings. They were greatly concerned for what they had done amiſs, and they readily obeyed the Apoſtle's admonition for the correction of it.

This therefore is that which I take him now again to refer to, as he had ſeveral times done in the foregoing parts of this Epiſtle. He intimates to them the ſatisfaction that he took in their love towards him, but eſpecially in their ready obedience to his commands; and their concern to give him ſatisfaction in all that he required of them: And he bids them to be of good comfort; i. e. not to be any longer troubled at his reproof of them; but to *rejoice with him that he had confidence of them in all things,* 2 Cor. vii. 16. And had *approved themſelves to be clear in thoſe matters* for which he had written to them, ver. 11.

But there is, beſides this, another ſenſe in which this expreſſion very well may, and I think, ought alſo to be underſtood: And that is, that they ſhould encourage and exhort one another in the diſcharge of their duty; but eſpecially as to what concerned the cloſing of thoſe diviſions that had been unhappily raiſed among them. And if we thus put the two ſignifications of the word together, the full meaning of this ſecond part of Paul's advice will be this; that they ſhould not be diſcouraged at the conſideration of thoſe diſorders that had unhappily fallen out amongſt them; but ſhould exhort one another to endeavour all they could to correct what was amiſs; and then be of good comfort, and not doubt but that God would bleſs their endeavours; and remove thoſe ſcandals, and make up thoſe diviſions, which had cauſed ſo much grief and trouble to them.

Whether the Holy Spirit which directed our Apoſtle in what he now wrote, might not have had a yet farther regard in this expreſſion to the trials and dangers which the Church of Chriſt was, not long after, to fall under from the perſecutions of its enemies, I cannot tell. But ſure I am that nothing in the world can better fortify any one againſt whatever trials may come upon him, than ſuch a perfection of Chriſtian Faith and piety; ſuch a unity and charity, as he had juſt before recommended to the Corinthians. See 2 Cor. iv. 16. For indeed, how can any thing without hinder that perſon from being of good comfort within, who by a lively and ſtrong faith, and a holy converſation, has not only ſecured the peace of his own ſoul, but has made God his friend. And is by both enabled to look through all the clouds and darkneſs of his preſent ſtate, into the glory which Chriſt has promiſed to all his followers: but to none more expreſly than to thoſe who *ſuffer for his ſake*,——17. *whoſe light afflictions, which are but for a moment, ſhall work out for them a far more exceeding and eternal weight of glory.*

There remains yet one part more of the Apoſtle's advice to the Corinthians to be conſider'd, *viz.* (3*dly*,) *Be of one mind; live in peace*; and which I the rather chuſe to join together becauſe they both belong to the ſame duty, and tend to the ſame end, of working in us *a perfect love and kindneſs to each other.*

He had before exhorted them to be perfect in their union, or rather communion, in the *publick concerns of religion*: That laying aſide all prejudices and partialities, they ſhould be firmly compacted, and joined together, in the offices thereof. And now, to complete their unity, he adviſes them to endeavour, as much as they could, to be of the ſame mind in every thing. For difference in opinion, eſpecially if it be in matters of any great moment, will be apt more or leſs to create a difference in affection; at leaſt it will keep men from a thorough love of, and intimacy with thoſe from whom they differ: And ſo the Corinthians by ſad experience found, when Paul wrote this Epiſtle to them.

But becauſe ſuch is the vanity of mens tempers and capacities, of their prejudices and intereſts, that 'tis impoſſible for all perſons to think alike, and have the ſame notions in all things; therefore the Apoſtle adds a yet farther direction, which all Chriſtians may, and therefore ſhould all, obſerve; namely, that whatever their opinions be, yet ſtill they ſhould live in peace; not cenſuring of, much leſs quarrelling with, one another: A fault which the Corinthians had been ſcandalouſly guilty of; inſomuch, that as Paul himſelf complains, 1 Cor. vi. 6. *Brother went to law with brother, and that before the unbelievers.*

This has been often the misfortune of the Church, as it was that of the Corinthians. To have mens perſons in admiration; and depending too ſervilely upon their judgment and integrity, to have blindly given themſelves up to their conduct; and by means thereof have fallen into thoſe parties and diviſions, which are truly the greateſt danger, as well as the higheſt reproach, in the ſight of all the nations round about.

If therefore any would free themſelves from falling under this imputation, they muſt reſolve no longer to be governed by the authority of men; but to reſume the privilege all pretend to be ſo juſtly jealous of, of judging for themſelves: And they muſt do it with freedom and impartiality. Let Paul, or Apollos, or Cephas ſay what they will: We have no Maſter but Chriſt, nor any ſure director but our own reaſon, well informed in the things we are to judge of, and religiouſly following the evidence of truth, on what ſide ſoever it lies.

And together with our prejudices, let us lay aſide our pride, and animoſities too. Let us reſolve never to think the worſe of any one, becauſe he differs in his opinion from us. 'Tis no new thing for the wiſeſt men to be miſtaken; nor if there be nothing more than pure error in it, is it any great fault ſo to be. The beſt men are ſtill but men; They may, they will be ſometimes in the wrong. And who can tell whether we who think others to be deceived, may not after all be our ſelves miſtaken. But let us *love one another*, though we do not agree in the ſame notions in all things; and then we ſhall live in peace, though we ſhould continue, after all our deliberation, not to be of one mind.

How much this would conduce to our preſent comfort and happineſs; what ſtrength it would give us againſt our common enemies, I ſhall not need to ſay. The Apoſtle gives us a much better, and more forcible motive to engage all men to this excellent temper, namely, That if we thus live in peace, then,

III. *The God of Love and Peace ſhall be with us.*

How great a happineſs is comprehended under that expreſſion, 'tis hard to conceive, impoſſible for me ever fully to declare. God is himſelf an inexhauſtible fountain of Good; and where he is, there nothing can be wanting. It is the great perfection of the happineſs of Heaven itſelf, that there we ſhall be with God, and ſee him as he is. And ſure it cannot be much leſs for God to be with us. Thus much at leaſt we muſt conclude, that in this promiſe we have implied the ſpecial favour and protection of him who can do whatever he pleaſes for us; and who being himſelf *the God of Love and Peace*, will not fail to do very much for thoſe who make it their endeavour to imitate him in thoſe moſt uſeful and excellent perfections.

But to be more particular.

1. If we truly deſire, and heartily labour to become thus like unto God, he will be with us by his holy ſpirit, to aſſiſt us in the attainment of all theſe admirable graces, and to bring us to a great degree of perfection in them. He will illuminate our underſtandings, and ſanctify our wills. He will fill us with a clear and comprehenſive knowledge of the revelations of the Goſpel, and endue us with ability not only to believe, but to do, whatever he requires of us. Whilſt the wicked and diſobedient are ſo blinded with their luſts and prejudices, that they can diſcover nothing great, nothing excellent, in thoſe myſteries which our Bleſſed Lord hath brought to light by his Goſpel; whilſt they meet with ſo many ſeeming difficulties and contradictions in them, that they can no more be perſuaded in them to aſſent to the truths which he has delivered, than to obey the commands which he has given us; we ſhall have our eyes opened to ſee the wondrous things of his law: We ſhall behold, and admire, as well as believe, thoſe great and noble diſcoveries which we every where meet with in the Holy Scriptures; and ſhall delight to do that will of God now, by which we know we ſhall be ſaved hereafter.

Thus ſhall we be perfect in what concerns our ſelves: How far it may pleaſe God to bleſs our endeavours to become perfect in love, and unity, as members of his Church, too, I cannot pretend to affirm: But as it is certain, that if we would all of us be perſuaded to join together in this good work, we ſhould not fail to attain to the utmoſt perfection of it; but ſhould be as united in our communion, as we are in thoſe great inſtances from which our Apoſtle exhorts us to labour after it, Epheſ. iv. 5, 6. ſo it is no leſs certain, that whatever be the reſult of our labours, we ſhall find our own preſent account in it; as well as do ſome good to the Church of Chriſt by it. For,

2. If thus we endeavour not only to be perfect in our duty, but to promote the peace of the Church, and of all the members of it, the God of love and peace will be with us, and fill us with an inexpreſſible joy and comfort, as the preſent reward of our labours after this peace.

Such a Chriſtian as this may be diſappointed in his aim, and after all his charitable endeavours, be ſo far from attaining the unity he deſires in the Church, that he may not be able ſo much as to live himſelf in peace with many of his brethren. When factions run high, and men are hurried on with the fury of their violent and corrupt affections, to throw all things into diſorder; when pride and malice, ſelf-love and revenge, are their governing principles; and they care not how they rend the Church in pieces, ſo they do but gratify their own unruly paſſions, and carry on their own wicked deſigns; as it is impoſſible for the *ſons of peace* to do any great good for the Church, ſo is it almoſt as impoſſible to *live in peace* with ſuch perverſe men. And this Paul was well aware of, when for this very reaſon he qualified his precept with reſpect to *ſuch perſons*, and *ſuch times*, Rom. xii. 18. *If it be poſſible, as much as in you lieth, live peaceably with all men.* But yet, as even under ſuch uncomfortable circumſtances, it is the duty, and even praiſe, of a good Chriſtian, to *follow after peace*, and to ſeek the unity of the Church, though he ſhould meet with never ſo many difficulties and diſcouragements in it; ſo this he may be ſure of, that what he miſſes *without*, he ſhall find *within*: God will give him that peace, that comfort in himſelf, which the wickedneſs of men will not ſuffer him to enjoy in the world.

It is, I think, one of the chiefeſt bleſſings a good man would wiſh for, to be the happy inſtrument of reſtoring unity to a divided Church; and peace and love to a factious and contentious people. And next to this, there is ſcarce any comfort greater (except the inward teſtimony of a good conſcience towards God) than to have this ſatisfaction, that *we have done our parts towards it*; and that it is none of our fault that we continue ſtill at variance with one another. And where both theſe are joined together, where a man has not only peace towards God, but is in perfect love and charity with his neighbour; where no malice, nor envy, nor revenge, not ſo much as an ill wiſh, finds admittance to diſturb the tranquillity of the ſoul; but on the contrary, there is a *conſcience void of offence, both towards God, and towards man*; there muſt needs be a continual plenitude of peace and ſatisfaction. Such a Chriſtian may be hated, but he cannot be diſturbed; he may be injured, but he cannot be made miſerable. The world may oppoſe him, but *God will be with him*, and enable him, in the midſt of all *his ſufferings, to be more than conqueror through him who loveth him.*

But, 3dly, If we thus labour after that perfection, that unity and peace, to which we are here exhorted, we ſhall not only *be of good comfort* in all eſtates of life, and ſo find the promiſe of the text verified in the *preſent reward of our piety*, but we ſhall alſo be more exceedingly bleſſed by *the God of love and peace to all eternity*.

It was the peculiar privilege promiſed by our Saviour to ſuch perſons, Matt. v. 9. That *they ſhould be called the children of God. And if children, then heirs, heirs of God, and joint-heirs with Chriſt*, as Paul himſelf warrants us to argue, Rom. viii. 17.

But John goes yet farther; he repreſents this excellent temper not only as a certain *proof* to us of our future happineſs, but even an *earneſt* of it. He tells us, that by this we are already *united to God*, and in that reſpect alſo (the higheſt and moſt intimate that can be) have the promiſe of my text fulfilled, *That the God of love and peace ſhall be with us.* Let us hear how he reaſons to this purpoſe, 1 John iv. 12. *No man hath ſeen God at any time: If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit.—God is love, and he that dwelleth in love, dwelleth in God, and God in him.* And what the conſequence of this ſhall be with relation to our future ſtate, he declares in the next verſe, *viz.* that this will entitle us not only to forgiveneſs, but even to confidence and aſſurance at our great audit, ver. 17. For, *Herein*, ſays he, *is our love made perfect, that we may have boldneſs in the Day of Judgment.*

And now what can any one deſire to engage him to the practice of any duty, that is not here promiſed to encourage him to the diſcharge of this.

If the hope of ſucceſs in accompliſhing of what we aim at, may be allowed to carry a ſtrong enforcement along with it to excite us to labour after it; we are aſſured that, as to the main of what the Apoſtle here recommends to us, we ſhall be enabled by God to become not only *good*, but *eminent*; that we ſhall be perfect in knowledge, in faith, in piety, in charity; in all that may render us dear to God, and ſecure of ſalvation.

If our own preſent peace and comfort be of any concern to us, (and we know nothing is wont to be of greater concern to every one) here is a way that will not fail to bring us to it. Let us be perfect, and of one mind; if we cannot *live in peace*, let us at leaſt *endeavour ſo to do*, and the *God of peace will be with us*; and give us that peace, that comfort within, which the iniquity of men may chance to deny us without.

If, laſtly, to be *ſecure of Heaven*, and the glories of it; if to anticipate our final ſentence, and to know while we live, that we ſhall be juſtified and ſaved when we come to die, be a felicity greater than which no Chriſtian can deſire now, or hope for hereafter; this we ſhall not fail of, if we follow the Apoſtle's direction. If we *be perfect, be of one mind, live in peace, and the God of love and peace ſhall be with us*, to this bleſſed aſſurance alſo; *The Spirit of God ſhall bear witneſs with our Spirits, that we are the ſons of God.*

Ver. 14. *The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all.*] It is very obſervable, that the doctrine of the Trinity is frequently, if not always, propoſed unto us in Scripture, as a practical doctrine relating to ourſelves, and influential and operative upon our ſouls, with reſpect to the diſtinct works and effects which are produced in them by the diſtinct operation, eminently aſcribed to each perſon.

Thus Matt. xxviii. 19. the three perſons are mentioned with relation to our being *baptized* in *their* name, i. e. dedicated to the whole Bleſſed Trinity, according to their diſtinct perſonal relations to us: We are dedicated to the Father, as our *Creator*, to the Son as our *Redeemer*, to the Holy Ghoſt, as our *Sanctifier*.

Thus, 1 Cor. xii. 4. the three perſons are mentioned with relation to their diſtinct offices towards us, and their diſtinct works and gifts on us, in order to the good advantage and edification of others. And 1 John v. the Father, Word and Holy Ghoſt, the three which are one, are propoſed practically to our belief, *viz.* by faith in them we overcome the world, we are ſanctified by the water in baptiſm, juſtified by Chriſt's blood, have the witneſs of the Spirit in our ſouls, the Divine Birth, true underſtanding and eternal life. And,

In this text they are propoſed to our belief, as relating to us and working on us, in order to the ſalvation of our ſouls, by the *grace* of the ſecond perſon, the *love* of the firſt, and the *communion* of the Holy Ghoſt, the third perſon.

The doctrine of the eternal exiſtence of the three perſons in the Godhead is attained by few, by ſome indeed more diſtinctly and clearly and ſatisfactorily than by other ſome, by none *perfectly* and *adequately*; but none can poſſibly know God but by himſelf.

This practical and experimental knowledge of the Trinity concerns us all, we ought all to endeavour after, and may in ſome meaſure attain it, without which, the greateſt ſpeculative knowledge in it, will not avail to our ſalvation. *Quid juvat alta de Trinitate deſputare cum careas humilitate, unde Trinitati diſpliceas*, (ſays devout Tho. a Kempis, de imit. i. 1.) what will it profit thee to ſoar aloft in the contemplation of this myſtery, if thou art under the guilt and dominion of ſin; in which ſtate it is impoſſible, while we continue therein, to partake of the love of God, the grace of Chriſt, and the communications of the Holy Spirit.

Let us then pity the apoſtates and revolters of our days, who make a miſerable ſhipwreck of faith and conſcience, by too curiouſly prying into, and audaciouſly diſputing and determining concerning this great myſtery, and let us learn to be wiſe unto ſobriety, and endeavour in the true uſe of all the means of grace, to know experimentally, *to taſte and ſee how gracious God is in his ordinances towards us*, and to receive and enjoy with peace and comfort the effects of the diſtinct operations and influences of each of the three Divine Perſons upon our ſouls; the love of God the Father ſhed abroad upon our hearts, the grace of the Lord Jeſus Chriſt, God the Son, redeeming us; and the communicating of the Holy Spirit beſtowing upon us all thoſe gracious privileges and ineſtimable benefits, which the Father out of his infinite love hath ordained, and the Son out of his free grace and undeſerved favour and mercy hath purchaſed for us.

Here then we may ſay of a mere ſpeculative Chriſtian, as we might ſay, of a man deſiring earneſtly to know the exact nature of the glorious body of the ſun, if he did not participate of his enlivening heat, and invigorating influences; ſuch a ſcrutiny could no ways be advantageous to him, ſo it would be of no ſaving uſe to a poor dark dead ſoul, if it could perfectly know the whole myſtery of the Trinity, if nothing of its grace and love, and of its illuminating and enlivening communications were imparted to it.

I have ſet the Lord always before me, ſays the Pſalmiſt, xvi. 8. becauſe he is at my right hand, I ſhall not be moved; therefore, mine heart is glad and my glory rejoiceth, my fleſh alſo ſhall reſt in hope; here he profeſſes, that it was the belief of God as relating unto himſelf, as near him, and ſupporting him, which was the ground of his peace, comfort, joy and hope. And,

Thus it is we are to believe, that God the everlaſting Trine, the *three*, which are *one*, is not far from us; for, *in God we live, and move, and have our being; as the mountains are round about Jeruſalem, ſo the Lord is round about his people from henceforth, even for evermore*, Pſalm cxxv. 2. Zach. ii. 5.

If our eyes were opened (as the Prophets ſervants were) we ſhould ſee the glorious manifeſtations of the preſence and power of God towards us; we ſhould ſee him a wall of fire about us, and the glory in the midſt of us; and if the eyes of our underſtandings were opened and enlightned, and our hearts were opened to receive the grace of Chriſt, the love of God, and the communications of the Holy Spirit, our hearts would burn within us with holy love, and I ſhould be more able to declare and write theſe great and glorious truths to you, and you would be more capable of receiving and entertaining them in your hearts. So,

It is through the blindneſs of our underſtanding, and the hardneſs of our hearts, and the thick darkneſs of ſin and iniquity, overſpreading all our faculties, which hinders us from receiving the bright influences of the ſun of righteouſneſs; for, he is *the light of men*, and ſhineth in our darkneſs, and it is *our darkneſs*, that hinders us from comprehending him; he ſtandeth at the door of all our ſouls, continually knocking and demanding entrance, but we wilfully turn away our ears, and are deaf to his calls, and ſhut our hearts againſt him.

This doctrine alſo appears, more properly to be practical from theſe particulars, *viz.*

Firſt, By the belief of this doctrine our ſouls are ſuſtained, upheld, recreated and comforted, which would otherwiſe ſink and be overwhelmed with the fear, dread, and majeſty of God, as conſidered abſolutely, without reſpect to the perſons of the Trinity.

God, I ſay, as abſolutely conſidered, is a being of infinite perfections, with whom is *terrible majeſty*, Job xxxvii. 22. *He is glorious in holineſs, and fearful in praiſes, and a conſuming fire*, conſidered as Lord and Judge, and not reconciled in his Son Chriſt Jeſus; *thou canſt not ſee me and live*, ſaith God to Moſes, *and ye cannot ſerve the Lord*, ſaith Joſhua to the people of Iſrael, xxiv. 19. *For, he is a jealous God, he will not forgive your tranſgreſſions, nor your ſins, and is of purer eyes than to behold iniquity*, Job xxiii. 15. and even the moſt holy perſons, when they conſider him as ſuch in his glorious majeſty and ſovereign, and irreſiſtible power, are afraid of him, and are troubled at his preſence.

But when the Scripture propoſes God to our belief, as, in three perſons, Father, Son, and Holy Ghoſt, our hearts and drooping conſciences are raiſed and comforted, and we lift up our head with joy; becauſe, hereby God offers himſelf unto us, as a Father, and ſhews us how we are to approach his preſence, and come unto him, *viz.* by his Son, in whom he is reconciled unto us, and by the Holy Ghoſt, powerfully ſhed abroad in our hearts.

Secondly, God thus conſidered, offers himſelf to our faith in ſuch reſpects, and under ſuch appellations, as carry with them the moſt endearing tenderneſs, even that of a father, eternally communicating his nature to his well-beloved Son, and of a bleſſed ſpirit proceeding from them both, by the breathing of their mutual love.

Thus it is by the manifeſtation of Jeſus Chriſt the Son of God, and the viſible deſcent of the Holy Spirit, to authorize the Chriſtian Inſtitution, that we excel the Jewiſh law, and have a more perfect knowledge of God.

The operations of the moſt Bleſſed Trinity are promiſed by Chriſt, and its graces in ſome meaſure are conferred on the baptized upon their profeſſion, ſtipulation, and ſelf-dedication made in that ſacrament.

They are more particularly promiſed in the converſion of a ſoul to God. And they are more or leſs to be experienced in the whole conduct of a ſoul to Heaven.

Thus the Chriſtian is firſt ſanctified in ſpirit, ſoul and body, in the baptiſmal ſanctification and dedication to God in, and by the name and authority of the Father and Son, and Holy Ghoſt. Then we are peculiarly drawn by the Father to Chriſt the Son, through the Spirit, in the work of converſion, or turning from ſin to God.

Laſtly, The ſoul, in the whole courſe of its progreſs to Heaven, experiences the love of God the Father, the grace of the Son, its Redeemer, and the communion of the Holy Ghoſt, its ſanctifier. And,

Though there be ſome peculiar vouchſafements to ſome peculiar friends of God, it becomes us to be humble and circumſpect, and to go on with fear and trembling in the uſe of the ordinary means of grace, in belief and expectation of the ordinary fruits and effects of them. And,

He, that perceives the love of God in his ſoul, by its effects, may be aſſured, that God the Father hath wrought his diſtinct work in him, and that he hath ſhed abroad his *love* upon his heart.

He, that finds the effects of inward redemption or deliverance from the power of ſin and Satan wrought in his ſoul, may be aſſured that the Lord Jeſus, the Son of God, the ſecond perſon in the Trinity, hath wrought his work of *grace* in his ſoul.

He, that finds that his luſts are ſubdued and mortified, and that the work of ſanctification improves, that he grows in grace, and makes a conſiderable progreſs in the paths of righteouſneſs. He, that experienceth a holy temper and diſpoſition of mind rooted, grounded and perfected, may be aſſured, that he hath had a *communion* with the Holy Ghoſt, to whom the Scripture you read, aſcribes the perfection of this great work.

When we have perſiſted without being tired in the ſearch of God, when we have earneſtly made our addreſſes unto him, and called upon him often for the mortification of ſin, and the renewal and ſanctification of our corrupt nature, and ſince theſe prayers anſwered, and that which we have ſo inceſſantly breathed after in ſome meaſure accompliſhed, he may be confident, that we are partakers, through the communications of the ſpirit, of thoſe glorious privileges and ineſtimable benefits, which the Father out of his infinite love did ordain, and the Son out of his free grace and favour did purchaſe for us; that is, pardon of ſins, and peace of conſcience here, and eternal happineſs hereafter. For,

All the bleſſed and gracious works of the Trinity naturally tend to produce practices correſpondent to their reſpective obligations, which they indelibly fix upon us, and as we have given ourſelves up to each perſon in the ſtipulation of baptiſm.

Critical and Explanatory ANNOTATIONS,

ON THE

Epiſtle of *PAUL* the *APOSTLE*,

TO THE

GALATIANS.

The INTRODUCTION.

Galatia was not a particular city, but a country or province of the leſſer Aſia, where Paul had preached the Goſpel, as appears from Acts xviii. 23. And this epiſtle to the Galatians was wrote on this occaſion, as follows. Paul having heard that certain falſe brethren, or Judaizers had, ſince his departure, crept in amongſt them, and, as in other places, had taught the neceſſity of obſerving circumciſion, and the other ordinances of the law of Moſes: To which purpoſe they vilified the perſon of Paul, as if he (who was the greateſt ſtickler againſt the legal ordinances) had only received his doctrine from others, and therefore was not ſo much to be hearkned to as the other Apoſtles, who had been converſant with Chriſt upon earth, particularly Peter, James and John, (who preaching chiefly to the Jews, might not be ſo earneſt at firſt againſt circumciſion, and retaining the other rites and ceremonies of the law of Moſes, the better to gain upon that people) wherefore Paul declares in ch. i. to ver. 16. of ch. ii. that although he was not converted till after Chriſt's aſcenſion, yet he learned not his doctrine from any of the Apoſtles, but received it by immediate revelation from Heaven; (ſee Acts xxvi. 15, 16.) and that he was an Apoſtle of Chriſt, having received a particular commiſſion from the Lord Jeſus for the converſion of the Gentiles; whoſe converſation Peter withdrawing from at Antioch, upon the coming of ſome Jewiſh converts thither, was *to be blamed*, in that he diſcouraged the Gentile converts, and complied too much with the Judaizing Chriſtians. And,

Becauſe the falſe teachers would perſwade the Galatians, that circumciſion and the other Moſaic rites were neceſſary, and which they were to be juſtified by, the Apoſtle endeavours to confute that falſe doctrine at large in chap. ii. 16, *&c.* and chap. iii. 4. where he begins with a demand, whether they had not received the miraculous gifts of the Spirit when they had firſt embraced the faith in Chriſt, and not before, whilſt under the law? And then ſhews, that Abraham was juſtified by faith, and that believers in Chriſt are the ſpiritual *children of Abraham*, in whom *all nations* were to *be bleſſed*, according to the promiſe made to the fathers, Chriſt the Meſſiah being deſcended from him. Now the covenant was made with Abraham long before the law was given, ſo that now there is no diſtinction between Jew and Gentile, but they are equally *heirs of God through Chriſt*; and there is no occaſion for the converted Gentiles, who are freed from the Heathen rites, to turn again to the like *beggarly elements*, or rites of the law, as to obſerve the Jewiſh ſabbaths, and new moons, and yearly feaſts.

Which argument he illuſtrates in chap. iv. ver. 21, &c. by an induction of Abraham's two ſons, *viz.* Iſhmael by Hagar, a bond-maid, Gen. xviii. 16. and Iſaac by Sarah, a free-woman, Gen. xxi. 1, 2, 3. Now,

Iſhmael was *born after the fleſh*, that is, by natural generation, or in the courſe of nature, before Abraham was too old for children: but Iſaac was by virtue of God's promiſe, when, by reaſon of age, his parents were uncapable of children after the uſual natural courſe. So,

The Apoſtle ſays theſe two, Iſhmael and Iſaac, were an allegory or ſimilitude, repreſenting the two covenants; the one of the law, delivered from Mount Sinai, ſignified by the bond-woman Hagar, which tendeth to bondage, and anſwers to the earthly Jeruſalem, or the Jewiſh Church; the other is the covenant eſtabliſhed by Chriſt, repreſented by the free-woman Sarah, and anſwers to the heavenly Jeruſalem, or the Chriſtian Church, and tendeth to freedom. See Heb. xii. 25. Now, we who believe in Chriſt, *are the children of the promiſe*, and, as it were, of the free-woman, as was Iſaac, and ſo are free from the yoke of the law: We are therefore to *ſtand faſt in that liberty wherewith Chriſt hath made us free*, ch. v. 1. for that faith in Chriſt will ſave, provided it be after the goſpel-diſpenſation, *i. e.* joined with an holy and ſpiritual life, or *which worketh by love*, ver. 6. For although the Goſpel be a ſtate of liberty from the bondage of the ceremonial law, yet not for *an occaſion to the fleſh*, ver. 13. to ſatisfy the luſts thereof, and to neglect the holy duties of Chriſtianity.

To which purpoſe in the latter part of the Epiſtle, from ch. v. 13, &c. he exhorts them to prove their faith in that reſpect, as ſhewing the proper *fruits of the Spirit*, by avoiding the *ſins of the fleſh* therein mentioned, and diſcharging the duties of an holy and Chriſtian converſation. And,

Before he concludes, he takes notice of the reaſon why ſome judaizing chriſtians were ſo deſirous to have them *circumciſed*, according to the law of Moſes, ch. vi. 12. *that they might glory in their fleſh*, in procuring them to be circumciſed; whereby for their pretended zeal in promoting the legal obſervances among the Gentiles, thoſe falſe teachers might avoid perſecutions from the Jews, who were in all places the violent perſecutors of the Chriſtian Profeſſors, whereas he himſelf only gloried in the knowledge and profeſſion of *the croſs of Chriſt*, although it was ſo great a ſcandal to the Jews. Now,

From hence we obſerve,

I. That *the days and months and times and years*, ch. iv. 9, 10. which the Apoſtle reproves the Galatians for obſerving, were the Jewiſh Sabbath-days, (and the ſtrict ceremonial reſt thereon; ſee our Diſſertation in 1 Cor. chap. xvi.) their new moons, and ſolemn feaſts of the paſſover, and the like, enjoined by the law of Moſes, (compare Coloſſ. ii. 16, 17.) which were only ſhadows of Chriſt and the Goſpel, and could not be effectual to their juſtification by Chriſt, but rather an hindrance thereto, ch. v. 4, &c. beſides ſuch obſervances might *carry off* the Chriſtian converts to the Jewiſh religion, and cauſe them to fall from Chriſtianity. Yet

This does not at all forbid the Chriſtian holy-days, as the memory of Chriſt's birth, death, reſurrection, &c. and of the holy Apoſtles and Saints, who have ſuffered for the ſake of Chriſt and the cauſe of his Goſpel, becauſe the obſervance of ſuch holy-days, *renew* in our minds the benefits of our Holy Religion, and ſo keep us the more ſtedfaſt to it. But, in all ſuch obſervances, let us remember that it is not the day, nor the ſaint, that we ſerve, but the Lord, by ſtirring up holy deſires to follow the bleſſed examples of his departed ſaints, for we are not to celebrate them as the Jews did their holy-days, only in idleneſs and outward ceremony, but in ſingleneſs of heart, meditating how we ſhall imitate thoſe who have been followers of Chriſt as dear children. And thus,

II. That *the liberty*, which the Apoſtle here inſtructs the Church to *ſtand faſt* in, is a freedom from the yoke of the old Levitical law, as circumciſion, &c. ch. v. 1, 2. and not as many fancy, a liberty of chooſing what religion they pleaſe, and renouncing ſubjection to the governors which Chriſt and his Apoſtles conſtituted over the Church.

III. That to indulge ourſelves in the ſinful luſts of the fleſh, is to live an Heatheniſh life, and is utterly inconſiſtent with the ſpirit of Chriſtianity, and the hopes of Heaven, ch. v. 16, *&c.*

IV. That idolatry, which is the giving to a creature, Saint or Angel, or to a picture or image, religious and Divine Worſhip, is reckoned by the Apoſtle amongſt the moſt crying ſins of adultery, drunkenneſs, witchcraft, *&c.* ch. v. 19, 20, 21. So that

V. It naturally occurs here what we read in the Prophecy of Daniel, ch. xi. 38, 39. of the *Mahuzzims* honoured by the king, *who doth according to his will*, againſt which worſhip the Apoſtle writes in this Epiſtle.

In Scripture we are told of ſome *truſting in God*, and of others *truſting in idols*, and that *God is our refuge*, *our ſtrength*, *our defence*. In this ſenſe God is the rock of his people, and falſe gods are called the rock of thoſe that truſt in them, Deut. xxxii. 4, 15, 18, 30, 31, 37. In the ſame ſenſe the gods of the king, who ſhall do according to his will, are called Mahuzzims, fortreſſes, protectors, guardians, or defenders, or as we tranſlate it, *the God of forces*. In his eſtate, ſaith Daniel, chap. xi. 38, 39. ſhall he honour *the God of forces*; "even with a God whom his fathers knew not, ſhall he honour them with gold and ſilver, and with precious ſtones, and things of value. Thus ſhall he do in the moſt ſtrong holds or temples; ---- and he ſhall cauſe them to rule over many, and divide the land among them for a poſſeſſion." Now, though the Apoſtle has taken much pains to prevent ſuch a worſhip or idolatry, this came to paſs by degrees in the following manner, in the Chriſtian Church.

Gregory Nyſſen tells us, (Orat. de vita Greg. Thaumaturg. T. 3. p. 574.) that after the perſecution of the emperor Decius, Gregory biſhop of Neocæſarea in Pontus, inſtituted among all people, as an addition or corollary of devotion towards God, that feſtival days and aſſemblies ſhould be celebrated to them who had contended for the faith, that is, to the martyrs. And he adds this reaſon for the inſtitution: When he obſerved, ſaith Nyſſen, that the ſimple and unſkilful multitude, by reaſon of corporeal delights, remained in the error of idols; that the principal thing might be corrected among them, namely, that inſtead of their vain worſhip they might turn their eyes upon God; he permitted that at the memories of the holy martyrs they might make merry and delight themſelves, and be diſſolved into joy. The Heathens were delighted with the feſtivals of their gods, and unwilling to part with thoſe delights; and therefore Gregory, to facilitate their converſion, inſtituted annual feſtivals to the Saints and martyrs. Hence

It came to paſs, that for exploding the feſtivals of the Heathens, the principal feſtivals of the Chriſtians ſucceeded in their room; as the keeping of Chriſtmas with ivy and feaſting, and playing and ſports, in the room of the Bacchanalia and Saturnalia; the celebrating of May-day with flowers, in the room of the Floralia; and the keeping of feſtivals to the Virgin Mary, John the Baptiſt, and divers of the Apoſtles, in the room of the ſolemnities at the entrance of the ſun into the ſigns of Zodiac in the old Julian Calendar. In the ſame perſecution of Decius, Cyprian ordered the paſſions of the martyrs in Africa to be regiſtred, in order to celebrate their memories annually with oblations and ſacrifices; and Felix biſhop of Rome, a little after, as Platina relates, *Martyrum gloriæ conſulens*, *conſtituit ut quotanis ſacrificia eorum nomine celebrarentur*; "conſulting the glory of the martyrs, ordained that ſacrifices ſhould be celebrated annually in their name." By the pleaſures of theſe feſtivals the Chriſtians increaſed much in number, and decreaſed as much in virtue, until they were purged and made white by the perſecution of Dioclesian.

This was the firſt ſtep made in the Chriſtian religion towards the veneration of the martyrs; and tho' it did not yet amount to an unlawful worſhip, yet it diſpoſed the Chriſtians toward ſuch a further veneration of the dead, as in a ſhort time ended in the invocation of ſaints.

The next ſtep was the affecting to pray at the ſepulchres of the martyrs; which practice began in Diocleſian's perſecution. The council of Eliberis in Spain, celebrated in the third or fourth year of Diocleſian's perſecution, A. C. 305, hath theſe canons. Can. 34. "Cereos per diem placuit in cœmeterio non incendi; inquietandi enim ſpiritus ſanctorum non ſunt. Qui hæc non obſervarint, arceantur ab Eccleſiæ communione." Can. 35.

“ Placuit prohiberi ne fæminæ in cœmeterio pervigilent, eo quod ſæpe ſub obtentu orationis latenter ſcelera committant.” Preſently after that perſecution, about the year 314, the council of Laodicea in Phrygia, which then met for reſtoring the lapſed diſcipline of the Church, has the following canons. Can. 9. “ Thoſe of the Church are not allowed to go into the cœmetries or martyries, as they are called, of hereticks, for the ſake of prayer or recovery of health; but ſuch as go, if they be of the faithful, ſhall be excommunicated for a time.” Can. 34. “ A Chriſtian muſt not leave the martyrs of Chriſt, and go to falſe martyrs, that is, to the martyrs of the hereticks, for theſe are alien from God; and therefore, let thoſe be anathema who go to them.” Can. 51. “ The birth-days of the martyrs ſhall not be celebrated in Lent, but their commemoration ſhall be made on the Sabbath-days and Lord's-days.” The council of Paphlagonia, celebrated in the year 324, made this canon: “ If any man being arrogant, abominates the congregations of the martyrs, or the liturgies performed therein, or the memories of the martyrs, let him be anathema.” By all which it is manifeſt, that the Chriſtians in the time of Diocleſian's perſecution uſed to pray in the cœmeteries or burying-places of the dead, for avoiding the danger of the perſecution, and for want of Churches, which were all thrown down; and after the perſecution was over, that practice continued in honour of the martyrs, till new Churches could be built; and by uſe affected it as advantageous to devotion, and for recovering the health of thoſe that were ſick. It alſo appears that in theſe burying-places they commemorated the martyrs yearly upon days dedicated to them, and accounted all theſe practices pious and religious, and anathematized thoſe men as arrogant who oppoſed them, or prayed in the martyries of the hereticks. They alſo lighted torches to the martyrs in the day-time, as the Heathens did to their gods; which cuſtom, before the end of the fourth century, prevailed much in the weſt. They ſprinkled the worſhippers of the martyrs with holy water, as the Heathens did the worſhippers of their gods; and went in pilgrimage to ſee Jeruſalem and other holy places, as if thoſe places conferred ſanctity on the viſiters. From the cuſtom of praying in the cœmeteries and martyries, came the cuſtom of tranſlating the bodies of the ſaints and martyrs into ſuch Churches as were new built; the emperor Conſtantius began this practice about the year 359, cauſing the bodies of Andrew the Apoſtle, Luke and Timothy, to be tranſlated into a new Church at Conſtantinople; and before this act of Conſtantius, the Egyptians kept the bodies of their martyrs and ſaints unburied upon beds in their private houſes, and told ſtories of their ſouls appearing after death and aſcending up to Heaven, as Athanaſius relates in the life of Antony. All which gave occaſion to the emperor Julian, as Cyril relates, to accuſe the Chriſtians in this manner: “ Your adding to that ancient dead man, Jeſus, many new dead men, who can ſufficiently abominate? You have filled all places with ſepulchres and monuments, altho' you are no where bidden to proſtrate your ſelves to ſepulchres, and to reſpect them officiouſly. And a little after: Since Jeſus ſaid that ſepulchres are full of filthineſs, how do you invoke God upon them? And in another place he ſaith, that if Chriſtians had adhered to the precepts of the Hebrews, they would have worſhipped one God inſtead of many, and not a man, or rather not many unhappy men: And that they adored the wood of the croſs, making it images on their foreheads, and before their houſes.”

After the ſepulchres of ſaints and martyrs were thus converted into places of worſhip like the Heathen temples, and the Churches into ſepulchres, and a certain ſort of ſanctity attributed to the dead bodies of the ſaints and martyrs buried in them, and annual feſtivals were kept to them, with ſacrifices offered to God in their name; the next ſtep towards the invocation of ſaints, was the attributing to their dead bodies, bones and other reliques, a power of working miracles, by means of the ſeparate ſouls, who were ſuppoſed to know what we do or ſay, and to be able to do us good or hurt, and to work thoſe miracles. This was the very notion the Heathens had of the ſeparate ſouls of their ancient kings and heroes, whom they worſhipped under the names of Saturn, Rhea, Jupiter, Juno, Mars, Venus, Bacchus, Ceres, Oſiris, Iſis, Apollo, Diana, and the reſt of their gods. For theſe gods being male and female, husband and wife, ſon and daughter, brother and ſiſter, are thereby diſcovered to be ancient men and women. Now, As the firſt ſtep towards the invocation of ſaints was ſet on foot by the perſecution of Decius, and the ſecond by the perſecution of Diocleſian; ſo this third ſeems to have been owing to the proceedings of Conſtantius and Julian the apoſtate.

When Julian began to reſtore the worſhip of the Heathen gods, and to vilify the ſaints and martyrs; the Chriſtians of Syria and Egypt ſeem to have made a great noiſe about the miracles done by the reliques of the Chriſtian Saints and Martyrs, in oppoſition to the powers attributed by Julian and the Heathens to their idols. For Sozomen and Ruffinus tell us, that when he opened the Heathen temples, and conſult the oracle of Apollo Daphnæus in the ſuburbs of Antioch, and preſſed by many ſacrifices for an anſwer; the oracle at length told him that the bones of the martyr Babylas which were buried there hindered him from ſpeaking. By which anſwer we may underſtand, that ſome Chriſtian was got into the place where the Heathen prieſts uſed to ſpeak through a pipe in delivering their oracles; and before this, Hilary in his book againſt Conſtantius, written in the laſt year of that emperor, makes the following mention of what was then doing in the eaſt where he was. *Sine martyrio perſequeris. Plus crudelitati veſtræ Nero, Deci, Maximiane, debemus. Diabolum enim per vos vicimus. Sanctus ubique beatorum martyrum ſanguis exceptus eſt, dum in his Dæmones mugiunt, dum ægritudines depelluntur, dum miraculorum opera cernuntur, elevari ſine laqueis corpora, & diſpenſis pede fæminis veſtes non defluere in faciem, uri ſine ignibus ſpiritus, confiteri ſine interrogantis incremento fidei.* And Gregory Nazianzen, in his firſt oration againſt the emperor Julian then reigning, writes thus: *Martyres non extimuiſti quibus præclari honores & feſta conſtituta, a quibus Dæmones propelluntur & morbi curantur; quorum ſunt apparitiones & prædictiones; quorum vel ſola corpora idem poſſunt quod animæ ſanctæ, ſive manibus contrectentur, ſive honorentur: quorum vel ſolæ ſanguinis guttæ atque exigua paſſionis ſigna idem poſſunt quod corpora. Hæc non colis ſed contemnis & aſpernaris.* Theſe things made the Heathens in the reign of the ſame emperor demoliſh the ſepulchre of John the Baptiſt in Phœnicia, and burn his bones, when ſeveral Chriſtians mixing themſelves with the Heathens, gathered up ſome of his remains, which were ſent to Athanaſius, who hid them in the wall of a Church; foreſeeing by a prophetick ſpirit, as Ruffinus tells us, that they might be profitable to future generations.

The cry of theſe miracles being once ſet on foot, continued for many years, and increaſed and grew more general. Chryſoſtom, in his ſecond oration on St. Babylas, twenty years after the ſilencing of the oracle of Apollo of Delphas, as above, *viz.* A. C. 382, ſaith of the miracles done by the Saints and their reliques: *Nulla eſt noſtri hujus orbis ſeu regio, ſeu gens, ſeu urbs, ubi nova & inopinata miracula hæc non decantentur; quæ quidem ſi figmenta fuiſſent, prorſus in tantam hominum admirationem non veniſſent, Vide Hom. 47. in S. Julian.*

Egypt abounded moſt with the reliques of ſaints and martyrs, the Egyptians keeping them embalmed upon beds even in their private houſes; and Alexandria was eminent above all other cities for diſperſing them, ſo as on that account to acquire glory with all men, and manifeſt herſelf to be the metropolis of the world. Antioch followed the example of Egypt, in diſperſing the reliques of the forty martyrs; and the examples of Egypt and Syria were ſoon followed by the reſt of the world.

This practice began ſome years before the death of Athanaſius, when the miracle-working bones of John the Baptiſt were carried into Egypt, and hid in the wall of a Church, that they might be profitable to future generations. It was reſtrained in the reign of Julian the apoſtate; and then it ſpread from Egypt into all the empire, Alexandria being the metropolis, according to Chryſoſtom, for propagating this ſort of devotion, and Antioch and other cities ſoon following her example.

In propagating theſe ſuperſtitions, the ring-leaders were the monks, and Antony was at the head of them; for in the end of the life of Antony, Athanaſius relates that theſe were his dying words to his diſciples who then attended him. "Do you take care, ſaid Antony, to adhere to Chriſt in the firſt place, and then to the ſaints, that after death they may receive you as friends and acquaintance into the everlaſting tabernacles. Think upon theſe things, perceive theſe things; and if you have any regard to me, remember me as a father." This being delivered in charge to the monks by Antony at his death, A. C. 356, could not but inflame their whole body with devotion towards the ſaints, as the ready way to be received by them into the eternal tabernacles after death. Hence came that noiſe about the miracles done by the reliques of the ſaints in the time of Conſtantius: Hence came the diſperſion of the miracle-working reliques into all the empire; Alexandria ſetting the example, and being renowned for it above all other cities. Hence it came to paſs in the days of Julian, A. C. 362, that Athanaſius, by a prophetic ſpirit, as Ruffinus tells us, hid the bones of John the Baptiſt from the Heathens, not in the ground to be forgotten, but in the hollow wall of a Church before proper witneſſes. Hence alſo came the invocation of the ſaints for doing ſuch miracles, and for aſſiſting men in their devotions, and meditating with God. For Athanaſius, even from his youth, looked upon the dead ſaints and martyrs as mediators of our prayers: In his epiſtle to Marcellinus, written in the days of Conſtantine the Great, he ſaith that the words of the Pſalms are not to be tranſpoſed or any wiſe changed, but to be recited and ſung without any artifice, as they are written, "that the holy men who delivered them, knowing them to be their own words, may pray with us; or rather, that the Holy Ghoſt, who ſpake in the holy men, ſeeing his own words with which he inſpired them, may join with them in aſſiſting us.

Whilſt Egypt abounded with monks above any other country, the veneration of the ſaints began ſooner, and ſpread faſter there than in other places.

Thus Baſil, a monk, who was made Biſhop of Ceſarea in the year 369, and died in the year 378, in his oration on the martyr Mamas, ſaith: "Be ye mindful of the martyr; as many of you as have enjoyed him in your dreams, as many as in this place have been aſſiſted by him in prayer, as many of you as upon invoking him by name have had him preſent in your works, as many as he has reduced into the way from wandering, as many as he has reſtored to health, as many as have had their dead children reſtored by him to life, as many as have had their lives prolonged by him:" And a little after, he thus expreſſes the univerſality of this ſuperſtition in the regions of Cappadocia and Bithynia: "At the memory of the martyr, ſaith he, the whole region is moved; at his feſtival the whole city is tranſported with joy. Nor do the kindred of the rich turn aſide to the ſepulchres of their anceſtors, but all go to the place of devotion." Again, in the end of the Homily he prays, that God would preſerve the Church, thus fortified with the great towers of the martyrs: And in his oration on the forty martyrs; "Theſe are they, ſaith he, who obtaining our country, like certain towers afford us ſafety againſt our enemies. Neither are they ſhut up in one place only, but being diſtributed, are ſent into many regions, and adorn many countries.--- You have often endeavoured, you have often laboured to find one who might pray for you: Here are forty, emiting one voice of prayer.--- He that is in affliction flies to theſe, he that rejoices has recourſe to theſe; the firſt, that he may be freed from evil; the laſt, that he may continue in happineſs. Here a woman praying for her children is heard; ſhe obtains a ſafe return for her huſband from abroad, and health for him in his ſickneſs.--- O ye common keepers of mankind, the beſt companions of our cares, ſuffragans and co-adjutors of our prayers, moſt powerful ambaſſadors to God, &c. By all which it is manifeſt, that before the year 378, the orations and ſermons upon the ſaints went much beyond the bounds of mere oratorical flouriſhes, and that the common people in the eaſt were already generally corrupted by the monks with ſaint-worſhip.

Gregory Nazianzen, a monk, in his ſixth oration, written A. C. 373, when he was newly made biſhop of Saſima, ſaith: "Let us purify ourſelves to the martyrs, or rather to the God of the martyrs:" and a little after he calls the martyrs mediators of obtaining an aſcenſion or divinity. The ſame year, in the end of his oration upon Athanaſius, then newly dead, he thus invokes him: "Do thou look down upon us propitiouſly, and govern this people, as perfect adorers of the perfect Trinity, which in the Father, Son, and Holy Ghoſt, is contemplated and worſhipped: If there ſhall be peace, preſerve me, and feed my flock with me; but if war bring me home, place me by thy ſelf, and by thoſe that are like thee; however great my requeſt." And in the end of the funeral oration upon Baſil, written A. C. 378, he thus addreſſes him: "But thou, O divine and ſacred Head, look down upon us from Heaven; and by thy prayers either take away that thorn of the fleſh which is given us by God for exerciſe, or obtain that we may bear it with courage, and direct all our life to that which is moſt fitting for us. When we depart this life, receive us there in your tabernacles, that living together and beholding the Holy and Bleſſed Trinity more purely and perfectly, whereof we have now but an imperfect view, we may there come to the end of our deſires, and receive this reward of the wars which we have waged or ſuffered : And in his oration upon Cyprian, not the biſhop of Carthage, but a Greek, he invokes him after the ſame manner ; and tells us alſo, how a pious virgin named Juſtina, was protected by invoking the virgin Mary, and how miracles were done by the aſhes of Cyprian.

Gregory Nyſſen, another eminent monk and biſhop, in the life of Ephræm Syrus, tells how a certain man returning from a far country, was in great danger, by reaſon all the ways were intercepted by the armies of barbarous nations ; but upon invoking Ephræm by name, and ſaying, *holy Ephræm aſſiſt me*, he eſcaped the danger, neglected the fear of death, and beyond his hope got ſafe home. In the end of his oration Gregory calls upon Ephræm after the following manner : “ But thou, O Ephræm, aſſiſting now at the Divine Altar, and ſacrificing to the Prince of Life, and to the moſt Holy Trinity, together with the Angels ; remember us all, and obtain for us pardon of our ſins, that we may enjoy the eternal happineſs of the kingdom of Heaven.” The ſame Gregory, in his oration on the martyr Theodorus, written A. C. 381, thus deſcribes the power of that martyr, and the practice of the people. “ This martyr, *ſaith he*, the laſt year quieted the barbarous tempeſt, and put a ſtop to the horrid war of the fierce and cruel Scythians.--- If any one is permitted to carry away the duſt with which the tomb is covered, wherein the body of the martyr reſts ; the duſt is accepted as a gift, and gathered to be laid up as a thing of great price. For to touch the reliques themſelves, if any ſuch proſperous fortune ſhall at any time happen ; how great a favour that is, and not to be obtained without the moſt earneſt prayers, they know well who have obtained it. For as a living and florid body, they who behold it embrace it, applying to it the eyes, mouth, ears, and all the organs of ſenſe ; and then with affection pouring tears upon the martyr, as if he was whole and appeared to them ; they offer prayers with ſupplication, that he would intercede for them as an advocate, praying to him as an officer attending upon God, and invoking him as receiving gifts whenever he will.” At length Gregory concludes the oration with this prayer ; “ O Theodorus, we want many bleſſings ; intercede and beſeech for thy country before the common King and Lord ; for the country of the martyr is the place of his paſſion, and they are his citizens, brethren and kindred, who have him, defend, adorn and honour him. We fear afflictions, we expect dangers ; the wicked Scythians are not far off, ready to make war againſt us. As a ſoldier fight for us, as a martyr uſe liberty of ſpeech for thy fellow-ſervants. Pray for peace, that theſe publick meetings may not ceaſe, that the furious and wicked barbarian may not rage againſt the temples and altars, that the profane and impious may not trample upon the holy things. We acknowledge it a benefit received from thee, that we are preſerved ſafe and entire, we pray for freedom from danger in time to come ; and if there ſhall be need of greater interceſſion and deprecation, call together the choir of thy brethren the martyrs, and in conjunction with them all intercede for us. Let the prayers of many juſt ones attone for the ſins of the multitudes and the people ; exhort Peter, excite Paul, and alſo John the divine and beloved diſciple, that they may be ſollicitous for the Churches which they have erected, for which they have been in chains, for which they have undergone dangers and deaths, that the worſhip of idols may not lift up its head againſt us, that hereſies may not ſpring up like thorns in the vineyard, that tares grown up may not choak the wheat, that no rock void of the fatneſs of true dew may be againſt us, and render the fruitful power of the word void of a root ; but by the power of the prayers of thyſelf and thy companions, O admirable man and eminent among the martyrs, the commonwealth of Chriſtians may become a field of corn.” The ſame Gregory Nyſſen, in his ſermon upon the death of Meletius biſhop of Antioch, preached at Conſtantinople the ſame year, A. C. 381, before the biſhops of all the eaſt aſſembled in the ſecond general council, ſpake thus of Meletius. “ The bridegroom, *ſaith he*, is not taken from us ; he ſtands in the midſt of us, tho' we do not ſee him ; he is a prieſt in the moſt inward places, and face to face intercedes before God for us and the ſins of the people.”

This was no oratorical flouriſh, but Gregory's real opinion, as may be underſtood by what we have cited out of him concerning Ephræm and Theodorus; and as Gregory preached this before the council of Conſtantinople, you may thence know, ſaith Baronius, Ad. an. 381. Sect. 41. that he profeſſed what the whole council, and therewith the whole Church of thoſe parts believed, namely, that the ſaints in Heaven offer prayers for us before God.

Ephræm Syrus, another eminent monk, who was contemporary with Baſil, and died the ſame year; in the end of his encomium or oration upon Baſil then newly dead, invokes him after this manner: "Intercede for me, a very miſerable man; and recal me by thy interceſſions, O father; thou who art ſtrong, pray for me who am weak; thou who art diligent, for me who am negligent; thou who art chearful for me who am heavy; thou who art wiſe, for me who am fooliſh. Thou who haſt treaſured up a treaſure of all virtues, be a guide to me who am empty of every good work." In the beginning of his encomium upon the forty martyrs, written at the ſame time, he thus invokes them: *Help me therefore, O ye ſaints, with your interceſſion; and O ye beloved, with your holy prayers; that Chriſt by his grace may direct my tongue to ſpeak*, &c. and afterwards mentioning the mother of one of theſe forty martyrs, he concludes the oration with this prayer: *I entreat thee, O holy, faithful, and bleſſed woman, pray for me to the ſaints, ſaying; Intercede ye that triumph in Chriſt, for the moſt little and miſerable Ephræm, that he may find mercy, and by the grace of Chriſt may be ſaved.* Again, in his ſecond ſermon or oration on the praiſes of the holy martyrs of Chriſt, he thus addreſſes them: "We entreat you moſt holy martyrs, to intercede with the Lord for us miſerable ſinners, beſet with the filthineſs of negligence, that he would infuſe his Divine Grace into us; *and afterwards, near the end of the ſame diſcourſe*, Now ye moſt holy men and glorious martyrs of God, help me a miſerable ſinner with your prayers, that in that dreadful hour I may obtain mercy, when the ſecrets of all hearts ſhall be made manifeſt. I am to day become to you, moſt holy martyrs of Chriſt, as it were an unprofitable and unſkilful cup-bearer; for I have delivered to the ſons and brothers of your faith, a cup of the excellent wine of your warfare, with the excellent table of your victory, repleniſhed with all ſorts of dainties. I have endeavoured, with the whole affection and deſire of my mind, to recreate your fathers and brothers, kindred and relations, who daily frequent the table. For behold they ſing, and with exultation and jubilee glorify God, who has crowned your virtues, by ſetting on your moſt ſacred heads incorruptible and celeſtial crowns; they with exceſſive joy ſtand about the ſacred reliques of your martyrdoms, wiſhing for a bleſſing, and deſiring to bear away holy medicines both for the body and the mind. As good diſciples and faithful miniſters of our benign Lord and Saviour, beſtow therefore a bleſſing on them all; and on me alſo, tho' weak and feeble, who having received ſtrength by your merits, and interceſſions, have with the whole devotion of my mind, ſung a hymn to your praiſe and glory before your holy reliques. Wherefore, I beſeech you ſtand before the throne of the Divine Majeſty for me Ephræm, a vile and miſerable ſinner, that by your prayers I may deſerve to obtain ſalvation, and with you enjoy eternal felicity by the grace and benignity and mercy of our Lord and Saviour Jeſus Chriſt, to whom with the Father and Holy Ghoſt be praiſe, honour and glory for ever and ever." Amen.

By what has been cited out of Baſil, the two Gregories and Ephrem, we may underſtand that ſaint-worſhip was eſtabliſhed among the monks and their admirers in Egypt, Phœnicia, Syria and Cappadocia, before the year 378, this being the year in which Baſil died.--- Chryſoſtom was not much later; he preached at Antioch almoſt all the time of Theodoſius the Great, and in his ſermons are many exhortations to this ſort of ſuperſtition, as may be ſeen in the end of his orations on Julia, on Pelagia, on the martyr Ignatius, on the Egyptian martyrs, on Fate and Providence, on the martyrs in general, on Berenice and Proſdoce, on Juventinus and Maximus, on the name of Cœmetery, &c. Thus in his ſermon on Berenice and Proſdoce: "Perhaps, ſaith he, you are inflamed with no ſmall love towards theſe martyrs; therefore with this ardour let us fall down before their reliques, let us embrace their coffins. For the coffins of the martyrs have great virtue, even as the bones of the martyrs have great power. Nor let us only on the day of this feſtival, but alſo on other days apply to them, invoke them, and beſeech them to be our patrons: For they have great power and efficacy, not only whilſt alive, but alſo after death; and much more after death than before. For now they bear the marks or brands of Chriſt; and when they ſhew theſe marks, they can obtain all things of the King. Seeing therefore they abound with ſuch efficacy, and have ſo much friendſhip with him; we alſo, when by continual attendance and perpetual viſitation of them we have inſinuated ourſelves into their familiarity, may, by their aſſiſtance, obtain the mercy of God.

Conſtantinople was free from theſe ſuperſtitions till Gregory Nazianzen came thither, A.C. 379; but in a few years it was alſo inflamed with it. Ruffinus, Hiſt. Eccl. l. 2. c. 23. tells us, that when the Emperor Theodoſius was ſetting out againſt the tyrant Eugenius, which was in the year 394, he went about with the prieſts and people to all the places of prayer; lay proſtrate in haircloth before the ſhrines of the martyrs and apoſtles, and prayed for aſſiſtance by the interceſſion of the ſaints. Sozomen, l. 4. c. 24. adds, that when the emperor was marched ſeven miles from Conſtantinople againſt Eugenius, he went into a Church which he had built to John the Baptiſt, and invoked the Baptiſt for his aſſiſtance. Chryſoſtom, Hom. 66. ad populum, circa finem. & Hom. 8. 27. in Matt. Hom. 42, 43. in Gen. Hom. 1. in 1 Theſſ. ſays: "He that is clothed in purple, approaches to embrace theſe ſepulchres; and laying aſide his dignity, ſtands ſupplicating the ſaints to intercede for him with God; and he who goes crowned with a diadem, offers his prayers to the tent-maker and the fiſherman, as his protectors. And in another place, Expoſit. in Pſal. cxiv. ſub finem. The cities run together to the ſepulchres of the martyrs, and the people are inflamed with the love of them.

This practice of ſending reliques from place to place for working miracles, and thereby inflaming the devotion of the nations towards the dead ſaints and their reliques, and ſetting up the religion of invoking their ſouls, laſted only till the middle of the reign of the emperor Theodoſius the Great; for he then prohibited it by a publick edict. After this they filled the fields and high-ways with altars erected to martyrs, which they pretended to diſcover by dreams and revelations; and this occaſioned the making the 14th canon of the 5th council of Carthage. Theſe altars were for invoking the ſaints or martyrs buried or pretended to be buried under them. Firſt they filled the Churches in all places with the reliques or pretended reliques of the martyrs, for invoking them in the Churches; and then they filled the fields and high-ways with altars, for invoking them every where; and this new religion was ſet up by the monks in all the Greek empire before the expedition of the emperor Theodoſius againſt Eugenius, and I think before his above-mentioned edict, A.C. 386.

The ſame religion of worſhipping Mahuzzims quickly ſpread into the weſtern empire alſo; but though Daniel in his Prophecy deſcribes chiefly the things done among the nations comprehended in the body of his third beaſt. Yet it is plain, that the Apoſtle in his Epiſtle is cautioning his new converts from Judaiſm, to beware of falling into the like abominations, by too tenacious an obſervance of days and times and years, &c. But *you ſee that for all this, how ſoon this idolatry* crept into the Chriſtian Church, when there was no longer a *Paul* to oppoſe it.

I have been the more particular in this obſervation, becauſe it may ſerve to confute the ſame condemned worſhip now practiſed in the Church of Rome, in oppoſition both to Scripture and reaſon.

CHAP. I.

6 He wondereth that they have ſo ſoon left him and the Goſpel; 8 *And accurſeth thoſe that preach any other Goſpel than he did.* 11 *He learned the Goſpel, not of men, but of God :* 13 *And ſheweth what he was before his calling,* 17 *and what he did preſently after it.*

PAUL an apoſtle (not of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead)

2 And all the brethren which are with me, unto the churches of Galatia :

3 Grace *be* to you, and peace from God the Father, and *from* our Lord Jeſus Chriſt,

4 Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God, and our Father :

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are ſo ſoon removed from him that called you into the grace of Chriſt, unto another goſpel :

7 Which is not another ; but there be ſome that trouble you, and would pervert the goſpel of Chriſt.

8 But though we, or an angel from heaven, preach any other goſpel unto you than that which we have preached unto you, let him be accurſed.

9 As we ſaid before, ſo ſay I now again, if any *man* preach any other goſpel unto you, than that ye have received, let him be accurſed.

10 For do I now perſwade men, or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I ſhould not be the ſervant of Chriſt.

11 But I certify you, brethren, that the goſpel which was preached of me, is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jeſus Chriſt.

13 For ye have heard of my converſation in time paſt, in the Jews religion, *how* that beyond meaſure I perſecuted the church of God, and waſted it :

14 And profited in the Jews religion, above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleaſed God, who ſeparated me from my mothers womb, and called *me* by his grace

16 To reveal his Son in me, that I might preach him among the heathen ; immediately I conferred not with fleſh and blood :

17 Neither went I up to Jeruſalem, to them which were apoſtles before me ; but I went into Arabia, and returned again unto Damaſcus.

18 Then after three years I went up to Jeruſalem, to ſee Peter, and abode with him fifteen days.

19 But other of the apoſtles ſaw I none, ſave James the Lords brother.

20 Now the things which I write unto you, behold, before God I lie not.

21 Afterwards I came into the regions of Syria and Cylicia ;

22 And was unknown by face unto the churches of Judea, which were in Chriſt :

23 But they had heard only, That he which perſecuted us in times paſt, now preacheth the faith which once he deſtroyed.

24 And they glorified God in me.

In this chapter the Apoſtle introduceth the ſubject of the following Epiſtle with

I. A Preface, in which he (1.) ſhews himſelf to be the author by deſcribing himſelf by his office, and by his call thereto, declared negatively, not to be human; and poſitively to be divine, ver. 1. In the 2d verſe he ſhews to whom he writes ; and then adds a ſalutation, at ver. 3. A deſcription of Chriſt by the work of redemption, ver. 4. And a doxology or thankſgiving to God for this work of redemption, ver. 5. Then,

II. He reproves the Galatians for revolting from the Goſpel Doctrine of juſtification, ver. 6. amplified by the ground of this detection, the craft and error of ſeducers, ver. 7.

III. He aſſerts the Divine Authority of the Goſpel he had preached to them in the name of Chriſt ; (1.) By denouncing a double curſe upon any that ſhould preach any other Goſpel, ver. 8, 9. (2.) From the ſcope of his doctrine ; which was not to feed them with human inventions, but to bring them to a dependance on God's Authority alone in matters of faith, with the reaſon of his ſo doing, ver. 10. (3.) By the original or way of diſcovery of it to him, which ſays he was not from man, but by revelation from Jeſus Chriſt, ver. 11, 12. And

He proves this extraordinary miſſion to preach the Goſpel. (1.) By his oppoſition to the Goſpel formerly, ver. 13. (2.) By his knowledge in, and zeal for the Jewiſh Religion, ver. 14. (3.) By the manner of his converſion and call to the Apoſtolic Office ; whereof he gives a large account in ſeveral particulars ; as his deſignment for that office, his actual call to it, ver. 15. his illumination with ſaving knowledge ; his laying aſide all carnal reſpects, ver. 16. his declining any converſe with the Apoſtles ; and his removing to remote parts, ver. 17. (4) By his ſhort viſit of Peter and James, ver. 18, 19. The truth whereof he confirms with an oath, ver. 20. (5.) By the diſcharge of his office with approbation ; wherein his removal into his own country, ver. 21. his unacquaintedneſs with the Chriſtians of Judea, ver. 22. The report they heard of his converſion and change, ver. 23. And their approbation of all, is ſpecified at ver. 24.

Ver. 1. *Paul.*] See his life in the general preface to the Epiſtles.

——*An Apoſtle (not of men,* &c.] See ver. 11, 12. *i. e.* not ſent to preach the inventions or doctrine of men.

——*But by Jeſus Chriſt.*] Called to be an Apoſtle by Jeſus Chriſt, whoſe doctrine I preach. See Rom. i. 1, *&c.* and Tit. i. 3.

——*God the Father.*] Of Jeſus Chriſt, and alſo of all the world by right of creation.

——*Who raiſed him from the dead.*] See Acts ii. 24.

Ver. 2.——*All the brethren which are with me.*] At Rome, from whence this Epiſtle was written. Here by brethren we underſtand only his fellow-labourers in the Goſpel. See Philip. ii. 22. and iv. 21.

——*Churches of Galatia.*] Or, the ſeveral aſſemblies of Chriſtian People within the confines of the province of Galatia.

Ver. 3. *Grace.*] Which is conferred to man thro' the merits of Chriſt.

Ver. 4.——*From this preſent evil world.*] See Iſa. lxv. 17.

——*According to the will of God.*] As God had of his great mercy promiſed of his free grace to redeem mankind by his Son Jeſus Chriſt.

Ver. 5. *To whom.*] i. e. God the Father.

——*Be glory.*] Of all my labours, and of all good deeds for ever.

Ver. 6.——*Removed.*] i. e. Perſuaded to embrace another Goſpel, or a revelation contrary to what you believed when I preached unto you the whole covenant and counſel of God.

——*From him.*] i. e. From me Paul.

Ver. 7 *Which is not another.*] Revelation, but the curſed invention of falſe teachers, who would interrupt the peace which you enjoy in Chriſt, and endeavour to pervert you from that faith which you profeſſed before me in his name.

Ver. 8 *But though we.*] The Apoſtles, or our fellow-labourers in Chriſt's vineyard.

——*Or an Angel from Heaven.*] Or any other perſon, that ſhould pretend to be ſent from Heaven to preach a new revelation contrary to the Goſpel of Chriſt, which we have received from him, and ye have received from us, let him be accurſed.

——*Accurſed.*] Delivered up by a juſt judgment unto the power of Satan.

Ver. 9. *As we ſaid before.*] i. e. I and all the brethren which are with me (ſee ver. 1.) write this Epiſtle to you with one conſent, and as we have juſt now told you in ver. 8. ſo I now again repeat it.

——*If any man preach any other Goſpel unto you,* &c.] See the notes on ver. 8. Moreover, we ought here to obſerve that this Goſpel which Paul preached, and which the Chriſtian world now embraces, or that the preſent ſtanding revelation of God's Will, contained in the books of the Old and New Teſtament is abundantly ſufficient to perſuade men to repentance, if they be not unreaſonably blind and obſtinate: That there can be no other ſure guide to ſalvation: And therefore they are *accurſed*, who teach or embrace any other doctrine than what is contained in thoſe books.

It is plain from this Apoſtolick Reproof to the Galatians, That they were like to be carried away from this Goſpel; and it is as true, that the age in which we live is not a whit better than thoſe Galatians, many denying all revelation, as unneceſſary; and multitudes wavering from that firmneſs which they ought to corroborate in the cauſe of Chriſtianity. For, ſome query, whether the Goſpel, and the law confirmed thereby, be ſufficient to perſuade men to repentance, and fully to direct them in the way of happineſs? And others queſtion, whether there be not ſome particular defects in this revelation, which render it not ſo ſufficient for this purpoſe, as it is poſſible a ſtanding revelation might be? Theſe are the doctrines of thoſe falſe teachers, who endeavoured to ſeduce the new-converted Galatians, and which the Apoſtle in this Epiſtle confutes; proving, as I ſhall after his example endeavour to do, by way of Diſſertation, that this Goſpel we preach is the ſame with his, and that it is ſo perfect, as to need no other revelation.

A Diſſertation on the ſufficiency of the Scripture-Revelation.

Firſt, I ſhall ſhew that the Holy Scripture gives us ſufficient directions what to do.

And of this there can be little doubt among thoſe that believe the Divine Inſpiration and Authority of the Holy Scripture; becauſe to them its own teſtimony of its own ſufficiency is a proof thereof beyond all exception. For, if, as the Apoſtle ſays, 2 Tim. iii. 16. it be *profitable for doctrine and for reproof, and for correction, and for inſtruction in righteouſneſs*; it is plainly profitable for all the purpoſes for which we can deſire a Divine Revelation. And if, as he ſays in the next verſe, it was given to make perfect the *Man of God*, (that is, the Man whoſe buſineſs it is to teach and inſtruct others,) and *throughly to furniſh him unto all good works*, it cannot be deficient in delivering all ſuch rules and directions as are neceſſary to be given by a paſtor of the people committed to his care. And if, as the ſame Apoſtle had ſaid at the 15th verſe of that chapter, it *be able to make us wiſe unto ſalvation*, we have no reaſon to deſire to be wiſer than this excellent book can make us. And if all this could truly be ſaid by the Apoſtle, before the canon of the New Teſtament was compleated; if it could be ſaid by him of thoſe Holy Scriptures which Timothy had known from a child, that is, of the books of the Old Teſtament only, much more may it be now ſaid of the books of both Teſtaments together. And

Between us and Infidels who reject the Scripture, the ſufficiency of the Scripture as a rule of faith and manners, is hardly matter of controverſy: For theſe do not reject the Scripture becauſe it teaches too little, but rather becauſe it teaches too much; becauſe it teaches doctrines above their reaſon, and commands ſuch duties as they do not like to practice; and if it taught leſs than it does, they would be more ready to own its Divine Authority.

But nevertheleſs, even theſe men (that they may leave no ſtone unturned) will be ſometimes diſcourſing upon this point; and although thoſe books of Holy Scripture which are now extant, and which are now generally received, to teach much more than they themſelves are willing to believe and practiſe, yet, that they may, as much as they can, unſettle the belief of others, do not ſtick to argue againſt the Chriſtian Religion from this topick, and to affirm that the books of Holy Scripture which are now received do not contain the whole will of God. For,

There were, ſay they, in former times, ſeveral other Goſpels and Epiſtles, and other tracts, deſigned to inſtruct men in the Chriſtian Religion, which were written by the Apoſtles or other inſpired men, and which were conſequently of the ſame authority, in themſelves, with thoſe which are now received into the canon of which nevertheleſs we have nothing now left, but the names and titles, or ſome imperfect and uncertain fragments; ſo that it may well be doubted, whether thoſe few books which are now remaining, are ſufficient to inſtruct us in all neceſſary points of knowledge and practice. And of this matter of fact, there is, they ſay, ſome evidence even from the Scripture itſelf: For Luke, in the beginning of his Goſpel, takes notice, that many before him had taken in hand to ſet forth a declaration of thoſe things which were ſurely believed among Chriſtians; that is, had written and publiſhed narratives of the life, actions, miracles, preaching, death and reſurrection of our Saviour. But there are no hiſtories of this kind, no Goſpels now extant, that were written before Luke's, except only Matthew's and Mark's; and if there had been no more extant at that time, it would have been very improper, they ſay, for the Evangeliſt to have ſaid, that many had written upon this ſubject, when he ſpake only of thoſe two. And that there was matter enough for ſeveral ſuch narratives (ſo that though they were very different Goſpels, they might nevertheleſs be all true) we are told by John, who wrote his Goſpel the laſt of the four Evangeliſts, John xx. 30. *many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book:* And again, ch. xxi. 25, *There are alſo many other things which Jeſus did, the which, if they ſhould be written every one, I ſuppoſe that even the world itſelf could not contain the books that ſhould be written.* Now, If it be true, that there were ſeveral other books formerly extant, but which are now loſt, that were written by the Apoſtles and other Inſpired Men, and conſequently by Divine Inſpiration; either theſe were needleſs when written, (and it is unreaſonable to ſuppoſe that any book written by Divine Inſpiration were needleſs) or elſe the loſs of theſe books is a loſs to religion; and we cannot be well aſſured, that thoſe which we have now remaining do ſufficiently inſtruct us in all points of Chriſtian Faith and practice. But,

Admit the truth of this matter of fact, *viz.* that more books were written by the Apoſtles, or Inſpired Men, than are now extant, which I will not now diſpute, becauſe I think it needleſs; becauſe I think it may be granted without any prejudice to the Chriſtian Cauſe; although there be none, or at moſt but very ſlender evidence of it; nay, admit more than is upon any good grounds alledged, *viz.* not only that ſeveral, but that every one of the Apoſtles and immediate diſciples of Chriſt, every one that had heard him preach, and had been a witneſs of his life and miracles and reſurrection, and had received the miraculous gifts of the Holy Ghoſt, and write a diſtinct Goſpel giving an account of ſome of the moſt remarkable paſſages of our Saviour's life which he had been a witneſs of; and did likewiſe as he had occaſion write epiſtles or other tracts for the uſe and inſtruction of the Chriſtian Church; every one of all which books, if they were now extant, and as well atteſted as the books of the New Teſtament are, would be of equal authority with them, becauſe dictated by the ſame ſpirit, by which all the Apoſtles were led into all truth, and had all things that Jeſus had ſpoken brought to their remembrance; yet I ſay, it would by no means follow from hence, either that thoſe books which are now loſt (if indeed there are any loſt that were written by the Apoſtles) were needleſs when they were written; or that thoſe which do now remain are not ſufficient. And a very little conſideration of the ſtate of things as it was then, and as it is now, will make this which I have ſaid very plain.

For, the caſe then was thus: The Goſpel of Chriſt was to be preached to the whole world by a few perſons, who had been eye-witneſſes of his miracles, and were enabled by the power of the Holy Ghoſt to confirm their teſtimony of him by doing the like miracles themſelves; and that this great work might be accompliſhed within the term of their life, it was neceſſary that they ſhould quickly diſperſe themſelves into all parts of the world, one going this way and another that, according as they had agreed among themſelves, or were directed by the Spirit; and in this diviſion of countries, every one had a large province aſſigned to him, ſo that having much work to do in a little time, he could not well ſtay long in one place; and upon this account it might be very proper for him after he had preached the Goſpel in one city, and made a good number of converts, and ordained elders and eſtabliſhed a Chriſtian Church there, when he went thence to leave behind him in writing the ſum of what he had before preached among them, for the help of their memories, for the direction of their paſtors, and to prevent any miſrepreſentation that might afterwards be made of his doctrine by ignorant or deſigning men; and after he was gone from thence, he might have frequent occaſion to ſend them letters, either to confirm them in their faith, or to caution them againſt ſome errors which he had heard were ſpringing up among them, or to correct ſome fault in their diſcipline or manners, as the caſe was here with the Galatians.

By this means, I ſay, it might well enough be (though there be no evidence that it was ſo) that in the firſt age of Chriſtianity, there might be, beſides occaſional letters, as many diſtinct Goſpels as there were Apoſtles; every one writing a Goſpel for the proper uſe of thoſe Churches which he himſelf had planted, and in the language that was beſt known to them. And this, if it was done, might be no more than might then be neceſſary, when it was not ſo eaſy as it is now, (ſince the increaſe of commerce and navigation and the invention of Printing) to communicate the books that are publiſhed in one country, to other countries that are far diſtant. Beſides, if this could have been done then, it cannot well be ſuppoſed that a Goſpel written by any other of the Apoſtles, who had never been in that province or diviſion, and of whom they had never heard perhaps more than only his name, ſhould be at firſt of ſo great authority to them, as a Goſpel written by that very Apoſtle, by whoſe miniſtry they had been converted, and of whoſe miracles they themſelves had been witneſſes.

Thus it might be; (and if it was ſo, it might be agreeable to the Divine Wiſdom and Goodneſs ſo to order it) that before thoſe books of the New Teſtament which we now have could be well diſperſed, and upon good atteſtation received in all Chriſtian Countries, ſome particular Churches, and eſpecially thoſe moſt remote from Judea, ſhould have for their preſent uſe, other books written by ſome other of the Apoſtles, containing the ſame form of ſound words; and relating the ſame things concerning the life and doctrine of our Saviour that theſe do.

And that ſome of thoſe many books which might be written by the Apoſtles or other Inſpired Men upon this ſubject, ſhould be loſt, is no marvel at all: 'Tis rather a wonder (conſidering the poverty of the firſt Chriſtians, and the conſtant perſecutions they were then under, and the many revolutions of government that have been in Chriſtendom ſince that time,) that ſo many as we have now left could be preſerved for ſo many ages before Printing was found out. And thoſe were of all the moſt like to be loſt, which were publiſhed in rude and barbarous countries, and which were written in ſome language peculiar to one nation only: And thoſe the moſt eaſy, and conſequently the moſt probable to be preſerved, which were publiſhed in the learned part of the world, and written in the moſt learned language then in uſe.

But although a greater number of inſpired books than are now extant, might be neceſſary in the firſt age of Chriſtianity; before the Chriſtian Churches, then newly planted in all countries of the then known world, could have communication with one another; and it cannot be argued from hence, that thoſe books which we have now remaining, are not ſufficient for the preſent time, and for all the time that has paſſed ſince the other books were loſt; but rather, it may very reaſonably be preſumed, that there was nothing more, for ſubſtance, in thoſe books, which are ſuppoſed to be loſt, than there is in theſe which are now remaining; ſo that the loſs of them may be no real loſs or detriment to religion, and thoſe which remain and are now received in all Chriſtian Churches, may be abundantly ſufficient to inſtruct us in all points of Chriſtian Faith and practice.

And there is indeed no reaſon to think they are not, ſeeing ſome of thoſe ſingle books which we have now, were written for this very purpoſe, were deſigned as compendiums of the whole Chriſtian Inſtitution: For Luke wrote his Goſpel, *that Theophilus might know the certainty of thoſe things wherein he had been inſtructed*, Luke i. 4. And if this was the Evangeliſt's deſign, it cannot be ſuppoſed but that he thought he had put into his Goſpel whatever was neceſſary or very material: And John in the ſame place where he acknowledges that he had omitted the relation of many things which Jeſus did, ſays John xx. 30, 31. that he had written the things contained in his Goſpel, *that men may believe that Jeſus is the Chriſt, the Son of God, and that believing they might have life through his name:* By which it appears that he thought he himſelf had written enough in his Goſpel to perſuade men to believe in Chriſt, and to direct them in the way to eternal life. There being therefore in thoſe books of the New Teſtament which we now have, ſeveral abridgments of the whole Chriſtian Doctrine, it cannot with any reaſon be pretended, that all theſe books together are not ſufficient fully to inſtruct us therein.

Beſides, the Goſpel of Chriſt that was preached ſuppoſe, by Thomas in India, or by Simon in Africa, or by any other of the Apoſtles in countries remote from Judea, or without the bounds of the Roman empire, was undoubtedly the very ſame Goſpel that was preached by Peter, and Paul, or thoſe other of the Apoſtles whoſe books are now extant, and received by the Chriſtian Church; for they were all taught by the ſame Maſter, Chriſt; and were all enlightned by the ſame Holy Ghoſt: So that if any of them did, (as 'tis reported they did) write any Goſpels for the preſent uſe of thoſe particular Churches which they had planted; though they might be ſomewhat different from any of the four Goſpels which we now have, in the expreſſion, or perhaps in the relation of ſome particular paſſages of our Saviour's life, which our Evangeliſts have omitted: (juſt as the four Goſpels which we now have, do differ from one another) yet for ſubſtance they muſt needs have been the ſame with theſe, and with one another, if indeed they were all true relations of the matters of which the authors thereof had been witneſſes; ſo that if we had them all now, they could altogether teach us no other doctrines than are taught in the books of the New Teſtament.

Nevertheleſs, I do not deny but that if we had more books of this kind than we have; that if we had all the books that were written by the Apoſtles and their immediate ſucceſſors who had been taught by them, they might be of very good uſe to us, to help us to underſtand more readily and eaſily thoſe books which we have: (as now we receive from ſome portions of Holy Scripture, great light, to help us to underſtand, and to put a right interpretation upon others) But perhaps it was for this very reaſon that the Providence of God did order no more to be written, than were written, or has ſuffered thoſe to be loſt, that are ſuppoſed to be loſt, that it might coſt us ſome pains and ſtudy to underſtand our religion; ſo that our knowledge as well as our practice being in ſome meaſure the fruit of our own induſtry, might be a proper ſubject of reward.

In ſhort, that there were more books in the firſt age of Chriſtianity, written by Apoſtles, or other inſpired men, than are now exant; or than if extant, can be well proved to be of their writing, is a point which I believe cannot be now upon any certain evidence either affirmed or denied: But if it be ganted, I ſay however, there is no reaſon to infer from thence, that thoſe which we now have are not ſufficient. For if there be a God and a Providence, and if there be any truth in the Scripture declarations of the love of God to mankind, and that *he would have all men to be ſaved, and to come to the knowledge of the truth,* moſt certainly the neceſſary means of mens ſalvation is a proper ſubject of the Divine Care: And if ſo, it cannot be thought but that the ſame good Providence which (as is now ſuppoſed) took care for the writing of more books when more might be neceſſary, has likewiſe taken care for the preſervation of ſo many of theſe books as are now ſufficient.

Or if the men we are now arguing with, will not grant that there is ſuch a particular Providence of God; yet if they will but allow that God is juſt; that he is not a hard Maſter, expecting *to reap where he has not ſown,* I think they muſt allow that all things neceſſary to our ſalvation not knowable by reaſon, are taught in the books of Holy Scripture which we now have, becauſe there are no other books extant which we have reaſon to receive and accept as Divine Revelation.

Or if they deny this, it will lie upon them to produce thoſe other books which we ought to receive beſides theſe, and to give good evidence to the world of their Divine Authority. Which when they have done; or if they ſhall but only ſhew that there is as good reaſon to receive them as theſe; we muſt own our ſelves to blame, if we ſhall not then take them alſo into the canon of Scripture.

But 'till that ſhall be done, what hath been already ſaid is enough to ſhew that the Holy Scripture is a compleat rule both of faith and manners. Eſpecially conſidering (as was noted before) that when-ever the inſufficiency of Scripture in this reſpect is urged by thoſe who do not believe the Scripture, it can be only for cavilling ſake: The true reaſon of their backwardneſs to receive it as a Divine Revelation, being not becauſe it teaches not enough, but becauſe it teaches more than they are willing to believe, and commands more than they are diſpoſed to practice. For I cannot imagine that theſe men do truly deſire more duty than is laid upon them in the books of Scripture, now received by the Chriſtian Church: But what they may moſt reaſonably be thought to deſire, is, either ſome better encouragment to undertake that difficult taſk which the Scripture lays upon them, or ſome better evidence that the Scripture is a Divine Revelation. There I proceed,

II. To ſhew that the motives which the Scripture propoſes are ſufficient to perſuade men to do what it requires.

Now hopes and fears are the great ſprings of action; and the greater the good is we hope for, or the evil we fear, the ſtronglier do they move and incline us to action; and therefore how difficult ſoever the undertaking be, (ſo it be but poſſible) if the motives are proportioned to the difficulty, they muſt be granted to be ſufficient inducements to undertake it.

But that the taſk or buſineſs required of us, is poſſible to be done, needs not to be proved now, becauſe it muſt be granted by thoſe who ſay they believe they ſhould be perſuaded to do what is required, if they had better encouragement; for no arguments or motives whatſoever can reaſonably perſuade a man to undertake a thing that he believes impoſſible.

Suppoſing it, therefore, poſſible; I ſay that whatſoever difficulty there really is, or we may apprehend there is, in a Chriſtian life; if any motives that could poſſibly be propoſed to us, can be thought ſufficient to induce us to undertake it; moſt evidently, thoſe motives which the Goſpel propoſes, are ſo; becauſe better or greater cannot be ſo much as conceived or imagined; ſeeing both the good things which it promiſes to perſuade us to virtue, and the evil things which it threatens to deter us from ſin, are, as to the matter of them, the greateſt that we are capable of enjoying or ſuffering; and conſequently the moſt probable to raiſe our hopes, and to exite our fears to the higheſt pitch.

For the arguments that do moſt ſtrongly perſuade us to any thing, are from intereſt; from the profit and advantage we ſhall reap by doing it; from the tendency it has to make us happy; and happineſs conſiſts in being perfectly free from all pain and trouble and vexation; and in the full and free enjoyment of whatſoever is pleaſing and delightful to us.

But now both theſe the Goſpel gives aſſurance of to all thoſe that believe and obey it; that is, that they ſhall thereby be freed from that intolerable pain and miſery, which the wicked and unbelievers ſhall be condemned to, and alſo that they ſhall thereby be inſtated in the perfecteſt and compleateſt happineſs both of body and ſoul; in a happineſs far greater than they do or can enjoy now; nay, in a happineſs much greater than any they can now have ſo much as a conception or idea of in their minds. *For eye hath not ſeen, nor ear heard, neither have entred into the heart of man the things that God hath prepared for them that love him*; 1 Cor. ii. 9.

But there is, beſides, a remarkable circumſtance which does much enhance the value of any good, and likewiſe much aggravate the evil of any pain or miſery; *viz.* its *duration*: For how great ſoever the good or evil propoſed to perſuade us to any thing, are in themſelves; yet if they be but of ſhort continuance, if they will ſoon expire and be at an end, we reckon it not worth while to be at much pains to obtain ſuch a ſhort-lifed good, or to avoid ſuch a tranſient evil: But in this reſpect alſo, the motives both of hope and of fear which the Goſpel propoſes to us, do far ſurpaſs all thoſe perſuaſives or inducements which ſin can offer: For the moſt we can hope to eſcape by the commiſſion of any ſin, is the pain and ſuffering of a few weeks or years, or a temporal death; which laſt, yet we cannot be ſo vain as to hope to eſcape clearly, for we can at moſt but delay it for a ſhort ſeaſon; and on the other ſide, the greateſt good we can propoſe to our ſelves, or ſo much as hope to obtain by any ſin, is the pleaſure of a ſhort life: In which hope, men are likewiſe very often moſt ſadly diſappointed; their ſinful gratifications commonly bringing with them, or drawing after them, much more trouble and vexation even in this world, than the little pleaſure they can reap from them is ſufficient to compenſate for. But if it were not ſo; if the pleaſures of ſin were certain and ſincere; yet they are but for a moment: They can be but ſhort, becauſe our life it ſelf is but ſhort; being (as James ſays) *a vapour, which appeareth for a little time, and then vaniſheth away*; Jam. iv. 14.

But the motives of both kinds, which the Goſpel propoſes, have in this reſpect alſo, (that is, in reſpect of the duration of the good or evil propoſed) all the advantage that is poſſible. For the miſery we ſhall eſcape, and the bleſſedneſs we ſhall attain, by yielding belief and obedience to the Goſpel, are, both of them, of *eternal and endleſs duration. A worm that never dieth, a fire that never ſhall be quenched; everlaſting puniſhment, eternal damnation, everlaſting fire, everlaſting deſtruction, the blackneſs of darkneſs for ever: A lake of fire and brimſtone, where they ſhall be tormented day and night for ever and ever*; Mark ix, 46--48.

46--48. Matt. xxv. 46. Mark iii. 29. Matt. xviii. 8. 2 Theſſ. i. 9. Jude 13. Rev. xx. 10--14--11.

Theſe are the evils which the Goſpel threatens to ſin: And if theſe be not ſufficient to deter men from it, What can be ſufficient? What evil can that man be ſuppoſed to be afraid of, who is not afraid of everlaſting burning? A greater evil cannot be threatned; and he who is not ſcared by this, would certainly be leſs ſcared by the threatning of a leſs evil. And

On the other ſide, *everlaſting life, a crown that fadeth not away, a kingdom that cannot be moved, an eternal weight of glory, fulneſs of joy in the preſence of God, and pleaſures for evermore at his right hand:* Theſe are the good things promiſed to obedience; and could greater things be promiſed than theſe? could we our ſelves, if we were put to deſire what we would, deſire more? and if the promiſe of unſpeakable and everlaſting bleſſedneſs, be not ſufficient to prevail with us to undertake a Godly and Chriſtian life, certainly nothing can be ſufficient.

If God ſhould make never ſo many revelations of his will to mankind, if he could not propoſe greater encouragement to obedience, than he has done already in the Goſpel: And if thoſe good things which he has promiſed, do not move us, it is not becauſe they are not great enough to move a wiſe and conſidering man, but becauſe we are ſo bent upon ſin, that we will not give way to any conſiderations that might ſerve to reſtrain us from it.

In a word, the Goſpel motives to repentance and obedience comprehend all that we can fear or hope for; ſo far therefore as fears or hopes can work upon us, there is plainly nothing wanting in that ſtanding revelation that God has made of his will, by Moſes and the Prophets, and eſpecially by Chriſt and his Apoſtles, to make it ſucceſsful, that is, to perſwade men to repentance, if they will but hear what they ſay, and give credit to it.

But it is not, perhaps, the Infidels will ſay, a better rule that they want than the Scripture is, or better motives to perſwade them to lead their lives according to it, than the Scripture propoſes; but what they chiefly want is ſome better evidence, ſome greater certainty of the truth of the Scripture. Therefore,

I ſhall ſhew that we have ſufficient reaſon given us to convince us of the truth and authority of the Holy Scripture, and conſequently of all the doctrines which are taught by it. And, that I ſhall preſume to be ſufficient reaſon in this caſe, which we readily accept and allow of as ſufficient in all other caſes of the like nature. And,

I ſuppoſe, it will be granted, that we have ſufficient proof given us of the truth of the things contained in Holy Scripture, and of the authority of it, if it can be ſhewn: 1. That we have ſufficient reaſon to believe that the books of Holy Scripture were written by thoſe perſons who are ſaid to be the authors thereof. 2. That there is ſufficient reaſon to give full credit to them in their relation of thoſe matters of fact which they have recorded.

Theſe things therefore I ſhall now endeavour to make good.

But as the Apoſtle writes to the Galatians concerning the Goſpel, or the New Teſtament only, I ſhall confine my remarks only to the books of the New Teſtament, becauſe theſe are the books wherein our Chriſtian religion is chiefly taught; and, indeed, I think there are none, who receive the New Teſtament as of Divine Authority, that do (or indeed can, with any reaſon) reject the Old.

1. Then, I am to ſhew that we have ſufficient reaſon to believe that the books of Holy Scripture, (of the New Teſtament in particular) were written by thoſe perſons that are ſaid to be the authors thereof.

This, indeed, is a point that it does not properly lie upon us to make any proof of; for as a man's poſſeſſion of an eſtate, is alone a good and a ſufficient title to it, till a better is ſhewn by the perſon that endeavours to eject him; ſo it is here; theſe books are generally received as written by ſuch and ſuch perſons; theſe authors have the name, their name, as it were, the poſſeſſion of them; and that is title enough, if no other could be produced, ſo long as no evidence is offered to ſhew that any other perſons have a better title to them.

It lies on them therefore, who deny that the Books are theirs, to give a reaſon of what they ſay, either by alledging ſome ſpecial matter out of the Books themſelves, whereby it may be proved that they could not be of their writing; or by producing ſome credible and authentick hiſtory teſtifying that they were written by ſome other perſons, and not by them. And till they can, and ſhall do this, which I am perſwaded can never be done, we may very well refuſe to produce any poſitive evidence to affirm or prove their title, their poſſeſſion being a good title enough, till a better appears. And a tenant might with as good reaſon refuſe to pay rent to the perſon, of whom he took the eſtate, and to whom he hath ever hitherto paid rent, and whoſe right to it is not at all controverted, until he ſhall ſuffer his writings to be peruſed and examined, and by them make it plainly appear that he is the lawful landlord; as any man can now refuſe to give that credit to theſe Books, as written by the Apoſtles, which has been given hitherto, and is ſtill given by all Chriſtians, unleſs he may have now as good poſitive evidence of their being written by the Apoſtles, as might have been given thereof at firſt, and as it may be preſumed, was given before their title to them was ſo univerſally acknowledged.

But nevertheleſs, what a man is not under any obligation to do for the aſſerting of his right, he may do wiſely enough for his own ſatisfaction. And it muſt needs be a ſatisfaction and pleaſure to a man, altho' his title to his eſtate be not at preſent controverted, if in looking over the writings and evidences of it, he ſees plainly how it deſcended to him by a lineal ſucceſſion from father to ſon for many generations paſt, and how it came at firſt to his anceſtors, by a clear and fair purchaſe from the former poſſeſſors, or by donation from the prince, in the diviſion of a waſte or conquered country; and if he alſo finds ancient terriers agreeing in the ſame meaſure and boundings, and exactly deſcribing the ſame eſtate which he now poſſeſſes; and if moreover, looking far back, he ſees, that upon ſome diſputes or law-ſuits that have formerly been concerning it, judgment has been always given on his ſide. It cannot but pleaſe him, I ſay, that upon ſuch a ſearch into antiquity, he finds that he is ſo very well provided to make out his title, if there ſhould ever be any occaſion for it; altho' by reaſon of the long and quiet poſſeſſion, that he, and his anceſtors before him, time out of mind, have had of it, he has no juſt cauſe to fear he ſhall ever meet with any diſturbance.

And ſo it is here: Theſe writings, the Books of the New Teſtament, are generally acknowledged to be written by the Apoſtles of Chriſt, and their authority is at preſent unconteſted; it may therefore reaſonably be preſumed, (eſpecially by thoſe who have not parts or learning or leiſure to examine into the reaſon of ſuch things,) that they would not have been ſo univerſally acknowledged and reverenced as they are upon this account, but upon very good grounds; though what the grounds thereof are, they have not yet enquired, their being in poſſeſſion is alone reaſon enough to acknowledge and aſſert their title. It lies upon them that deny theſe books to be theirs, to produce ſatisfactory evidence of their being forged or counterfeit; and till they ſhall produce ſome evidence thereof that has a ſhew and appearance of truth, we have no reaſon to be ſtaggered in our belief by their bare, however bold and confident, denial of their authority; and much leſs ſhall we need to give our reaſons for our receiving them as written by the Apoſtles, till our adverſaries ſhall offer ſome reaſons why we ought not to receive them as ſuch.

But nevertheleſs, becauſe we ſee there are ſome, in this incredulous age, that ſhew a good will to deny the authority of theſe Sacred Books, and whoſe intereſt it would be to prove them ſpurious; and becauſe we cannot tell what unwarrantable practices their inclination and intereſt may put them upon; nor what writings or evidences, plauſibly forged and counterfeited, they may hereafter produce; it cannot be amiſs for us to enquire and ſee; and it cannot but be a pleaſure and ſatisfaction to us (who hold our hope of eternal life chiefly by theſe writings) to find and conſider how well provided we are to detect and diſprove any ſuch forgeries, if they ſhould be offered, by being able to produce, in oppoſition thereto, as good poſitive proof that theſe Books are genuine, as ſuch a matter is capable of, much better than I believe can be produced for the authority of any other books of the like antiquity.

And it gives us ſome ſatisfaction in the belief we have been bred up in, that theſe are the genuine Books of the authors to whom they are aſcribed, to find that they are received as ſuch, not by a ſmall party of men, not by that Church and nation only to which we belong, but by all Chriſtians diſperſed in all parts of the world; and likewiſe, that they all agree with us in the ſame teſtimony, *viz.* that they received then, as ſuch, from their fathers. For that theſe Books ſhould be thus generally received and acknowledged, by ſo many different and far diſtant nations, without ſome good grounds, is not conceivable; becauſe, it can neither be imagined that the Chriſtians of the preſent age, diſperſed in all countries ſhould combine together to ſay that they received theſe books from their fathers, as the genuine writings of the Apoſtles, if they had not ſo received them; nor that their foreſathers, in any of the ages paſt, ſhould have all agreed together, to put a cheat upon their poſterity, by delivering down to them theſe Books as written by the Apoſtles, when they themſelves had no good reaſon to believe them ſo, or when they knew the contrary.

It is a further ſatisfaction to us, to obſerve and conſider, that the authority of theſe Books is as well proved as it can be, not only by oral, but alſo by the beſt written tradition; the Chriſtian writers of all ages, citing them (as they had occaſion) as the genuine writings of the Apoſtles, and that, as well before the canon of the New Teſtament was defined and declared by councils, as ſince.

And laſtly, It gives us very good ſatisfaction that theſe Books are the genuine writings of the perſons to whom they are aſcribed, that we do not find they were ever excepted againſt, as ſpurious and counterfeit, in thoſe times when it would have been moſt proper to have made the exception; and by thoſe perſons whoſe cauſe and intereſt it would have ſerved very much to have proved them ſpurious, if it could have been done.

For the proper time to have made this exception to theſe writings, was *when*, or *ſoon after*, they were firſt publiſhed; when it would have been eaſy to have proved them ſpurious if they had been ſo; and no leſs eaſy to have brought poſitive evidence of their being genuine, if indeed they were genuine; either by the living teſtimony of the authors themſelves, or of others that knew their writing; or by producing the original copies under their own hands; and therefore their being then received as the writings of the Apoſtles, by thoſe who were beſt able to know whoſe writings they were; and their being not (for ought appears) excepted againſt, upon this account, at *that time*, is a very good argument that there was no juſt ground for any ſuch exception.

And the moſt likely perſons, they whoſe cauſe and intereſt it would have ſerved moſt, to deny that theſe books were written by the reputed authors thereof, were the enemies of our religion, the Jews, or the Heathens; who neither of them wanted either malice or wit, to alledge any fact that they could have juſtified the truth of, in diſproof of the Chriſtian Religion. It is therefore, no ſmall ſatisfaction to us to obſerve, that they never argued againſt the Chriſtian Religion from this topick; that they never denied that the Books which the Chriſtians received as written by the Apoſtles were genuine: Nay, that Julian himſelf, one of the ſubtleſt, as well as of the bittereſt and moſt powerful adverſaries of the Chriſtian Faith, did yet expreſly own that the *books* read by the Chriſtians, as the *books* of Peter, Paul, Matthew, Mark and Luke, were indeed theirs.

After all indeed it muſt be owned that we have not ſuch demonſtration that the *books* of the New Teſtament were written by the Apoſtles, as is ſelf-evident, and cannot poſſibly be contradicted; for the matter it ſelf is not capable of ſuch demonſtration. But we have ſuch demonſtration of it as cannot be contracted with any reaſon; we have as good aſſurance of it as we have, or can have, of any matter of that kind; we have as good evidence of the truth of it, as, ſuppoſing it to be true, we could have of it; and more than this cannot be deſired. We are as *morally certain* that *theſe books* were written by the *authors* to whom they are aſcribed, as we are that any other ancient *book* was written by the perſon who is ſaid to be the author of it: There being no argument, by which it is, or can be proved, that any ancient *book* was written by the perſon who is ſaid to be the author of it, which does not prove the authority of *theſe books*, rather more ſtrongly, than it does the authority of any other *book*: And there being no argument, that is, or can be urged, againſt the authority of *theſe books*, which may not, with as good reaſon be urged, to diſprove the authority of any other *book* of the like antiquity; nay indeed, of all the *books* in the world ancient or modern, the authors of which are not now living, or of whoſe writing the *books* aſcribed to them no living evidence can be produced.

For what is there that can be ſaid to diſprove, or to render ſuſpected the authority of theſe *books*, but only that there is a poſſibility that things may not be as we believe them to be? It *may be*, (the Atheiſt, or Infidel will ſay) that theſe *books* were not written by the perſons under whoſe names we receive them, but by ſome others; it *may be*, (he will ſay, for inſtance;) that there never was ſuch a man as Matthew the Publican, afterwards an Apoſtle of Chriſt: Or if there was, yet, it *may be*, that the Goſpel that goes under his name was not of his writing, but is a *book* of a much later date; it *may be*, that it was written by ſome crafty prieſt, no longer ago than the laſt age: And that he, and ſome others in confederacy with him at the ſame time, that they forged this Goſpel in the Greek Tongue, did likewiſe make and contrive all thoſe tranſlations of it into ſeveral languages that are now extant, ſome of which pretend to very great antiquity, and which are all made with ſuch an appearance of truth, and with ſuch congruity to the ſeveral times in which they are ſaid to be made, that none of the learned men of the preſent age have been able to diſcover the fraud: And, it *may be* alſo, that when they forged the Goſpel it ſelf, they forged likewiſe all the *other books*, that are pretended to be written by ſeveral hiſtorians and divines, in divers languages, and in ſeveral ages of the world for ſixteen hundred years paſt, in which this Goſpel is either teſtified to be written by Matthew, or is cited or commented upon as his: And it may be likewiſe that at the ſame time, that they trumped up all theſe *books* in one country, they had their confederates and correſpondents that did the ſame in all the other countries where they are now found; not only expoſing them to *publick ſale* as *books* of ancient date and venerable antiquity, but likewiſe ſlily conveying an infinite number of written and printed copies of the ſame into all libraries both publick and private, unknown to the keepers and owners thereof. And, it *may be*, that all theſe things were done ſo *ſecretly*, that none of the confederacy did ever confeſs, nor any beſides ever diſcover the cheat. And, it *may be*, that all the reſt of the world was ſo much *aſleep* at that time, as to have no ſuſpicion of what was done, nor any ſenſe of that great alteration that had been made in the world by theſe *books*; nor any remembrance afterwards, when they awoke and found themſelves Chriſtians, that they had been of ſome other religion before, when they were firſt taken with that *lethargick fit*.

But if theſe things *may be*, what is there of this kind that *may not be*? If the world be ſo much miſtaken in this matter, it may be as much miſtaken in any other matter of the like nature. And then, it *may be*, that there never was ſuch a man as Homer, or Virgil, or Cæſar, or Cicero, or Plutarch, or any other of thoſe perſons, as whoſe writings we now receive the *books* that go under their names; but that all the *books* pretended to be written by thoſe authors, and likewiſe all the *books* of later date, whereby the authority of thoſe former *books* is atteſted, were in like manner contrived, and made and diſperſed, by ſuch another gang of crafty and deſigning knaves who took a pleaſure in abuſing the reſt of the world, or hoped to make a gain to themſelves thereby.

Nay then (for why ſhould we ſtop here?) It *may be*, that not only the laws of our religion, but the laws of our civil ſtate too, are all forged and counterfeit. It *may be*, that once upon a time, the keeper of the publick records, having by much and long obſervation attained to good ſkill in the ancient ways of writing for many ages backward, and being a compleat maſter of his pen, and having alſo gotten an art to make a freſh writing ſeem juſt as old as he had a mind it ſhould be thought to be, did compoſe, and depoſite in their proper places, thoſe original acts of parliament which are now taken to be the laws of ſome of our former kings; and that to confirm and eſtabliſh his fraud, he procured ſome other perſons at the ſame time to write or print, and to convey into all ſhops and libraries, ſeveral *books* of reports and pleadings, wherein theſe counterfeit acts were cited and referred to; and, it *may be*, that while as this was doing, none elſe had their eyes open to ſee it, nor had ever after the leaſt ſuſpicion of what was done: Or if they had, yet that they were ſo well pleaſed with the cheat, (which they thought would be a good means of preſerving peace and juſtice in the nation) as to be willing it ſhould paſs to poſterity undiſcovered. Theſe *may be's* are, I am ſure, every whit as poſſible and as likely as the other.

Either therefore let thoſe men who upon this account doubt of the authority of the *books* of the New Teſtament; or who would make others doubt of it, only by ſuggeſting that it is a thing poſſible in nature, that they *may be* all forged and counterfeit, (let them, I ſay, either) entertain and ſuggeſt the ſame doubt concerning all other ancient *books*, of the antiquity and authority of which there is not greater evidence than there is of theſe: And then they will render themſelves ſo juſtly ridiculous to the world that there will be no need to expoſe their folly; for then they muſt call in queſtion the authority of *all books*, and the truth of *all hiſtory*; or elſe let them fairly own that the true reaſon of their making a doubt concerning *theſe books* rather than concerning *others*, is, becauſe they do not reliſh the matter of them; becauſe they find it eaſier to reſiſt that ſtrong evidence that is given of the authority of theſe books than they do to govern their lives according to thoſe ſtrict rules of holineſs and purity that are therein preſcribed, and to bring their wills to the *obedience of faith*. And if they will but own this, (which I believe is the truth) their prejudice and partiality will be ſo evident to all, that it may be reaſonably hoped their impious ſuggeſtions will do but little harm in the world; and that few men of any ſenſe or reaſon will be ſo foolhardy as to venture their ſouls and run the hazard of a miſerable eternity, upon ſo many, and ſuch very improbable, I had almoſt ſaid, ſuch impoſſible *may be's* as muſt be ſuppoſed to have been, if indeed theſe books are forged and counterfeit, if indeed they were not written by thoſe perſons whom they are commonly aſcribed to.

But yielding this point, may the Atheiſt or Infidel farther ſay, *viz.* that the Goſpel called St. Matthew's was written by Matthew, and that of St. Mark by Mark, and the reſt of the *books* which are aſcribed to any other certain authors, by thoſe perſons to whom they are ſeverally aſcribed; yet the authority of the whole New Teſtament, will not, by this conceſſion, be ſufficiently eſtabliſhed. For of ſome *books* of the New Teſtament the authors are not known, of others they are doubted; ſome parts of this *book* that are now received have been rejected in ancient times, and others not univerſally received. And beſides, it is certain, that in the early times of Chriſtianity there were ſeveral counterfeit Goſpels and Epiſtles, ſome of which may poſſibly have ſlipped into the canon unawares. And laſtly, if it be granted that all the *books* of the New Teſtament were originally written by the Apoſtles or other inſpired men, yet however the *books* that we now have are but copies, in which many alterations may have been made by deſigning men, or careleſs tranſcribers.

Theſe objections (or cavils rather, for ſuch I am ſure they would be accounted in any other caſe) againſt the authority of theſe Sacred Books have been urged by ſome men both anciently and lately; but though they have been well and fully anſwered by learned perſons who have written in defence of the canon of Scripture, ſo as to need no further anſwer; yet conſidering, that when an old objection that has been anſwered an hundred times is urged afreſh, a great many may take it for a new one, and if it be not quickly anſwered, may be apt to think it unanſwerable; ſo in this caſe, it may be better to repeat the ſame anſwer, if it be a good one, that he has been often formerly made to it, than to ſay nothing. And beſides, in this degenerate age, in which any wild or atheiſtical diſcourſe paſſes for wit, it may be the hap of ſome perſons, who have not much mind or leiſure or opportunity to read *books*, to hear theſe things in converſation, and not knowing readily what anſwers to make to them, to be ſomewhat ſtaggered in their belief thereby; eſpecially if they be ſuch whoſe looſe and licentious way of living makes them eaſy to receive, without examination, any notions that may give them eaſe or encouragement in ſin.

For theſe reaſons therefore I ſhall mention, as briefly as may be, the anſwers that have been uſually given to theſe objections.

And, 1. Whereas it is ſaid, that of ſome of the books of the New Teſtament, the authors names are not certainly *known* (as namely of the Epiſtles to the Hebrews) and that of others, the *authors* have been doubted, (particularly, of the ſecond and third Epiſtles of John.) To this it hath been anſwered,

1. That the credit and authority of a *book* depends many times much more upon the *good* aſſurance that we have of the time when it was written, and of the *character* of the *perſon* that wrote it, than upon the certain knowledge of his name. It is therefore a matter of no great conſequence whether the Epiſtle to the Hebrews was written by Paul himſelf, (as is commonly, and upon very probable grounds, believed,) or (as ſome have conjectured) by Luke, his conſtant companion; or (as others) by Clemens, his fellow-labourer, *whoſe name was in the book of life*; Phil. iv. 3. or (as others) by Barnabas, his aſſiſtant in preaching the Goſpel, and who is dignified by Luke with the title of an Apoſtle; Acts xiv. 14. And ſo, neither is it very material whether the Epiſtles called the ſecond and third Epiſtles of John, and commonly believed to be written by John the Apoſtle and the Evangeliſt, (or as ſome have thought) by another John, who was made Biſhop of the Jewiſh Ghriſtians at Epheſus, by him; for it is ſufficient that the writers of theſe *books* (which ſoever they were of the perſons before-mentioned) were of good ability and integrity, and well inſtructed in that doctrine and religion which they wrote about; and of this, beſides the teſtimony of the ancients, there is *good* evidence enough in the writings themſelves.

2. In anſwer to this, and to all other objections of this ſort, againſt theſe, or any other *books*, or chapters, or paragraphs of the New Teſtament, it hath been farther truly ſaid, that there is nothing ſingular in theſe *books*, that there is no doctrine of Chriſtianity taught in any part of the New Teſtament of the author or authority, of which there hath ever been any doubt in the Church, which is not taught in ſome other undoubted and uncontroverted part in the ſame *book*. So that if it were granted that thoſe parts of the New Teſtament, of which there has been formerly any doubt were ſtill of uncertain authority, our Chriſtianity would ſuffer no real loſs thereby; only giving up theſe uncontroverted places, we ſhould ſometimes want a good help to enable us to underſtand readily thoſe uncontroverted places of the New Teſtament, wherein the ſame doctrines are (but perhaps more brieflly or obſcurely) delivered.

2. Whereas it is ſaid *ſome* parts of the New Teſtament have been rejected in ancient times; this is granted. But then it hath been ſhewn, that, conſidering by *whom* they have been rejected, and under what *notion* and for what *reaſons* they were rejected, this *objection* is of no *force* to invalidate the authority even of thoſe parts of the New Teſtament which have been ſo rejected, and much leſs of the reſt of the *book* which has been *allowed* by all.

Thus, ſome *portions* of the New Teſtament have been rejected by hereticks, becauſe they contradicted their private and ſingular *notions*; ſome by Judaizing Chriſtians, as the two firſt chapters of Matthew, becauſe they were not found in that Hebrew copy of that Goſpel which they uſed; and all the Epiſtles of Paul were likewiſe rejected by the ſame perſons; but not, as not written by Paul, but only becauſe they were written by him, whom they looked upon as an enemy to their nation, becauſe he levelled them with other nations, and as too averſe to that religion which had been introduced by Moſes, which they continued ſo wedded to, even after their embracing Chriſtianity, that they could not but ſuſpect him to be a falſe *apoſtle*, who had ſo plainly taught the *abrogation* thereof. And for the like reaſons *ſome* other parts of the New Teſtament have been likewiſe rejected by ſome few men; that is, not becauſe they wanted the ſame atteſtation which the other parts of it had, or becauſe it appeared by credible hiſtory that they were *ſpurious*, but only becauſe they contradicted *too* plainly ſome notions which their former prejudices or education had made them fond of. So that

This argument againſt the authority of the New Teſtament, taken for the rejection of ſome parts of it, by ſome particular men or ſects, is manifeſtly of no ſtrength, unleſs there was ſome *good reaſon* for their rejecting them; and that there was *good reaſon* for it, has not yet been ſhewn; but the contrary has been ſhewn very plainly by the ancient writers of the Church, in ſeveral *books*, (written by them in confutation of thoſe ſects and hereſies) which are ſtill extant. And,

3. Whereas it is further ſaid, that *ſome books* which are now received as parts of the new Teſtament were not univerſally received in the moſt early times, when their *authority* (if they were authentick) might have been aſſerted upon more certain grounds than it can be now, *viz.* the Epiſtle to the Hebrews, the Epiſtle of James, the ſecond of Peter, the ſecond and third of John, the Epiſtle of Jude, and the *book* of the *Revelation:* This is likewiſe granted. But in anſwer to it, it is ſaid,

1. That there is *good* evidence from antiquity, that theſe *controverted books* were received in the moſt early times, by thoſe who had the beſt opportunity of ſatisfying themſelves of the authors and authority thereof, *viz.* by thoſe to whom they were ſent, and in general, by the whole Greek Church.

2. That it is no wonder, that *theſe books* (being written either to Chriſtians diſperſed, and conſequently only publiſhed by giving out copies thereof to ſome, to be communicated, as there was opportunity, to others; or elſe to private perſons, living perhaps at great diſtance from the places from which they were ſent) were not ſo eaſy to be atteſted, and upon that account were not at firſt ſo generally received as the others were, which were either written to particular Churches, to which the authors hands, and the meſſengers that brought them were well known, or which were firſt publiſhed and received in the ſame places where they were written. And,

3. That even *thoſe Churches* which did for ſome time *doubt* of the authority of *theſe books*, were perſuaded at laſt to receive them as the *authentick writings* of the *Apoſtles*, or other inſpired men. If therefore it be ſuppoſed, that while they doubted of *theſe books*, they had *reaſon* for their doubt; that is, that they did it, becauſe they were not as yet fully ſatisfied that they were *Apoſtolical writings*, (which, I believe, will readily be granted) it may be very reaſonably preſumed, that they had afterwards *greater reaſon* to lay aſide their doubt; and that when they did receive them, it was, becauſe there had been then lately ſuch evidence and atteſtation given of their being written by the *Apoſtles*, or other inſpired men as they had not heard of before, ſuch as they could not then, with any reaſon, contradict or gainſay; for ordinarily a leſs reaſon will perſuade a man to take up an opinion at firſt, than will perſuade him to go back from an opinion (how weakly ſoever grounded) which he has before embraced and defended. So that

This objection is ſo far from leſſening, that it rather ſtrengthens the *proof* we have of the authority even of theſe once *controverted books*; and it is, beſides a *very good corroborating evidence* of the authority of all the *other books* of the New Teſtament. For the backwardneſs of ſome Churches to receive theſe *controverted books* at firſt, (when they had nothing to object to the matter of them) makes it evident, that the Chriſtians of the firſt ages were not ſo very eaſy and credulous as ſome have repreſented them; that they did not ſo greedily ſwallow *any book* for Divine Revelation that contained a great many miracles, mixed with a few *good morals*, without making due enquiry concerning the author and authority thereof. But on the contrary, their being ſo hard to be perſuaded to receive theſe *controverted books* for ſome time, while they wanted, as they thought, ſufficient atteſtation, (although the doctrine of them was in all points agreeable to the doctrine of the *other books* which they had before received, their being ſo hard, I ſay, to receive *theſe books*) of the authority of which there nevertheleſs really was ſuch evidence, as they themſelves, after having well weighed and conſidered it, declared themſelves ſatisfied with, gives very *good ground* to believe, that they had from the beginning ſuch evidence, as was, without exception, of the authority of *all thoſe other books* (that is, of much the greateſt part) of the New Teſtament, which were never *controverted*, which were from the firſt, and with univerſal conſent received by all Chriſtian Churches; for if there had not been very undeniable evidence of their being the genuine writings of the *Apoſtles*, or other inſpired men, there would certainly have been the ſame doubt and controverſy concerning them, that there once was concerning theſe. But,

4. It hath been further objected, that in the early times of Chriſtianity, there were ſeveral *counterfeit Goſpels* and *Epiſtles*, which paſſed among ſome for the writings of the *Apoſtles*; and that it is poſſible ſome of them may have ſlipped into the *canon*, unawares to the firſt Chriſtians, who, by all the accounts of thoſe times, are more remarkable for their honeſty, and ſimplicity, and zeal, than for their extraordinary parts and learning.

But this objection, (granting the matter of fact alledged in it to be true) is ſo far from leſſening, that it rather adds to that reaſonable aſſurance that we have, that all the *books* of the *canon* are true and genuine: For there is nothing ſo apt to put men upon uſing caution, as a great probability of being cheated if they be not cautious. Thus, when the coin is generally good, and there is very little baſe or counterfeit money ſtirring, men commonly take it by tale, without examining the weight and purity of every piece; and ſo may more eaſily have a ſingle piece of lighter weight or baſer metal put upon them without diſcerning it: But if the coin be much corrupted, they look more narrowly upon every ſingle piece of money that they take, and if there be the leaſt cauſe to ſuſpect it, make trial of it by the ſcale or touchſtone, before they accept it as good. If therefore there were in the early times of Chriſtianity, many counterfeit pieces given out, and perhaps received by ſome, as written by the *Apoſtles*, and which were, ſome of them, diſcovered to be ſpurious; (and there is not greater evidence from antiquity, that there were any ſuch ſpurious writings, than there is that the ſpuriouſneſs of ſome of them was ſoon diſcerned) this could not but put the Chriſtians of thoſe times upon examining more ſtrictly, what evidence and atteſtation there was that thoſe *other books* were true and genuine which had been generally received as ſuch. So that the more there were of theſe *ſpurious* and *counterfeit books*, ſo much the more aſſured and confident we may reaſonably be, that none but ſuch as were undoubtedly true and authentick, and very well atteſted, were admitted into the *canon*; and, of the two, it is much more probable, that they did for want of clear atteſtation, refuſe to admit ſome that had been written by the Apoſtles, than they that did, without ſufficient atteſtation, admit any that were not.

And that the Chriſtians of thoſe early times (who had the beſt means and opportunities of ſatisfying themſelves whether *any book*, given out as written by an Apoſtle, was ſo or not) wanted not ſkill to diſcern between a true and a ſpurious writing; (as is maliciouſly ſuggeſted by ſome men) is abundantly evident, from thoſe monuments of the excellent parts and learning of ſome of the firſt converts to Chriſtianity, which are ſtill extant in their books; and from the teſtimony that is therein given to the like good ability of ſeveral others, who were famous in their generation for their preaching and writings, and for their ſtoutly maintaining the truths of Chriſtianity both againſt Infidels and Hereticks, but whoſe *books* are now unhappily loſt. But,

5. and laſtly, it was further ſaid, that though it be granted that all the *books* of the New Teſtament that are now received, were originally written by the Apoſtles, or other inſpired men, yet thoſe which we now have are but copies; in which, by ſo many tranſcriptions thereof as muſt have been in about 1400 years, many alterations may have happened, through the ignorance or overſight, or evil deſign of the tranſcribers; and that ſeveral changes have been made, is undeniably plain, by the various readings that have been obſerved in comparing the beſt manuſcript copies that are now, or have been extant ſince printing began; ſo that we cannot be ſure whether any particular paſſages once found in *thoſe books*, are the very words of an Apoſtle, or of ſome ignorant or careleſs ſcribe. But to this it hath been anſwered;

1. That ſo far as this objection is of any force, it invalidates the credit of all hiſtory, and of all other *books* of ancient date, as well as of the New Teſtament; nay, indeed, of all other *books*, much more than of this; for

the faithfully tranſcribing whereof, it may reaſonably be preſumed, there was formerly greater care taken, (as there is now for the correctly printing it) than there ordinarily was of other books that were of leſs conſequence.

If there had been but one Manuſcript of the Greek Teſtament, at the reſtoration of learning about two centuries ago; then we had had no various readings at all. And would the text be in a better condition then, than now we have 30000? So far from that, that in the beſt ſingle copy extant, we ſhould have hundred of faults, and ſome omiſſions irreparable. Beſides that the ſuſpicions of fraud and foul play would have been increaſed immenſly.

It is good therefore, you will allow, to have more authors than one; and another MS. to join with the firſt would give more authority, as well as ſecurity. Now chuſe that ſecond where you will, there ſhall be a thouſand variations from the firſt; and yet half or more of the faults ſhall ſtill remain in them both.

A third therefore, and ſo a fourth and ſtill on, are deſirable; that by a joint and mutual help, all the faults may be mended: Some copy preſerving the true reading in one place and ſome in another. And yet the more copies you call to aſſiſtance, the more do the various readings multiply upon you, Every copy having its particular ſlips, though in a principal paſſage or two it doth ſingular ſervice. And this is fact, not only in the New Teſtament, but in all ancient book whatever.

It is a good Providence, and a great bleſſing, that ſo many manuſcripts of the New Teſtament are ſtill amongſt us; ſome procured from Egypt, others from Aſia, others found in the Weſtern Churches; for the very diſtances of places, as well numbers of the *books*, demonſtrate, that there could be no colluſion, nor altering, nor interpolating one copy by another, nor all by any of them. In profane authors, whereof one manuſcript only had the luck to be preſerved, as Velleus Paterculus among the Latins, and Heſychius among the Greeks; the faults of the Scribes are found ſo numerous, and defects beyond all redreſs, that notwithſtanding the pains of the learnedeſt and acuteſt critics for two whole centuries, their *books* are ſtill, and are like to continue a mere heap of errors. On the contrary, where the copies of any author are numerous, tho' the various readings always encreaſe in proportion; there the text, by an accurate collation of them made by ſkilful and judicious hands, is ever the more correct, and comes nearer to the true words of the author.

Terence is now in one of the beſt conditions of any of the claſſick writers; the oldeſt and beſt copy of him is now in the Vatican library, which comes neareſt to the poet's own hands; but even that has hundreds of errors, moſt of which may be mended out of others exemplars, that are otherwiſe more recent, and of inferior value. I my ſelf have collated ſeveral, and do affirm, that I have ſeen 20,000 various lections in that little author, not near ſo big as the whole New Teſtament; and am morally ſure, that if half the number of manuſcripts were collated for Terence with the niceneſs and minuteneſs which has been uſed in twice as many for the New Teſtament, the number of variations would amount to above 50,000.

In the MSS. of the New Teſtament, the variations have been noted with a religious, not to ſay with a ſuperſtitious exactneſs. Every difference in ſpelling, in the ſmalleſt particle or article of ſpeech, in the very order or collation of words, without real change, has been ſtudiouſly regiſtred. Nor has the text only been ranſacked, but all the antient verſions, the Latin Vulgate, Italick, Æthiopick, Arabic, Captic, Armenian, Gothic, and Saxon; not theſe only, but all the diſperſed citations of the Greek and Latin Fathers in a courſe of 500 years. What wonder then if with all this ſcrupulous ſearch in every hole and corner, the varieties riſe to 30,000; when in all antient books of the ſame bulk, whereof the MSS. are numerous, the variations are as many, or more, and yet no verſions to ſwell the reckoning. The editors of profane authors do not uſe to trouble their readers, to risk their own reputation, by an uſeleſs liſt of every ſmall ſlip committed by a lazy or ignorant ſcribe. What is thought commendable in an edition of Scripture. And as the name of fairneſs and fidelity, would in them be deemed impertinence and trifling. Hence the reader not verſed in antient MSS. is deceived into an opinion, that there were more variations in the copies, than what the editor has communicated: Whereas, if the like ſcrupulouſneſs was obſerved in regiſtring the ſmalleſt changes in profane authors, as it is allowed, nay, required in ſacred, the now formidable number of 30,000 would appear a very trifle. 'Tis manifeſt, that books in verſe are not near ſo obnoxious to variations, as proſe: The tranſcriber, if he is not wholly ignorant and ſtupid, being guided by the meaſures; and hindred from ſuch alterations, as do not fall in with the laws of numbers. And yet even in poets, the variations are ſo very many, as can hardly be conceived without uſe and experience. In the late edition of Tibullus, by the learned Mr. Broukbuiſe, you have a regiſter of various lections in the cloſe of that book, where you may ſee, at the firſt view, that there are as many as the lines: The ſame is viſible in Plautus, ſet out by Paræus. I my ſelf, during my travels, have had the opportunity to examine ſeveral manuſcripts of the poet Manelius; and can aſſure you, that the variations I have met with, are twice as many as all the lines of the *book*.— And likewiſe that the manuſcripts here uſed were few in compariſon; and then do you imagine, what the collection would amount to, if ten times as many were accurately examined. And

Yet in theſe and all other *books*, the text is not made more precarious on that account, but more certain and authentick.——If a corrupt line or dubious reading chances to intervene, it does not darken the whole context, nor make an author's opinion, or his purpoſe precarious. Terence, for inſtance, has as many variations as any *book* whatever, in proportion to its bulk, and with all its interpolations, omiſſions, additions, or gloſſes, (chuſe the worſt of them on purpoſe) you cannot deface the contrivance and plot of one play, no, not of one ſingle ſcene; but its ſenſe, deſign, and ſubſerviency to the laſt iſſue and concluſion, ſhall be viſible and plain through all the midſt of various lections. And ſo it is with the *Sacred Text*; make your 30,000 as many more; all the better to a knowing and ſerious reader, who is thereby more richly furniſhed to ſelect what he ſees genuine: But even put them into the hands of a knave, or a fool, and yet with the moſt cenſorious or abſurd choice, he ſhall not extinguiſh the light of any one chapter, nor diſguiſe Chriſtianity, but that every feature of them will be the ſame. *Remarks on a Diſcourſe of Free-Thinking, by Phileleutherus Lipſienſis*, p. 64--68. and p. 76. *edit.* 5.

2. That though it be certain that ſome Hereticks have attempted to corrupt the text of the New Teſtament in ſome places, and have made changes in ſome few copies thereof; it is almoſt as certain that their attempts of this kind neither have, nor ever could, amount to a corruption of all the copies thereof that were generally in mens hands; in which there is even to this day an admirable agreement in all matters of moment. And from that general agreement that always was in all the copies of this *book*, (except thoſe few that were ſometimes corrupted by Hereticks, to ſerve a turn) their attempts of this kind have been always rendered ſucceſsleſs; and thoſe falſe doctrines, that were juſtified only by their own falſe copies of this *book*, ſolidly confuted.

3. It is further anſwered, that not only there is no evidence that there has been, but that it is morally impoſſible, that there ſhould be a general depravation of the copies of this book, either deſignedly, or by chance, in any place of great conſequence either in point of hiſtory or doctrine. For when was it poſſible that this corruption ſhould be? Was it in the copies that were given out in the days of the Apoſtles, and while they were living? This cannot well be ſuppoſed; or if it had been done then, it cannot be thought but that the authors of theſe *books*, being living, would have taken care to have had ſuch falſe copies of their books ſuppreſſed, or well corrected; or at leaſt have given publick notice, in order to their correction, of thoſe faults that had been committed in the tranſcribing, which did either obſcure or ſpoil their ſenſe.

Was it then in the times immediately after the Apoſtles were dead? But neither could this be; for by this time an infinite number of true copies had been made and diſperſed in all parts of the Chriſtian Church; and beſides the *autographs* of the *books* themſelves were then probably, all in being; for Tertullian, who lived in the third century, witneſſes that ſome of them were extant, and to be ſeen even in his time; ſo that by comparing of the new falſe copies with the ancient true ones, or with the originals themſelves then extant, the fraud would have been quickly diſcovered, or the miſtake eaſily rectified.

Was it then in the times after this, when the originals were loſt or worn out? This was ſtill leſs poſſible; for by this time not only a greater number of true copies thereof, in the original Greek were diſperſed, and in the hands of all Chriſtians; but ſeveral tranſlations thereof had been likewiſe made into other languages, ſeveral commentaries had been written thereupon, and the moſt material paſſages thereof had been occaſionally cited by the Chriſtian writers of thoſe or the foregoing times.

And the further we go on downwards, it was ſtill (for ſuch reaſons as have been given already) more impoſſible that the copies of this *book* ſhould be generally corrupted in any place or matter of moment; as well as more likely that there ſhould be every day an increaſe of ſuch ſmall and literal miſtakes, as could hardly be avoided by the greateſt care and faithfulneſs. And theſe are the various readings before ſpoken of; concerning which, and in anſwer to the before-mentioned objection, ſo far as it is grounded upon them, it is farther ſaid ———

4. In the fourth place; that they are no other than ſuch as are to be met with in comparing the manuſcripts of all other *books*; that theſe various readings (if they be compared together with judgment) are more like to lead us to underſtand the true meaning of the writers, than to endanger our miſtaking their ſenſe; it being very probable, that when there are ſeveral readings, one of them is the right, and eaſier by their help, to rectify the miſtakes that may have been made in ſome copies, than it would have been, if all copies had agreed in the ſame miſtake. And laſtly, that it is, hardly in any place of which where there are ſuch various readings, very material which is the true reading; there being no point that is of the ſubſtance either of the hiſtory or doctrine of Chriſtianity, that is grounded upon any text, of which there are, in different copies, various readings, but which may be proved by ſome other texts, in the readings whereof all copies do agree.

5. And laſtly, In anſwer to this objection, that the text of the New Teſtament is depraved and corrupted, and conſequently of uncertain authority, it is further ſaid; that ſuppoſing theſe books to be written by the Apoſtles, and by Divine Direction and inſpiration, (which muſt be ſuppoſed, or at leaſt, for argument ſake, be allowed by thoſe that make this objection; or elſe the objection is trifling) it is by no means credible that the ſame goodneſs of God which took care for the writing, has not likewiſe taken care for the preſerving of theſe books, ſo free, at leaſt, from corruption, that they may be ſufficient to anſwer the ends for which they were written; that is, fully to inſtruct men in all points of Chriſtian Faith and practice, to make them wiſe unto ſalvation, and throughly to furniſh them unto all good works.

And now I hope it appears from the premiſes, that we have ſufficient reaſon to believe that the Books of the New Teſtament were written by thoſe perſons whoſe names they bear, or to whom they are aſcribed, *viz.* by the Apoſtles of Chriſt, or other inſpired men; ſo that now I proceed to enquire,

Whether there be ſufficient reaſon to give them credit in the matters of fact which they have related;

Firſt, The Apoſtles cannot be preſumed to be ignorant of what they atteſted, becauſe they had ſeen and heard for a long time togetherthe marvellous works of their maſter; and of all his ſtupendous actions wrought by him, they were eſpecially ſatisfied of his glorious reſurrection, the moſt ſtupendous of them all, and is as a ſeal to certify the veracity of all the former; which tho' they had ſeen, yet they were as ſlow in believing the womens report of the reſurrection, as were the arranteſt Jew and Infidel, jealous of being impoſed upon, which diſtruſt made them require a ſenſible demonſtration, not giving their aſſent thereto till they had viewed him, touched him, and handled him. Theſe were precautions, I think, capable of removing all miſtakes.

Secondly, Their honeſty is ſufficiently protected by their ſimplicity and ſincerity, which could not, and would not impoſe on the world in ſo notorious a manner.

Their ſimplicity is apparent, as being no others than poor ignorant illiterate fiſhermen, and their ſincerity appears the beſt from their own writings, a ſyſtem of the nobleſt precepts of morality, ſo full of wiſdom and purity, ſo free in the confeſſion of their own infirmities, ſo pregnant in doctrines of ſelf-denial, humility and all goodneſs, that they can no ways be out-ſtripped or ſcarce imitated in their lives and actions.

Beſides, No man can be ſuppoſed wicked to no purpoſe; but if their maſter had been an impoſtor, they were labouring not only to no purpoſe, but were running to their own deſtruction and perdition, both in this and the world to come.

They had ſeen their maſter crucified for the very doctrine they ſtill perſiſted in, and aggravated from the miracle of the reſurrection, and could they expect any better? This hope was far from the expectation of worldly gain; it was their only way to loſe every poſſeſſion in this world, and their lives with goods. They could not deſire wealth, for poverty was their beatitude. They could not expect to ſwim in pleaſure, for nothing but chains and impriſonments threatned their undertakings: And, in fine, if ſuch had been their aim, their practice being ſo very contradictory to their doctrine, would ſoon have blaſted their attempt in this world; and they muſt have expected hereafter nothing but vengeance from that God they had ſo wickedly belied, engaging both his power and veracity to atteſt a falſhood.

Such muſt have been the conſequences of their doctrine, if it had been falſe; but how manfully did they look all kind of torments and even death itſelf in the face, rather than forſake their doctrine and maſter's inſtitution? Certainly, ſuch perſecutions as they met with, would have made them at laſt, if falſe teachers, renounce and recant their principles, rather than die; being ſure of paſſing through a temporal torment into a never-quenchable fire, for ſuch an obſtinacy. And a reaſonable man may ſuppoſe this is a ſufficient argument to convince us of the authority of their teſtimony. So that as the Apoſtle declares, *if any man preach any other Goſpel unto you, than that ye have received, let him be accurſed.*

Ver. 10. — *Do I perſwade men, or God?*] The word *perſwade* in Scripture, commonly ſignifies *appeaſe* or *pacify*; ſee 1 Sam. xxiv. 7. Matt. xxviii. 14. Therefore, here we are to underſtand the Apoſtle to ſay, "Do I ſay or teach thoſe doctrines which will avert the diſpleaſure, and. ſet me in the favour of the perſecuting Jews, as ſome men do, that make all this diſſenſion among us, and draw you to a corrupt faith. But I perſwade God, or I endeavour to ſay and preach nothing, but what I think may avert God's wrath, due to your diſobedience and apoſtacy in turning away from the Goſpel of Chriſt, and what ſhall be acceptable to him, and obtain and ſecure his favour. And this is evidently the interpretation, as the next words, *Or do I ſeek to pleaſe men?* will teſtify. So then the import of theſe words may be this. Do I, in preaching the Goſpel act in obedience to men, who every where perſecute and oppoſe me for it; or in obedience to that God, who called me to be an Apoſtle of the Gentiles, ver. 15, 16.

Ver. 11. —— *After man.*] i. e. Of human invention; neither did I receive my commiſſion from man.

Ver. 13. —— *I perſecuted the Church of God.*] See Acts ix. 1. and xxii. 4.

——— *And waſted it.*] See Acts viii. 3.

Ver. 14. —— *Equals.*] i. e. Thoſe of the ſame age.

Ver. 15. —— *God who ſeparated me,* &c.] See Jer. i. 5. and Acts xiii. 2.

Ver. 19. *James the Lord's brother.*] See Mark vi. 3.

N. B. The latter part of this chapter is well explained in the life of Paul, prefixed to the Epiſtles in the general Preface, to which I refer you.

CHAP. II.

1 He ſheweth when he went up again to Jeruſalem, and for what purpoſe: And that Titus was not circumciſed: 11 And that he reſiſted Peter, and told him the reaſon, 14 why he and other being Jews, do believe in Chriſt to be juſtified by faith, and not by works: 20 and that they live not in ſin, who are ſo juſtified.

THEN fourteen years after I went up again to Jeruſalem, with Barnabas, and took Titus with me alſo.

2 And I went up by revelation, and communicated unto them that goſpel which I preach among the Gentiles, but privately to them which were of reputation, leſt by any means I ſhould run, or had run in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumciſed:

4 And that becauſe of falſe brethren unawares brought in, who came in privily to ſpy out our liberty which we have in Chriſt Jeſus, that they might bring us into bondage:

5 To whom we gave place by ſubjection, no not for an hour; that the truth of the goſpel might continue with you.

6 But of theſe, who ſeemed to be ſomewhat, (whatſoever they were, it maketh no matter to me: God accepteth no mans perſon) for they who ſeemed *to be ſomewhat*, in conference added nothing to me.

7 But contrariwiſe, when they ſaw that the goſpel of the uncircumciſion was committed unto me, as *the goſpel* of the circumciſion was unto Peter;

8 (For he that wrought effectually in Peter to the apoſtleſhip of the circumciſion, the ſame was mighty in me towards the Gentiles)

9 And when James, Cephas, and John, who ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowſhip; that we *ſhould go* unto the heathen, and they unto the circumciſion.

10 Only *they would* that we ſhould remember the poor; the ſame which I alſo was forward to do.

11 But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion.

13 And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation.

14 But when I ſaw that they walked not uprightly, according to the truth of the goſpel, I ſaid unto Peter before *them* all, If thou, being a Jew, liveſt after the manner of Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not ſinners of the Gentiles,

16 Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt; that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

17 But if while we ſeek to be juſtified by Chriſt, we our ſelves alſo are found ſinners, *is* therefore Chriſt the miniſter of ſin? God forbid.

18 For if I build again the things which I deſtroyed, I make my ſelf a tranſgreſſor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Chriſt: Nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.

21 I do not fruſtrate the grace of God: for if righteouſneſs *come* by the law, then Chriſt is dead in vain.

In this chapter Paul,

I. Produces other proofs and evidences of the Divine Authority of his doctrine and office. (1.) From the approbation and conſent of the chiefeſt Apoſtles at Jeruſalem, where we read of his journey and companions, ver. 1. the impulſive cauſe, *revelation*, and of his buſineſs there, to acquaint them with his doctrine, ver. 2. (2.) From their admitting Titus into fellowſhip, without being circumciſed, which ſhews that they did not judge it to be neceſſary, ver. 3. amplified by the reaſon thereof, that the falſe brethren might have no advantage over them, ver. 4, 5. (3.) From the iſſue of that meeting with the Apoſtles at Jeruſalem, *viz.* their owning him for an Apoſtle, where he ſhews, that any perſonal prerogatives they might lay claim to, were of no conſideration in this caſe; that thoſe Apoſtles added nothing to him, ver. 6. That they were convinced he was the Apoſtle of the uncircumciſion, ver. 7. They were ſatisfied of the great ſucceſs of his miniſtry, ver. 8. And thereupon owned him and Barnabas as their Fellow-Apoſtles, and maintainers of the ſame truths with themſelves, and agreed to divide their charge with them, ver. 9. And beſpake his aſſiſtance in a collection for the poor Chriſtian Jews, ver. 10.

(4) From his authoritative publick rebuke of Peter, one of the chief Apoſtles, for his ſinful compliance with the Jews, when in his practice he declined from the doctrine taught by Paul concerning the abrogation of the

ceremonial law. This is (1.) ſummarily propounded, ver. 11. and (2.) more particularly related in reſpect of the occaſion of this reproof, which was Peter's withdrawing himſelf from the Gentiles, for fear of diſpleaſing the Jews, and ſo rejecting the Gentiles from communion, unleſs they would quit their Chriſtian liberty, and come under the yoke of the law, ver. 12. aggravated by the ill effect of this practice of his drawing others by his example to act contrary to their judgments, ver. 13. and by the nature of it, prevaricating and not walking uprightly, ver. 14.—— And again in reſpect of the reproof itſelf, wherein he blames him for his unequal carriage, himſelf living as a Gentile, and yet drawing others to Judaiſm, ver.— 14.

II. Eſtabliſheth the doctrine of juſtification by faith in Chriſt, and not by the works of the law. This he proves by ſeveral arguments.

(1.) Becauſe the believing Jews, though they enjoyed many privileges beyond the Gentiles, and ſo might have expected juſtification by works, if there had been any ſuch thing; yet expected juſtification only by faith in Chriſt, and not by works. This is propounded, ver. 15, 16. —— proved (as to the negative part) by a teſtimony of Scripture, ver. — 16. and amplified by an anſwer to an exception againſt this poſition, as if this were to make Chriſt an encourager of ſin, and that men need not regard holineſs. This alſo is propounded, at ver. 17. and confuted (1.) by a caſe put in his own perſon, that though he had maintained juſtification by faith without works, yet he had alſo preached down ſin, and thereby that *doctrine, did not encourage it*, ver. 18.

(2.) Though this doctrine did free them from the law in point of juſtification, yet not as a rule of life, becauſe the end of their freedom is that *they may live holily*, ver. 19.

(3.) Becauſe it obliges all men, who are juſtified to mortify ſin, and to live unto Chriſt, ver. 20.

(2.) Becauſe if we are juſtified by works only, then free grace and the death of Chriſt, are rendred uſeleſs, ver. 21.

Ver. 1. *Then fourteen years after I went up again*, &c.] See the hiſtorical part of this chapter in the life of Paul, in the general Preface to the Epiſtles.

Ver. 2. — *Privately.*] i. e. Severally, or in their own houſes.

Ver. 3. —— *Being a Greek.*] See the life of Titus before the Epiſtle to Titus.

Ver. 4. —— *Falſe brethren.*] See 2 Cor. ii. 26.

Ver. 9. —— *The Heathen.*] Who in other places are called Gentiles.

Ver. 12. —— *He did eat with the Gentiles.*] See Acts x. 28. and xi. 3.

Ver. 16. —— *But by the faith of Jeſus Chriſt.*] See Rom. i. 17. and iii. 22, 28. and viii. 3.

CHAP. III.

1 He asketh what moveth them to leave the faith, and hang upon the law? 6 They that believe are juſtified, 9 and bleſſed with Abraham. 10 And this he ſheweth by many reaſons.

O Fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye ſo fooliſh? having begun in the Spirit, are ye now made perfect by the fleſh?

4 Have ye ſuffered ſo many things in vain? if *it be* yet in vain.

5 He therefore that miniſtreth to you the Spirit, and worketh miracles among you, *doth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteouſneſs.

7 Know ye therefore, that they which are of faith, the ſame are the children of Abraham.

8 And the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, *ſaying*, In thee ſhall all nations be bleſſed.

9 So then they which be of faith, are bleſſed with faithful Abraham.

10 For as many as are of the works of the law, are under the curſe: for it is written, Curſed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is juſtified by the law in the ſight of God, *it is* evident: for, The juſt ſhall live by faith.

12 And the law is not of faith: but, The man that doth them, ſhall live in them.

13 Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed *is* every one that hangeth on a tree:

14 That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith.

15 Brethren, I ſpeak after the manner of men; though it be but a mans covenant, yet if it be confirmed, no man diſannulleth or addeth thereto.

16 Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt.

17 And this I ſay, *that* the covenant that was confirmed before of God in Chriſt, the law which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promiſe: but God gave *it* to Abraham by promiſe.

19 Wherefore then *ſerveth* the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not a *mediator* of one; but God is one.

21 *Is* the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law.

22 But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

23 But before faith came, we were kept under the law, ſhut up unto the faith which ſhould afterwards be revealed.

24 Wherefore the law was our ſchoolmaſter *to bring us* unto Chriſt, that we might be juſtified by faith.

25 But after that faith is come, we are no longer under a ſchool-maſter.

26 For ye are all the children of God by faith in Chriſt Jeſus.

27 For as many of you as have been baptized into Chriſt, have put on Chriſt.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Chriſt Jeſus.

29 And if ye *be* Chriſts, then are ye Abrahams ſeed, and heirs according to the promiſe.

This chapter contains,

I. A ſharp reproof of the Galatians for their defection from the doctrine of juſtification by faith, aggravated by the evidence and plainneſs wherein that doctrine had been preached unto them, ver. 1.

II. A propoſal of other arguments for the proof of this doctrine. (1.) From their own experience, becauſe the Spirit was beſtowed upon them in their attendance unto, and acceptance of this doctrine, and not the other, ver. 2. which he amplifies by ſhewing the folly of this change, how it will be far from making them better Chriſtians, ver. 3. and that they muſt loſe all the fruit of their former ſufferings upon this account, ver. 4. Then he repeats the argument, ver. 5.

(2.) By the example of Abraham who was juſtified by faith, as appears by Moſes's teſtimony of him, ver. 6. amplified by this inference, that therefore only thoſe that ſeek juſtification in this way are the ſpiritual ſeed of Abraham, ver. 7. and by a Scripture-teſtimony, ſhewing that this bleſſing promiſed to Abraham did belong to the Gentiles, as well as to the Jews, ver. 8. and again, by an inference or concluſion, that all believers whether Jews or Gentiles, and they only are juſtified and bleſſed as Abraham was, ver. 9.

(3.) Becauſe they that ſeek juſtification by works are under the curſe of the law, (as not being able to yield that obedience it requires) and therefore cannot be juſtified by it. For that which curſes them, cannot acquit and juſtify them, ver. 10.

(4.) Becauſe the Scripture teſtifies expreſly, that men ſhall be juſtified by faith, and therefore not by the law, ver. 11. proved, becauſe the law does not regard faith, but requires perfect obedience to juſtification and life, ver. 12.

(5.) Becauſe the benefit of Chriſt's redemption of mankind, and all bleſſings purchaſed by his death are received only by faith, wherein the Apoſtle preſcribes the way or means of our deliverance from the curſe of the law, notwithſtanding our tranſgreſſion of it, *viz.* Chriſt's undergoing the curſe for us, ver. 13. and then deſcribes the fruits of this ſuffering of Chriſt, that the Gentiles might partake of this bleſſing to be juſtified as Abraham was, that all might partake of a more plentiful communication of the Spirit; and that the way of our partaking of this bleſſedneſs, is only by faith, ver. 14.

III. Leſt any might think that though juſtification might be by faith before the law, yet by the giving of the law, that way ſeems to be altered, and juſtification by works eſtabliſhed; therefore, he ſhews that the way of juſtification eſtabliſhed by God's covenant with Abraham, could not be altered by the giving of the law afterwards. This he proves,

(1.) By a compariſon taken from mens covenants; which being once confirmed, cannot be altered. This is propounded at ver. 15. and applied to the caſe in hand, where he ſhews, that God made ſuch a covenant with Abraham; that all his ſeed, both thoſe which lived after the giving of the law, as well as thoſe before, and Gentiles as well as Jews, were included in this covenant, they being all expreſſed by the word *ſeed* in the ſingular number, to ſhew that it is under one and the ſame conſideration, that they do all partake of his promiſed bleſſing, ver. 16. That if mens covenants being confirmed cannot be altered, much leſs can this, being made by God, and confirmed by him in Chriſt, ver. 17.

(2.) Becauſe theſe two ways of juſtification and ſalvation are inconſiſtent; and therefore if works be admitted, the way is altered, ver. 18. And thus,

Having removed the falſe uſe of the law, *i. e.* for juſtification he proceeds to ſhew,

IV. The true uſe of it, *viz.* For the diſcovery of ſin, amplified by ſhewing,

(1.) Its date or continuance, *viz.* Till Chriſt's coming.

(2.) The way of its delivery, *viz.* By Angels.

(3.) The perſon entruſted with it, *viz.* Moſes, a typical mediator, ver. 19.

(4.) The reaſon of employing him as [illegible]iator, *viz.* To make peace between God and them, wh[illegible]ere at odds by reaſon of ſin, ver. 20.

V. A removal of an objection or doubt that might ariſe from hence, that if the uſe of the law be to diſcover, aggravate and condemn for ſin, then it is [illegible]ntrary to the covenant of Grace, which covers and pa[illegible]our ſins.

This is propounded, rejected and co[illegible]d.

(1.) By retorting the argument, that the other opinion makes the law contrary to, and deſtructive of the promiſes and covenant of grace, for if righteouſneſs and life could be obtained by the works of the law, then the covenant of grace is uſeleſs, ver. 21.

(2.) Directly, by ſhewing that the law is not contrary, but ſubſervient to the promiſe; inaſmuch as a ſinner being convinced by the law of his ſin and miſery, is induced thereupon to flee by faith to Chriſt for righteouſneſs, ver. 22. amplified by ſhewing the difference between the legal and Goſpel-diſpenſation. For, ſays he,

Under the law they were detained under a ſenſe of ſin, and thereby prepared as it were for the entertainment of the doctrine of faith in Chriſt, ver. 23. illuſtrated by comparing the law in this reſpect to a ſchool-maſter, ver. 24. But

Under the Goſpel they are freed from that uſe of the law, ver. 25. proved, becauſe they are now come to age, ver. 26. having been admitted into the body of Chriſt's Church by baptiſm, an ordinance of the new covenant, wherein they have taken upon them the profeſſion of Chriſt, ver. 27.

This is amplified by ſhewing the equal intereſt that perſons of all nations have in Chriſt by faith, ver. 28. and by an inference, that therefore they are Abraham's ſeed, and ſhall partake of his privileges, ver. 29.

Ver. 2. —— *Received ye the Spirit.*] i. e. The Holy Spirit of God, which deſcended on the firſt Chriſtians; ſee Acts viii. 15. and xv. 8. and ii. 38.

——— *Hearing of faith.*] When the faith in Chriſt was preached to you by me.

N. B. This chapter has in ſubſtance been explained before in Rom. iv. to which I refer the pious reader.

Ver. 15. —— *After the manner.*] i. e. Cuſtom or practiſe *of men.*

——— *Covenant.*] Teſtament.

Ver. 17. —— *Four hundred and thirty years after.*] The covenant of promiſe made to Abraham and his ſeed; ſee ver. 16.

Ver. 19. —— *Till the feed.*] i. e. Chriſt *ſhould come*; ſee ver. 16.

See Dr. Whitby on this chapter.

CHAP. IV.

1 *We were under the law till Chriſt came, as the heir is under his guardian till he be of age.* 5 *But Chriſt freed us from the law:* 7 *therefore we are ſervants no longer to it.* 14 *He remembreth their good will to him, and his to them,* 22 *and ſheweth that we are the ſons of Abraham by the free woman.*

NOW I ſay, *that* the heir as long as he is a child, differeth nothing from a ſervant, though he be Lord of all;

2 But is under tutors and governors, until the time appointed of the father.

3 Even ſo we, when we were children, were in bondage under the elements of the world:

4 But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law,

5 To redeem them that were under the law that we might receive the adoption of ſons.

6 And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a ſervant, but [illegible] ſon; and if a ſon, then an heir of God through Chriſt.

8 Howbeit, then when ye knew not God, ye did ſervice unto them which by nature are no gods.

9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye deſire again to be in bondage?

10 Ye obſerve days, and months, and times, and years.

11 I am afraid of you, leſt I have beſtowed upon you labour in vain.

12 Brethren, I beſeech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

13 Ye know how through infirmity of the fleſh, I preached the goſpel unto you at the firſt.

14 And my temptation which was in my fleſh ye deſpiſed not, nor rejected; but received me as an angel of God, *even* as Chriſt Jeſus.

15 Where is then the bleſſedneſs you ſpake of? for I bear you record, that if *it had been* poſſible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, becauſe I tell you the truth?

17 They zealouſly affect you, *but* not well; yea, they would exclude you, that you might affect them.

18 But *it is* good to be zealouſly affected always in a good thing, and not only when I am preſent with you.

19 My little children, of whom I travail in birth again, until Chriſt be formed in you,

20 I deſire to be preſent with you now, and to change my voice, for I ſtand in doubt of you.

21 Tell me, ye that deſire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two ſons; the one by a bond-maid, the other by a free-woman.

23 But he *who was* of the bond-woman, was born after the fleſh: but he of the free-woman *was* by promiſe.

24 Which things are an allegory; for theſe are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children.

26 But Jeruſalem which is above is free, which is the mother of us all.

27 For it is written, Rejoyce, thou barren that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many more children than ſhe which hath an husband.

28 Now we, brethren, as Iſaac was, are the children of promiſe.

29 But as then he that was born after the fleſh, perſecuted him *that was born* after the Spirit, even ſo *it is* now.

30 Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman and her ſon: for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman.

31 So then, brethren, we are not children of the bond-woman, but of the free.

In this chapter Paul continues to inſiſt upon the Churches freedom from the Moſaical diſpenſation which he illuſtrates by the ſimilitude of a pupil, or minor, and his tutors or guardians, under the Old Teſtament, ver. 1, 2, 3. which, ſays he, can no longer be ſaid of the members of the Church under the Goſpel, becauſe they are delivered from the ſlavery of the law by the incarnation of Chriſt, ver. 4, 5. to our great benefit, for thereby we are adapted to be the Sons of God, and heirs of eternal ſalvation, ver. 6, 7. Then

The Apoſtle expoſtulates with the Galatians concerning their inclinableneſs towards legal obſervances, (1.) on the conſideration that they being converted from Gentiliſm, were not acquainted with the law of Moſes formerly, and therefore, ſays he, it is the more ſurprizing, that you being brought by the preventing grace of God into this happy ſtate, even to the knowledge of the true God, ye ſhould be fond of trifles, and ſo prone to embrace thoſe things which make you ſubject to the law of ordinances, ver. 9. as the diſtinction of *times*, ver. 10. Whereupon,

He diſcovers his fear of the conſequence ſuch doctrines will prove to them, even the loſs of all his labour beſtowed on them, ver. 11. Wherefore, ſays he, follow my example, and remember that I preached to you in love for your ſouls, ver. 12. how many things I have ſuffered for your ſakes when I preached the Goſpel among you, ver. 13. how you ſympathized with me therein, and eſteemed me ſo much for my works ſake, ver. 14. that I always found you ready to aſſiſt me to the utmoſt, ver. 15. which, ſays he, ſhould not be now forgotten and diſregarded when I am the ſame now towards you, as always, only that now I oppoſe the errors of falſe apoſtles, who endeavour to ſeduce you from my Goſpel, ver. 16. Then

He ſhews the falſity and hypocriſy of the pretended zeal and affection of thoſe falſe apoſtles to the Galatians, ver. 17. that it is not a true zeal, which he deſcribes at ver. 18. but that his zeal was ſincere and tender, becauſe he had brought them with much pains from error, ver. 19. and always propoſed and ſtudied an union between them, ver. 20. And from hence

He proceeds to confirm and illuſtrate the whole preceding diſpute both concerning juſtification by faith, and not by works; and the aboliſhing of the legal diſpenſation, by the teſtimony of the law itſelf, prefiguring its own abolition in the hiſtory of Abraham's family. In which he appeals to their own judgment, ver. 21. ſhews the difference between Abraham's two ſons in reſpect of their mothers, ver. 22. and in reſpect of the principle of their generation and birth, ver. 23. which, ſays he, in reſpect of the mothers ſignifies the two covenants, ver. 24, 25, 26. as it is confirmed from Scripture, ver. 27. And here the Apoſtle gives the application of this typical *hiſtory*, and the myſtery prefigured by it, *viz.* That we are under the Goſpel the children of promiſe, ver. 28. and that we, as Iſaac did, muſt bear with perſecution, ver. 29. and that the perſecutors will be caſt out of the Church, ver. 30.

Ver. 3. —— *Under the elements.*] i. e. Rudiments.

Ver. 8. —— *Ye.*] Galatians, who were originally Heathens.

Ver. 10. —— *Ye obſerve days and months and times,* &c.] See the introduction to this Epiſtle, where this ſuperſtition or idolatry is particularly diſcourſed on.

Ver. 13. —— *Through infirmity of the fleſh.*] When he laboured under ſome grievous bodily diſeaſe; ſee 1 Cor. ii. 3. and 2 Cor. xi. 30.

Ver. 14. *And my temptation which was in my fleſh.*] See ver. 13.

—— *As an Angel.*] Or, meſſenger of God.

—— *Even as Chriſt Jeſus.*] Who hath ſaid to his Apoſtles, he that receiveth you, receiveth me, Matt. x. 40.

Ver. 18. *But it is good to be zealouſly affected always in a good thing.*] Here is firſt, a juſt commendation of true, religious zeal; and that in the utmoſt extent of it; *It is good to be zealouſly affected always.*

Secondly, The due limitation of ſuch zeal, ſo as it may deſerve that commendation; it ſhould be *in a good thing.*

The ſubſtance of both is, that true zeal is a moſt excellent grace; but that the truth of it is to be eſteemed, not ſo much by the height of the paſſions, of which it is compoſed, as by the goodneſs of the things, about which it is employed.

Therefore, it will be needful to examine, firſt, what is the name, and nature, and cauſes of true zeal?

Secondly, What are the bounds, and extremes, what the corruptions, and remedies of zeal?

The one will excite in us the moſt ſincere, moſt ardent affections towards God, and the things of God; the other will direct us in the right managing and applying of thoſe affections; which two are indeed the great deſign of all true religion.

This is the ſum of all the laws of Chriſt, and his Apoſtles; that as we ſhould moſt carefully endeavour to know all our duties towards God and man; ſo we ſhould perform them all with that unfeigned integrity which belongs to Chriſtian piety, with that temper and ſobriety which becomes Chriſtian prudence and charity, with that warmth and affection which agrees with Chriſtian zeal; that is, in other words, we ſhould be *zealouſly affected always*, but only *in good things*.

The word zeal, amongſt ancient Heathen writers, is uſed indifferently in a good or a bad ſenſe; but ſeldom or never in a religious ſenſe. At beſt it is taken by them to expreſs a man's earneſt deſire and eager purſuit of ſome temporal good, and a grief that others poſſeſs that good which he wants; eſpecially thoſe who are his equals in other things. Very frequently with them it ſignifies emulation, and that ſort of it which is commonly accompanied with envy and immoderate contention. And, indeed, it were much to be wiſhed, that in the Chriſtian Church, which has advanced the word xeal, and applied it to a Divine Meaning, there had not been in all ages too many Chriſtians, who have been zealous rather according to the Heathen ſignification of the word than the Chriſtian.

In the Scripture, and amongſt Chriſtian writers, when it is uſed in the beſt ſenſe, for what it ſhould be, not what it too generally is, it then paſſes for a vehement affection, a reſtleſs heat, a powerful inclination of the mind towards Heaven and heavenly things; chiefly regarding the Divine Author of them, and his glory; and next himſelf, his truths, his ways, his rewards; when with earneſt, but harmleſs paſſions, we wiſh, we contrive, we contend for the honour of God, the belief, the ſpreading of his doctrines, the practice of his laws, the flouriſhing of his religion, the enjoying of his promiſes, the peace and proſperity of his Church; and when moſt conſtantly, moſt irreconcileably we hate, and oppoſe the things that are contrary to any of theſe.

So that true zeal ſeems not to be any one ſingle affection of the ſoul, as are the other paſſions of love, deſire, hope, joy, grief, hatred, and the like; but rather it is a ſtrong mixture of many holy and ſpiritual affections, rather a gracious conſtitution of the whole mind, than any one particular grace; affecting the whole will, ſwaying all the thoughts of a devout heart, and filling it with all manner of pious intentions, all not only uncounterfeit, but moſt fervent. It is an addition of a double meaſure, and force, and activity to that religion, which was before ſincere. It is to a ſpiritual life, as health is to a natural; renders that, which elſe would only breath, and move, not only living, but moſt lively, and moſt vigorous. And as in moral virtue there is ſome more perfect degree, that the Heathen moraliſts called heroic, and even Divine Virtue, which is not itſelf a diſtinct virtue, but the higheſt pitch and eminence of all other virtues; and which, they therefore thought, did make men moſt nearly to approach the nature of God; ſo true zeal may be ſtiled the heroic and moſt divine degree of all true piety.

Such is the *name*, ſuch, I humbly conceive, is and ought to be the *nature* of true zeal; and by this we may gueſs at the uſefulneſs of it. The uſefulneſs do I ſay? Why not rather the neceſſity? In all Chriſtians ſome kind of zeal for the intereſt and practice of the true religion, is not only moſt beneficial, but moſt neceſſary, moſt inſeparable from its reality.

This will appear to be certain, if we reflect on the cauſes that are able, and are wont to raiſe zeal in mens hearts. Zeal being the top and perfection of ſo many religious affections for ſome things againſt others, the cauſes therefore of it muſt needs be moſt eminent, moſt efficacious in both kinds. Theſe are good or evil, both in the higheſt degree, both in a double reſpect, either the great and admirable goodneſs of a thing in itſelf, or its extraordinary goodneſs and agreeableneſs to us, and either the exceeding evil of a thing in its own nature, or its hurtfulneſs and miſchievouſneſs to us.

So lovely, ſo graceful is all goodneſs in itſelf, that it can ſcarce be obſerved by any man in its native beauty, without ſome emotion in his mind to love, and obtain it. Some ſecret charms it has that are wont to prevail, not only always on its friends, but often on its very enemies. There is no queſtion but many wicked men are often touched with ſome inward reverence for that goodneſs, which they cannot be perſuaded to practiſe, nay, which they outwardly ſeem to deſpiſe.

Such is the attractive force of it in its general contemplation. But more, when a thing that is infinitely good in it ſelf, infinitely better in nature, greater in power than we are, ſhall freely deſcend down to us, ſhall condeſcend to have the neareſt relation to us, ſhall appear to employ all its high perfections chiefly for our happineſs, nay ſhall, for that end only, take on it ſelf our imperfections; what goodneſs can be more amiable in general? What more obliging, more tender in particular than this; what ought to produce in us more inflamed affections and zeal for it?

The like may be ſaid on the other ſide. Whatever is evil and wicked in itſelf, it is imperfect, uncomely, deteſtable, even in the judgment of nature, of reaſon, of ſenſe itſelf; and therefore it cannot but raiſe, in the unprejudiced beholders, a general averſion from it. But more, if the ſame thing ſhall appear to be peculiarly evil, or injurious, or pernicious to us, that general averſion will be, and ought to be turned into a particular hatred and zeal againſt it.

And now is there not an entire concurrence of this double goodneſs in the ways of religion? Of this double evil in all things that are at enmity with it. Is not religion ſo perfectly good in it ſelf, its doctrines, its commands, its recompences; above all, in its author; that, without the groſſeſt ſenſuality, we cannot but admire it? Will it not be ſo good and beneficial to us, if we believe and practiſe it, that, without the moſt heinous ingratitude, we cannot but be moſt zealouſly affected towards it?

On the contrary, is not ſin, notwithſtanding all the moſt flattering colours, and moſt alluring ſhapes it can put on, when it ſtrives to beguile our weak ſenſes; notwithſtanding all the moſt ſpecious diſguiſes which the Devil, the father of all hypocriſy, can beſtow upon it; yet is not ſin, in its own nature, moſt deficient, moſt vile, moſt deformed? Is it not moſt pernicious to our nature? moſt injurious to our true intereſt? moſt deſtructive of our happineſs? Are not the moſt wicked men compelled to confeſs all this; ſometimes in their proſperity, often in their adverſity? ſometimes with their tongues, often in their fears, well nigh always in their conſciences? All this is ſo perſpicuous, ſo undeniable, that, in a congregation of Chriſtians, I need not be over induſtrious in the proof of it.

Theſe then being the perpetual cauſes of zeal, the greateſt good, or the greateſt evil; either abſolutely ſo in themſelves, or relatively ſo to us; and both kinds of the good unqueſtionably meeting in religion, both kinds of the evil in its oppoſites; it is therefore good *to be zealouſly affected* for the one againſt the other; *to be always zealouſly affected:* For the ſame motives of zeal continuing in the things themſelves unchangeable, as they do, and will for ever; for ever all goodneſs will be moſt charming, for ever all wickedneſs will be moſt odious; the affections, therefore, the flaming love which the one, the vehement hatred which the other, that is, the zeal which they both ſhould ſtir up in our minds, ought alſo to be for ever unchangeable.

Thus far we walk on firm and even ground: Thus *it is good to be always zealouſly affected.* But now begins to appear the difficulty and the danger. For zeal being compoſed, as you have heard, of the higheſt degrees of ſo many affections, the true zeal conſiſting of the greateſt lawful degrees, the falſe of the greateſt unlawful degrees of thoſe affections; the right tempering and moderating of all ſuch affections, and all their degrees, in themſelves ſo ſtrong, in their objects ſo different, muſt needs be a very hard, and a very hazardous work: So it is in any one of all our natural paſſions. Paſſion is the great mover and ſpring of the ſoul; when mens paſſions are ſtrongeſt, they may have great and noble effects; but they are then alſo moſt apt to fall into the greateſt miſcarriages. And are not our moſt ſpiritual affections as liable to the like corruptions? They are, in truth, more liable; ſo much the more, in that mens ſpiritual failings are harder to be repented of, or acknowledged for ſins, than their natural faults or carnal vices are.

Moſt certainly, the ſtricteſt profeſſion of piety, the ſevereſt appearance of devotion, the moſt extraordinary fervour of zeal is moſt praiſe-worthy, moſt Chriſtian, if undiſſembled, if humbly practiſed: But it is not always moſt free from diſſimulation, or ſpiritual pride. And if the greateſt outward ſhew of zeal for religion be put on by hypocriſy; if the greateſt inward heat of it be not ſweetned by meekneſs, or not tempered with humility, or not governed by prudence; can it do God any ſervice? Rather it diſhonours him: Can it bring to our own ſouls any benefit? Rather it miſchiefs them.

Wherefore it is prudence, humility, gentleneſs, things that, at firſt ſight, ſeem moſt inconſiſtent with all zeal, that are the great ſecurity, the beſt guards, the chief ornaments of all the moſt Godly zeal. It is mediocrity, decence, integrity, charity, that are the great rules, the ſtandards of goodneſs, of excellence, not only in all human converſation, not only in all moral virtue, but even in all our moſt religious duties.

Are not all, or moſt evangelical virtues and graces in danger of extremes? As there is too often a defect on the one ſide, ſo there may be an exceſs on the other. May not hope in God, or Godly ſorrow, be perverted into preſumption or deſpair? May not faith in God be depraved by infidelity or by ſuperſtition? Men may believe too little; they may believe too much. May not the worſhip of God be corrupted by profaneneſs, or by idolatry? It may be too naked for want of ceremonies; it may be too pompous by an exceſs of them. Thus the reſt: Thus religious zeal is ſubject to an exceſs, and to a defect; either when ſomething is mingled with it which it ſhould not have; or when it wants ſomething that ought to go along with it. The defect of it is lukewarmneſs, or coldneſs in religion: The exceſs is not inordinate heat, and ſpiritual fury. It is very natural for men, very eaſy for Chriſtians to offend in one of theſe; moſt natural for all ſenſual men to fall into the defect; very eaſy for many well-meaning Chriſtians to run themſelves, for ill-meaning hypocrites to thruſt others into the exceſs of it. And it is the chief employment, the beſt fruit of that *wiſdom, which teacheth men to be wiſe to ſalvation*, to find out, and to follow the ſober, temperate, middle way between them both. Therefore,

We proceed to examine what are the due degrees, and undue extremes? what the juſt limits? and ill excurſions of zeal?

We firſt begin with the exceſs of it.

This indeed is a ſubject of which it is hard to ſpeak without ſatyrical ſharpneſs, and particular reflections on many perſons, and ſocieties, and even Churches of Chriſtians: ſo ill have been the deſigns, ſo lamentable the effects of intemperate zeal in all Chriſtendom. Yet let us try to conſider this tender argument ſo, as not our ſelves to fall into an extravagance of zeal, whilſt we condemn ſuch exceſſes. So the meekneſs of Chriſtianity teaches all Chriſtians to deal with erroneouſly-zealous Chriſtians; to pity, not revile, the perſons, whilſt we reprove their errors; to convince their contentions, and outragious zeal, by the moſt religious, and, in truth, the moſt powerful confutation of a milder practice, and more charitable examples.

The great ſign then and character in the text, to diſtinguiſh the true zeal from the falſe, is either the goodneſs of the zeal itſelf, or the goodneſs of the things about which it is concerned; the latter being here made a proof of the former. But beſides the goodneſs of the zeal, itſelf may be diſcerned; either by the light, which directs it in the head, or by the work of it in the heart. And ſo we may ſafely conclude that to be the only true zeal.

Firſt, Which is guided by a good light in the head.

And Secondly, which conſiſts of good and innocent affections in the heart. And,

Thirdly, That which employs the head and the heart about good things, and thoſe only.

Firſt, For the beſt guide, and conductor of zeal in the head, we may conſult our Apoſtle in his Epiſtle to the Romans, *Brethren*, ſays he, *My hearts deſire, and prayer to God for Iſrael is that they may be ſaved: For I bear them record that they have a zeal for God, but not according to knowledge*, Rom. x. 1, 2.

In which words two things are obſervable: The Apoſtle's behaviour towards his brethren in the fleſh, the Iſraelites, who were miſtaken in their zeal for God; and his diſcovery of the ground of that miſtake. His behaviour is not to cenſure bitterly the errors of their zeal; but rather to bear witneſs to the good intentions of that zeal which they had, and to pray heartily to God, that he would direct their ill-applied affections, by a true, heavenly, and ſpiritual light.

Such was his mild and gentle behaviour, though zealous too, for the cauſe of Chriſt, towards the miſguided Iſraelites. His diſcovery of the error of their zeal, and his reproof of it follows. It is, that it was *not according to knowledge.*

And as his behaviour ought to be an example for our practice in the like caſes; ſo his reproof may afford us the firſt moſt certain rule to inſtruct our judgments, in the correcting of the erroneous, and directing of the true zeal.

Behold, I beſeech you. That, in Paul's opinion, that is imperfect, or falſe zeal, which is only hot and eager *without knowledge.* That is the right zeal, which is not only ſincere, and in earneſt, but *according to knowledge?*

According to knowledge; another manner of companion of zeal, than what too commonly goes along with it. Are not thoſe men too often found to be the greateſt, and do they not think themſelves to be the trueſt zealots, who are moſt notoriouſly ignorant? Who make it their buſineſs, their pride to expreſs their blind zeal, not only without all knowledge, but oftentimes againſt all? Whereas true zeal ſhould always begin with true knowledge firſt; and thence proceed to an unwearied paſſion, for what it once knows to be worthy of ſuch paſſion; falſe zeal always begins with paſſion firſt, and there uſually ends; ſeldom, or never goes farther, than ignorant, and violent paſſion.

Our zeal then ſhould be *according to knowledge.* And what kind of knowledge? Without all queſtion, firſt according to the true, ſaving, Evangelical knowledge.

It ſhould be according to the Goſpel, the whole Goſpel; not only according to its truths, but precepts; not only according to its free grace, but neceſſary duties; not only according to its myſteries, but alſo its commandments. It ſhould be according to the original deſign, fundamental principles, and eternal end of the Goſpel; not ſo, as to ſet any one doctrine or work of it at variance with others; which are all admirably conſiſtent amongſt themſelves, and agree in a bleſſed harmony; not ſo, as only to contend for ſome temporary opinions, or factious falſe inferences from the Goſpel; which rather ſerve to uphold the credit, and ſecular intereſt of religious ſects, than for the honour of religion it ſelf.

Thus ſhould our zeal be according to the Goſpel, that knowledge, which deſcends from above. But then beſides, it will do well, if it be alſo accompanied with ſome good, and grave degree of civil wiſdom, and underſtanding, of ſober knowledge even of this world, and worldly things. For though all that profeſs the name of Chriſt, are chiefly in his religion to be directed by a true ſpiritual Light: yet ſuch earneſt, and ſtrong motions of the mind, as commonly attend religious zeal, will receive no manner of hindrance, but rather great aſſiſtance from the ſubordinate help, and faithful ſervice, and ſteady guidance of true natural light it ſelf.

True zeal neither is, nor ought to be a ſolitary, melancholy grace; as if it were only fit to dwell in mean, dark and narrow minds; ſuch as are utterly unprovided of all other natural, or moral, or ſpiritual abilities. No. As there is ſcarce any one grace or gift of God, that ever uſes to go alone; but where any one of them enters, others will go with it, or ſoon follow after it; ſo eſpecially of all graces, zeal ought never to go alone. In whatever ſoul zeal gets the entire poſſeſſion, and keeps it ſingly, without the ſociety of many other gifts, or to the ſhutting out of any one virtue, there it is a dangerous gueſt, there it is an incendiary. But wherever it is leagued, and joined in company with many other ſpiritual endowments, and advantages of nature, with a diſcreet judgment, a clear underſtanding, a well-ordered devotion, an exemplary charity; there it is the ſureſt defence, the greateſt beauty of true piety; there it gives the brighteſt luſtre to religion.

Therefore, let me recommend a ſpecial care of rectifying zeal in the heart, which is the proper ſeat of this, as of all other practical virtues and graces, *from the heart proceeds the iſſue of life,* Prov. iv. 23. of a pious, as well as of a corporeal life; by the motions and pulſes of the heart, the temper of our ſpiritual, as well as a bodily ſtate may be judged.

In the heart zeal ought to be compoſed of the higheſt degrees of all pious affections, of which ſome in their own nature are milder and gentler, ſome ſharper and more vehement. It ſhould be made up, I ſay, of the largeſt meaſures of ſpiritual love, deſire, hope, hatred, grief, indignation, and the like; ſome of theſe affections earneſtly fixing our minds on God and religion; the others forcibly averting from us thoſe things which are diſpleaſing to God, and contrary to religion.

Now then, that zeal which has the greater mixture of the more gentle, more benign, more charitable affections, is moſt likely to be the beſt; that wherein the other more harſh, ſowre, and angry paſſions have the greater ſhare, and are predominant, that is in moſt danger to be immoderate, and exceſſive; that, in which this latter kind does exclude the former, that is undoubtedly unlawful, and wicked.

This ſeems to be moſt agreeable to the great primitive purpoſe of true Chriſtianity; and it may perhaps be more clearly exemplified in an inſtance. Our love of God, his truths, his honour; our unquenchable deſires to promote, our well-grounded hopes to enjoy his glory, theſe affections ſhould certainly take the firſt, and the chief place in our zeal; theſe can never be too much in earneſt; they can never carry out our hearts beyond due meaſure. Our hatred of thoſe ways which God hates, our grief for, and indignation againſt thoſe things that diſpleaſe and diſhonour him, theſe ſhould have their turn too in our minds; theſe alſo are very acceptable to God himſelf. But then there ought to be a much ſtricter guard kept on this ſort of paſſions, that they do not exceed due bounds, that they do not precipitate us into violence, or ſtrife, or malice, which are condemned by James under the title of πικρὸς ζῆλος, Jam. iii. 14. that is, *bitter envying*, in our tranſlation; and this kind is reckoned by Paul, as one of the moſt carnal ſins, for amongſt *the works of the fleſh, which,* he ſays, *are manifeſt,* he names *murders, drunkenneſs, witchcrafts, hatred, variance, ſtrife, emulation, wrath, ſeditions, hereſies,* Gal. v. 19, 20, 21. Where that word, which we tranſlate *emulations*, is in the original ζῆλοι.

Thus whatever all pretended zealots may think of the ſublime purity, and ſpirituality of all zeal; we find ſome zeal may be in the company of the groſſeſt, and moſt ſenſual ſins, and you ſee from Paul it deſerves the name of emulations, from James the name of envy, and ſo in Clem. Ep. ad Corinth. often. Of which although Ariſtotle, Rhet. lib. ii. c. 11. allows that ſome emulation may be good, and may be found in ſome good men, yet envy he utterly condemns as wicked in it ſelf, and only to be found in wicked minds. And ſuch was that envy, which moved the high-prieſts, and Sadducees, to raiſe the very firſt perſecution againſt the Church. When they beheld themſelves ſo much over-matched by the glorious works, and excellent abilities, and Divine Authority of the Apoſtles, it is ſaid, ἐπλήσθησαν ζήλȣ, and immediately *they laid their hands on them, and caſt them into priſon,* Acts v. 17, 18. They were filled with zeal, or as we read it, *with indignation,* or *envy,* the uſual cauſe and original of all ſects and ſchiſms, and hereſies.

It is then moſt true, that in their love of God and deſire to pleaſe him, men can never be too affectionate: It is as true, though it may at firſt ſeem a paradox, that in their hatred of ſin, men may be ſometimes too paſſionate. Our love of God may and ſhould provoke us to love the things of God, yea, and the perſons that eſpecially bear the image of God, to love and reverence them as much as we can, the more the better. But our hatred of ſin may carry us inſenſibly farther than againſt the ſin which we ſhould hate altogether, it may involve the perſon which we ſhould not hate at all. For all hatred of perſons, by very many Chriſtian principles, we are moſt ſolemnly, indiſpenſibly forbid. So that the more eager and ſharp acts of zeal are not permitted to all men always to practiſe, but the more tender, more Chriſtian part of it is alway commanded to all. All are not always bound to hate and puniſh the true enemies of religion, much leſs any whom they may fancy to be ſo; all are always obliged to love its true friends, and to pray for its very enemies.

That is a ſecond ſign of the true Evangelical zeal, and note for the detection of it is contrary, it ſhould abound more in the mild and good-natured affections, than in the vehement and wrathful paſſions. An obſervation that is the more ſeaſonable to be conſidered, becauſe it is every where very notorious, and indeed a deplorable thing in it ſelf, that the religion, which was intended to reconcile mankind to Almighty God, whom we had infinitely offended, ſhould not univerſally have the like effect in reconciling mankind amongſt themſelves, between whom there can be no ſuch offences; that in religion men ſhould be generally much more given to that part, which inclines them to hatred, anger, and cenſure of evil things, than to that, which prefers brotherly love, candor, good-will, and kindneſs for good things. Do not too many believe no religion to be pure, but what is intemperately rigid? No zeal to be ſpiritual but what is cenſorious or vindicative? Whereas no religion is true, that is not *peaceable*, as well as *pure*; no zeal is ſpiritual, that is not alſo *charitable*, nay chiefly ſo.

The true zeal ſhould be in religion, what true courage is in human nature. None but minds truly pious are capable of the one, none but minds truly great are capable of the other, and they both alike diſpoſe and qualify the hearts, which they inhabit. You well know, that to be the trueſt courage, which is not only firm, brave, undaunted, but alſo calm, inoffenſive, ſlow to anger, hard to be provoked, or ſoon reconciled. Give me leave to add, ſo ſhould the true zeal be, not only conſtant, daring, fearleſs, but meek, compaſſionate, long-ſuffering, eaſy to be entreated. All other courage, beſides that, is not true valour but brutiſhneſs; all other zeal beſides this, is not a a Chriſtian grace, but religious madneſs.

Having thus declared what is to be the compoſition of zeal in the head and the heart, of what kind of knowledge, of what ſort of affections it ought to conſiſt; let us enquire what it is the true object of. For that we need go no farther than to the words of my text. *It is good to be zealous in a good thing.*

——— *In a good thing.*] I cannot but obſerve firſt, that it is here only ſaid *a good thing*. No mention is made of zeal for good perſons. For though a zeal for perſons is lawful, nay commendable, as Paul here commends theſe Galatians, that *they would have given him their very eyes*, Gal. iv. 15. Yet in general a zeal for perſons, is far leſs religious, far more eaſy to be perverted, than a zeal for things. Indeed, ſcarce any thing can be more pernicious to religion, than when its intereſt is made a buſineſs rather of names than things. May we not impute to this one miſtake, a great part of all the moſt dangerous animoſities and ſchiſms, that have infeſted the Chriſtian Church? Have they not moſt frequently riſen from a factious admiration of ſome particular man, ſome particular Church, ſome head of a party, ſome author of a new opinion?

A corruption that began very early, even in the primitive age. Does not Paul reprehend his contemporaries, for ſaying, not only I am of Chriſt, but *I am of Paul, I am of Apollos, I am of Cephas?* Tho' he himſelf was named one of the parties, yet the rather, the more warmly he condemns their partiality, the more he undervalues himſelf and his excellent brethren, whoſe names were abuſed in the like manner with his, who, ſays he, is Paul? who Apollos? Who? They were ſome of the greateſt and moſt eminent miniſters of Jeſus Chriſt both in dignity and abilities. And can it then be thought zeal to contend for any other names, when it was envy and ſtrife to ſet up for Paul, or Apollos, or Cephas? And was not this danger moſt wiſely foreſeen by the Apoſtle? For although neither the ill uſe of Paul, or Apollos's name did any conſiderable hurt that we know of: Yet the pretence of Cephas's name, and abuſe of his authority, has cauſed the greateſt rents and diviſions that ever were in the Chriſtian Church; the ſeparation of the eaſtern Church from the weſtern, and of the weſtern within itſelf.

That is one fatal error, when men imprudently and uncharitably often, ſeditiouſly and mutinouſly ſometimes, employ their zeal for perſons.

There is another fault, that is contrary to this, and full as miſchievous, but leſs taken notice for a fault; nay, amongſt too many, it paſſes for a ſign of a good, and Godly, and publick ſpirit. That is, when men unduly exerciſe their zeal againſt perſons; not only againſt evil perſons, not only againſt ſome good perſons, but againſt thoſe who are the moſt venerable and ſacred. Though

The whole tenor of the Divine Law does poſitively require humility and meekneſs to all men; a love for neighbours, that is, in the Goſpel-ſenſe, for all men too; a due obſervance of all degrees of men; a hearty ſubmiſſion to teachers; a conſcientious ſubjection to governors, whether a wiſe and honeſt Heathen impartially ſurveying our religion, would preſently conclude, that the main practices of it, which concern this world, ought chiefly to conſiſt in this kind of good offices. On the contrary,

Can that be a Goſpel-zeal, which at leaſt is the worſt of ill manners; in truth, is moſt deſtructive to all human ſociety? A zeal, which is moſt levelled againſt thoſe very perſons, of whom the laws of nature, and morality, and policy, as well as the Goſpel, have commanded men to think with the greateſt affection; to ſpeak with the greateſt reverence; to act for them with moſt dutiful obedience, nay, for whom, if for any, the Goſpel has taught them to be moſt zealous.

On the whole matter, it is not at all good to be zealous againſt any perſons, as they are ſuch, but only againſt their crimes: It is better to be zealous for things, than for perſons; but then it ſhould be only for good things. A rule, that does certainly exclude all manner of zeal for ill things; all vehement zeal for little things: The one can only be the zeal of a wicked mind; the other only of a light and vain mind. Indeed thoſe things in our ſelves are the only proper objects of our zeal, which in others are the unqueſtionable ſubjects of our praiſes, Phil. iv. 8. and that neither ill things nor little things can be; the one meriting our hatred; the other a low eſteem, if not our contempt.

Of ill things there is no manner of queſtion; but to determine what are little things in religion, great warineſs is to be uſed. Many think nothing to be truly great in it, but what concerns Chriſtian faith; Chriſtian works they reſpect not ſo much; Chriſtian diſcipline or decence of worſhip they regard not at all: But we are to go by another meaſure. Undoubtedly theſe things are abſolutely little in religion, that neither in particular, nor in general, conduce to the advancement of truth, or holineſs, or peace, or order in the Chriſtian Church. Whatever things do really contribute to all theſe ends, they are abſolutely the greateſt things in religion; whatever do promote any one of theſe ends, though perhaps not equally all, even theſe are by no means to be accounted little things. See the note on Phil. iv. 5.

Ver. 29. *But as then he that was born after the fleſh perſecuted him that was born after the ſpirit, even ſo it is now.*] In the Analyſis of this chapter, and more particularly in the introduction of this epiſtle, it has been ſhewn, that there were ſome even in the Apoſtle's days, who laboured what they could to hinder the progreſs of the Goſpel, by preaching up the neceſſity of the Jewiſh law. Theſe having inſinuated themſelves into the Churches of Galatia, had infected many of thoſe Chriſtians with their poiſonous and falſe doctrines; for, though they did not openly declare themſelves enemies to the Goſpel, yet they did ſupplant it as to its power and efficacy, by alledging its inſufficiency alone, and the neceſſity of their being circumciſed, and embracing thoſe old rules God had anciently enforced under the former diſpenſation. They knew if they could leaven and corrupt them with theſe principles, they did at firſt ſo ſpeciouſly diſplay, it would not be long before they ſhould entirely undermine that foundation the Apoſtles had laid amongſt them. For, however innocent their pretences might ſeem at firſt, it is clear Paul perceived the conſequence would be dangerous. *Chriſt will not profit you at all*, Gal. v. 2.

For this cauſe it is, as we have noted in the premiſes of this epiſtle, he doth labour with them ſo earneſtly, and uſeth ſuch variety of arguments to ſecure them from giving place any further to thoſe falſe and pernicious teachers, and to convince them of their error and fault, in giving way unto them at all.

Amongſt other arguments, he urgeth the different ſtate men are in when under the Goſpel, from that they were in when under the Law; and that the Law was primarily deſigned only to prepare and fit men for the Goſpel, but not to continue in the ſame place and power after as before; no more than he that being arrived to ripe and full years, is bound to continue under their tutorage who had the care of him in his minority. See ver. 1.

He afterwards proceeds to argue with them from the nature of that law they are ſo deſirous to be under, ver. 21. and then explains himſelf by a ſimilitude of Abraham's two ſons; ſhewing there is as great a difference between thoſe who are under the Goſpel-ſtate, and them that are under the law, as between the ſon which was his natural child, and that which was conferred on him by the ſpecial promiſe and powerful interpoſition of God's particular bleſſing.

And thus he takes occaſion to reflect on the great alteration that was wrought amongſt them, ſince they did liſten to, and entertain theſe falſe and deceiving apoſtles; and does, as it were, tell them, it was no wonder they ſhould thus vary, and that they ſhould now approve ways of ſeverity towards Chriſt's Apoſtles and Followers, ſeeing they did receive and adhere to them that were directly contrary to Chriſt's miniſters and ſervants. Compare ver. 14, 15. with this 29th verſe. And this no more than what hath fallen out in all ages of the world. The ſervants of Satan, and enemies of true Godlineſs, have always been for perſecuting the faithful and obedient children of God. And it ſeems by this epiſtle, to be the eſpecial and peculiar character of them that are irreligiouſly and immoderately hot and zealous about ceremonies, to be the greateſt perſecutors of thoſe who are moſt pious and conſcientious. Look through all the Scriptures, nay, look through all the ages of the Church, you ſhall generally find that thoſe who are moſt for the perſecution of others on the account of ſome indifferences relating to religion, were very wicked ſuperſtitious men; men that were inordinately zealous for, and fond of ſome outward ceremonies. Now, if a fondneſs for any ceremonies would maintain and juſtify mens perſecution of others who cannot approve their fopperies, one would think theſe teachers who were crept in amongſt the Galatians ſhould be excuſed, becauſe they preſſed only thoſe things that had formerly been of Divine Appointment: For, *He that came to take away the inſupportable yoke of Jewiſh ceremonies, certainly did never intend to gall the necks of his diſciples with another inſtead of it*, Dr. Stillingf. Pref. to Irenic. But here we ſee how dangerous it is to give our ſelves too great a liberty in admiring any bare external and accidental appendage to religion. Satan doth ſuddenly ſtrike in on ſuch occaſions, and doth ſo powerfully affect mens minds with ſome ſtrange apprehenſions of the beauty, excellency, uſefulneſs, and neceſſity of theſe things, they are quite taken off from minding the inward part and ſoul of religion. And by this means they come to lay out all their zeal about theſe trifling and worthleſs parts, they even ſtarve their own ſouls, by a conſtant feaſting on theſe mere husks, and do what they can to deſtroy others ſouls, at leaſt their bodies, by perſecuting them, if they will not conceive and believe as well of theſe things as they do. It is a very ſhrewd ſign and token that a man is a wicked unregenerate man, if he be of a fierce and perſecuting temper; if he be prone to endeavour to ruin and trouble, or further the vexation and diſturbance of ſerious and pious people, only becauſe they cannot be as ceremonious as he is. All which is figuratively, yet emphatically intended to be ſhewn by the Apoſtle, ſaying,

He that was born after the fleſh, &c. Which words immediately relate to the Sons of Abram: Iſmael is *he that was born after the fleſh*, viz. In a mere natural ordinary way. Now, as he did perſecute, and mock, and deride, and inſult over Iſaac, who *was born after the ſpirit*, viz. who was the Son of the Promiſe, and in order to whoſe birth there was the exerting a Divine Power in the accompliſhing of that promiſe which was made to Abraham, when both he and Sarah were paſt hopes, and naturally uncapable of having children, *ſo it is now*, viz. Even ſo thoſe in theſe days, who are of the ſeed of Abraham, that pretend they have him for their father, and are outwardly Jews, or that pretend themſelves ſo out of ſervile compliance, do perſecute them that *are born after the ſpirit*; that is, thoſe who are the children of the promiſe, the ſeed of Abraham, truly ſo called in a religious ſenſe, who ſucceeded him in his faith.

The Jews did very much boaſt of, and lay an extraordinary ſtreſs on their being the ſeed of Abraham; they placed moſt of their religion on this, and thought it a ſufficient plea for themſelves on all occaſions, and an effectual ſecurity from thoſe judgments that were ſometimes threatned againſt them; and therefore we find the holy men in Scripture often labouring to convince them what a ſandy foundation they did build upon, Matt. iii. 9. John viii. 39. Rom. iv. 12, 13, 14. It is indeed a great mercy to be born of pious and religious parents; thoſe parents that have a great familiarity and intereſt with God, have uſually a great treaſury and portion of bleſſings laid up with God for their poſterity, Exod. xx. 6. But people may lay too great a ſtreſs on this outward privilege; and if children do not labour to walk in the ſteps of religious and gracious parents, but depend wholly on their predeceſſors holineſs, they will be fearfully miſtaken at laſt. For as children are not anſwerable for the ſins of their parents, neither if they do not live themſelves ſoberly and righteouſly, can they expect to be ſaved on the ſcore of their parents righteouſneſs.

He that is a looſe, wicked, unregenerate, carnal perſon, or is born after the fleſh, is for perſecuting and undoing him that is *born after the ſpirit*, him that is ſerious, holy, ſtrict, and conſcientious; thus it has been, and thus it is. I will ſum up all into this propoſition.

Wicked, unregenerate men, always have been, and ſtill are for perſecuting holy, religious, ſpiritual men. Look through all the books both of Old and New Teſtament, nay, look through all hiſtory, and you will ſtill find, wherever you meet with perſecution, that it was carried on by the *Devil's agents*, by wicked lewd men, againſt holy and righteous men.

Conſider theſe few inſtances of perſecutors as they now occur, and then ſee whether all others be not of the ſame complexion. What an obdurate caitiff and villain was Cain, that ſlew his own brother, becauſe more holy, and conſequently better accepted with God than he was? What a vile character is Iſmael all along repreſented under to us? Were not they drunkards that were againſt David, and made ſongs of him? What were the falſe prophets that ſet themſelves againſt Micaiah? Were they not ſuch as did propheſy lies? Who were thoſe that were for the burning the three children? And for the caſting of Daniel into the lions den? Were they not all flattering and abominable idolaters? What was Judas that betrayed Chriſt, that informed the high-prieſt and ſcribes againſt his maſter the Son of God? Was he not a covetous mercenary ſon of perdition? What were thoſe that ſwore, and gave evidence againſt Chriſt? Were they not a couple of perjured miſcreants?

Now Chriſt and religion do not allow of perſecutions, of troubling and vexing, of ruining and undoing any man, for little indifferences, much leſs for truth and holineſs. They are for advancing and propagating holineſs, and peace, and love, and condeſcention, Iſ. xlii. 2, 3. Chriſt came not to deſtroy but to ſame mens lives; and ſharply rebukes his diſciples when they would have called for fire from Heaven to deſtroy the Samaritans: It is a ſure token men are enemies to Chriſt and religion, when they are of a perſecuting ſpirit. It hath always been the great character and glory of the Chriſtian Religion, that wherever it came, it did promote and further quietneſs, and peace, and love, and brotherly kindneſs; and did baniſh wrath, and fury, and malice, and every hateful and hurtful Diſpoſition and Inclination.

Therefore the Apoſtle is here writing to the Galatians againſt the ſpirit of perſecution, whoſe context I ſhall endeavour to explain by 1ſt, ſhewing what perſecution is. 2. Naming more particularly the characters of them that are perſecutors. 3. Shewing whence it is that wicked men are ſo violently ſet againſt the godly.

Firſt, Perſecution is an endeavouring to trouble, moleſt, diſturb, kill or any way hurt and injure another perſon on ſome religious account. Every proſecution of a perſon, is not properly perſecution, but only when it is grounded on ſome religious affair. A man may be guilty of ſin in proſecuting another upon civil account, but this ſin comes under another denomination, as oppreſſion, injuſtice, unpeaceable brangling, &c. Now perſecution is much what the ſame in religion, that oppreſſion is in civils. When men will not ſuffer others to enjoy that liberty, and thoſe rights in religion, which either nature or revelation do allow them; but will be ſevere againſt them, it in every accidental matter they will not be juſt of their mind: When men do hale others to tribunals; and procure them either to be puniſhed in their bodies, or in their eſtates; or to be deprived of their lives, or civil liberties, becauſe they either perform ſome duty God has expreſly commanded, in a way they do not approve; or becauſe they will not conſent to, embrace, and comply with thoſe determinations they have juſt reaſon to believe are ſinful. Whilſt men are not openly wicked, but though not free from common infirmities, which do unavoidably accompany human nature in this frail ſtate, yet free from groſs and ſcandalous ſins; whilſt they deny not any doctrine of Chriſtianity, nor divulge any tenet to the prejudice of Chriſtianity, nor do any way endeavour to diſturb the peace of the government under which they live; they have a right to a peaceable and quiet reſidence, and ought to be free from any moleſtation, though they cannot in every accidental thing attain to the ſame latitude with others. Whoever goes about to diſturb and injure, contract and impoſe on ſuch as theſe, fines, or other puniſhments, becauſe they cannot receive and comply with thoſe ſupernumerary conceits ſome do too much pleaſe themſelves with, and preſs with too much warmth on others, are too liable to this heavy charge of perſecution. And it we only conſider what it is they are ſo concerned for, we may ſee too much reaſon to conclude, they have no great portion of commendable properties. Whence

We obſerve, 2dly, That perſecutors are commonly worſt, and moſt brutiſh, and degenerate part of mankind. Conſult others, read hiſtories, or conſider what you may learn from your own obſervation; you will find them to come generally under ſome very ſcandalous, and offenſive characters. They are uſually taken to be the very peſt of ſociety. It is almoſt as dangerous to live amongſt them, as amongſt the wild and ſavage beaſts of the deſart. They are a ſort of tygers and lions, the moſt ravenous beaſts of prey, with human viſages. Were the Pythagorean notion of the tranſmigration of ſouls received, the whole world would then conclude them nothing but human carcaſes acted with wolviſh breath. More particularly they have ſome or all of theſe characters and qualities attending them.

1. They are men of a very ſuperſtitious, blind, and ignorant zeal. And there is no one thing that makes men more formidable and troubleſom, than undue and miſtaken zeal. It is like fire when it meets with gunpowder and other combuſtible matter; it devours all before it, and its flames become unquenchable. Superſtitious bigots place religion in things that are at beſt but bare human inventions, many times pure diabolical ſuggeſtions; and then Satan to ingulf them further, doth ſo excite and irritate them, they contend and ſtrive for theſe things, as if Heaven, ſoul, and eternity were all at ſtake. Hence it is they repreſent all that are not of their way and mind, as the greateſt criminals and malefactors. No ſooner do men place religion where God placeth none, but Satan obtains a great power and influence over them, and at laſt hurries them headlong into ſtrange and wild extravagances in the defence of, and for the propagation of thoſe points. Theſe are uſually the moſt fierce and barbarous of all other people. For it is uſually obſerved, that ſuperſtitious men are very fearful, and that the greateſt cowards are moſt revengeful and cruel, it they obtain an advantage. Paul's blind zeal made him a perſecutor: *He did it ignorantly.* And our Saviour tells us of ſome that would kill and murder men, and flatter themſelves with a perſuaſion, that they were therein *doing God and religion good ſervice.* See the note on ver. 18.

2. They are men of inſufferable pride and malice: For, Who can be ſo abſurd and fooliſh, as to endeavour to ruin others, becauſe they will not believe or practice what they themſelves do acknowlede they are not ſo certain concerning, but that it is poſſible they may be in an error and miſtake? Thoſe who are perſecutors do expect all ſhould yield to them, and take them for oracles; and if they be not thus received, they think the affront is too great to be endured, and therefore muſt be revenged. Malice and revenge hath generally a very great influence on all perſecutions. Your perſecutors are uſually people of a haughty, curſed, and poiſonous nature, they love to be *doing evil:* Their delight is to hurt and offend them, with whom *God is pleaſed.* They are cankered and ill natured, and never pleaſed but when they have an opportunity to intrap, and make the *innocent fall:* They cannot bear contradiction. Zedekiah was ſo impatient of contradiction, he no ſooner hears Micaiah bring a different meſſage from his, and diſcover how a lying ſpirit was in the mouths of the other Prophets, but he falls upon Micaiah, and buffets him, 1 Kings xxii. 24.

3. Perſecutors generally have a view to increaſe their worldly fortunes. The hopes of getting wealth doth very powerfully irritate them to what they do. Was it not thirty pieces of ſilver that made Judas betray his Maſter? What is the reaſon ſinners do excite one another to *wait for blood, and to lurk privily for the innocent without cauſe?* Is it not becauſe *they hope they ſhall find all precious ſubſtance, and ſhall fill their houſes with ſpoil?*, Prov. i. 11—13.

4. They that are once become perſecutors of the flock of Chriſt, are noted to be extremely profligate and ſcandalous in their lives: Men that are very looſe, prophane, and every way debauched: Such as are common ſwearers, drunkards, whoremongers, and profeſſed enemies to every thing that is ſerious, holy, and good. Men that have proſtituted themſelves to every luſt and wickedneſs, that have no more of religion than an outward name, being Atheiſts in their hearts, and many times ſo in their profeſſion. Such as think there is no happineſs but what agrees with Epicurus's conceit, making their belly their god, and minding nothing but the things of this world. Therefore the Apoſtle has taken ſo much pains to repreſent the danger the Galatians would run by falling into it. But now,

Let us enquire, whence it is that wicked men are ſuch bitter and inveterate enemies againſt the Godly; conſtant experience is an undeniable proof of the truth of it; for no age hath paſſed, but the worſt men have been contriving and endeavouring to do the righteous ſome diſpleaſure. We need not conſult hiſtories, to confirm what the Apoſtle here treats of; for we may every where take notice of the deplorable truth and certainty of it amongſt our ſelves. But from amongſt the many inſtances which might be mentioned, as having ſome influence in, and concurring to this, I will only name theſe few.

1. There is a deſperate and deadly enmity againſt Godlineſs, and ſo againſt good men, rooted deeply in the nature of wicked men. Ever ſince we loſt the image of God, we are *by nature the children of wrath*, not only as we are ſubject and liable to the Wrath and Diſpleaſure of God, but as we are of a wrathful, furious, and unreconcileable temper. We are naturally enemies not only to God, but to one another alſo. And it is to be aſcribed principally, rather wholly, to the wiſe Conduct and Providence of God, that all men are not conſtantly up in arms, and always endeavouring the utter extirpation one of another. But this enmity is eſpecially ſet againſt all goodneſs. When man loſt holineſs, he became a moſt violent adverſary to it. As you obſerve, when a man hath taſted of the good word of God, and the powers of the world to come, if he apoſtatize, he becomes the moſt virulent and implacable enemy to it. So it is with man naturally ſince the fall. The Devils, that were ſuch pure and holy Angels, are now the greateſt haters of holineſs.

Wicked men are of a curſt, envious, malicious temper, they are of a perſecuting nature, and have a great deal of ſavageneſs in their temper; they are againſt holineſs, as being contrary to their nature, and thus become ſo violent againſt good men. Look at any creature, you will find it hath an averſion to thoſe things which are of a contrary nature, and if there be any thing of wildneſs, and cruelty, and ſavageneſs intermixed, then it is extraordinary violent againſt thoſe which are of the contrary nature. But thoſe things which have not ſuch a ſavageneſs intermixed, they only teſtify their averſion by a peaceable withdrawing themſelves, not at all endeavouring the deſtruction or hurt of the other. This is very apparent in the wolf and the lamb: They delight not in the ſociety one of another, but the lamb, though of ſo contrary a nature to the wolf, doth not ſeek the life or hurt of the wolf; but the wolf is not ſatisfied but with the total deſtruction of the lamb. Nor is this only becauſe the wolf doth uſually prey and feed on ſuch creatures; for then, when the hunger were ſatisfied, that rapacious and fierce temper would ceaſe. That creature which is of a fierce and ravenous nature, will deſtroy and kill not only out of neceſſity, but alſo for ſport and recreation. Thus wicked men they are of a contrary nature to the Godly, and have much wildneſs and ravenouſneſs intermixed: *They cannot ſleep unleſs they make ſome to fall*; and therefore they are reſembled to, and ſet forth by thoſe creatures which are wholly ſet upon deſtroying the harmleſs and innocent. *They lye lurking privily in their den, that they may catch the righteous.*

If you aſk what the reaſon is that the righteous and holy do not perſecute the wicked, as well as the wicked do them, the nature of each being equally contrary to each other? I anſwer, the roughneſs and ſeverity of good mens natures is taken away by that ſanctifying and altering grace which is beſtowed on them, and for which they were ſo much hated by the other. The new nature conferred on them, hath the harmleſsneſs of the dove accompanying it. A ſanctified Nature, ſo far as under the power and influence of ſanctification, hath no hatred, nor envy, nor malice, nor any other quality that is hurtful. It dares not hate or hurt an enemy.

And the true reaſon why ungodly men do no more hurt to the righteous, is becauſe God reſtrains them; he puts *his hook into their noſe, and his bridle into their lips*, and checks them.

Contrariety cauſeth their averſion to the Godly, but it is that fierceneſs which is intermixed, which cauſeth the violence of the perſecution: As you ſee tygers, wolves, lions, and bears, do purſue, and kill, and devour ſheep, lambs, and other innocent and profitable creatures; and as hawks and kites do fly after and prey on turtle doves and pigeons; ſo do wicked, outragious, ungodly men perſecute and trouble the juſt and holy.

2. Their natural enmity is very much encreaſed and excited into act by very unjuſt prejudices, which they imbibe and entertain with delight. A wicked perſecuting perſon rejoiceth to hear of any thing which tends to the defamation and diſrepute of one that is truly religious: He labours to ſpread and divulge it abroad, and aggravates every miſtake, and almoſt unavoidable infirmity, repreſenting it as an hideous and unpardonable crime: Nay, he uſually attributes the faults of ſome particular perſons to the whole profeſſion. Thus the very name of a pious man is odious and inſupportable to him; and he talks as virulently againſt, and deſires as vehemently the utter deſtruction of every one, how harmleſs, good, and innocent ſoever, who comes under ſuch a denomination, as againſt the vileſt miſcreant and criminal in the world, though he never knew or heard of any hurt by the one, or any good by the other.

At the time the Apoſtle wrote this Epiſtle, it appears, that the Galatians had done, as ſome modern Chriſtians do, they had diſputed themſelves into ſo much wrath, ſuch an averſeneſs and enmity to one another, ſo it has been among us; that diſſenters and thoſe who pretend to the Church, would ſcarce endure the names of one another, unleſs ſome diſgraceful and reproachful term was annexed. Too many of them became ſuch fierce adverſaries one againſt another, that they not only abandoned themſelves from the eminent exerciſe of that charity and mutual forbearance common Chriſtianity doth very much enforce, but they have with too much appetite liſtned and enquired after, and inſtead of mourning for, rejoiced and almoſt triumphed in the faults which particular perſons on either ſide were charged with; and which is yet a greater fault, they too frequently applied the guilt beyond its due extent.

By this means Satan entreth into, and devours the flock of Chriſt, and thoſe, who are corrupt, carnal, and ſenſual on each ſide, labour to increaſe animoſities, and make diviſions wider and more unhealable.

3. They apprehend, that the ſtrict and holy lives of religious men do very much reproach their lewd and vicious courſes. At leaſt they find that their pure and holy doctrines do occaſion them anguiſh and unquietneſs, diſturbance and trouble in the perpetrating of their beloved wickedneſſes. Why could not Herodias ſuffer John Baptiſt to keep his head any longer? It was becauſe ſhe could not live quietly in her uncleanneſs with her husband's brother, whilſt he was ſtill preaching to Herod, that *it was not lawful for him to have her*; Matth. xiv. 3. Indeed there is not any thing doth more effectually diſcover the horrid loathſomeneſs of wicked mens luſts and practices, than the chaſte, holy, and ſtrict converſations of pious men. And therefore they are ſo much againſt them, even becauſe their doctrines and lives do ſo much reprove their wicked works of darkneſs.

4. Holy men are carrying on a different work from that which ungodly lewd men are deſigning and acting. They are ſervants to different maſters, and therefore it is not to be expected they ſhould accord well. The good man's work doth defeat and ruin ſinners, and therefore he is aginſt him, and doth perſecute him all he can; becauſe he belongs not to his company, but is labouring to deſtroy his maſter's kingdom, and overthrow what he eſteems his own greateſt intereſt. *If ye were of the world, the world would love his own; but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you*; John xv. 19.

5. This proceeds many times from a very ſtrong and powerful impulſe of Satan. As wicked men are his ſlaves and doing his work, ſo he doth irritate and excite in a ſpecial manner to this very inſtance of perſecuting the Godly. The Devil thinks he has moſt work done when the greateſt number of righteous men fall: And he concludes that if he could by his inſtruments abſolutely ſuppreſs the righteous, he ſhould reign and triumph in the world without any oppoſition. The Devil *rules in the hearts of the children of diſobedience*; Eph. ii. 2. And it is worth our obſervation, that immediately before Judas went to the High-prieſt, &c. to inform againſt and betray his maſter, it is ſaid *the Devil entred into him*; Luke xxii. 3. So that one main inſtance, whence it is that wicked people do perſecute the righteous, is *becauſe the Devil is in them*, The Devil doth as truly poſſeſs, act, and govern them that perſecute the righteous, as he did thoſe that were called demoniacks, when our Saviour was upon earth. And though he do not cauſe them now to tear and rent, and torture themſelves, as they did then, yet he has a more dreadful influence on their ſouls, and endangers them much more as to their ſpiritual and final eſtate.

CHAP. V.

1 He moveth them to ſtand in their liberty, 3 and not to obſerve circumciſion: 13 but rather love, which is the ſum of the law. 19 He reckoneth up the works of the fleſh, 22 and the fruits of the ſpirit, 25 and exhorteth to walk in the ſpirit.

STAND faſt therefore in the liberty wherewith Chriſt hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.

3 For I teſtify again to every man that is circumciſed, that he is a debtor to do the whole law.

4 Chriſt is become of no effect unto you, whoſoever of you are juſtified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteouſneſs by faith.

6 For in Jeſus Chriſt neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love.

7 Ye did run well, who did hinder you, that ye ſhould not obey the truth?

8 This perſwaſion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that you will be none otherwiſe minded: but he that troubleth you, ſhall bear *his* judgment, whoſoever he be.

11 And I, brethren, if I yet preach circumciſion, why do I yet ſuffer perſecution? then is the offence of the croſs ceaſed.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *uſe* not liberty for an occaſion to the fleſh, but by love ſerve one another.

14 For all the law is fulfilled in one word, *even* in this; Thou ſhalt love thy neighbour as thy ſelf.

15 But if ye bite and devour one another, take heed that ye be not conſumed one of another.

16 *This* I ſay then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh.

17 For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

18 But if ye be led by the Spirit, ye are not under the law.

19 Now the works of the fleſh are manifeſt, which are *theſe*, Adultery, fornication, uncleanneſs, laſciviouſneſs,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies.

21 Envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things, ſhall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith,

23 Meekneſs, temperance: againſt ſuch there is no law.

24 And they that are Chriſts, have crucified the fleſh, with the affections and luſts.

25 If we live in the Spirit, let us alſo walk in the Spirit.

26 Let us not be deſirous of vain glory, provoking one another, envying one another.

This chapter contains,

I. An exhortation (by way of inference from the foregoing diſcourſe) conſiſting of two branches.

(1.) Poſitive, to maintain their Chriſtian liberty.

(2.) Negative, not to ſubject themſelves to the obſervation of the law, as neceſſary to ſalvation, ver. 1. preſſed by divers arguments.

(1.) Becauſe this excludes from all benefit by Chriſt, confirmed by his own Apoſtolick authority, ver. 2.

(2.) Becauſe hereby they obliged themſelves to perfect obedience to the whole law, under pain of damnation, and ſo made their ſalvation impoſſible, ver. 3.

(3.) Becauſe hereby they rendred Chriſt uſeleſs, and renounced the Goſpel, ver. 4.

(4.) Becauſe all believing Jews hope for Heaven only by the righteouſneſs of faith, ver. 5.

(5.) Becauſe under the Goſpel nothing but faith avails to acceptance with God, ver. 6.

(6.) Becauſe no good reaſon can be given for their deſerting the doctrine of juſtification by faith; ver. 7.

(7.) Becauſe this perſwaſion of ſeeking juſtification by the law, comes not from God, but the Devil, ver. 8.

(8.) Becauſe a little falſe doctrine in one point, may ſoon lead them into other errors, ver. 9.

(9.) Becauſe he was confident they would, through God's grace, be reclaimed from this error.

(10.) Becauſe their ſeducers and ring-leaders therein, would be puniſhed by God for it, ver. 10.

(11.) Becauſe whatſoever ſome alledged, he did not urge the obſervation of circumciſion, as appears by his perſecution on that account, and by the offence they took at his doctrine, ver. 11.

(12.) Becauſe their ſeducers did deſerve excommunication, ver. 12. amplified by the reaſon, becauſe they urged ſuch things as were inconſiſtent with their Chriſtian liberty, to which they were called, ver. 13.——

II. Directions concerning the uſe of their Chriſtian liberty, where he (1.) cautions them not to uſe it ſo, as thereby to nouriſh any corruption. (2.) He adviſes them to uſe it in a way of love, ver.— 13. enforced by the nature of love, which is the *fulfilling of the law*, ver. 14. and by the miſchief that would follow upon the want thereof, *viz.* the ruin of their Church, ver. 15. Then

He proceeds to ſhew by what means they might prevent the abuſe thereof, i. e. *by walking in the Spirit*, ver. 16. which he proves by the contrary inclinations of theſe two principles, the *fleſh* and the *ſpirit*, ver. 17. and becauſe then they are not under the commanding power of the law, ver. 18. and, ſays he, the *works of the fleſh* are diſcovered by their open appearance in the life, ver. 19. —— which he enumerates particularly, ver. 19—21. and ſubjoins a recital of the various *fruits of the Spirit*, ver. 22, 23. Then

The Apoſtle adds argument to inforce the practice of the firſt rule, *viz.* That thereby we may approve ourſelves to be Chriſt's, ver. 24. and another alſo to enforce the *walking in the Spirit*, viz. That thereby we may approve ourſelves to be ſpiritually alive, ver. 25. And ſo concludes with

III. A dehortation from ambition, provocation, and envy, ver. 26.

Ver. 21. — *They which do theſe things ſhall not inherit the kingdom of God.*] Except they repent; for if we turn from theſe things to God, and repent of our evil deeds, though our ſins ſhould be as ſcarlet, we ſhall by the mercy of God, and the merits of Chriſt, be made as white as ſnow, i. e. Let our former ſins be never ſo grievous, they ſhall be forgiven, when truly repented of and forſaken.

Ver. 25. *If we live in the Spirit, let us alſo walk in the Spirit.*] Here note, that the Scripture-phraſe, to live in the Spirit, is generally explained a government of our lives and actions, according to the rules and temper of the Goſpel, which is the ſole rule and meaſure of our obedience, ſo that he that performs the things which the revealed Word of God requires of us may be aſſured, that he lives in the Spirit, *for he that keepeth God's commandments dwelleth in him*, 1 John. iii. 24. And if his converſation is ſpent in conſtant love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs and temperance, the wholſome virtues eminently required in a Chriſtian, he will prove by the fruit of it, that he lives in the ſpirit of Godlineſs; but on the contrary, he that has no other guide than, or that rules his actions by a ſecret impulſe or warmth he feels within him, muſt take care leaſt while he means no ſuch, but even the very contrary thing, he be in the end found a *fighter againſt God*, and by a violent conceit and ſpiritual pride, be at laſt precipitated into downright enthuſiaſm; and when men are thus unhappily miſtaken, they took on that as a ſupernatural effect, which in reality is no more than the extravagant motions of blood and ſpirits, whereby they are driven into a thouſand extravagancies unjuſtifiable both in reaſon and religion, and through a tenacious ſtiff-neckedneſs to their darling conceits, which makes them value none but themſelves, and to exclude all others from their charity, who oppoſe their obſtinacy, grow full of hatreds, variances, emulations, ſtrifes, envyings, murders, drunkenneſs, revellings, of whom the Apoſtle Jude witneſſeth; *theſe be they who ſeparate themſelves being ſenſual, not having the Spirit.* Therefore,

2. Obſerve that *ſpirit* in this place is not to be interpreted of the Supreme Divine Faculty that is in us, the ſoul of man, and of our various paſſions of joy or grief, neither is it taken for the ſpirit of bondage, i. e. the œconomy, or diſpenſation of the Moſaick law, when men were often moved with an inward zeal, and impowered to deſtroy immediately the enemies of God; neither, as ſome have fooliſhly conceited, does it ſignify thoſe ſupernatural and extraordinary gifts of the Holy Ghoſt, by which the firſt preachers of Chriſtianity were endowed and enabled to overthrow the works of darkneſs, and to propagate the light of the Goſpel; but in a word, *Spirit* in my text ſtands as in many more places of Paul's Epiſtles, in oppoſition to the law ſet forth under the metaphorical title of the *fleſh*; and therefore, muſt be underſtood to ſignify properly the *Goſpel* it ſelf. So,

3. *To walk in the Spirit*, is the conſequent of *living in the Spirit*; for this, as I have ſaid above, is a ſtrict obedience to the revealed will of God, and a deteſtation of all ſpiritual pride, ſo *to walk in the Spirit*, does properly include a ſtrict performance of the religion we profeſs, *by ordering our converſation according to the Goſpel of Chriſt.*

CHAP. VI.

1 *He moveth them to deal mildly with a brother that hath ſlipped,* 2 *and to bear one anothers burden.* 6 *To be liberal to their teachers,* 9 *and not weary of well-doing.* 12 *He ſheweth what they intend that preach circumciſion.* 14 *He glorieth in nothing, ſave in the croſs of Chriſt.*

BRETHREN, if a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs; conſidering thy ſelf, leſt thou alſo be tempted.

2 Bear ye one anothers burdens, and ſo fulfil the law of Chriſt.

3 For if a man think himſelf to be ſomething, when he is nothing, he deceiveth himſelf.

4 But let every man prove his own work, and then ſhall he have rejoycing in himſelf alone, and not in another.

5 For every man ſhall bear his own burden.

6 Let him that is taught in the word, communicate unto him that teacheth, in all good things.

7 Be not deceived; God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap.

8 For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.

9 And let us not be weary in well-doing: for in due ſeaſon we ſhall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, eſpecially unto them who are of the houſhold of faith.

11 Ye ſee how large a letter I have written unto you with mine own hand.

12 As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.

13 For neither they themſelves who are circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh.

14 But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.

15 For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Iſrael of God.

17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jeſus.

18 Brethren, the grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

¶ Unto the Galatians, written from Rome.

In this chapter the Apoſtle, according to his wonted cuſtom to all the Churches which he had the care of.

I. Preſſes the exerciſe of mutual love, and that in two inſtances.

(1.) Towards thoſe who had been deceived and were fallen from the faith, by endeavouring to reclaim them in *meekneſs*, becauſe we alſo are frail, ver. 1. By bearing patiently with them, as Chriſt has commanded, ver. 2. and leaſt they ſhould be deceived and carried away alſo by *ſelf-conceit*, ver. 3. againſt which he preſcribes a remedy, *viz.* ſelf-ſearching; which he preſſes both by the benefit, rejoycing in himſelf, ver. 4. and becauſe every man's doom ſhall be according to his own works, ver. 5.

(2.) Of beneficence towards their miniſters; which is amplified by the extent thereof in all good things, ver. 6. (1.) In reſpect of the duty it ſelf, becauſe God is concerned therein, who cannot be mocked by their frivolous pretences and excuſes; and becauſe every one's reward ſhall be of the ſame ſort with his work, ver. 7, 8. (2.) In reſpect of perſeverance and continuance therein, with a motive from the reward, ver. 9. amplified by another exhortation, (by way of inference) to a general charity to all, yet limited by a ſpecial reſpect to ſome above others, ver. 10. And ſo,

II. Concludes the Epiſtle by

(1.) Inſinuating his great love to them by his large Epiſtle of his own hand-writing, ver. 11.

(2.) Shewing that the falſe prophets in their dealing with them, did act out of corrupt principles, ſuch as hypocriſy, worldly policy to eſcape perſecution, ver. 12. and vain-glory, ver. 13.

(3.) Propoſing his own Chriſtian Apoſtolick converſation by way of oppoſition to their corrupt converſation, ver. 14. ſhewing, that they are not the outward obſervances and privileges, but a *new creature* that avails to acceptance with God, ver. 15. By which they would reap peace, mercy, and a proof, that they were the true Iſrael of God, ver. 16.

(4.) And by diſcharging all from troubling him by their ſlanders, with the reaſon; becauſe the viſible tokens of his ſufferings did abundantly evidence the truth of his doctrine, and his conſtancy therein, ver. 17. And ſo,

(5.) Concludes all with his Apoſtolical benediction, ver. 18.

Ver. 9. *And let us not be weary in well-doing ; for in due ſeaſon we ſhall reap, if we faint not.*] Theſe excellent words of the Apoſtle Paul can never be too much conſidered, as they ſhew the great means by which Chriſtianity was firſt ſpread abroad, and muſt now be ſupported. This is ſo ſure, that when Julian the apoſtate deſigned, if poſſible, to retrieve the honour of the Heathen religion, he eaſily diſcerned that it was not enough for him to reſtore the prieſthood, to open the temples, to appoint the ſacrifices to be offered upon the altars ; but he found it neceſſary for them to imitate the Chriſtians in the ſtrictneſs of their lives, in the ſolemnity of their devotions, in the exactneſs of their diſcipline, and eſpecially in the erecting hoſpitals, and taking care of the poor. For he that would not believe the Chriſtian Religion to be from God, thought himſelf bound to give ſome probable account, how a religion ſo contrary to the intereſts and deſigns of this world, ſhould be able to prevail againſt all the arts and power of its many and potent enemies; and upon the deepeſt ſearch which could be made by himſelf, or the greateſt wits of the Heathens then about him, they concluded the flouriſhing and propagation of it to be chiefly owing to thoſe things which he ſo much commended to the Heathens imitation. And from hence they inferred, that if the ſame things could be brought into practice among the Gentiles, they ſhould be able to ſupplant Chriſtianity by its own methods, and reſtore Paganiſm by the ſame weapons by which it was overthrown. This was thought ſo ſubtle and artificial a device by him whoſe great deſign was to extirpate our religion in a ſoft and gentle manner, without the blood and cruelty of former times, that he writes an Epiſtle on purpoſe to Arſacius the chief prieſt of Galatia, requiring punctual obſervance of theſe commands ; and as to the chargeable and expenſive part, he offered large proviſions out of his own revenue to defray it.

But Paul had been beforehand with him in Galatia, having planted Churches with great ſucceſs there; and Chriſtianity, by his means, took ſo deep root in mens hearts, that neither the rage and fury of former perſecutions, nor the plauſible arts and inſinuations of Julian were able to root it out. It is true, that theſe Churches, ſoon after their planting, were in great danger of being over-run by the pernicious errors of ſome ſeducers of that time; (the apprehenſion whereof put Paul into that aſtoniſhment which he expreſſeth in the beginning of this Epiſtle, *I marvel that you are ſo ſoon removed from him that called you into the grace of Chriſt unto another Goſpel*, &c. Gal. i. 6.) yet by the early notice and care which he took to prevent the ſpreading of theſe corruptions among them, the Galatian Churches recovered the ſoundneſs of their faith, and have preſerved a name among the eaſtern Churches, though under great variety of conditions, to this day. Some take notice, that this is one of the ſharpeſt Epiſtles written by Paul. He appears, indeed, by the beginning of it, to have been much ſurprized and moved at the news of a great and ſudden alteration among them; which he was ſure was not for the better. And by this plain dealing with them, he knew, 'till they conſidered better, they would be offended with him; but withal he tells them this did beſt become *a ſervant of Chriſt*, who, like a good phyſician, hath more regard to the diſeaſe than to the palate of his patient; *For if I yet pleaſed men, I ſhould not be the ſervant of Chriſt*, chap. i. 10. But having vindicated his own honour, which the evil reports of the falſe apoſtles made neceſſary ; chap. i. 2. and argued with great ſtrength and conviction againſt the impoſers of the law ; chap. iii, iv. part of v. he betakes himſelf to the inforcing the practice of the general and neceſſary duties of Chriſtianity upon theſe Galatians. If they had ſuch a mind to keep the law, *All the law*, ſaith he, *is fulfilled in one word, even in this, Thou ſhalt love thy neighbour as thy ſelf*; Gal. v. 14. It was a vain and fooliſh thing for them to contend about keeping the law, who did overthrow the main deſign of it, by their heats and animoſities againſt each other ; which, inſtead of preſerving the honour of the law, was the certain way to deſtroy one another. *But if ye bite and devour one another, take heed that ye be not conſumed one of another*; ver. 15. From hence he ſhews, that *hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies*, ver. 20. are as much *the luſts of the fleſh*, as *adultery, fornication, murder, drunkenneſs, revellings and ſuch like*; ver. 21. and as deſtructive to mens ſalvation; *of the which*, ſaith he, *I tell you before, as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the kingdom of God*. And they that are true Chriſtians *muſt crucify the fleſh with all theſe affections and luſts thereof*; ver. 24. ſuch as vain-glory, love of contention, envying the reputation of others. *Let us not be deſirous of vain-glory, provoking one another, envying one another*; ver. 26. But the Apoſtle did not think the deſign of the law or the obligation of Chriſtianity was ſatisfied with abſtaining from doing injuries to others ; therefore he proceeds to tell them what exerciſes of tenderneſs, compaſſion and readineſs to do good to others were expected from them by the law of Chriſt.

(1.) If a man, through the frailty of human nature, or the ſudden ſurprize of a temptation, be overtaken in a fault, do not, ſaith he, trample upon him, nor inſult over him ; but endeavour *with the ſpirit of meekneſs* to recover him from his fall ; conſidering that we carry about us the ſame load of fleſh, and are expoſed to continual temptations our ſelves ; Gal. vi. 1.

(2.) If we ſee others groaning under the heavy burden of their own infirmities, or the preſſures and calamities of the world, do not add more weight to their afflictions; but put your own ſhoulders under to bear a part with them, to make their burthen more eaſy to them ; for herein lies a great deal of that duty which Chriſt hath laid on all his diſciples. *Bear ye one anothers burthens, and ſo fulfil the law of Chriſt* ; chap. vi. 2.

(3.) If it be impoſſible for men to attend the ſervice of your ſouls, and the affairs of this world together, never grudge nor repine at the exerciſe of your kindneſs and liberality towards your ſpiritual teachers, ver. 6. *Let him that is taught in the word communicate to him that teacheth in all good things*. Which inſtances being mentioned, the Apoſtle ſubjoins two things in this chapter.

1. A general propoſition, *viz.* That every man ſhall receive in another world according to the good that he doth in this; *Be not deceived, God is not mocked; for whatſoever a man ſoweth, that he ſhall alſo reap. For he that ſoweth to his fleſh, ſhall of his fleſh reap corruption, but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting*; Gal. vi. 7, 8. i. e. He that looks only after his preſent advantage in this world, and dares not venture to do any thing out of hopes of recompenſe for it in another life, he is ſaid *to ſow to his fleſh*; but he that is good and charitable and kind to others, without hopes of any other advantage than what God will give him for it, is ſaid, *to ſow to the ſpirit*; the fleſh and ſpirit being oppoſed as the two centres of the different worlds; the great thing to which all things tend in this world being ſomething carnal, or that relates to the fleſh; and the great principle of another world being wholly ſpiritual. And theſe two, *fleſh* and *ſpirit* are placed as two loadſtones drawing our hearts ſeveral ways, the one is much ſtronger, but at a greater diſtance; the other hath leſs force in itſelf, but is much nearer to us, by which means it draws more powerfully the hearts that are already touched with a ſtrong inclination to it. But the Apoſtle uſeth the ſimilitude of two fields, wherein the product of the ſeed anſwers to the nature of the ſoil; ſo he that ſows to the fleſh; *i. e.* that minds only his preſent intereſt in this world, his harveſt ſhall be proportionable to his ſeed, he may reap advantages to himſelf in this world ſuitable to his pains and induſtry; but

the utmoſt this world can yield is but of a ſhort continuance, being of a temporary, tranſient, corruptible nature, *he that ſoweth to the fleſh, ſhall of the fleſh reap corruption*; but *he that ſoweth to the ſpirit*, i. e. hath ſo great a regard to the rewards of another life, that he is willing to let go a preſent enjoyment and bury it under ground, caſting it in as ſeed into the earth, in hopes of a future reſurrection, however he may be condemned as a weak and improvident man by the men of this world; yet as certain as there is a life everlaſting to come, ſo certainly ſhall all his good deeds yield an abundant encreaſe, and meet with a glorious recompenſe then, if there be no corrupt mixture in the ſowing which may ſpoil the virtue of the ſeed, *for he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting.* And let not men deceive themſelves; if they look only at themſelves and the things of this world, let their *pretences* be never ſo ſpiritual, if they dare not do acts of charity ſo as to truſt God for a reward, they do but *ſow to the fleſh*; and though the world may be cheated, and men may ſometimes deceive themſelves, yet *God cannot be mocked*; he knows the hearts, and intentions, and ſecret deſigns of men, and according to them their reward ſhall be; *for whatſoever a man ſoweth that ſhall he reap.* This I take to be the natural and genuine meaning of the Apoſtle in thoſe words.

2. A particular exhortation, not to be diſcouraged *in well-doing*, which is the ſame with *ſowing to the Spirit* before, and with *doing good* in the following verſe, both which are to be underſtood of the works of charity; and therefore, we ought to take it in that ſenſe here. Theſe are eſpecially called *good works* in the New Teſtament; Dorcas is ſaid to be *a woman full of good works and alms-deeds which ſhe did*, Acts ix. 36. The widow that was to be taken into office in the Church, muſt be *well reported of for good works*; and theſe preſently follow, *the bringing up children, the lodging ſtrangers, waſhing the ſaints feet and relieving the afflicted*, 1 Tim. v. 10. In the Epiſtle to Titus, ch. iii. 8. Paul gives him a ſtrict charge, that *he deliver it with great aſſurance*, (διαβεβαιοῦσθαι) *that they which believe in God might be careful to maintain good works; theſe things are good and profitable unto men*, Tit. iii. 14. Where the ſame word is uſed in the Greek, that is, in the words of the text. And to the ſame purpoſe other words of a like ſignification are uſed, as εὐποιεῖν, *To do good and to communicate forget not*, Heb. xiii. 16. Ἀγαθοεργεῖν, *Charge them that are rich in this world—that they do good, that they be rich in good works, ready to diſtribute, willing to communicate*, 1 Tim. vi. 18. *That ye may abound to every good work*, ſaith Paul; which he after explains, by *being enriched in every thing to all bountifulneſs*, 2 Cor. ix. 8—11. So that although *well-doing* in the general may extend to every good action, yet by the particular ſenſe of that phraſe in the New Teſtament, and eſpecially from the coherence of theſe words with the foregoing and following verſes, it appears that the *well-doing* here ſpoken of, is to be underſtood of *works of charity.* Which the Apoſtle, as they were Chriſtians, did ſuppoſe them to practiſe, but being apprehenſive leſt the diſcouragements they met with in the world, ſhould make them grow cold and remiſs in this great duty, he therefore exhorts them not to faint or *grow weary of doing it*; and to that end he lays down the moſt powerful motive and conſideration; *for in due ſeaſon ye ſhall reap if ye fail not*, i. e. Ye ſhall not miſs of a reward from God.

So that from the words we may take notice of theſe two things, which deſerve our conſideration.

I. The many diſcouragements men meet with in the world, which are apt to make them grow *weary in well-doing.*

The precepts of charity deliver'd by our Saviour and his Apoſtles are ſo plain, ſo full, ſo many, ſo eaſy to be underſtood; and thoſe precepts inforced by ſo juſt, and reaſonable, and pious conſiderations, with reſpect to God, to the world, to Fellow-Chriſtians, to the honour of our religion, and laſtly, to our ſelves, from the comfort that is in well doing, and the reward that follows it; that a man muſt have great impudence, to profeſs himſelf a Chriſtian, and yet to think himſelf not obliged to do acts of charity. But notwithſtanding all this, and much more which might be ſaid to this purpoſe, there are too many ſtill who are ready to find out ſome plauſible pretences to excuſe them from *well-doing*; ſome of which, which carry the greater appearance of ſtrength may be properly confuted from this doctrine and paſſage of the Apoſtle to the Galatians. I ſay then,

1. Some would excuſe themſelves, perhaps, by the different ſtate of our times from thoſe when theſe commands of charity were given.

2. Others by the ſad proſpect of our own affairs, which ſeem rather to call for a care of our ſelves than charity to others.

1. The firſt pretence is from the difference of times; *There was then, ſay ſuch men, great reaſon for charity which will not hold now; thoſe were times of perſecution for religion, and many were driven to great ſtreights and neceſſities on that account who deſerved to be relieved, and the Chriſtians had been worſe than Infidels not to do good to men that were brought to want merely for Chriſt's and the Goſpel's ſake; the laws then could take no care of theſe poor and indigent perſons; for the laws made them ſo, being then oppoſite to Chriſtianity: But now our religion is ſettled by the laws; and we have many laws made for a competent proviſion for the poor, which will be ſufficient if they be put in execution, and if they be not, what charity is this to relieve an idle and diſorderly ſort of people who live upon alms, when it is greater charity to ſuch to make them work and to provide for their own ſubſiſtence?*

This is the force of the objection which ſeems to have a great deal of ſtrength and weight in it; but before I give an anſwer to it, I muſt acknowledge the truth of ſome things contained therein.

(1.) That there is a great difference in the caſe of charity, where our religion is ſettled by law, and where it is perſecuted by it. For a larger meaſure and degree of charity is juſtly required in a time of perſecution, in as much as thoſe are the trueſt objects of charity who prefer *the keeping faith and a good conſcience* before the good things of this life. And we ought to look upon it as an unvaluable bleſſing, that we have the Chriſtian, yea, the *Reformed Chriſtian Religion* ſettled by our laws. And God grant it may ever ſo continue.

(2.) It cannot be denied that we have very good laws for the maintenance of the poor, and that they might be ſufficient for their common neceſſities, if they were duly executed. And it is a very juſt and reaſonable diſtinction which our laws make between the involuntary poor, who are made ſo by the hand of Heaven, either by ſickneſs, or lameneſs, or age, or children, or fire, &c. and the voluntary poor, who may help themſelves but will not, being idle, diſſolute and ſlothful perſons. Theſe deſerve rather the hand of juſtice to puniſh them than that of charity to relieve them: For Paul himſelf is ſo far from thinking this to be true charity, that he hardly thinks it ſo to keep ſuch from ſtarving if we take that proverbial ſaying in its ſtrict and literal ſenſe, *If any would not work, neither ſhould he eat*, 2 Theſſ. iii. 10.

(3.) I grant that it is greater charity to put perſons upon providing for themſelves than to relieve their preſent neceſſities. For that is the greateſt charity which doth a man the moſt good. And he that reduceth a diſſolute and wandring beggar to the taking pains for himſelf and family cures an ill habit of his mind; puts him into the way of virtue and ſobriety; gives him a laſting ſtock for himſelf and family (for diligence and induſtry is ſo) keeps him out of the danger of the worſt ſort of company; gains him more friends, who will be far more ready to help a perſon induſtrious in his poverty than the moſt clamorous and importunate beggar. And therefore our laws have wiſely determined, that work-houſes are the beſt hoſpitals for the poor, who are able to help themſelves. But after theſe conceſſions, I am far from thinking the command of charity to be ſwallowed up in our laws for the relief of the poor. For,

(1.) If our laws were the beſt in the world for this purpoſe, yet, if they be not duly executed, they leave as much room for charity as if there were none. What if a law were made that there ſhould be no poor at all among us; but that immediate care ſhould be taken, upon any man's falling into decay, that his ſtock ſhould be ſupplied out of the ſuperfluities of the rich? If this law were not executed, men would be oltogether as miſerable in their poverty, and as great objects of charity as if there were no ſuch law in being. For the making of a law for their ſupply without putting it in execution, is but like the perſon in James, *who ſaid to thoſe who were naked and* *deſtitute of daily food, be ye warmed and filled; but notwithſtanding gave them nothing needful for the body; what doth this profit?* James ii. 16. What advantage or ſatisfaction is it to a man to ſtarve with the law on his ſide? Or can men be better fed or clothed with the words of a law than of any particular perſon? If not, then if care be not taken for the relief and maintenance of the poor according to the laws, there is as great need of charity as if there were none at all.

(2.) If we ſuppoſe the laws for relief of the poor to be duly executed, yet there are many particular caſes of charity which often happen which the laws cannot be ſuppoſe to provide for. The law takes care only of general, and notorious, and common caſes; but there are continual inſtances of ſingular and extraordinary caſes where relief is as much wanted, but rarely challenged. How often is ſome mens reputation a ſnare to themſelves and families; who had rather ſink ſilently into the gulf of miſery, than have their wants made known to their inſulting neighbours, among whom they have lived in as good faſhion as themſelves? How many have been tempted rather to put an end to a miſerable life than to be deſpiſed and contemned for their poverty in their old age! How many are unwilling to make known their condition for fear of a repulſe and being thought liars, or impudent and common beggars! How hardly will ſome pinch themſelves and families, before they will make known their neceſſities! and ſome have been known to have brought themſelves ſo low, that when their ſad condition hath been diſcovered, they have been paſt all poſſibility of recovery.

(3.) The obligations of charity reach much farther than the force of our laws doth. For how ſmall a matter doth anſwer the letter of the law, when perſons enjoy very great and plentiful eſtates? And is that all which their thankfulneſs to God, their love to their brethren, and the regard to our Saviour's commands will draw from them? Is this *being merciful as our heavenly Father is merciful?* Luke vi. 36. Is this *giving our alms in ſecret, that thy Father which ſeeth in ſecret may reward thee openly?* Matt. vi. 4. Is this *making to our ſelves friends of the mammon of unrighteouſneſs?* Luke xvi. 9. xxii. 21. Is this *being rich towards God; being rich in good works, being ready to diſtribute, willing to communicate?* 2 Tim. vi. 18. Is this *doing good to all men as we have opportunity?* Gal. vi. 10. Is this *feeding the hungry, clothing the naked, viſiting the ſick and impriſon'd?* Matt. xxv. 35, 36. Can we imagine that will be a good anſwer at the great day, that we have paid our rates to the poor? If the Chriſtian Charity had extended no farther, Julian needed not have been ſo ſolicitous to have the Heathens equal them?

The true charity of Chriſtians is a free and voluntary thing, not what men are forced to do by the laws; it is a largeneſs of mind, that diſpoſeth men to do good to others, and embraceth every opportunity for that purpoſe; it is the flowing of a fountain which runs freely, eaſily and conſtantly; and not like the pouring water out of a narrow-mouthed veſſel, where but little comes, and with a great deal of noiſe. Charity ſpreads itſelf like the beams of the ſun, and warms and enlivens the colder parts of the earth; it pierceth into the bowels of it, and makes itſelf a paſſage to thoſe ſecret and hidden objects which are out of the view of the world.

True Chriſtian Charity hath arms ſo large to comprehend the whole world within them; but it is the life and ſpirit of that body whereof Chriſt is the head; it paſſeth from one member to another, emptying it ſelf from the larger veſſels into the leſs, and ſo by a conſtant motion and courſe through the body it keeps heat and union in all the parts. To do good becauſe one cannot help it, is to obey the law of *neceſſity*, and not of *charity*. He that reſolves to go no farther in charity than the law requires him, declares he would not have gone ſo far unleſs the law had forced him; which is in effect to tell the world, he hath not ſo much as an inclination to charity.

The ſum is this, that we have no reaſon to be *weary in well-doing*, on the account of our laws for the common relief of the poor, becauſe thoſe laws cannot provide for all caſes of charity, and becauſe they do ſuppoſe the greateſt works of charity to depend upon the largeneſs and freeneſs of thoſe mens minds to whom God gives a heart to do great and worthy things with the eſtates he hath given to them.

2. But there is another plauſible pretence yet behind, *viz.* from the conſideration of our own times. “ Were the times calm and fixed, had we a fair proſpect of things before us, that were a great encouragement to charity; but we live in perplexed and doubtful times, and know not what may become of us all; mens minds are ſtrangely diſcompoſed, and full of fears, and therefore this is a very unſeaſonable time to perſwade them to charity, when they ought rather to lay up and ſecure ſomething againſt an evil day.

To which I anſwer,

1. What times were thoſe the primitive Chriſtians lived in, who ſo much abounded in charity? Paul tells us of himſelf and his brethren, *they were hungry and thirſty, naked and buffetted, having no certain dwelling-place; labouring, working with their own hands, reviled, perſecuted, defamed,* 1 Cor. iv. 11, 12, 13. and yet nothing relating to this world was ſo much their care and concernment as providing for the poor. For when he went up to Jeruſalem, and there conferred with James, Cephas and John, at his departure they had nothing to deſire of him and Barnabas, *but to remember the poor, the ſame which I alſo was forward to do,* as Paul relates it, Gal. ii. 9, 10. And you may ſee, 2 Cor. 8, 9. ch. how earneſt he was in it, by his dealing with the Corinthians, when he perſwades them to a liberal contribution to the poor Chriſtians in Judea, who then ſuffered much, either through famine, or perſecution, or both. Paul had undertaken for the Churches of Achaia (of which Corinth being a populous and trading city, was the chief) but the collection not being yet made among them, he ſends ſome on purpoſe to Corinth, to make all ready againſt his coming to them, and perſwades them to great liberality in their giving: For which end he makes uſe of the moſt powerful and prevailing arguments and great arts of inſinuation. (1.) He ſet before them the example of the Churches of Macedonia, 2 Cor. viii. 1, 2, 3, 4, 5. which is truly a very extraordinary inſtance of Chriſtian charity. They were under great trouble and deep poverty at that time themſelves, yet underſtanding by Paul this occaſion of more than ordinary charity, they not only ſtraitned themſelves, even beyond their abilities, but did it with that chearfulneſs and ſatisfaction of mind, that they entreated the Apoſtle to accept of what they had given, and to undertake the managing of ſo good a work. And Paul ſeems to ſpeak of it with a kind of tranſport, *Moreover, brethren, we do you to wit of the grace of God beſtowed on the Churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded to the riches of their liberality; for to their power I bear record, yea and beyond their power they were willing of themſelves; praying us with much intreaty that we would receive the gift, and take upon us the fellowſhip of the miniſtring to the ſaints.* Nothing can be added to the weight of theſe words, and the emphaſis wherewith they are penned. (2.) He lets them know what a ſhame and reproach it would be to ſo famous a Church for other Divine Gifts to come behind others in charity. *Therefore as ye abound in every thing, in faith, in utterance, in knowledge, and in all diligence, and in your love to us,* (what artificial inſinuations are theſe!) *ſee that ye abound in this grace alſo,* 2 Cor. viii. 7. (3.) But leſt he ſhould ſeem to preſs too hard upon them, he draws off again; *I ſpeak not by commandment, but by occaſion of the forwardneſs of others, and to prove the ſincerity of your love,* ver. 8. (4.) Yet he hath no ſooner ſaid this, but he comes on again with the moſt prevailing argument taken from the example of our Bleſſed Saviour: *For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich,* ver. 9. Can any thing be more moving to Chriſtians than this? (5.) His deſign was not to lay a burthen upon them, but to excite mutual compaſſion in Chriſtians to one another, ver. 13, 14. (6.) This would be a demonſtration to the world of their kindneſs to him, and that he had not ſpoken great things of them without cauſe, 2 Cor. viii. 24. (7.) They might juſtly expect a retribution ſuitable to their bounty; *But this, I ſay, he which ſoweth ſparingly ſhall reap ſparingly; but he which ſoweth bountifully ſhall reap alſo bountifully,* ch. ix. 6. (8.) This would be the occaſion of many thankſgivings and prayers

to God for them. *For the adminiſtration of this ſervice, not only ſupplieth the want of the ſaints, but is abundant alſo by many thankſgivings unto God. (Whilſt by the experiment of this miniſtration they glorify God for your profeſſed ſubjection unto the Goſpel of Chriſt, and for your liberal diſtribution unto them, and unto all men) And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unſpeakable gift*, ver. 12, 13, 14, 15. Wherein he ſuppoſes the thing as already done, as believing it impoſſible for them to reſiſt the force of ſo many arguments. And yet all this while Paul ſuppoſes their condition to be ſuch, as in a little time they might ſtand in need of relief from others; which he thought was ſo far from being an argument againſt preſent charity, that he uſeth it the other way; *that now at this time your abundance may be a ſupply for their want, that their abundance may alſo be a ſupply for your want*, ch. viii. 14. i. e. Do not conſider what times may come upon your ſelves ſo as to hinder *doing good* while it is in your power to do it; leave thoſe things to the wiſe Providence of God; if he think fit to reduce you to want, he that now excites your hearts to do good to them, will ſtir up others to make up the ſame meaſure to you. So that while the Chriſtians were either under great perſecutions, or in expectation of them, through the power of the magiſtrates, or the rage of the people; yet the Apoſtles preſſed them, and that with great ſucceſs, to a free, chearful, liberal contribution to relieve thoſe who labour under greater wants than others.

2. This very conſideration is uſed as an argument in Scripture to perſwade men to charity, *viz.* That we do not know what times may come upon us. *Give thy portion to ſeven, and alſo to eight; for thou knoweſt not what evil ſhall be upon the earth*, Eccleſ. xi. 2. This ſeems to the men of this world a ſtrange way of reaſoning, and it may be they ſuſpect from hence, that Solomon was not ſo wiſe a man as they took him to be. What! give away what one hath becauſe one knows not what times may come. No certainly, ſay they, we ought to get what we can, and to ſave what we have, for that reaſon. The difference of reaſoning in this caſe proceeds upon the different principles on both ſides. Solomon believed a Divine Providence, and they do not. And he thought that would be particularly concerned for the good of thoſe, whom no ſad proſpect of affairs could diſcourage from well-doing according to their ability and opportunity.

II. And ſo I come to the encouragement here given to patient continuance in *well-doing*; *for, in due ſeaſon we ſhall reap if we faint not.* Wherein are three things conſiderable.

1. The certainty of a future recompence for *well-doing. God is not unrighteous*, ſaith the Apoſtle, (Heb. vi. 10.) *to forget your work and labour of love, which ye have ſhewed towards his name, in that ye have miniſtred to the ſaints and do miniſter.* Though it be a *work and labour*, though it may ſeem uneaſy and troubleſome for a while, yet being *a work and labour of love*; it is but the work and labour of ſowing, which a man goes through the more cheerfully becauſe he expects a plentiful increaſe. He doth not reap preſently the very ſame which he ſowed, but a wonderful improvement of it, when the ſeed being caſt into a fruitful ſoil brings forth *ſome thirty, ſome ſixty, ſome an hundred fold.* And this harveſt doth not depend upon the uncertainty of the weather; here are no fears of blaſting and mildew, or locuſt to prevent the joyful expectation of it; no danger of the ſeed rotting in the ground, or being pickt up by the fowls of the air, but *he that miniſtreth ſeed to the ſower, will multiply the ſeed ſown, and increaſe the fruits of their righteouſneſs*, 2 Cor. ix. 10. His word is engaged that they which *ſow* ſhall *reap* a plentiful increaſe; and therefore, God will not be unrighteous in not performing his promiſe. This men may as certainly depend upon as that night and day ſhall follow each other; for *Heaven and earth may paſs away, but the Word of God endureth for ever.*

2. The time of this retribution, *in due ſeaſon.* Moſt men are unwilling to truſt God too long upon his bare Word; they would have ſomething in hand, and the remainder hereafter. And God by the courſe of his wiſe providence, doth very often order things ſo in this world that the moſt charitable men, although they may not abound with the greateſt riches, yet generally meet with the feweſt difficulties, and in their ſtreights find more unexpected aſſiſtance than other men. David made it the obſervation of his own time, that in all his days though he was then grown old, he *never ſaw the righteous*, i. e. the charitable man, *forſaken, nor his ſeed begging bread*, Pſal. xxxvii. 25. And they have far more reaſon than other men to hope, that if they do fall into trouble and ſickneſs, God will have a particular regard to them, xli. 1, 3. and beſides this, they have the natural or rather ſpiritual contentment that follows *doing good*; and they have more ſatisfaction and eaſe in it, than others have in hoarding up wealth for they know not whom. But none of all theſe are the reaping here mentioned, they are like *Ruth's gleaning of handfulls in the field of Boaz*, Ruth ii. 16. which ſhewed a more than ordinary kindneſs; notwithſtanding which he ſaid, *The Lord recompence thy work, and a full reward be given thee of the Lord God of Iſrael, under whoſe wings thou art come to truſt* ver. 12. So it is here, they may have better gleanings and fuller handfulls ſometimes in the common field of providence, but this is not the full recompence which the God of mercy will give to thoſe that truſt in his Word. That is only to be expected at the great day when the Lord the righteous Judge ſhall ſay, *Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred and ye gave me meat; I was thirſty and ye gave me drink; I was a ſtranger and ye took me in; naked and ye clothed me; I was ſick and ye viſited me; I was in priſon and ye came unto me: For inaſmuch as ye have done it to one of the leaſt of theſe my brethren, ye have done it unto me*, Matt. xxv. Who would deny any thing to a ſervant of that Lord who takes all kindneſſes to them as done to himſelf, and rewards them accordingly? What other apprehenſions will covetous and hard-hearted wretches then have of their ſordid penuriouſneſs in heaping up riches, without any tenderneſs or compaſſion to the neceſſities of their brethren and Chriſt's repreſentatives? How will they wiſh ten thouſand times, when it will be to no purpoſe to wiſh, that they had rather laid out their money in *doing good*, than laid it up for thoſe, who may go to hell the faſter for the great temptations they leave behind them. Neither let the prodigal fools think they ſhall eſcape better, for being ſo contrary to the griping and ſtingy humour of the covetous; for it is not the vain and careleſs ſquandring an eſtate away in riotous courſes will make a man's condition more tolerable at that day; but it is the provident, ſeaſonable, careful diſtribution of our charity for wiſe and good ends, which ſhall meet with ſo glorious a reward.

3. Eſpecially, in the laſt place, *if we faint not*, and do not repent of what good we have done, but continue ſo doing to the end of our lives. For this reaſon I preſume it is that many reſerve their greateſt acts of charity to their deaths; but it is dangerous putting off their repenting and doing good till they come to die, for fear their hearts, or thoſe whom they truſt deceive them. But if men begin to do well in their health and ſtrength, let them *not faint* when they come to die; but continue *charitable* as well as *faithful unto death, and God will give them a crown of life.*

Critical

Critical and Explanatory ANNOTATIONS,

ON THE

Epiſtle of *PAUL* the *APOSTLE*,

TO THE

EPHESIANS.

The INTRODUCTION.

Epheſus was a celebrated city of Ionia, or the head city of the proconſular Aſia, by which is meant a country on the weſtern part of the leſſer Aſia. It was principally eſteemed by the Heathens for the famous temple of Diana, which drew an infinite reſort of ſtrangers thither, for it was accounted one of the ſeven wonders of the world; the length whereof was four hundred and twenty-five feet, and the breadth of it two hundred and twenty, ſupported by one hundred and twenty-ſeven pillars, made by ſo many kings; it was two hundred years in building, at the expence of all the provinces of Aſia.

Paul came firſt to Epheſus in the 54th year of Jeſus Chriſt, at which time he only abode there a few days, and went up to Jeruſalem, Acts xviii. 19, 22. But at his departure promiſed the Jews of Epheſus, who invited him to ſtay ſome time there, that he would, God willing, return at a proper ſeaſon, and comply with their requeſt; which he accordingly did a few months after, and continued there full three years, till he was obliged to leave the city upon a ſedition that was raiſed there by Demetrius the Silverſmith, Acts xix. 24. whoſe buſineſs conſiſted chiefly in making little ſhrines, temples, or, repreſentations of Diana of Epheſus; in which interval, the Apoſtle wrote his firſt Epiſtle to the Corinthians.

The Epheſians were very much addicted to curious arts, to magic, ſorcery, and judicial aſtrology, inſomuch that the Epheſian characters or letters, *Epheſia Grammatæ*, grew to be a proverbial expreſſion for magic characters.

Certain Jews who took upon them to exorciſe perſons poſſeſſed with the Devil, for which they were to have a recompenſe in money, having one day performed this office upon a demoniack in the name of Jeſus Chriſt whom Paul preached, the poſſeſſed perſon leap upon them, uſed them ill, drove them away, and left them ſtark naked, ſaying to them, *Jeſus I know, and Paul I know, but who are you*? ſee Acts xix. 14, *&c.* Which accident affrighted the Jews and all the inhabitants of Epheſus in ſuch a manner, that ſeveral perſons who before had been addicted to curious arts burnt their books relating to ſuch ſubjects, publickly, the value whereof amounted to a very conſiderable ſum.

Aquila and Priſcilla, with whom Paul had lodged at Corinth, came from thence with him to Epheſus, and made ſome ſtay there; ſee Acts xviii. 2, 3---18. And not only John the Evangeliſt paſſed a great part of his life, and died there, but if we may credit the fathers of the council of Epheſus, the Virgin Mary died there, and was buried in that city, where they ſhewed her tomb, and dedicated their cathedral church to her memory; ſee Concil. l. 3. p. 574 and p. 1525. And, ſays the learned Calmet, we are aſſured, that Mary Magdalene came to this city, and died there in peace. *Dict. Tit. Epheſus.*

Timothy, Paul's diſciple, was made firſt biſhop of Epheſus by the Apoſtle with the impoſition of hands; ſee 1 Tim. iv. 14. and 2 Tim. i. 6. which nevertheleſs was no hindrance to the reſidence of John the Evangeliſt in that city, where he performed the function of an Apoſtle, and inſpected the whole province for many years. And,

If it be true that Timothy did not die till the year 97, in the reign of Nerva, and proconſulſhip of Peregrinus, John being ſtill in the Iſle of Pathmos, it can ſcarce be denied, but that the *angel* of Epheſus, whom John wrote to in Rev. ii. 1, 2, 3, 4, 5. was Timothy, whom he highly commends; but reproaches him in particular, for having left his firſt Love. See Rev. ii.

The Apoſtle, in his laſt journey which he made to Rome, took Epheſus again in his way; and while he was a priſoner at Rome, he wrote this letter in a moving and pathetick ſtrain, though it is alſo very elevated and ſublime. See Eph. iii. 31. Acts xxviii. 16. The chief deſign of the firſt part whereof was to preſerve them from the Judaizers, who held the neceſſity of obſerving the ceremonial law, and for that end, to put them in mind of God's love to them in their redemption, and of their glorious privilege of being Chriſtians; whereby, though they were moſt of them Gentiles by nature; ſee ch. ii. 11. and ſo ſtrangers to the covenant of the promiſe, which God made with Abraham, and his poſterity, the Jews; yet they were of God's houſhold, as well as the believing Jews themſelves, according to God's purpoſe from the foundation of the world, which he had made known by the Goſpel, an evidence or ſeal of which was their having received the miraculous gifts of the Holy Spirit, and therefore there was no neceſſity for them to obſerve the Jewiſh law of Moſes, in order to their juſtification and ſalvation, as the falſe teachers pretended there was, for they were ſaved by the grace and mercy of God in Jeſus Chriſt, and not by the works of the law, ch. ii. 8, 9. and they were admitted to the ſame privileges with the reſt of God's Church. This doctrine of the calling and ſalvation of the Gentiles by Chriſt, he tells them, God had particularly revealed to him; and therefore encourages them in their faith in Chriſt; ſee the firſt three chapters. And,

In the fourth chapter he begins to preſs them to the end of the Epiſtle, to live up to their calling, even their Chriſtian Profeſſion, by loving one another, and doing their duty, every one in his proper ſtation; concluding, that if they would ſtand faſt in their Chriſtian courſe againſt all temptations, their armour muſt be truth, righteouſneſs, peaceableneſs, faith, hope, the Holy Word of God, and devout prayer.

CHAP. I.

1 After the ſalutation, 3 and thankſgiving for the Epheſians, 4 he treateth of our Election, 6 and Adoption by grace, 11 which is the true and proper fountain of man's ſalvation. 13 And becauſe the height of this myſtery cannot eaſily be attained unto, 16 he prayeth that they may come, 18 to the full knowledge, and 20 poſſeſſion thereof in Chriſt.

PAUL an Apoſtle of Jeſus Chriſt, by the will God, to the ſaints which are at Epheſus, and to the faithful in Chriſt Jeſus:

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 Bleſſed *be* the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly *places* in Chriſt:

4 According as he hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him in love:

5 Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will.

6 To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved:

7 In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace;

8 Wherein he hath abounded towards us in all wiſdom and prudence,

9 Having made known unto us the myſtery of his will according to his good ſpleaſure, which he hath purpoſed in himſelf:

10 That in the diſpenſation of the fulneſs of times he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, *even* in him:

11 In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will:

12 That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.

13 In whom ye alſo *truſted* after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe,

14 Which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

15 Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,

16 Ceaſe not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation, in the knowledge of him:

18 The eyes of your underſtanding being enlightned; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints.

19 And what *is* the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power;

20 Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come:

22 And hath put all things under his feet, and gave him *to be* the head over all things to the church,

23 Which is his body, the fulneſs of him that filleth all in all.

In this chapter, after the Apoſtle has introduced the Epiſtle with a prefatory inſcription, ver. 1. and ſalutation, ver. 2. as his manner is in all his Epiſtles. He,

I. Shews the grounds and cauſes of our ſalvation, *viz.* the free grace of God in Chriſt. And he propoſes it generally,

1. By way of thankſgiving to God, wherein he deſcribes firſt the object of his praiſe, God, by his two-fold relation to Chriſt, and then the ground thereof, all ſpiritual bleſſings, ver. 3.

2. By a particular recital, as prepared in God's eternal decree, ver. 4, 5, 6. and as purchaſed by Chriſt in his work of univerſal redemption, ver. 7. and again, as beſtowed upon us in an effectual calling, which he deſcribes by its effects wiſdom and prudence, ver. 8. the means, i. e. the Goſpel-revelation; the fountain, i. e. his good pleaſure, ver. *9*. and the end intended by God in the uſe of theſe means, *viz.* The gathering together in one, all the ſcattered elect, ver. 10.

3. By application to the Jews, ver. 11, 12. and to the Gentiles, ver. 13, 14. Therefore,

II. He excites them to perſeverance and progreſs in the knowledge of his doctrine.

By his thankſgiving and prayer to God for them, ver. 15, *16*, 17, 18. ——— Where you find a report of their faith and love, ver. 15. the effect, his thankſgiving and prayer itſelf, ver. *16*. the matter of his prayer, an increaſe in wiſdom and ſaving knowledge, ver. 17, 18. and the ends why he prays for this wiſdom for them, that they might know,

(1.) Thoſe good things they were to partake of in Heaven, ver. — 18. And,

(2.) The working of God's almighty power in and towards believers, ver. *19*. which power he further amplifies and deſcribes by its admirable effects towards Chriſt, in his reſurrection and exaltation, ver. 20. his ſurpaſſing glory above all creatures, ver. 21. his dominion over all; his headſhip over the Church, ver. 22. amplified by a deſcription of the Church; by her relation to Chriſt as his body, and by her high honour in being his fulneſs, ver. 23.

Ver. 1. — *At Epheſus.*] See the Introduction.

Ver. 3. — *Heavenly places.*] Or, things.

Ver. 4. *He hath choſen us.*] See 2 Tim. i. 9.

——— *Before the foundation of the world.*] See 1 Pet. i. 20.

——— *That we ſhould be holy*, &c.] See Luke i. 75. Col. i. 22.

Ver. 5. *Having predeſtinated us.*] See Rom. viii. 15, 29, 30.

Ver. 6. — *In the beloved.*] See Matt. iii. 17.

Ver. 7. *In whom.*] The beloved Son of God; ſee Acts xx. 28. Heb. ix. 12. and Col. i. 14.

Ver. 10. — *In the diſpenſation.*] Of his will by his Son.

——— *The fulneſs of times.*] See Heb. i. 2.

——— *In Heaven.*] The original has it *in the Heavens*, i. e. skies.

Ver. 11. *Being predeſtinated.*] See Rom. viii.

Ver. 12. *We.*] The Apoſtles and diſciples of Chriſt.

Ver. 17. — *In the knowledge of him.*] Or, for the acknowledgment of him, as the original ought to be rendred.

Ver. 22. *And gave him to be the head over all things to the Church.*] Theſe words in the original run thus, *and gave him*, viz. *Chriſt Jeſus, the head over all things, unto the Church.* So that the argument of this Scripture is the headſhip of our Saviour, againſt which there is a powerful contention by ſome that call themſelves Chriſtians here on earth, who ſtrive whether the ſpiritual Jeruſalem, and the temple of the living God, or Rome, the myſtical Babylon and the ſynagogue of Satan, ſhall be uppermoſt, i. e. Whether the true Church of Chriſt, or the apoſtate church of Rome, ſhall prevail, whether the Holy Bible, or in conjunction or rather ſubjection to human and unwritten tradition ſhall be the perfect rule of faith; whether the Spirit of God ſpeaking in the Scriptures, or the biſhop of Rome, the pope ſpeaking in his chair, ſhall be the infallible judge of controverſies in religion; whether the true worſhip of the only true and living God, who alone is holy ſhall be continued, and every where ſet up, or his glory be given to another, and his praiſe to graven images; whether there ſhall be but one mediator between God and man, the man Chriſt Jeſus, or antichriſtian ſuperſtition and idolatry, in ſetting up many mediators, ſhall uſurp his place. This, I ſay, being the controverſy between the true and pretended *head* of the Church, I ſhall endeavour to clear this point, at this Scripture, which ſo particularly declares Chriſt to be the head of the Church, by the following Diſſertation.

A Diſſertation on the headſhip of Chriſt.

In this Diſſertation I ſhall obſerve the following method.

I. I ſhall enquire from whence Chriſt derives his headſhip.

II. Over what he is head. And,

III. I ſhall ſhew the ſpecial reſpect and relation of his headſhip unto the Church, which the Apoſtle ſaith in the 23d verſe is *his body*, viz. his myſtical body; *the fulneſs of him that filleth all in all.*

I. The original of Chriſt's headſhip is God the Father: *He that raiſed him from the dead, and crowned him with glory and honour, and ſet him at his own right hand in Heavenly places, far above all principalities and powers, and hath put all things under his feet: He it was that appointed and conſtituted him the head over all things, unto the Church.*

If we conſider Chriſt as the only begotten Son of God, he hath a natural eſſential right *to be head over all things, becauſe all things were made by him, and without him nothing was made, that was made*, John i. 1, 2, 3. He derived his headſhip together with his Divine Nature, from the Father, and from his being together with him, the author of the whole creation, as Col. i. 15, 16, 17. The Apoſtle ſaith of our Saviour, *that he is the image of the inviſible God, the firſt-born; that is the heir and Lord of every creature: For by him were all things made that are in Heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, principalities or powers: All things were made by him, and for him, and he is above all things, and by him all things conſiſt.*

If we conſider Chriſt as Mediator, under which notion the Apoſtle doth here ſpeak of him; God the Father made him the head, by a voluntary diſpenſation, proceeding from his eternal purpoſe, to glorify his free and rich grace, in ſaving his elect in and by him. This the Apoſtle declares, when he ſaith, that God gave him to be the head to the Church. It is a gift both to Chriſt himſelf, as Mediator, that he ſhould be head over all things unto the Church; and alſo, to the Church, that his univerſal headſhip ſhould be directed to her benefit and advantage.

From hence I would obſerve by the way, that as all the glory of the Church, ſo all Chriſt's mediatorial glory is the gift of God the Father. Thus our Saviour himſelf doth acknowledge, John xvii. 24. where he prays on behalf of thoſe whom the *Father hath given him, that they may be with him; where he is to behold the glory which the Father hath given him*, particularly, that univerſal power which belongeth to the glory of his headſhip, he doth own it to be the gift of the Father: This our Saviour declared juſt before he entred upon the full adminiſtration of his kingdom, Matt. xxviii. 18. *Jeſus came and ſpake unto his diſciples, ſaying, All power is given to me in Heaven and in earth.* This is one reaſon why God the Father calls Chriſt his King, becauſe he hath his crown and ſceptre from him, as in Pſal. ii. 6. *Yet have I ſet my King upon my holy hill of Zion.* This in a lower ſenſe is applicable to David, who was a type of our Saviour; for, as Saul was the peoples king, ſo David was God's King; of whom he gave this teſtimony, that he was a man after his own heart, and *ſhould do all his pleaſure.* But in the higheſt and moſt excellent ſenſe, it doth appertain to Chriſt; he it is whom the Lord calls his King.

The fundamental reaſon why the Scripture doth derive our Saviour's headſhip from God the Father, is, becauſe he is the fountain of the Deity: Therefore, all Divine Communications are originally from him. It is ſaid in Cant. iii. 11. *That the Church is the mother of our Saviour*, becauſe the Virgin Mary (of whom he was born) is a daughter of the Church, and the Church is ſaid *to crown him in the day of his eſpouſals*; that is, when he entred into Heaven, then his mother crowned him. Not that he received his regal power and authority from the Church, but becauſe ſhe acknowledged his right to ſit at the right hand of his Majeſty on High, and prayed that the crown might be put upon his head; as Bathſheba did, that Solomon might have the crown of Iſrael.

Moreover, the Church did approve the fathers advancing Chriſt to the throne, by a willing and joyful ſubjection to his government.

A queſtion doth here offer itſelf, and requires an anſwer, *What is meant by Chriſt's being the head? what is intended by his headſhip?*

Anſwer 1. The headſhip of Chriſt denotes excellency. As the head is the moſt eminent part of the body; being not only in the higheſt place, but alſo the ſeat of knowledge and underſtanding, from whence the ſoul doth direct its commands to all its imperate powers; ſo is Chriſt ſuperior to all things in point of excellency.

Conſider him as God, he is infinitely above all creatures in Heaven and in earth; as Paul ſaith, Heb. i. 4. *He was made much better than the Angels, as he hath by inheritance; that is, upon the account of his Divine Sonſhip, obtained a more excellent name than they: For unto which of the Angels ſaid he at any time thou art my Son, this day have I begotten thee? Again, I will be to him a Father, and he ſhall be to me a Son. Again, in the* 5th verſe, *when he bringeth in the firſt-begotten into the world, he ſaith, let all the Angels of God worſhip him.*

Chriſt as man, is the moſt excellent creature, his human nature, being hypoſtatically united unto the Divine Nature, in the perſon of the Son of God; as in 1 John i. 14. *In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made fleſh, and dwelt, or tabernacled amongſt us, and we beheld his glory, the glory as of the only begotten of the Father.* They ſaw more than an human, or an angelical glory; even a Divine Glory in him, as they beheld the typical glory of God, firſt in the tabernacle, and after that in the temple; wherein the cloud of glory, which is called the Glory of the Lord, ſtood over the mercy-ſeat, between the cherubims, ſo in our Saviour, who is *God manifeſt in* *the fleſh*, the real and eſſential glory of God was ſeen by thoſe whoſe minds were enlightned by the Holy Ghoſt: They ſaw the Godhead dwelling in him, as in a living tabernacle, or temple. It is of him Paul ſpeaks, when he ſaith, 1 Tim. i. 16. That *God was manifeſt in the fleſh*. Before the Word of God was incarnate, he was inviſible, but after his *manifeſtation in the fleſh*, he became viſible; the Godhead being perſonally united in the incarnation, to the human nature: Then he that was always God, and could not ceaſe ſo to be, was ſeen, and heard, and felt, in the human nature, 1 John i. 3. And the works that were performed by that fleſh, are no leſs to be aſcribed to the Son of God, than the creation and government of the univerſe: And at the ſight of this man, it might have been ſaid, behold this is our God, Iſa. xxv. 9. Wherefore the man Chriſt Jeſus, by the grace of the perſonal union is lifted, in point of excellency, far above the *Angels of Light*; who, before this man was brought forth, were the top of the creation.

II. The headſhip of Chriſt doth include *empire and dominion*. He is the ruler and governor, Jer. ix. 6, 7. One of his titles *which is written upon his veſture and upon his thigh is the King of Kings and the Lord of Lords*, Rev. xvii. 14. and chap. xix. 20.

The government of our Saviour, in reference to thoſe things over which he is the head, is not only external and political, by laws and rules, with reſpect to Angels and men; who being endued with reaſon and underſtanding, are capable of this manner of government: But as to all, it is internal and efficacious; he ordereth and diſpoſeth every thing, by his Almighty Power and unerring wiſdom, as is moſt ſubſervient to the glorious deſigns of his mediatory kingdom; which is the glory of God in the ſalvation of his Church and people. When wicked and ungodly men do afflict his ſaints and ſervants, they are ſometimes the rod of his anger and the ſtaff of his diſpleaſure, correcting and chaſtizing them for their ſins; but the rod and ſtaff are always in his hand, and are directed by his love, Rev. iii. 19. Sometimes he permitteth this to be done, for the tryal and exerciſe of their graces, Rev. ii. 10. and what he always aims at herein, is the purification of his people. Their enemies are all under his power, they can proceed no further than he is pleaſed to ſuffer them; as the hand and feet, which are the chief inſtruments of action, in the natural body, either reſt or move, this or that way, according to the command given by the head; ſo, all things in Heaven and in earth, do act, or not act, according to the powerful direction of Jeſus Chriſt, whom God hath conſtituted the head over all things. *The wrath of man ſhall praiſe him, and the remainder of wrath he will reſtrain.* What degree of wrath he permits the enemies of his Church to expreſs, he will turn it to his own praiſe: And all that wrath, which if ſuffered to vent itſelf, would not redound to his praiſe, he will effectually ſuppreſs.

III. His headſhip doth *imply ſubjection on the part of thoſe things over which he is the head.* This the Apoſtle ſhews in this 22d verſe when he ſaith, that *God hath put all things under his feet:* It is a quotation from the viiith Pſalm; where David ſpeaking to God concerning our Saviour, ſaith, *Thou haſt crowned him with glory and honour; thou makeſt him to have dominion over the works of thy hands; thou haſt put all things under his feet.*

The Pſalmiſt cannot think, and ſpeak of this, without admiring at the grace of God, in exalting the human nature of Chriſt to this heighth of dignity and empire; for to him the Apoſtle, in Heb. ii. doth apply the words, which are to be underſtood of the elect in a lower ſenſe. *What is man that thou art mindful of him, and the Son of man that thou viſiteſt him? For thou haſt made him a little, or a little while, lower than the Angels:* He doth not mean in point of dignity, but ſtrength; which was done to him, as in the 9th verſe. *For the ſuffering of death, him haſt thou crowned with glory and honour, thou haſt given him to have dominion over the works of thy hands, and haſt put all things under his feet.* Some things are under the feet of Chriſt, ſo as to be trodden down and trampled on by him, as David, his type, walked up and down upon Goliah, the figure of Satan, the head of thoſe who perſiſt in their oppoſition to the kingdom of our Saviour: Theſe are under him as his footſtool, as in Pſal. cx. *The Lord ſaid unto my Lord, ſit thou on my right hand, until I make thy foes thy footſtool.* Theſe are all ſubject unto Chriſt, and although they yield not a voluntary obedience to his preceptive will; yet he makes uſe of them to accompliſh his glorious deſigns. The ſerpent and all his malignant ſeed are thus far in ſubjection to him: He turns their devices backward, and conquers them with their own weapons. When he was crucified, his enemies had their hour, and then was the power of darkneſs, Luke xxii. 53. and the prediction in Gen. iii. 15. was fulfilled, *The ſerpent ſhall bruiſe his heel*; but he got nothing by it, but a broken head: For Chriſt having ſpoiled principalities and powers, he made a ſhew of them openly, even by triumphing over them in the croſs, or, *in himſelf*. And when he hath accompliſhed his whole work upon mount Sion, he will bruiſe Satan and all his ſeed under the feet of his ſaints, and ſervants; *who will have dominion over them, in the morning of the reſurrection.* As for the aſſembly of the faithful, they are Chriſt's loyal and voluntary ſubjects, yielding a cheerful obedience to him, as their rightful king, according to the promiſe of the father, in Pſal. cx. 3. *Thy people ſhall be willing in the day of thy power.* The command in Pſal. xlv. 11. is directed to the Church ſtanding at his right hand, *he is thy Lord, and worſhip thou him.* Her dignity doth not exempt her from ſubjection to him: And Divine Honour and Worſhip will then more ſolemnly be done than ever yet he received from her: Not becauſe (as ſome vainly dream) our Saviour will perſonally and viſibly come from Heaven, and reign upon earth; but becauſe the Spirit in his graces will then be more plentifully and abundantly poured out.

Let me add, that as Chriſt is ſerved by that ſeed *which is counted to him for a generation from amongſt men*, Pſal. xxii. 30. So the holy Angels, the bright inhabitants of Heaven, who abode in the truth, do readily and joyfully obey him. They are his miniſters, ſent forth by him, to miniſter unto thoſe that ſhall be heirs of ſalvation, Heb. i. ult. They rejoyce at the enlargement of his kingdom, in the converſion of ſinners, and will join with the Church in ſongs of praiſe to God, for the downfal of Babylon; according to the command in the Revelation, *Rejoyce over her thou Heaven*, Rev. xviii. 20. as they had done before, upon the victory the kingdom of Chriſt obtained over Pagan Rome, as in ch. xii. 12. *Rejoyce ye Heavens, and ye that dwell therein.* And this brings us,

2dly, To conſider over whom Chriſt is the head. The Apoſtle declares, that God gave him to be head over all things. His empire and dominion is not limited to a part, but extendeth to the whole creation. *He doth whatſoever pleaſeth him, in the army of Heaven, and among the inhabitants of the earth.*

Satan, with all the infernal powers, is ſubject to him, as the Apoſtle informs us, Phil. ii. 9. *God hath highly exalted him, and given him a name, which is above every name; that at the name of Jeſus every knee ſhould bow, of things in Heaven, and things on earth, and things under the earth, and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father.* Our Saviour intendeth the ſame thing, when he ſaith, John v. 22. *That all judgment is committed unto him:* His meaning is, that not only the final judgment at the laſt day is put into his hand, but alſo, that he is inveſted with the government and adminiſtration of all affairs, both in Heaven and in earth: That as it follows, *All men ſhould honour the Son, even as they honour the Father*; giving to him the ſame Divine Worſhip that they direct unto the Father himſelf. There is nothing then, as Paul ſaith, 1 Cor. xv. 27. *but what is put under the feet of Chriſt, he only excepted, that put all things under him.*

Chriſt as the Son of God, is one with the Father, *the ſame in ſubſtance, equal in power and glory*, John x. 30. 1 John v. 7. Therefore it is ſaid in both theſe places, that they are *one thing*; this is the force of the Original Word, which denotes more than an agreement in purpoſe and teſtimony, even an unity and identity of nature. But Chriſt conſidered as Mediator, is inferior to his Heavenly Father, from whom he received his kingdom, and to whom he muſt again deliver it up. For when as in 1 Cor. xv. 28. *All things ſhall be ſubdued to him, then ſhall the Son alſo himſelf be ſubject to him that put all things under him fully*; that is, it ſhall then appear, that whatever Chriſt did as Mediator, was done by the authority of the Father: And that in the adminiſtration of his mediatory kingdom, *he was all along ſubject to him*, John vi. 38, 39, 40. He did nothing from firſt to laſt, but according to the commiſſion he received from his Father. So we proceed

3dly, To conſider the ſpecial relation and reſpect of Chriſt's headſhip over all things unto the Church. This the Apoſtle intends, when he ſaith, *That he was given to be head over all things, unto the Church.*

Many excellent truths may be gathered from this paſſage, but I ſhall only obſerve,

That the dominion and empire of Chriſt over all things in Heaven and earth, is deſigned and adminiſtred for the benefit and advantage of the Church, which is his *myſtical body*. Our Saviour ſaith, John xvii. 2. That the *Father gave him power over all fleſh, that he ſhould give eternal life to as many as he had given him.* It was for their ſakes, that he was inveſted with the office of a Mediator; and he hath an eye to their good, in the diſcharge of all the parts of it. As a Prophet, he doth teach them by his word and Spirit, the will of God, for which he is perfectly qualified, becauſe he is *in the boſom of the Father*, John i. 18. being the prime object of his love, and privy to all his ſecrets. As a prieſt, having ſhed his blood to redeem them from all iniquity, he entred into Heaven, the true ſanctuary, to make interceſſion for them, after the power of an endleſs life that he might ſave them, εἰς τὸ παντελὲς unto the uttermoſt, or unto perfection, Heb. vii. 25. And not only ſo, but alſo as the king upon a throne, he rules and defends his people, reſtraining and conquering all his and their enemies. The Prophet Daniel, ch. ii. 44. ſpeaks of a kingdom which the God of Heaven would ſet up, which ſhould never be deſtroyed, but break in pieces and conſume all thoſe kingdoms which were repreſented by Nebuchadnezzar's image, and ſhould ſtand for ever. This kingdom is the *ſtone cut out of the mountains without hands, that ſmote the image upon his feet of iron and clay, and then became a great mountain, and filled the whole earth*, Dan. ii. 34, 35. This is the kingdom which John Baptiſt, and our Saviour after him ſpake of in their ſermons, ſaying, *Repent ye, for the kingdom of Heaven is at hand.* By which is intended the Goſpel Church, conſiſting of believing Jews and Gentiles, gathered out of all nations, tongues and languages.

This our Saviour doth in a peculiar ſenſe ſtile his kingdom, of which, though it is in this world, yet he ſaith, that it is not of the world, becauſe it is of a ſpiritual and heavenly nature, having nothing of earthly and carnal pomp, erected and propagated without human viſible force; but by the Spirit of God ſecretly and effectually working in the hearts of men: *Not by might, nor by power, but by my Spirit ſaith the Lord*, Zach. iv. 6. The ſame thing is meant, by cutting the ſtone out of the mountains without hands.

Our Saviour ſpeaking of this kingdom, ſaith, that it cometh not with obſervation. The glory of it is internal, and the life of its members is hid with Chriſt in God, Col. iii. 3. The beauty and excellency of which none can diſcern, but thoſe whoſe minds are purged from carnality and made truly ſpiritual. The victories obtained in this kingdom, are over ſin and Satan, and the world, in the hearts of men. It is here that Chriſt rides in triumph, and ſets up his trophies, having conquered and made a ſpoil of his enemies, and offering the ſpiritual ſacrifice of praiſe to God: For breaking the adverſaries of our civil peace and proſperity, is more ſuitable to the nature of this kingdom, than thoſe carnal pompous ſhews, which are uſual upon days of thankſgiving: But theſe are not inconſiſtent with it, if ſo managed, as not to interfere with the ſpiritual and religious part of ſuch a day.

If the character of the ſubjects of this Heavenly Kingdom is enquired after, we have it in Rev. xiv. 12. Where they are deſcribed by their patient ſuffering for Chriſt's name ſake, *Here is the patience of the ſaints!* And alſo by the ſincere obedience to the Divine Laws, thoſe eſpecially which relate to religion, in oppoſition to antichriſtian ſuperſtition and idolatry: *Here are they that keep the commandments of God.* Finally, by their faithful adhering to Chriſt and his Holy Doctrine; *here are they that keep the faith of Jeſus.*

We have another deſcription of them, ch. xvii. 14. where it is ſaid of the companions of the Lamb, that *they were called*, namely, effectually, from amongſt thoſe *who received the mark of the beaſt, either in their foreheads, or their right hand:* Having their *eyes opened; and being turned from darkneſs to light, and from the power of Satan to God. They were choſen*, viz. *before the foundation of the world, having their names written in the Lamb's Book of Life:* And not only ſo, but they were ſingled out, to give teſtimony againſt the corruptions in doctrine and worſhip of Spiritual Babylon. And *they were faithful to him* that called and choſe them, being conſtant in following the Lamb whereſoever he went, notwithſtanding all the tribulations with which their faith and patience were exerciſed and tried. In ch. xiv. they are called *Virgins*, becauſe of the ſincerity of their love to God and the Lord Jeſus, which they expreſſed, in keeping themſelves pure from the falſe doctrines, and from the ſuperſtitious idolatrous worſhip, and the corrupt manners of the times wherein they lived. Of ſuch as theſe, our Saviour ſaith in his Epiſtle to the Church in Sardis, *That they ſhall walk with him in white:* That is, they ſhall reign and triumph with him; for white is both an imperial and a triumphal colour.

This now is the excellent character of the ſubject of Chriſt's kingdom, for whoſe ſakes he was given to be the head over all things, and doth exerciſe all that power in Heaven and in earth, which as Mediator he hath received from the Father. It is ſaid in Acts v. 31. *That God hath exalted him to be a Prince and a Saviour*, therefore to be a *Prince*, that he might be a *Saviour*. He is called by Zacharias the Father of John Baptiſt, a *horn of ſalvation*, Luke i. 69. As much as to ſay a king inveſted with authority and endued with power to ſave ſinners. Next unto the glory of God, this is the great and bleſſed end that Chriſt aims, in the adminiſtration of that univerſal empire and dominion he hath received from the Father. Whatever therefore men may intend in raiſing armies, and fighting battles in the field, and direct their victories and triumphs unto, our Saviour's deſign is the eternal ſalvation of his Church and people; that bleſſed aſſembly of whom the Holy Ghoſt hath given that excellent character before ſpoken of. Therefore,

The Church doth lay claim to him, as hers, declaring that it was for her ſake that he was born into the world; as in Iſa. ix. 6. *Unto us a child is born, unto us a Son is given, and the government ſhall be upon his ſhoulder:* The accompliſhment of this Propheſy begun in the birth of Chriſt, for then the angel declared to the ſhepherds, that *unto them was born, in the city of David, a Saviour, which is Chriſt the Lord*, Luke ii. 11. I come now to make application of what hath been ſaid.

1. We may infer from hence the Divinity of Chriſt, that he is, as Paul ſaith, Rom. ix. 5. *Not only fleſh, but alſo God over all, bleſſed for ever.* If he were a mere man, he would be incapable of the univerſal empire and dominion, he would ſink under the weight and burden of it. Therefore the Prophet Iſaiah having declared, *that the government ſhould be on the ſhoulder of that child who was to be born to them*, Iſa. ix. 6. To ſatisfy the Church concerning his capacity for it, he adds his character: *His name ſhall be called wonderful Counſellor, the mighty God, the everlaſting Father, the Prince of Peace.* None in Heaven or earth is worthy of this dignity, but the man that is God's fellow. It is the office of the angels in this kingdom, *to miniſter for thoſe that ſhall be heirs of ſalvation*, Heb xi. 4. But to ſit on the right hand of the majeſty on high, is the peculiar glory of Chriſt, of which the original reaſon is, becauſe our Saviour is the begotten Son of God, having the ſame Divine Nature, with all its eſſential Glory, that the Father himſelf hath. As to the bleſſed angels, the Apoſtle asks, Heb. i. 13. *To which of the angels ſaid he at any time, ſit on my right hand?* But as in the 8th verſe, *To the Son he ſaith, Thy throne, O God, is for ever and ever.* Whilſt our Saviour, as Mediator, is in the place next in honour to the Father, ſitting at the right hand of the throne in the Heavens, the angels are in the poſture of ſervants, ſtanding before his face: And of them our Saviour ſaith, Matt. xviii. 10. *That they always behold the face of his Father which is in Heaven.* The expreſſion denotes not only their bleſſedneſs in the beatifical viſion of the Divine Glory; but alſo their diligent waiting for all intimations of the preceptive will of God.

2. We may infer from hence, that Divine Religious Honour, is to be given to our Saviour. This all the orders of angels are required to do unto him, Heb. i. 6. *When he bringeth in the firſt begotten into the world, he ſaith, Let*

all the angels of God worſhip him: And in Pſal. xlv. 11. The ſame command is directed to the Church, ſtanding at his right hand, *He is thy Lord, and worſhip thou him.* This paſſage, I think, as was ſaid before, with ſubmiſſion to better judgments, and ſome other parts of this Pſalm, have a ſpecial reſpect to the latter times, wherein the Church will reign with Chriſt upon earth; accordingly we find in Rev. v. 9. to the end, where thoſe bleſſed days are ſpoken of; that in conjunction with the holy angels, the Church doth with the greateſt ſolemnity perform this duty, joining the Father and the Lamb in the ſame acts of adoration. The prime and fundamental reaſon of Divine Worſhip is the Divine Nature: Becauſe Chriſt is the moſt High God, therefore the glory due to that name is to be given to him; his being the head over all things is a motive hereunto, becauſe by this, he is manifeſted to be the true and Living God, as our Saviour ſhews, John v. 22. The *Father*, ſaith he, *judgeth no man*, that is, without the Son, and in a viſible form; *but hath committed all judgment unto the Son, that all men ſhould honour the Son, even as they honour the Father*, giving the ſame Divine Worſhip to both. He that honoureth not the Son in this manner, honoureth not the Father that ſent him. It is a diſhonour to the Father, to deny his begotten Son to be the moſt High God, and not to give to him the ſame Divine Worſhip which is directed to the Father himſelf. If our Saviour is but a mere man, and God only by office, and not by nature, it is idolatry to give Divine Worſhip to him; and he would not receive it, becauſe he was manifeſted to deſtroy this, as well as the other works of the Devil.

3. We learn from what hath been ſaid, whence it is that the Goſpel Church, or kingdom of Chriſt, ever ſince its firſt erection hath been hitherto preſerved, notwithſtanding all the oppoſition which from time to time hath been made againſt it. Herein the Prophecy in Dan. ii. 44. is in part fulfilled, *In the days of thoſe kings*, particularly in the days of the fourth king, which is the Roman Monarchy repreſented by the iron legs of the image whilſt Pagan; and by the feet, part of iron and part of clay, after its apoſtacy from pure Chriſtianity, which it had embraced, into an imitation of the old Pagan ſuperſtitions and idolatries; "In the days of this king, the God of Heaven ſhall ſet up a kingdom which ſhall never be deſtroyed, and the kingdom ſhall not be left to another people; but it ſhall break in pieces, and conſume all theſe kingdoms, and it ſhall ſtand for ever."

The firſt that ſet themſelves to oppoſe the kingdom of Chriſt were the unbelieving Jews: They deſpiſed him in their hearts, ſaying, How can this man ſave us? He ſhall not reign over us. The contention ended in the deſolation of Jeruſalem, and the total diſperſion of the Jewiſh nation, wherein the hand of our Saviour was ſo viſible, that ſpeaking of it in Matt. lxvi. 64. He ſaid to the high-prieſt, and the reſt of the council, "That they ſhould ſee the Son of Man, ſitting on the right hand of power, and coming in the clouds of Heaven." And it is obſervable, that this people, who expected that their Meſſiah would ſet up a worldly temporal kingdom, and give to them an univerſal empire, are the only people that have no civil magiſtrates of their own; wherein the propheſy in Hoſea iii. 4. is fulfilled. "The children of Iſrael ſhall abide many days without a king, and without a prince."

The Roman Pagan empire did next endeavour to deſtroy the kingdom of Chriſt; but the conflict iſſued in the Church's victory, as in Rev. xii. 7, 8. "There was war in Heaven, Michael and his Angels fought againſt the dragon; and the dragon fought and his Angels, and prevailed not, neither was their place found any more in Heaven." This was fulfilled upon the acceſſion of Conſtantine the Great unto the imperial crown. After this, when the empire relapſed again into idolatry, a more fierce and fiery perſecution was raiſed againſt the ſervants of God, and the martyrs of Jeſus, by thoſe who departed from the faith: But theſe alſo will be broken to pieces, becauſe Chriſt is head over all things unto the Church, and doth exerciſe his power and dominion on her behalf, as in Rev. xvii. 14. Theſe that is, the ten kings ſpoken of in verſe 12, 13. who ſhould agree in embracing the ſuperſtitions and idolatries introduced by the apoſtate Church of Rome, and ſhould employ their power and ſtrength to ſupport and propagate them, in oppoſition to the purity of the true Chriſtian Faith and Worſhip: Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them: Of which, this is given as the reaſon, becauſe he is the Lord of Lords, and the King of Kings. By which character is declared our Saviour's right to rule the kingdoms of the earth; and his being endued with ſufficient power to aſſert his right, in taking full poſſeſſion of them, and to break all thoſe earthly powers who ſet themſelves in oppoſition to him, according to the Propheſy in Dan. ii. 34, 35. Nebuchadnezzar ſaw, until a ſtone was cut out of the mountains without hands; this is Chriſt, and his Church or kingdom: This ſtone ſmote the image upon his feet which were of iron and clay, and brake them to pieces: Then were the iron and the clay, the braſs, the ſilver and the gold, broken to pieces together, and became like the chaff of the ſummers threſhing-floor, and the wind carried them away, that no place was found for them, and the ſtone that ſmote the image became a great mountain, and filled the whole earth. This Scripture doth not preſage any evil to thoſe kings and princes who have renounced popery, and embraced the true Chriſtian Faith and worſhip; for they belong to the kingdom of our Saviour. But thoſe that ſet themſelves to keep up antichriſtian errors, ſuperſtitions and idolatries, he will pull down, and exalt other powers, that will be nurſing-fathers, and nurſing-mothers to his Church and people. This he will do, becauſe he is King of Kings, and the Lord of Lords: Of which we have inſtances in this nation within the reach of our own memories.

The kingdom of our Saviour was at firſt but as a ſtone, and ſo continued ſometimes greater, and ſometimes leſs; eſpecially under the tyranny of the kings repreſented by the toes and horns: Theſe the kingdom of our Saviour will break in pieces, and conſume as to their enmity and oppoſition againſt him, and then fill the earth with its glory, wherein the Propheſy in Rev. xi. 15. will be fully accompliſhed; "the kingdoms of the world are become the kingdoms of the Lord, and he ſhall reign for ever and ever;" wherefore, as is already done to ſome of the ten kings. We may then infer from hence, that thoſe princes who continue to oppoſe our Lord Jeſus and his kingdom, will be utterly deſtroyed, as he foretold in Matt. xxii. 43, 44. declaring to the chief prieſts and elders, "That the kingdom of God ſhould be taken from them, and given to a nation, bringing forth the fruits thereof, and whoſoever ſhall fall upon this ſtone, ſhall be broken, and on whomſoever it ſhall fall, it ſhall grind him to powder."

A fooliſh and ungrateful people that deſpiſeth the goodneſs of God, cannot promiſe themſelves, that he ſhould always exert his power on their behalf. Their rebellious ſins will ſooner or later ſeparate between him and them, which hath been frequently exemplified, and in none more ſignally than in the Jews, the once peculiar people of God, whom he had often crowned with glorious victories and triumphs over their adverſaries; nevertheleſs, when they forſook God and obſtinately refuſed to return to him, he would no longer help and ſave them; according to that of the Prophet Iſaiah, ch. lix. 1, 2. "Behold the Lord's hand is not ſhortned, that it cannot ſave, neither his ear heavy that it cannot hear, but your iniquities have ſeparated between you and your God, and your ſins have hid his face from you, that he will not hear." I ſhall only add, that when a ſinful people have provoked God to hide his face from them, and to ſhut out their prayers, they lye open to the power of their enemies; as in Pſal. xviii. 41, 42. "They cried, *ſaith David*, but there was none to ſave them, even unto the Lord, but he anſwered them not; then did I beat them ſmall as the duſt, I did caſt them out as the mire in the ſtreets."

CHAP. II.

1 *By comparing what we were by 3 nature, with what we are 5 by grace: 10 He declareth, that we are made for good works, and 13 being brought near by Chriſt, ſhould not live as 11 Gentiles, and 12 foreigners in time paſt, but as 19 citizens with the ſaints, and family of God.*

AND you *hath he quickned* who were dead in treſpaſſes and ſins,

2 Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience.

3 Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others.

4 But God who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in ſins, hath quickned us together with Chriſt (by grace ye are ſaved)

6 And hath raiſed *us* up together, and made *us* ſit together in heavenly *places* in Chriſt Jeſus.

7 That in the ages to come he might ſhew the exceeding riches of his grace, in *his* kindneſs towards us, through Chriſt Jeſus.

8 For by grace are ye ſaved, through faith; and that not of your ſelves: *it is* the gift of God:

9 Not of works, leſt any man ſhould boaſt:

10 For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

11 Wherefore remember that ye *being* in time paſſed Gentiles in the fleſh, who are called uncircumciſion by that which is called the circumciſion in the fleſh made by hands;

12 That at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world;

13 But now in Chriſt Jeſus, ye who ſometimes were far off, are made nigh by the blood of Chriſt.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having aboliſhed in his fleſh the enmity, *even* the law of commandments, *contained* in ordinances, for to make in himſelf, of twain, one new man, *ſo* making peace.

16 And that he might reconcile both unto God in one body by the croſs, having ſlain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have an acceſs by one Spirit unto the Father.

19 Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhould of God;

20 And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-*ſtone*;

21 In whom all the building fitly framed together, groweth unto an holy temple in the Lord:

22 In whom you alſo are builded together for an habitation of God through the Spirit.

The Apoſtle, that he may the better eſtabliſh the Epheſians in the doctrine of free grace, and magnify the happineſs of that eſtate wherein that had placed them,

I. Commends it from a conſideration of the miſerable eſtate which the Gentiles had been delivered from, even the ſpiritual death of ſin; ver. 1. proved by the general tenor of their lives, which, ſays he, were guided by the world and the Devil, ver. 2. And of the Jews alſo, who have been in ſlavery to their luſts, were ſubject to God's wrath, ver. 3. but were now delivered from that ſtate of ſin and wrath of God's rich mercy and great love, ver. 4, 5, 6. to the manifeſtation of his grace, ver. 7. This is amplified by a repetition of the fountain of ſalvation; *grace*; and the means, *faith*: And then proved by excluding all things inconſiſtent with grace, from having any influence in our ſalvation; by aſſerting it to be God's gift, ver. 8. and by excluding the works of the law in particular; otherwiſe there would be matter of boaſting, ver. 9. and becauſe the power to do good is from God; beſtowed in the grace of regeneration; amplified by the uſe God has deſigned good works for, *viz.* to be the way for us to walk in, ver. 10.

II. Applies this doctrine in particular to the Epheſians, exhorting them to recollect how miſerable they were while Heathens, ver. 11, 12. and to look upon their preſent happy ſtate, which places them by their union with Chriſt, through his blood, nearer to God, ver. 13. proved by the work of his prieſtly office to be our peace, to unite the Jews and Gentiles in one Church, ver. 14, 15. reconciling them both to God, ver. 16. by the preaching of the Goſpel, ver. 17. So that

He concludes that the Gentiles have acceſs to God, as well as the Jews, ver. 18. and communion in all Church-privileges; which he illuſtrates by the ſimilitudes of a *city*, *family*, and building, deſcribed by its foundation, ver. 20. Divine Structure, and joining together of all its parts; and the perpetual increaſe and growth, ver. 21. Which he applies in particular to the believing Epheſians, ver. 22.

Ver. 1.——*Quickned.*] Spiritually by his grace.

——*Dead.*] Spiritually.

Ver. 2. *Wherein.*] i. e. Treſpaſſes and ſins; ſee ver. 1.

Ver. 3. *The prince of the power of the air.*] i. e. The Devil.

Ver. 15. *Having aboliſhed in his fleſh the enmity, even the law of commandments, contain'd in ordinances.*] To this the Jews anſwer, That God had given them commandments and ordinances to continue *for ever*; and therefore whoever ſhould pretend to aboliſh what God had made eternal could not be from God. Wherefore, in reply to this objection, I ſhall here ſhew you any thing or being may be ſaid to be eternal.

Firſt, Some things are ſaid to be eternal, on the account of the great length of time they were to laſt, though they both began to be long after the beginning, and were to have an end as long before the end of time. Thus the covenant of circumciſion is ſtiled an everlaſting covenant, Gen. xvii. though the firſt inſtitution of it was above two thouſand years after the creation; and though it was to ceaſe at leaſt as long before the conſummation of all things. But becauſe it was to be in force, and kept by all the poſterity of Abraham, through all ſucceſſive generations, till the promiſed ſeed, the appointed Saviour of the world, ſhould come, and by his obedience and ſufferings, work redemption and ſalvation for mankind; therefore it was called an everlaſting covenant, a covenant that ſhould endure, and be in force, for ever: And ſo, indeed, it was to be, though not according to the letter, yet according to the myſtical or ſpiritual ſenſe and meaning of it: That is, though the outward circumciſion of the fleſh was not, yet the inward circumciſion of the heart, which was ſignified, and chiefly aimed at by it, was to continue, and be incumbent on all men, till time ſhould be no more. For, ſays the Apoſtle, even after the outward circumciſion was aboliſhed, *We are the circumciſion, which worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh*, Phil. iii. 3. As if he had ſaid, We are the true children of Abraham, and the circumciſion indeed, who live piouſly, and confeſs Chriſt crucified, and depend upon God's mercy only through the promiſe ſealed to us in Chriſt's blood, and ſo place no confidence in circumciſion, nor any ſuch outward performance.

Secondly, Some things are ſaid to be eternal, which, though they had beginning much more early, and are to laſt much longer; yet neither were before, nor ſhall have have any being after this preſent world. Thus Moſes ſpeaks of the everlaſting hills; Deut. xxxiii. 15. for ſo it ſhould be rendred according to the Hebrew, though our tranſlation reads it, laſting hills, the word in the original being the ſame in this place, that in other places is rendred, everlaſting. Now the hills are ſaid to be everlaſting, becauſe, as they had, in likelihood, their beginning with the world; ſo they ſhall not ceaſe to be, till the world itſelf ſhall be diſſolved, but they ſhall be diſſolved with it. For though we read of new Heavens, and a new earth, which the Apoſtle ſays, we may expect, according to God's promiſe, Pet. iii. 1—3. ſuppoſing we ought to underſtand him according to the letter, and that the new earth ſhall abound with hills and mountains, as this at preſent does, yet they will not be the ſame that now we ſee; for theſe can laſt no longer than this preſent earth, of which they are a part, and therefore, if they be made new, together with the earth, in that reſpect they cannot properly be ſaid to be the ſame they were before, becauſe, whatever is quite new, is quite another thing, though it may be of the ſelf ſame kind.

Thirdly, Some ſorts of beings are ſaid to be eternal, which had beginning, but will have no end of being: Such are Angels, and the ſouls of men, which by nature are immortal, or rather are ſo by Divine Appointment and Decree, which is by no means to be altered: And therefore, they can never ceaſe to be, but muſt endure, and live for ever. Thus we are told, concerning evil angels, by Jude; *The Angels which kept not their firſt eſtate, but left their own habitation, God has reſerved in everlaſting chains under darkneſs, unto the judgment of the great day*, ver. 6. The meaning of which paſſage is, That for their wilful rebellion God reſerves, or continues them in being, in a preſent ſtate of miſery, until the day of judgment; that then they may receive the ſentence of eternal condemnation, and accordingly continue to be for ever miſerable. And if it be thus with the apoſtate angels, that they ſhall never ceaſe to be, but are always to be kept in being, that they may be for ever miſerable; then, we may be ſure, all the good Angels will be likewiſe ſo preſerved in being, that they may be for ever, what they have always been, ſince they firſt began to be, glorious and happy: And if they muſt be always happy, then they can never ceaſe to be; becauſe, in a ſtate of non-exiſtence there is neither happineſs nor miſery, no ſenſe of pleaſure or of pain, nor of any good or evil. And ſo it is, and will be with the ſouls of men; which being of a ſpiritual nature, wholly void of all material ſubſtance, are therefore as immortal as the Angels: And though their preſent tenements of clay, theſe mortal bodies, die and rot, and periſh in the grave, yet they ſurvive for ever, incorruptible living ſubſtances, reſerved to an eternal future ſtate of happineſs or miſery, according as they ſhall be found to have deſerved, at the great day of trial and of judgment. And we may well ſuppoſe, it is on this account, what the inſpired preacher tells us, That when the duſt or body, ſhall return to the earth as it was, then ſhall the ſpirit or ſoul, return unto God who gave it, Eccl. xii. 7. That is, not to ſleep away eternity in a ſtate of non-exiſtence, but to receive its final doom from him, ſtill to exiſt, and be for ever happy or for ever miſerable.

But theſe are all improper notions of eternity, and even in the laſt and greateſt inſtance of the three, though angels and the ſouls of men ſhall never ceaſe to be, but ſhall remain alive for ever, though the whole world beſides ſhall be diſſolved; yet, ſince there was ſome time when they began to be, it cannot properly be ſaid, they are eternal, but only, that they are immortal. For to ſay of any being, that it is eternal, in the utmoſt ſenſe and meaning of eternity, is to affirm, not only that it never ſhall have any end, but that it always was, without any beginning of its being.

And that is the laſt, and only proper notion of eternity; which to define, or comprehend, ſurmounts the utmoſt reach and ſtrength of human reaſon: So that all attempts that way have been in vain, and fruitleſly exerted. To call it a duration, without beginning, and without end, is no proper definition of eternity, though it may be the beſt that we can give; becauſe duration ſtrictly, can agree with nothing, but what has beginning: And an eternal duration ſignifies no more, than that ſomething, which once began to be, ſhall never have an end of being. Nor could I ever find, among all our men of reaſon, who pretend to comprehend all things, and even eternity it ſelf, and contend that nothing ought to be believed, which human reaſon cannot comprehend, and on this principle decry all myſteries of faith, as downright cheats and forgeries: I ſay, I have not found ſo much as one among them all, who has given any tolerable, that is, plainly intelligible definition of eternity; though they do not ſtick to tell the world, with great aſſurance, that they do clearly comprehend it: Which to me, is an irrefragable argument, that, after all their boaſting, whatever they pretend, they do not clearly comprehend it; becauſe, whatever may be clearly comprehended by us, we may full as eaſily define, ſo that others may comprehend it likewiſe. But this has not been done by any man to ſatisfaction, though many have attempted it; nor is it poſſible for any being to give a perfect definition of it, but ſuch a one as is himſelf eternal: Becauſe, no other being can be capable of comprehending it. In ſhort, all men have owned, and no man can deny, that ſomething is eternal; that is, that there muſt be ſomething, which neither had beginning, nor will ever have an end of being, though no man can define, or comprehend, the manner how it is ſo. And as God muſt needs be ſuch a Being, or elſe he is not God; ſo there can be no ſuch Being in the world, beſides himſelf: It being, as a neceſſary, ſo an incommunicable attribute, or perfection of the Deity, to be in ſuch a ſort eternal, as that he ſhall not only never ceaſe to be; but alſo, that he ever was, without beginning to exiſt. It is, indeed, a myſtery, which human reaſon cannot fathom; nor any reaſon, leſs than that of God himſelf, can fully comprehend it. But that he is, and muſt be ſo eternally, is not ſo very difficult to ſhew. And therefore,

I ſhall now attempt to demonſtrate God to be eternal, according to the utmoſt ſenſe and meaning of the phraſe both from Scripture, and from reaſon.

Firſt, from Scripture. And here it would be endleſs to produce the multitudes of teſtimonies, which the Sacred Writings do afford us to this purpoſe; and therefore, I ſhall mention but a few, which may ſuffice for all.

Firſt, then, we have him ſtiled expreſly, by his ſervant Moſes, *The Everlaſting God*, Gen. xxi. 33. By which expreſſion is undoubtedly intended, not only, That he is a God who will continue to be ſuch for ever; but that, as he always was, without beginning, ſo he always will be God, without any end of being, Pſal. xc. 1, 2. And ſo much is affirmed expreſly by the Pſalmiſt, "Lord, *ſays he*, thou haſt been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadſt formed the earth and the world: Even from everlaſting to everlaſting, thou art God." And to the ſame purpoſe, but more largely, in another place; "Of old thou haſt laid the foundations of the earth, and the Heavens are the work of thy hands. They ſhall periſh, but thou ſhalt endure; they all ſhall wax old like a garment, and as a veſture ſhalt thou change them, and they ſhall be changed: But thou art the ſame, and thy years ſhall have no end; Pſal. cii. 25, 26, 27. Here then, the eternity of God, on both accounts, that is, *a parte ante* and *a parte poſt*, as we ſay, *before*, and *after*, according to the only proper notion of eternity, is plainly taught: For, firſt, if it was he that laid the foundations of the earth, and he that made the Heavens, then he muſt have been before theſe things, and, by conſequence, he muſt exiſt from all eternity: And, on the other hand, if he ſhall remain after all things are deſtroyed, or periſhed, and if there ſhall be no end of his years; then it follows, That he will be God to all eternity.

To this purpoſe alſo, the Prophet ſtiles him, *The everlaſting God, the Lord, the Creator of the ends of the earth*; Iſa. xl. 28. That is, He who gave beginning to, and knows, and will be after the end of all things. And God himſelf, in the following chapter, thus beſpeaks us; "Who hath wrought and done it, calling the generations from the beginning? I the Lord, the firſt, and with the laſt, I am he;" chap. xli. 4. And again, the ſame Prophet calls him, in another place, "The high and lofty One, that inhabiteth eternity;" chap. lvii. 15.

And ſo the Apoſtle ſtiles him, "The King eternal, and immortal: Eternal, becauſe without beginning;" 1 Tim. i. 17. and immortal, becauſe he will be ever, without end of being. And again, "Who only hath immortality," chap. vi. 16. That is, who alone is immortal in himſelf; and from whom the immortality of other beings is deriv'd.

To which purpoſe alſo we may underſtand what James affirms concerning him; "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning;" James i. 17. For if he be incapable of change or variation, then he muſt have been always from eternity, and ſhall be always to eternity, what he is at preſent, the ſelf-ſame God, without beginning, and without end; the ſame yeſterday, to day, and for ever.

In ſhort, in the book of Revelations, we have abundant teſtimony to this truth; (Rev. i. 4,—8. chap. iv.—8. and xi. 17. and other places) That God is *alpha* and *omega*, the beginning and the end, the firſt and the laſt; who was from all eternity, and is at preſent, and will remain for ever God, without beginning of time, or end of days. And ſo much may ſuffice, to ſhew, that God is an Eternal Being, in the utmoſt ſenſe and meaning of the phraſe, from ſome of the many teſtimonies to this purpoſe, to be met with in the Holy Scriptures. Now,

To demonſtrate this great truth, from reaſon,

Obſerve firſt, if God were not ſo eternal, as to have been always God, without beginning to exiſt; then he muſt derive his Being from *another*: For whatever once began to be, muſt have and own ſome cauſe or author of its being, which muſt therefore be ſuperior to it, as every cauſe or author is to that, of which it is the cauſe or author. But then, whatever being is derived from any cauſe or author, as it cannot, for that reaſon, be without beginning, ſo neither can it poſſibly be God; becauſe no being can be God, who is not abſolutely perfect; and that being which is abſolutely perfect, muſt be abſolutely independent, and conſequently, ſelf-exiſtent; and that being which is ſo, muſt of neceſſity have had his being, or exiſtence, from eternity. Nor will it help us any thing, to ſay, That God began to be, or to exiſt, we know not when, from nothing; for then we muſt ſuppoſe ſome time, when he was not in being: And ſuppoſing any time, when he was not; there can be no time imagined, when he ſhould begin to be: At leaſt, if there could be any time imagined, when he was not in being; then it would be impoſſible that he ever ſhould be God; becauſe, whatever being was not always, never can be God. In ſhort, eternity is ſomewhat, for I know not what to call it, but eternity, that is, without beginning, as well as without end: And therefore, if God be properly eternal, as he muſt be, or he is not God; it follows, that he muſt be ſo eternal, as always to have been, without beginning of his Being.

Secondly, Some being muſt have from all eternity, without beginning to exiſt; or elſe, no other being could have had exiſtence. That is, no being could have been produced, without ſome cauſe or author that was able to produce it. For to aſcribe all things to chance, is to give the reputation of great conſtancy and regularity to that, which of all things in the world, is the moſt unconſtant and irregular: It is to aſcribe the production of all beings to that, which has no being of its own, but is a mere non-entity, a vain chimera, a notion, an imaginary nothing. And to aſcribe the production of all Beings to that, which has no real being of its own, but is a name or ſound, and nothing elſe, having no kind of ſubſtance to denominate its being, and ſo is nothing in the world; is ſuch a groundleſs notion and conceit, as, one would think, no man of common ſenſe and reaſon ſhould be guilty of affirming, much leſs endeavour to maintain. Briefly, then, whatever beings are produced, muſt have ſome cauſe or author of their being, or elſe they could not be; for nothing is without ſome cauſe: And whatever being is the cauſe or author of all other beings, can have no cauſe of his own being, but muſt be of himſelf, the firſt, becauſe the author of all other beings: And whoever is the firſt of beings, and author of all others, and conſequently, had no cauſe or author of his own exiſtence, muſt be acknowledged to have been from all eternity; which can agree to no one elſe, but God alone.

And that is the third and laſt reaſon I ſhall offer, why God is and muſt be ſo eternal, as to have been always God, without beginning to exiſt; to wit, becauſe all other beings in the world muſt have derived, and conſequently, own their exiſtence to have been from ſome firſt cauſe or author, who has exiſted from eternity. For how far ſoever we look back to find out the original of the ſeveral ſorts of beings in the world, we muſt ſtop at laſt at ſome one firſt of beings, who was the cauſe of being to all others, without any cauſe or author of his own, as exiſting neceſſarily of himſelf; who always was, without beginning to exiſt, and always will be God, without an end of his exiſtence.

For this muſt follow of neceſſity, that if God be ſo eternal, as to have been without beginning; he muſt, by conſequence, be ſo eternal, as to continue what he is for ever, without any end of being: Becauſe, as the abſolute perfection of his nature makes his exiſtence to be neceſſary; ſo likewiſe, it is utterly impoſſible, if he be abſolutely perfect, that he ſhould ever ceaſe to be. For, as he is an abſolutely perfect being, he neither can be ſubject to decay, as other beings are, nor is there any other being ſuperior or equal to himſelf on whom he can depend, or of whom he might be jealous, or from whom he can have any cauſe to apprehend himſelf to be in danger. In ſhort, as he knows no cauſe or author of his being, ſo neither is there any being, nor can be any cauſe, that can make him ceaſe to be: But as he has been always from eternity, ſo he will be always to eternity; even from everlaſting to everlaſting, he was, and will be God.

And now to draw to a concluſion of this point, I ſhall not enter on a nice diſcuſſion of that queſtion, whether in the eternity of God there be any of thoſe various kinds of ſucceſſion, as there are in time? That is, whether in eternity there be any ſuch ſucceſſive variations of night and day, of weeks, and months, and years? For that God is perfectly immutable; and ſince God, and the eternity of God, are one, and inſeparable; and laſtly, ſince ſuch ſucceſſion argues mutability in that nature where it is. It will follow, that it cannot poſſibly agree to uncreated, but only to created nature, to be ſubject to ſucceſſion; that is, though it does ſuit well enough, and cannot but do ſo, with time, yet it cannot do ſo with eternity, becauſe that ever was, and is, and will be ever unchangeably the ſame. Indeed, in all created nature, which is ſubject to change and alteration, and cannot but be ſo, there are and always will be ſuch viciſſitudes of time, the night ſucceeding day, and day ſucceeding night, and ſo the weeks, and months, and years ſucceeding one another, through all ſucceſſive generations. But with God, or uncreated nature, which knows no change, and is incapable of any, it neither is, nor can be ſo. For, as the Pſalmiſt ſpeaks, *The darkneſs hideth not from him, but the night ſhineth as the day; the darkneſs and the light to him are both alike*, Pſal. cxxxix. 12. And ſo Peter, to a queſtion put, belike, by ſome ungodly men, *Where is the promiſe of his coming?* 2 Pet. iii. 4. That is, of Chriſt's coming in judgment againſt the unbelieving Jews, as learned men have underſtood the place, makes anſwer thus: *Beloved, be not ignorant of this one thing, that one day is with the Lord as a thouſand years, and a thouſand years as one day*, ver. 8. As if he had ſaid, *Though you may be miſtaken in reckoning of times, in thinking that what the Prophets have foretold of the latter days, the times of the Meſſias, muſt be inſtantly performed, as ſoon as Chriſt is gone to Heaven, or elſe it will not be performed at all: Yet in this matter it muſt be conſidered, who it is that makes the promiſe, to wit, an infinite God; and then, though forty years, for example, is a very long time among us men, whoſe lives are ſo ſhort, yet with God, who is infinite, a thouſand years is no conſiderable ſpace, but a very ſhort and ſmall duration: And therefore, though the Prophecy be not yet fulfilled, about three or four and thirty years after Chriſt's departure from us, yet it may, and will moſt certainly, and that within a few years now.* For the Apoſtle does not ſpeak of the years of God, as if with him there were no difference between a thouſand years and one day in reſpect of duration, becauſe he does not only ſay, A thouſand years are as one day, but alſo, that One day is as a thouſand years; and this, not that we ſhould infer from hence, that the ſhortneſs of one day, is equal to the length of a thouſand years: But he ſpeaks of the years of men, that the ſpace of a thouſand years with them, is but as it were one day with God. In ſhort, it appears, both from what went before, and from what follows after, that the Apoſtle ſpeaks here of the conſtancy of God in keeping his promiſes; and he ſhews, that whether God fulfils his promiſes inſtantly, or for ſome weighty reaſons defers the fulfilling of them till hereafter, yet he is always conſtant to himſelf, and will remember, and perform his promiſes, when the appointed time for fulfilling them ſhall come, and that no ſpace of time, though the longeſt with reſpect to us, can hinder his fulfilling of them. And we ought always to conſider, that God may have, though utterly unknown to us, ſome wiſe and gracious reaſon for delaying to perform his promiſes, and not do that under a thouſand years, which might be done in one day's time, as conſulting the welfare and ſalvation of all men, and that to this great end he may, by ſuch delays, bring a greater number to repentance. And ſo the Apoſtle tells us, in the following verſe; *The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs, but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.* As if he had ſaid, "As for any ſlowneſs in performing his promiſe of coming, which they that expect and deſire to reap a ſudden fruit of it in their deliverance, or that others, who would corrupt them, and make them fall off through deſpair of it, are apt to charge upon God, it is merely a miſtake in them; for it is not thus deferred out of want of kindneſs to the perſevering Chriſtians, but out of the abundance of patience and long-ſufferance to the worſt, and an earneſt deſire that they may all amend and be delivered; without which amendment, whenſoever this coming ſhall be, all are infallibly deſtroyed." Upon the whole then, when the Apoſtle tells us, That One day with God, is as a thouſand years, and a thouſand years as one day; his meaning is, that he always was, and always will remain, unchangeably the ſame, as without beginning, and without end, ſo without ſucceſſion of times, or change of ſeaſons; becauſe, he is the ſame pure and ſimple, and immutable Divinity, both yeſterday, to day, and for ever. To which purpoſe alſo, let us hear the Pſalmiſt, with whom I ſhall conclude this point; *A thouſand years*, ſays he, *in thy ſight are but as yeſterday, when it is paſt; and as a watch in the night*, Pſal. xc. 4. As if he had ſaid thus "If in the old world, ſome of theſe who had offended, were permitted, as Adam among the reſt was, to whoſe ſin death was awarded by God, to live near a thouſand years after it, yet, alas! what is that, compared with thy infinity? Thou art without all beginning, moſt abſolutely eternal; a thouſand years being conſidered in thy duration, are but as a drop ſpilt and loſt in the ocean, no more than the ſhorteſt time amongſt men, but a day, and that paſt and gone; or but the ſixth part of that, the ſpace of four hours in the night, which is inſenſibly paſt over in ſleep."

Now from the whole you may learn how far any thing or perſon may be ſaid to be eternal; for nothing can be properly eternal, but God.

CHAP. III.

5 The hidden myſtery, 6 that the Gentiles ſhould be ſaved, 3 was made known to Paul by revelation: 8 And to him was that grace given, that 9 he ſhould preach it. 13 He deſireth them not to faint for his tribulation, 14 and prayeth, 19 that they may perceive the great love of Chriſt toward them.

FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt for your Gentiles;

2 If ye have heard of the diſpenſation of the grace of God, which is given me to you-ward:

3 How that by revelation he made known unto me the myſtery, (as I wrote afore in few words,

4 Whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt)

5 Which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit;

6 That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the goſpel:

7 Whereof I was made a miniſter according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am leſs than the leaſt of all ſaints is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt;

9 And to make all men ſee, what *is* the fellowſhip of the myſtery, which from the beginning of the world, hath been hid in God, who created all things by Jeſus Chriſt:

10 To the intent that now unto the principalities and powers in heavenly *places*, might be known by the church the manifold wiſdom of God,

11 According to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord.

12 In whom we have boldneſs and acceſs with confidence by the faith of him.

13 Wherefore I deſire that ye faint not at my tribulations for you, which is your glory.

14 For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you according to the riches of his glory, to be ſtrengthned with might by his Spirit in the inner man;

17 That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love,

18 May be able to comprehend with all ſaints, what *is* the breadth, and length, and depth, and height;

19 And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

20 Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Chriſt Jeſus, throughout all ages, world without end. Amen.

In this chapter the Apoſtle,

I. Declares the occaſion of his following prayer, at ver. 14, *&c.* amplified by a deſcription of himſelf in his preſent captivity in bonds; ver. 1.

II. Deſcribes the dignity of his Apoſtolic office towards the Gentiles, (by way of digreſſion from what he had began, at ver. 1.) firſt, more briefly; ver. 2. ſecondly, more largely, ſhewing,

(1.) His qualification and furniture for this office, *viz.* his knowledge and inſight into the myſtery of the Goſpel, which he was to preach; amplified by ſhewing (1.) the manner or means how he came by this knowledge, *i.e.* by revelation. (2.) The proof of it; for which he refers them to what he had written in the two former chapters; ver. 3, 4. (3.) The comparative unacquaintedneſs of former ages, with ſome Goſpel truths; ver. 5. (4.) A particular inſtance hereof, in the great myſtery of the calling of the Gentiles to a participation of Church-privileges; ver. *6*.

(2.) His call to it; which he proves by his gifts and by the powerful aſſiſtance of God's Spirit; ver. 7.

(3.) The excellence of his office; proved (1.) by the unworthineſs thereof, in his own apprehenſion; (2.) By the excellence of the ſubject-matter he was to preach of, *viz.* the unſearchable riches of Chriſt; ver. 8. (3.) By the ends of this office, *viz.* the great benefit, which by the conſciencious diſcharge of it would redound not only to men; ver. *9*. making them underſtand the myſtery more clearly; but alſo to angels; ver. 10. (4.) From the eternity of God's purpoſe to entruſt him with that office, for bringing about the fore-mentioned ends; ver. 11. and (5.) By a threefold privilege, *viz.* boldneſs, acceſs, confidence, which believers did partake of by means of his miniſtry; whereby they were brought to Chriſt, in whom they enjoyed all theſe; ver. 12.

(4.) The uſe they ſhould make therof; not to faint, but to be courageous; ver. 13.

III. Gives them the ſum of his prayer for them, (thereby to excite them to perſevere and proceed in the experimental knowledge of, and communion with Chriſt) wherein we are to obſerve,

(1.) His outward geſture; (2.) the object of his prayer, *God*; deſcribed by his relation to Chriſt; ver. 14. and to the Church; ver. 15. (3.) The matter of his prayer, or what he prayed for on their behalf, *i. e.* ſpiritual ſtrength; ver. *16*. Chriſt's dwelling them the cauſe of that ſtrength, ver 17.— and their experimental knowledge and comprehenſion of Chriſt's boundleſs love (as the effect of his dwelling in them) which is propounded more obſcurely at ver.—17, 18. and more plainly at ver. 1*9*.— and laſtly, for the fulneſs of grace; ver. —1*9*. and then (4.) concludes with a deſcription of God, from his Almighty Power; ver. 20. and a doxology, or thankſgiving to God ſo deſcribed; ver. 21.

Ver. 1.—*The priſoner of Jeſus Chriſt.*] For preaching the Goſpel of Jeſus Chriſt, at Rome. See the introduction.

Ver. 2.—*The diſpenſation of the grace of God.*] Or, the commiſſion which I have received [to preach the ſalvation to all nations, which God of his free grace has given to thoſe who embrace the Goſpel of Jeſus Chriſt in ſincerity and truth.

— *Which is given unto you-ward.*] See Acts ix. 15. and xiii. 2.

Ver. 4.—*The myſtery.*] Or, calling of the Gentiles; ſee ver. *6*.

Ver 15.—*The whole family.*] Or, congregation of the faithful.

Ver. 20. *Unto him that is able to do exceeding abundantly above all that we aſk, or think.*] Becauſe through him we live, we move, and not only have our being, but enjoy all the neceſſaries and comforts of this life, and reſerves in ſtore for them that love him and keep his commandments, ſuch things, as it is not poſſible for the heart of man to conceive.

CHAP. IV.

1 *He exhorteth to unity,* 7 *and declareth that God therefore giveth divers* 11 *gifts unto men, that his Church might be* 13 *edified, and* 16 *grown up in Chriſt.* 18 *He calleth them from the impurity of the Gentiles.* 24 *To put on the new man.* 25 *To caſt off lying, and* 29 *corrupt communication.*

I Therefore the priſoner of the Lord, beſeech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptiſm,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the meaſure of the gift of Chriſt.

8 Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth?

10 He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things)

11 And he gave ſome, apoſtles: and ſome, prophets: and ſome, evangeliſts: and ſome, paſtors and teachers;

12 For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt:

14 That we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, *and* cunning craftineſs, whereby they lie in wait to deceive:

15 But ſpeaking the truth in love, may grow up into him in all things, which is the head, *even* Chriſt:

16 From whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.

17 This I ſay therefore, and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind,

18 Having the underſtanding darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart:

19 Who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs.

20 But ye have not ſo learned Chriſt;

21 If ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus:

22 That ye put off concerning the former converſation, the old man, which is corrupt according to the deceitful luſts:

23 And be renewed in the ſpirit of your mind;

24 And that ye put on the new man, which after God is created in righteouſneſs, and true holineſs.

25 Wherefore putting away lying, ſpeak every man truth with his neighbour: for we are members one of another.

26 Be ye angry and ſin not: let not the ſun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that ſtole, ſteal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption.

31 Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice.

32 And be ye kind one to another, tender-hearted, forgiving one another; even as God for Chriſts ſake hath forgiven you.

The Apoſtle having in the three former chapters given a ſhort ſum of ſaving doctrine, comes next to exhort them to a ſuitable practice; wherein we find

I. A general exhortation, propounded by way of entreaty; and as an inference from what went before, to walk worthy of their vocation; ver. 1.

II. A more particular exhortation to ſuch graces as are branches of the foregoing general duty, and have a more ſpecial influence upon unity; ver. 2.

III. A ſpecial exhortation to unity; ver. 3. inforced by ſeveral arguments; as

(1.) The many unities which are in the Church, and all the true members thereof; the laſt whereof, *one God*, (ver. 6.) is amplified by a deſcription of him, ſuch as his dominion over all creatures; his power, providence, and ſpecial preſence with all true believers; ver. 4.—6.

(2.) The diverſity of gifts and graces, which yet all tend to union; where he propounds the divers meaſures of gifts and graces, beſtowed by Chriſt; ver. 7. and proves it by a teſtimony of David; who foretold it ſhould be ſo; ver. 8, 9. and then by the ſeveral ſorts of officers he appointed in his Church; ver. 11. Then he ſhews the end of all this was to perfect and edify the Church; ver. 12. and illuſtrates this argument by (1.) the term of the continuance of the miniſtry ſet forth in three expreſſions; the latter whereof is a further explication of the former; ver. 13. (2.) By two of its fruits, *viz.* preſervation from error; ver. 14. and growth in grace; ver. 15. (3.) By the manner or means of this edifying, *viz.* influence from Chriſt for this end, in alluſion to the growth of the natural body; where the orderly and firm union of the ſeveral parts the means of this union, the effect thereof; the proportion or degree, and the end of this increaſe are deſcribed in ver. 16.

IV. A dehortation from a prophane courſe of life; becauſe

(1.) It is walking like Heathens; whoſe courſe of life is here generally propounded at ver. 17. and particularly deſcribed in the ſeveral branches and degrees thereof, both as *inward*, in their underſtandings and affections, ver. 18, 19.— and *outward* in their converſation, ver. 19.

(2.) Becauſe the knowledge they had of Chriſt, was inconſiſtent with ſuch a licentious courſe of life; ver. 20. and this is amplified by a limitation to ſuch as have an inward work upon them, ver. 21. and proved by three things which that knowledge did ſtrongly oblige and incline them unto, as the mortification of the corruption of nature; ver. 22. a renovation of the mind; ver. 23. and the putting on of the new man; deſcribed by its pattern, the manner how it is wrought in us, *i. e.* by creations and its parts and branches; ver. 24.

V. An exhortation to ſeveral particular duties of the ſecond table.

(1.) Relating to the ninth commandment, expreſſed both negatively and poſitively, enforced by a conſideration of their mutual relation to each other; ver. 25.

(2.) Relating to the ſixth commandment, *viz.* to forbear exceſſive anger, or to ſuppreſs it ſpeedily, ver. 26. enforced by the miſchief of perſevering in ſinful anger, ver. 25.

(3.) Relating to the eighth commandment, negatively, not to ſteal; and poſitively to employ themſeves diligently in ſome honeſt calling, enforced by the benefit thereof; ability to ſupply others, ver. 28.

(4.) Relating to our ſpeech, expreſſed both negatively and poſitively; enforced firſt as to the poſitive part, by a motive taken from the advantage thereof, ver. 29. and ſecondly, as to the negative part, by an argument taken from the miſchief thereof, delivered in the form of a prohibition, thereby we ſhall grieve the Holy Spirit, which is diſſuaded by an argument taken from his office, or good work in our hearts, ver. 30.

(5.) To abſtain from all the branches, degrees, and effects of ſinful anger; ver. 31.

(6.) To exerciſe ſuch graces as are contrary to the ſins laſt mentioned; ver. 32.

Ver 1.——*Vocation*] i e. The calling or preaching of the Goſpel, by which we are called by the Spirit of God to newneſs of life, and faith in Chriſt.

Ver. 2, 3. *With all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the ſpirit in the bond of peace.*] In this Scripture the Apoſtle more particularly recommends *charity* and *unity*, thoſe two great Chriſtian virtues, to our practice; wherefore I ſhall conſider them alſo more particularly in this place. And firſt of charity.

There is no queſtion that charity is both neceſſary and worthy of our practice; for it is evidently the deſign of the Goſpel inſtitution, to enforce the exerciſe of this virtue, in the fulleſt ſenſe and importance of it. *To love our enemies*, is a precept of our Saviour's, exemplified in his own righteous practice, and founded on the example of God himſelf. *To abound in love one towards another, and towards all men; to bear with the infirmities of the weak; to forbear one another, and forgive one another; to be patient towards all men; to give no offence to any man; to live peaceably with all men; to let our moderation be known unto all men*, &c. are Apoſtolical precepts and injunctions, enforced upon us with the powerful motives of God's Love and Pity to mankind, as exhibited in the gracious work of our redemption by Jeſus Chriſt. Nevertheleſs in theſe acts of charity, it is evident we are both warranted and required to obſerve ſuch a meaſure of prudence as may anſwer the great ends of religion, the Honour of God, and the welfare of mens ſouls.

Indeed prudence is, as it were, of the eſſence of every virtue. We muſt not therefore, under the plauſible notion of charity and condeſcenſion, meekneſs and moderation, forbear to tell men of their faults and errors when the cauſe of God and religion requires it; but muſt ſo far practice theſe rules as they may ſerve to promote theſe ends, and no further.

In inſtances of manifeſt wickedneſs, to expreſs a juſt indignation of them, is but what we owe to the honour of God and religion, what is warranted by many Apoſtolical rules, what is juſtified by our Bleſſed Saviour's own example, what is needful to reclaim men from error and vice; and therefore cannot be deemed inconſiſtent with thoſe excellent precepts of meekneſs, moderation and charity which the Goſpel gives us.

He that can be ſilent and unactive in the cauſe of God's truth, when it is ſo boldly oppos'd; he that can bear the affronts and indignities that are offered to religion without ſome riſings in his heart at them; may paſs, perhaps, in vulgar eſteem, for a quiet and peaceable man, a man of temper and moderation; but, in truth, is acted by a far different principle, by a careleſs indifference towards all religion, or, in fine, by a ſecret good liking of thoſe principles and practices which, as yet, he is aſham'd or afraid to own.

The proper expreſſions of our Chriſtian Charity towards men that are fallen into dangerous errors, eſpecially when he would by ſcandalous practice, is according to Apoſtolick Practice, to warn and admoniſh them of the unreaſonableneſs, ſinfulneſs, and fatal conſequence of continuing in them, to cenſure and condemn, to reprove and rebuke, and in caſe of obſtinacy, to correct and chaſtiſe them for them.

It will be ſaid, that ſuch methods as theſe will but incenſe and exaſperate, will but harden men the more in their evil ways; and the ſofter methods of yielding and compliance (which, in the abuſive language of ſome men is meekneſs and moderation) will be recommended as far the more uſeful. But does the wiſe parent forbear to check and correct his child for his undutifulneſs and obſtinacy, for fear of his anger and reſentment? Does the ſkilful phyſician forbear to preſcribe the ſharpeſt medicines and bittereſt potions, when the caſe of his patient requires them, for fear he ſhould loath and diſguſt them? Does the preacher ſpare to reprove the profligate and notorious ſinner, for fear of provoking him to more deſperate courſes and hardned impieties? Were not the Prophets of the Old Teſtament to ſpeak to the rebellious houſe of Iſrael, *whether they would hear, or whether they would forbear*? Ezek. ii. 7. And are not the miniſters of the New, in caſe of any ſcandalous practice, *to rebuke ſharply*? Tit. i. 13. Is not indeed every man of right empowered, and in duty bound to be a cenſurer and reprover of evil manners? There is a juſt abhorrence, due from all men, of evil principles and practices; and ſharp reproofs are as needful to be uſed in ſome diſtempers of the mind, as ſharp medicines are in ſome diſtempers of the body. Ulcerous wounds muſt be laid open and cleared of their venom and rancour, before they can be effectually cured; ſo there is a foulneſs and virulency in the ſinful practices and evil principles of ſome men, that he that would cure and reform, muſt expoſe and ſhame them out of them.

Moderation and charity, meekneſs and forbearance are indeed not only great duties, but ſingular ornaments of the Chriſtian Life; but when we practice them to the prejudice of truth and piety, and to the abetting and encouraging of vice and error, they loſe their name and virtue. And this is taken to be the ſenſe of the Apoſtle.

Secondly, That other virtue which the Apoſtle here recommends to us in order to a worthy walking in our Chriſtian Vocation, *unity*, as at ver. 3. *endeavouring to keep the unity of the ſpirit in the bond of peace.* To keep the unity of the ſpirit (or by an Hebraiſm, which the writers of the New Teſtament do frequently uſe) a ſpiritual unity in the bond of peace, is to live in the unity of Chriſt's ſpiritual body *the Church*, by performing all the duties and offices which belong to us, as member of it, and by which we give the proof and evidence of our being ſo. And therefore it is not only an internal unity, a unity of faith and charity, but more eſpecially an external one, a unity of profeſſion and practice that is here recommended to us. And that this is the unity which the Apoſtle means, is intimated in the reaſon with which he does enforce it, namely, becauſe we are *one body*, ver. 4, 5. animated by one ſoul or ſpirit, called unto one hope, have one Lord, one Faith, one Baptiſm. For as this deſcribes the ſtate of a Chriſtian incorporated in a viſible ſociety, with particular privileges annext to it, ſo it infers an obligation to the external and viſible acts of unity, ſuch as joining in the communion of prayers and ſacraments, and in general, in the performance of all thoſe duties and offices, which by the laws of that ſociety, we are obliged to, if founded upon the word of God.

And to endeavour to keep this unity is (according to the literal importance of the word which the Apoſtle uſes) to be careful and diligent and in good earneſt in the proſecution of it. Which ſhews that the Apoſtle did not think the being and continuing in the unity of the Church an arbitrary or indifferent thing, which might be kept or broken at pleaſure, according as our humour, fancy, or intereſt leads us; but a matter of duty and neceſſity, and an eſſential part of Chriſtianity.

Therefore his exhortations to this duty are addreſt with a peculiar warmth and earneſtneſs, and urged and enforced with the moſt weighty motives. Thus 1 Cor. i. 10. *Now I beſeech you brethren, by the name of the Lord Jeſus, that ye all ſpeak the ſame thing, and that there be no diviſions among you, but that ye be perfectly joined together, in the ſame mind, and in the ſame judgment.* And Phil. ii. 1, 2. *If there be therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the ſpirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the ſame love, being of one accord, and of one mind.*

Theſe and ſuch like exhortations to unity proceed upon the ſuppoſition of an eſtabliſhed order and government in the Church, to the which all that were members of it ought to yield a due obedience.

And there are evidences from Scripture ſufficient to ſatisfy an unprejudiced mind, of this eſtabliſhment. For as the names and characters which are therein given the Church imply government, ſuch as are thoſe of an *houſe*, a *family*, a *city*, and a *kingdom*; ſo there are inſtances of proper officers and miniſters, in whoſe hands this government was intruſted, together with many caſes and precedents of the actual exerciſe of it. And antiquity (the beſt interpreter of Scripture) ſhews, that from the very dawning of Chriſtianity, the Church has been under the charge and ſuperintendency of ſuch ſpiritual governors and miniſters, and that a deference and juſt ſubmiſſion to their authority have been conſtantly paid by all good Chriſtians.

Nor indeed is it poſſible that any ſociety, whether civil or Sacred, ſhould ever ſubſiſt without government. For this is like the ſinews or ligaments of the body; it keeps the parts of it in unity; and 'tis this unity that preſerves it in being.

Ver. 5. —— *One Lord.*] Jeſus Chriſt. See 1 Cor viii. 6.

—— *One Faith.*] In Chriſt.

—— *One Baptiſm.*] Into Chriſt. See Gal. iii. 27, 28.

Ver. 6. *One God and Father of all.*] Here the Apoſtle expreſly tells the Epheſians that they muſt believe in, and worſhip no other God than him, who is the Creator, or *Father of us all.* They had been ſervants of ſtrange gods, or it may be had lived as many do now-adays, as if there were no God to reward or puniſh them: And therefore I ſhall illuſtrate this Scripture by the following arguments.

To ſtate the true and proper notion of a God, there are three things generally taught concerning him. Firſt, that he is a neceſſary, ſelf-exiſting, independent Being; of himſelf alone from everlaſting, having no beginning, nor any cauſe or author of his being; and to everlaſting, without end of being. Secondly, that he is the original and ſole cauſe and author of all other beings whatſoever, without whom nothing ever was, nor ever can be. And laſtly, that he directs, provides for, rules and orders all other beings in the world, according to the greateſt, even infinite Wiſdom, Power, and Providence. Or, as our Church has excellently well deſcribed him in the firſt of her articles of religion, *He is one living and true God, everlaſting, without body, parts, or paſſions, of infinite power, wiſdom and goodneſs, the maker and preſerver of all things, both viſible and inviſible.* For if he were otherwiſe, in any one reſpect, he would be very far from being God; as will, by his aſſiſtance, be made appear hereafter.

Now, in order to perſuade to the belief of the being of a God, that is, that there is ſuch a Supreme Almighty Being as is before deſcribed; I know no better method can be taken, than by making out the folly and unreaſonableneſs of diſbelieving it. And this I ſhall endeavour from what the Pſalmiſt tells us more than once; *The fool hath ſaid in his heart, there is no God,* Pſal. xiv. 1. *Corrupt are they, and have done abominable iniquity; there is none that doth good,* liii. 1. Which Scriptures corroborate this apoſtolick aſſertion, and informs us,

I. That Atheiſm, or the diſbelief of God's exiſtence, if ſuch a thing there be, is very fooliſh and unreaſonable. And,

II. That mens believing that there is no God, or rather wiſhing there were no ſuch Being, is wholly owing to their wicked lives, the love they have for their vices, and their unwillingneſs to forſake their *ſinful courſes, to ceaſe to do evil, and learn to do well.* They are corrupt, and have done abominable iniquity; there is not one of them that cares to do good: And therefore *they ſay in their hearts,* there is no God.

I. Firſt then, That Atheiſm, or the diſbelief of God's exiſtence, if ſuch a thing there be, is very fooliſh and unreaſonable, will appear, I think, beyond all contradiction, from the following conſiderations.

Firſt, That to believe there is no God, is to believe a negative, not only which never has been, but which never can be proved.

It is true, indeed, To prove a negative, has always been accounted, in the general, an undertaking of great difficulty, and therefore, in moſt caſes, is not required: And in ſome caſes it is utterly impoſſible, and then it is moſt unreaſonable to require it. And as it would be juſtly thought unreaſonable to require proof of ſuch a negative, as cannot poſſibly be proved, ſo it is at leaſt unſafe, if not highly dangerous, to adhere to ſuch a negative: And no wiſe man will run ſo great a riſque, eſpecially when he ſees any reaſon and probability of advantage in believing and adhering to that matter, whatever it be, which, on the contrary, is affirmed.

If any negative be capable of proof, it cannot be by any other negative; becauſe that negative which is brought to prove another, muſt firſt be proved itſelf: And ſo we may be always proving, and be as far from any proof at laſt as ever we were. Nor can the proof of any negative be ſuch as is direct, unleſs we think it is enough to ſay, ſuch a thing is not, becauſe it is not; which is, in truth, no proof at all: But it muſt be by ſome juſt and neceſſary conſequence from ſomething that is true and certain. As for inſtance, ſuppoſe it be affirmed concerning any perſon, that he was at ſuch a place at ſuch a time; the only way for him to prove he was not there at ſuch a time, which is the negative he ought to prove, if poſſible, is to bring proof of his being or abiding at ſome other place at that ſame time; from whence the conſequence will be, that he could not poſſibly be there where he was affirmed to be at ſuch a time, becauſe no man can be in two places at one and the ſame time. Or, if a piece of bread ſhould be preſented to be ſeen and felt and taſted by us, and any perſon ſhould affirm it to be real fleſh, we ſee and feel and taſte it to be bread, and nothing elſe; and then, by conſequence, it cannot poſſibly be fleſh, becauſe this being a matter obvious to ſenſe, as to which our ſenſes cannot be deceived, if by our ſenſes it is proved to be the former, it cannot be the latter: And ſo this negative is likewiſe proved by the true and proper way of proving it.

But now, whatever may be done towards proving ſome ſuch negatives as theſe; yet, *that there is no God,* is ſuch a negative as can never be proved directly, nor by any conſequence whatever. For this being a matter no way obvious to ſenſe, none of our ſenſes can be brought to prove it. And if we have recourſe to reaſon, that appears plainly on the ſide of the affirmative, *that there is, and muſt be ſuch a Being.* And then if ſenſe and reaſon fail us, I know no other way or means whereby his nonexiſtence can be proved. To ſay, *there is no God,* becauſe we cannot ſee him, is as abſurd and as fooliſh as to ſay, *there is no ſuch country as America,* notwithſtanding all reports of travellers, only becauſe we never have been there to ſee it. And to think of making out the nonexiſtence of a God, only by ſaying, *ſuch a Being is not neceſſary,* is every whit as fooliſh and unreaſonable as the other, becauſe one negative is brought to prove another by, which is itſelf incapable of being proved, as will be ſeen hereafter. At preſent I proceed to

A ſecond conſideration, whereby the folly and unreaſonableneſs of Atheiſm will appear; to wit, that the arguments that have been urged to prove the being of a God, have at leaſt a ſhew of reaſon and probability, if they do not amount to a demonſtration of the thing; and that there have been hitherto no arguments produced on the other ſide of force enough to overthrow them. And I ſhall do little more than mention ſome of the arguments that have been commonly made uſe of to prove the being of a God; and by the way conſider briefly what is uſually alledged on the other ſide, in contradiction to this principle, and ſhew of how little force all that is urged againſt it is, and how far from overthrowing any of the arguments that are brought to prove it.

Now the arguments I ſhall take notice of, and endeavour to corroborate, are theſe that follow.

1. That if there be no God, there can be no tolerable account given of the original of the world, and the continuance and preſervation of all things in it in their ſeveral kinds, and in their proper frame and order hitherto.

2. That neither can it be imagined how man ſhould be, and continue what he is, without ſuppoſing ſuch a Being for his Maker and Preſerver. And,

3. That no reaſon can be given why men ſhould be ſo much concerned about their actions, as it is plain they are, in that they cannot help expreſſing a cheerfulneſs of ſpirit when they have done well, and manifeſting ſhame and terror in their minds for having done any evil; I ſay, there can be no good reaſon given of theſe things, unleſs ſome ſuch Being is ſuppoſed, who ſees and knows and takes account of what we do, and who by infinite juſtice and goodneſs is prompted and inclined to puniſh or reward men in a future ſtate, according as they ſhall be found to have deſerved in this life.

Firſt, then, we are informed by the author of the Book of Geneſis, that *in the beginning God created the Heaven and the earth*, Gen. i. 1. To which that of the Prophet is very agreeable, *He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the Heavens by his underſtanding*, Jer. li. 15. In which words the Prophet plainly intimates, "That even in this viſible world there are manifeſt tokens or footſteps by which we may diſcover it to be the work or product of ſome Being who is infinitely powerful, wiſe and good. And that of theſe footſteps or ſigns there be innumerably many, which, ſingly taken, do diſcover ſuch perfections to be concerned in the production of them; the relation of ſeveral to each other, does more plainly and ſtrongly confirm the ſame, the connexion and correſpondence of all together does ſtill add more force and evidence thereto, each atteſting to the exiſtence of ſuch perfections, and all conſpiring to declare them concentred and united in one cauſe of being."

And, indeed, when we look upon and conſider even ſome of the meaneſt and leaſt conſiderable things in nature, how can we but admire the exactneſs and excellency of the skill appearing in the workmanſhip and contrivance of them, and acknowledge the unſpeakable wiſdom of their Maker? When we behold the flowers of the field, and obſerve how variouſly and curiouſly they are painted, ſo as no art can imitate or come near it; in ſhort, how pleaſing they are to the eye, how delightful to the ſmell, how beyond meaſure or expreſſion grateful to all our ſenſitive faculties; *Quid aliud clamitat illa tam amæna naturæ vernantis facies, quam Opificis Dei Sapientiam, Bonitati parem?* As a learned author hence concludes; *What elſe can ſo pleaſant an aſpect of flouriſhing nature denote, but the wiſdom and goodneſs of God, the Author and Maker of it?*

If we conſider, farther, the continual ſucceſſion of things in the ſame quality and order of nature, and as tending always to the ſame ends as at firſt they did; the production of the ſame fruit from the ſame ſeed; the exactmeſs of time they keep, every thing conſtantly flouriſhing in its proper ſeaſon, and continuing ſo to do, from one generation to another: We have reaſon to conclude, "That although it be not unreaſonable to ſuppoſe, that one or two things ſhould happen to be in the ſame manner; yet, that all things ſhould conſpire by chance, is a moſt unreaſonable and abſurd ſuppoſition: And that what thing ſover is univerſal and perpetual, cannot reſult from chance." But, as an ancient author notes it for a very ancient ſaying, and frequent in the mouths of all mankind, ſo we may venture to affirm, and have reaſon to believe, that from God all things, and by him all things were ſo conſtituted, and do ſubſiſt.

And if we with mature conſideration inſpect the curious art expreſſed in the make and form of natural things, the handſome ſhapes, and pleaſant looks of things below, which paſs the skill of the greateſt artiſt in the world, ſo much as to counterfeit any of them; if, as an ancient father has obſerved, that opinion of the Stoicks hold true, *That the world was made*, or has its being, *for our ſakes, and all things contained therein, and which it brings forth, do apparently tend to the profit of man in the uſe of them:* If the hiſtory of the creation, as we have it in our Bibles, tells us truly, that all things elſe were made before man had any being in the world; and if the poet, though an Heathen, confeſſes as much, that every region had its proper inhabitants, the firmament full of ſtars, the ſea abounding with fiſh, the earth with beaſts and creeping things, and the air with fowls of all ſorts; yet, after all,

Sanctius his animal, mentiſque capacius altæ
Deerat adhuc; & quod dominari in cætera poſſit.

There wanted yet ſome creature, more noble than all theſe, and of a more capacious and aſpiring ſoul, who might rule over them; and afterwards he tells us,

Natus homo eſt, &c.

A man was made: If, after all, I ſay, it does, or may appear, that man, though the moſt noble of all beings that are viſible, was yet uncapable of making any of theſe things we ſee, and do converſe with; *Whom can we imagine able, that is, of power and skill ſufficient, to rear up ſuch a roof as the Heavens, and to lay ſuch a floor as the earth, but one who muſt not only be before, but above all other beings whatſoever?*

Therefore, when we behold, and meditate upon all viſible beings in this lower world, and ſee how orderly they are framed, and how perfectly regulated, ſo as for ſo many ages ſucceſſively, even through all diſtances of time, as well as diverſities of place, to perſiſt in the ſame appearances, not to alter diſcernably, or to ſpeak of either in magnitude, or ſhape, but to continue ſtill in the ſame order and conſtitution, as they have always done; we cannot help thinking how theſe things ſhould be, and who ſhould be the author of them: And at laſt, when we have ſtrained our weak, ſhort-ſighted reaſon to the utmoſt length it is capable of reaching, we muſt conclude, that they could neither be by chance, nor of themſelves, but that, as we ſee all things in nature have ſome cauſe of being, they muſt undoubtedly begin to be by the unfathomable skill, and boundleſs power of ſome one firſt Almighty Being, who is the very ſame that we call God.

And if from theſe earthly things we mount our meditations to the ſpangled roof of Heaven, and there behold, and contemplate the orderly ſituation of the ſtars; how they are always regulated in the ſame order, and ſtand fixed, as it were, in their unfixedneſs, and ſteady in their motions; that they do not vary at all, ſenſibly, in their revolutions; how the ſun continues his wonted courſe, and the moon hers; and that theſe things never alter: We ſhall undoubtedly conclude, *That thoſe cœleſtial ſquadrons could never be ranged in a form ſo proper, and march on ſo regularly, without the marſhalling and conduct of ſome moſt skilful captain, who at firſt appointed to every one of thoſe bright luminaries its proper ſtation, and marked out its way.* And why ſhould not this be as convincing an argument to us, that a moſt wiſe and conſtant mind and will does direct, and an Almighty Hand uphold theſe things, as it was to men in ancient times, who had the only light of nature for their guide? Of whom we are informed, *That when they took notice, that the ſun, moon, and ſtars, taking their courſe about the earth, did conſtantly ariſe alike in their colours, equal in their bigneſs, in the ſame places, and at the ſame times; did from ſuch obſervations as theſe, deduce the notion, and belief of the exiſtence of a God.*

Man is, indeed, the only creature in this lower world, endued with reaſon, whereby he is rendred capable of diſcerning, and judging of the probability of things. But, as the Roman orator has ſomewhere very well obſerved, *Who would call him a man, that beholding ſuch certain motions of the Heavenly bodies, ſuch ſettled ranks of ſtars, all things there ſo connected and ſuited together, ſhould deny ſome reaſon to be concerned in the production and ordering of thoſe things, or affirm thoſe things are by chance, which no underſtanding can conceive with how great counſel they are performed?* And, as he puts the queſtion in another place, *What other matter in the world can be ſo plain and reaſonable to us, who ſhall behold the Hervens, and contemplate things divine, as that there is, and muſt be ſome moſt excellent Divinity, by whom theſe things are governed?* We may, therefore, with the Pſalmiſt truly ſay, *The Heavens declare the Glory of God, and the firmament ſheweth his handy work*; Pſal. xix. 1. And with the Apoſtle, *The inviſible things of him from the creation of the world, are clearly ſeen, being underſtood by the things that are made, even his eternal Power and Godhead*; Rom. i. 20. But,

Secondly, As the exiſtence of a God is thus reaſonably believed, from the conſideration of all the parts of this viſible world; ſo by conſidering man eſpecially, the moſt noble and excellent of all ſublunary beings, how fearfully and wonderfully he is made, we ſhall ſee yet more and greater reaſon to believe it.

Now man is made up of two main conſtituent parts; a body and a ſoul: A body viſible and ſenſible, and a ſoul inviſible and rational: A body mortal, that is, ſubject to death; and a ſoul, immortal, which never dies.

And firſt, if we conſider his body, the curious workmanſhip thereof from head to foot, how fitly all its members are connected and joined together for the relief and ſupport of each other, and the welfare of the whole; how neatly every part is fitted for the performance of its proper motion, how the nerves and ſinews are made the meet-helpers, whereby all the parts are moved, that the parts do not move all at once confuſedly, but every one in its proper place and time, and order, as need requires. If we obſerve, how the veins, and other ſluces are appointed to keep the blood within its due bounds and compaſs that it cannot intermix by over-flowing, with any other matter belonging to the body, how by theſe veſſels the blood is conveyed into all parts of the body; how by, or according to the motion of the pulſe theſe fountains do continually ebb and flow: If we could inſpect the curious frame and conſtitution of other internal parts, and ſee how regularly they all execute their proper functions: Or, if we but conſider, what we may more eaſily acquaint ourſelves withal, with how great art and skill there are particular members, whereby every ſenſitive faculty performs its office, as the hands and fingers to feel, touch and handle; the noſe to ſmell; the palate to taſte; the ears to hear; and the eyes to ſee: Upon the whole, we muſt acknowledge human bodies to be the product of an Almighty Power, Wiſdom and Goodneſs. But then,

Secondly, If we conſider the excellency of the ſoul, that principle of operations, as philoſophers term it; if we could view it in all its perfections, and amazing productions; if we could ſee how the reaſon and underſtanding work together for the guidance, inſtruction and management of the will; and how all three ſometimes conſpire together to make both ſoul and body happy, both at preſent, and for ever: How could we but acknowledge the greateſt, even infinite wiſdom to have been concerned in the production of it? To be ſhort; As the ſoul ſhews its ſuperiority over the body, by deriving life and motion to it; ſo from this power and excellency of the ſoul, is manifeſted a power and excellency ſuperior to that: And as we know, though we had not been told it, that without the ſoul, the body is dead; ſo we may certainly conclude, that the life of the ſoul is maintained by ſome moſt perfect being, who is life it ſelf. And now,

The third argument I mentioned, whereby to ſhew the folly and unreaſonableneſs of Atheiſm, or the disbelief of God's exiſtence, is, mens being ſo much concerned about their actions, as it is plain they are, in that they cannot help expreſſing a cheerfulneſs of ſpirit when they have done well, and maniſeſting ſhame and terror in their minds for having done evil: Of which, I ſaid, there can be no good reaſon given, unleſs ſome ſuch Being is ſuppoſed, who ſees, and knows, and takes account of what we do; and who by infinite juſtice and goodneſs is prompted and inclined to puniſh or reward men in a future ſtate, according as they ſhall be found to have deſerved in this life.

There is no man but has a conſcience, whoſe convictions are frequent and irreſiſtible. It is a near and ready witneſs, by no means to be quieted, or bought off; and ſuch an impartial judge, as will never have reſpect to perſons, but either accuſes and condemns, or excuſes and acquits all alike, and will be ſure to act its part, and do juſtice to every man ſometime or other. Let the wicked act his ſins never ſo ſecretly, his conſcience will be privy to them, and take ſome proper ſeaſon to convince him of the guilt he has contracted, and torment and vex him with it. And what account can be given of ſuch a witneſs, and of ſuch a judge in every man's own breaſt, if there be not ſome Supreme All-knowing Being, with whom he muſt account, ſometime or other, for all that he has done? For, that this uneaſineſs, which the conviction of a man's conſcience cauſes in him, does not always ariſe from fear of puniſhment from men, is very plain; in that firſt, a ſin may be ſo ſecretly committed, as not to be diſcovered and detected by any man whatever. Or, ſecondly, the ſinner may be one, who is, if not above the power, yet out of the reach of human laws. And in either of theſe circumſtances, what cauſe can ſuch a ſinner have to be afraid of human puniſhment, or that his mind ſhould be diſturbed on that account? Beſides, there are not wanting inſtances of ſome, who have deſired others to diſpatch them, in hopes they might be freed thereby from the terrors of a guilty mind; as if conſcience were to take her leave with this life, and not to accompany the ſoul into the next; the contrary to which will undoubtedly be found to be moſt true: Which conviction in the minds of men in this life, and thoſe terrors of conſcience which attend it, are chiefly cauſed by the unavoidable apprehenſion of ſome ſuperior judge, who will call men to account, and deal impartial juſtice to them one day, according to the merit of their actions; and that judge muſt be God. And ſince this fear, even in the moſt hardned and obſtinate offenders, is not by any means to be extinguiſhed; it follows, that the opinion of a God, which men have univerſally, and the fearful apprehenſion of his juſtice, conſequent on that opinion, are imprinted on mens minds by God himſelf, who will not ſuffer wicked men to ſin ſecurely, though they may be in no danger of any human judgment.

Nor is the comfort that mens conſciences afford them, when they have at any time done well, a leſs convincing argument of the exiſtence of a God, than the torment and vexation conſequent upon their doing evil. Even wicked men do ſometimes find ſuch peace and ſatisfaction in their minds upon their having done ſome good and virtuous actions, that they cannot help expreſſing it by a cheerful countenance, and an unuſual, becauſe an eaſy and unforced pleaſantneſs of humour at ſuch times. Which, as it ſhews that goodneſs and virtue give the trueſt pleaſure and ſatisfaction even in this preſent life, ſo it evinces that inward ſenſe and apprehenſion all men have, and cannot help expreſſing, of the exiſtence of ſome being, who is privy to, and takes account of all their actions: Or elſe, there can no reaſon be aſſigned, of theſe ſo frequent alterations in the minds of men; that they ſhould according as they have done well or ill, be ſo eaſy, and ſo naturally pleaſant ſometimes, and at other times ſo uneaſy and dejected; and that they cannot help diſcovering it to be ſo with them, notwithſtanding all endeavours to conceal it, and to appear otherwiſe affected.

In ſhort; "Every particular man has a particular remembrancer in himſelf, as a ſufficient teſtimony of his Creator, Lord, and Judge. We know there is a great force of conſcience in all men, by which their thoughts are ever accuſing or excuſing them, as the Apoſtle has it, Rom. ii. 15. They feel a comfort in thoſe virtuous actions which they find themſelves to have wrought according to their rule, and a ſting and ſecret remorſe for all vicious acts and impious machinations. Nay, thoſe who ſtrive moſt to deny a God, and to obliterate all ſenſe of Divinity out of their ſouls, have not been leaſt ſenſible of this remembrancer in their breaſts. It is true, indeed, that a falſe opinion of God, and a ſuperſtitious perſwaſion which has nothing of the true God in it, may breed a remorſe of conſcience in thoſe who think it true; and therefore, ſome may hence collect, that the force of conſcience is only grounded upon an opinion of a Deity, and that opinion may be falſe. But if it be a truth, as the teſtimonies of all the wiſeſt writers of moſt different perſwaſions, and experience of all ſorts of perſons of moſt various inclinations do agree, that the remorſe of conſcience can never be obliterated, than it rather proves, than ſuppoſes an opinion of a Divinity: And that man, who moſt peremptorily denies God's exiſtence, is the greateſt argument himſelf that there is a God. Let Caligula profeſs himſelf an Atheiſt, and with that profeſſion hide his head, or run under his bed, when the thunder ſtrikes his ears, and lightning flaſhes in his eyes; thoſe terrible works of nature, put him in mind of the power, and his own guilt of the juſtice of God; whom while in his wilful opinion he weakly denies, in his voluntary action he ſtrongly aſſerts. So that a Deity will either be granted or extorted; and where it is not acknowledged it will be manifeſted. Only unhappy is that man, who denies him to himſelf, and proves him to others, who will not acknowledge his exiſtence, while yet he cannot be ignorant of his power. In a word, God is not far from every one of us: And it was the proper diſcourſe of Paul to the philoſophers at Athens, *That they might feel after him, and find him*, Acts xvii. 27. Some children have been ſo ungracious, as to refuſe to give the honour due unto their parents; but never any ſo irrational, as to deny they had a father. As for thoſe who have diſhonoured God, it may ſtand moſt with their intereſt, and therefore, they may wiſh there were none; but it cannot conſiſt with their reaſon to aſſert there is none: Since, as the Apoſtle told the ſame philoſophers, even the very poets among the Heathens have taught us, *That we are his off-ſpring*," ver. 28. And in the Scripture before us he tells the Epheſians, that he is *the Father of us all*.

And now, what can any Atheiſt ſay to all theſe arguments; either from the frame and conſtitution of the world in general, or of man in particular, or from the witneſs of conſcience in his own ſoul, to ſhew the invalidity of either of them to prove the exiſtence of a God? Or what oracles of reaſon can be brought to prove the contrary, or to make out how theſe things are, ſuppoſing there is no ſuch being? To ſay, the world, or any being in it, was of itſelf, is to contradict the ſenſe and reaſon and experience of all ages; which all agree, that nothing viſible in nature is, or could be of itſelf, but every thing has its being from ſome cauſe without itſelf, and no inſtance can be given of the contrary. And to aſcribe theſe things to chance, is to give the reputation of great conſtancy and regularity to that, which of all things in the world, is the moſt unconſtant and irregular. And to ſay, that all things were at firſt produced by a fortuitous concourſe of atoms, without knowing whence thoſe atoms were, and not being able to conceive how they ſhould happen to fall in ſo regularly with one another, as to produce at once, or by degrees, ſo many ſorts of beings in the Heavens, earth and ſeas, ſo beautiful, ſo conſtant, and ſo regular in all their motions and appearances; is to derive the being of all things from that, which can neither be, nor act itſelf, without ſome other cauſe: For no particle of matter can move, or act upon another but as it is ſet on work by ſome external cauſe of motion. And, laſtly, to aſcribe the being and continuance of all things to that firſt moving principle, as ſome have called it, the ſoul of the world, is to come pretty near to an acknowledgment of God's exiſtence, if it does not amount to a downright owning of it: For either that ſoul of the world, if ſuch a principle there be, muſt have ſome cauſe of its own being, and then it cannot be the cauſe of all things; or it muſt be from all eternity, a living, active being, of itſelf, and from no other, and then it muſt be that ſame being, that very God, for whoſe exiſtence we have been hitherto contending. For ſome firſt moving, and firſt living principle there muſt be, who was the cauſe of all things elſe, as having none of his own being; and that can be no other, than him whom we call God.

And now, to all that has been offered, by which it appears very probable at leaſt, if not abſolutely neceſſary, that there ſhould be a God, who at firſt made, and does ever ſince preſerve the world, and all things in it; I might add, the conſideration of that inſcrutable wiſdom, by which bodies politick are ordered and upheld, and the unſearchable reaſon of ſupernatural effects, of which we can give no tolerable account, unleſs by ſuppoſing ſome Supreme Almighty Being, whoſe wiſdom and power are ſufficient for ſuch productions. I might alſo produce innumerable teſtimonies of men in all ages, who having only the light of nature for their guide, have yet with one conſent born witneſs to the being of a God; from whence, if there were no other argument for it, the belief of God's exiſtence would appear highly reaſonable, becauſe, as Grotius very well obſerves, *It is taken from the maniſeſt conſent and ſuffrage of all nations, among whom reaſon and good manners are not wholly laid aſide, and their people become brutes.* For hence we may conclude with the philoſopher, *What ſeems true to ſome wiſe men, is ſomewhat probable; what ſeems true to moſt, or to all wiſe men, is very probable; what moſt men, wiſe and unwiſe aſſent to, ſtill more nearly reſembles truth; but what all men univerſally conſent in, has the higheſt probability, and approaches near to demonſtrable truth; ſo near, that it may juſtly be accounted ridiculous arrogance and ſelf-conceit, or intolerable obſtinacy and perverſeneſs to deny it.* But I muſt haſten to the

Third, and laſt conſideration, by which, I ſaid, the folly and unreaſonableneſs of Atheiſm would appear; to wit, That ſuppoſing the uncertainty were equal on both ſides, and there were no better reaſon to believe, than there is to disbelieve a God; yet, ſince to disbelieve a God can be no manner of advantage, but may prove a mighty diſadvantage to us, if we ſhould be miſtaken; and ſince to believe a God can be no real injury, but may be vaſtly beneficial to us, if there is ſuch a Being: Then it is very fooliſh, as well as dangerous, not to take the ſafeſt ſide.

And to make good this, I ſhall only propoſe to be ſeriouſly conſidered, what an excellent prelate of our Church has very well and truly obſerved;

The Atheiſt, ſays he, *contends againſt the religious man, That there is no God; but upon ſtrange inequality and odds, for he ventures his eternal intereſt; whereas the religious man ventures only the loſs of his luſts, which it is much better for him to be without, or at the utmoſt but of ſome temporal convenience; and all this while is inwardly more contented and happy, and uſually more healthful, and perhaps meets with more reſpect and faithfuller friends, and lives in a more ſecure and flouriſhing condition, and more free from the evils and puniſhments of this world, than the Atheiſtical perſon does; however, it is not much that he ventures: And after this life, if there be no God, he will be in as good a condition as the other; but if there be a God, the religious man will be in a much better condition than the Atheiſt, even as much as unſpeakable and eternal happineſs is better than extreme and endleſs miſery. So that, if the arguments for and againſt a God were equal and it were an even queſtion, Whether there were a God or not? Yet the hazard and danger is ſo infinitely unequal, that in point of prudence and intereſt every man were obliged to incline to the affirmative: And whatever doubts he might have about it, to chuſe the ſafeſt ſide of the queſtion, and to make that the principle to live by. For he that acts wiſely, and is a throughly prudent man, will be provided againſt all events, and will take care to ſecure the main chance, whatever happens: But the Atheiſt, in caſe things ſhould fall out contrary to his belief and expectation, has made no proviſion for this caſe. If contrary to his confidence it ſhould prove in the iſſue, that there is a God, the man is loſt and undone for ever. If the Atheiſt, when he dies, ſhould find that his ſoul remains after his body, and has only quitted its lodging, how will this man be amazed and blanked, when, contrary to his expectation, he ſhall find himſelf in a new and ſtrange place, amidſt a world of ſpirits, entered upon an everlaſting and unchangeable ſtate? How ſadly will the man be diſappointed, when he finds all things otherwiſe than he had ſtated and determined in this world? When he comes to appear before that God, whom he has denied, and againſt whom he has ſpoken as deſpightful things as he could, who can imagine the pale and guilty looks of this man, and how he will ſhiver and tremble, for fear of the Lord, and for the glory of his Majeſty? How will he be ſurprized with terrors on every ſide, to find himſelf thus unexpectedly, and irrecoverably plunged into a ſtate of ruin and deſparation? And thus things may happen, for all this man's confidence now. For our belief or disbelief of a thing does not alter the nature of the thing. We cannot fancy things into being, or make them vaniſh into nothing, by the ſtubborn confidence of our imaginations. Things are as ſullen as we are; and will be what they are, whatever we think of them. And if there be a God, a man cannot, by an obſtinate disbelief of his exiſtence, make him ceaſe to be, any more than a man, by winking, can put out the ſun.*

This may ſuffice for a proof, that Atheiſm, or the diſbelief of God's Exiſtence, if ſuch a thing there be, is very fooliſh and unreaſonable. And,

II. Secondly, If any men believe that there is no God, or rather wiſh there was none, it is wholly owing to their wicked lives, the love they have for vice, and their unwillingneſs to forſake their ſinful courſes, to *ceaſe to do evil*, and *learn to do well.* They are corrupt, and have done abominable iniquity; there is not one of them that cares to do good: And therefore, *they ſay in their hearts, There is no God.*

They ſay in their hearts; that is, they wiſh, or deſire there may be no God. They have no ground to believe, or ſo much as to hope there is none; for all the reaſon in the world is againſt them, ſtrongly ſuggeſting, if not clearly proving, that there is a God. However, it is for their intereſt that there ſhould be none, and therefore they wiſh, or *ſay in their hearts*, there is none; for the reaſon given by the Pſalmiſt.

They are corrupt, ſays the Pſalmiſt. And ſo all men are by nature, ſince the fall; every man comes into the world with the ſtain and guilt of original ſin upon him: And if this of it ſelf were enough to incline men to Atheiſm, one would think all men ſhould be Atheiſts naturally, and conſequently, that by this time, there ſhould be no notion of a

God to be found in the world. But the contrary to this is manifeſt, beyond diſpute. Therefore, the meaning of the Pſalmiſt muſt be this: That the Atheiſt is not only corrupt by nature, as all other men are; but does likewiſe yield and give way to the corruption of his nature, and is more ſtrongly inclined to gratify his luſts, than other men: And therefore, that he may do this with as little diſturbance to his mind as is poſſible, he fancies, and would fain perſuade himſelf, that there is no God: Becauſe, ſuppoſing it to be according to his wiſh, that there is no ſuch being in the world, he may indulge himſelf the more ſecurely in his beloved ſins, and take his ſwinge of every thing that is pleaſing to his ſenſual appetite, and be more free from fearful apprehenſions of a reckoning to come, than it is poſſible he ſhould be, ſuppoſing ſuch a being. Then

The Pſalmiſt adds, *They have done abominable iniquity.* That is, ſuch perſons know themſelves to have been guilty of many great and enormous wickedneſſes, for which, if there be a God, they muſt one day come to an account, and be for ever puniſhed, if they die without repentance; and therefore, they cannot but think it much for their intereſt, and from thence be ſtrongly inclined to wiſh, that there were no ſuch being. And truly, it would be happy for ſuch perſons, if all things were according to their wiſh; if there were no God, nor any future ſtate of happineſs, or miſery, but the end of the preſent life were alſo the end of being to all men: For then, they that make the moſt of this life, that is, who moſt indulge themſelves in vanity and pleaſure, and have eſtates to carry them thro' all licentiouſneſs, and make uſe of them accordingly, might be looked upon as the wiſeſt and happieſt of mankind; it being true, what the Apoſtle ſays of all religious men, *If in this life only they had hope, they are of all men moſt miſerable*; 1 Cor. xv. 19. becauſe, upon their principles, they muſt abridge themſelves of all, or moſt of the enjoyments of this life, which are by others thought to conſtitute man's happineſs, only in hope of a truer, more ſubſtantial, and more durable felicity, which, upon the Atheiſt's principles, is no where to be found. But if the religious man is in the right, and the Atheiſt in the wrong; that is, if there be a God, and future ſtate of rewards and puniſhments; then Atheiſm is the greateſt folly, and the Atheiſt will ſurely find himſelf the moſt miſerable creature in the world; becauſe he has done abominable iniquity, and lives in the practice of all ſorts of wickedneſs, upon a very falſe, and groundleſs principle, which has no reaſon to ſupport it.

And laſtly, ſays the Pſalmiſt, *There is none that does good.* The Atheiſt is ſo wholly bent to the gratifying of his luſts, that he cannot bring himſelf to think of any thing, but what has, ſome way or other, a tendency thereto. *He has not God in all his thoughts*; nor does he care to ſpend a thought on any thing that is good, much leſs to practice it; but all his care and cunning are laid out in contriving how to pleaſe his *vicious inclinations*, and entertain his ſenſual appetite with new delights and pleaſures. For, *non ſemper erunt ſaturnalia*; the thread of life he knows is ſhort, at longeſt, and may be quickly cut aſunder; and then, he thinks, or would perſuade himſelf, if it were poſſible, that there is nothing to be met with on the other ſide the grave: Therefore he thus beſpeaks his *bon companions*, whom he knows to have the ſame complaiſance that he himſelf has entertained for vice, for vanity, and ſenſual pleaſures; *Let us eat and drink, for to morrow we die*; 1 Cor. xv. 32. *Let us enjoy our ſelves while we may: A merry life, though ſhort, is beſt, becauſe, when we go from hence, we have nothing farther to expect; but as we once were nothing, ſo, when this life is ended, we ſhall again be nothing to eternity.* In ſhort, all the imaginations of his heart are only evil, and that, continually: He cares not to do, or think on any thing that is good; and therefore, *he ſays in his heart, There is no God.*

——— *Who is above all, and through all, and in you all.*] As the Apoſtle had ſaid, this God, our Father, who created Heaven and earth, is not like unto thoſe falſe gods you have renounced for the faith of Chriſt; but he is every where, and extends his Divine Providence over all the works of the creation; endeavouring thereby to confirm his aſſertion of a God by theſe two Divine Attributes, *immenſity* and *providence.* Of which two attributes, I ſhall endeavour to give as clear an account as Scripture and reaſon afford us. And firſt,

A Diſſertation on the Immenſity of God.

The Prophet Iſaiah ſpeaking of the immenſity of God, has theſe remarkable words, very expreſſive of the nobleneſs of the ſubject; he ſpeaks in the name of the Lord, ſaying, *Thus ſaith the Lord, the Heaven is my throne, and the earth is my footſtool: Where is the houſe that ye build unto me? And where is the place of my reſt*, Iſai. lxvi. 1. For if Heaven be the throne of God, and earth his footſtool, it muſt follow of neceſſity, that he is ſo preſent both in Heaven and on earth, that is, in all the world at once, as to be neither circumciſed within, nor limited unto, nor yet excluded out of any place, at any time: In ſhort, that he is preſent every where, after an ineffable and inconceivable manner, ſo as there can be no place in the whole world imagined, where he is not.

I. In order to make out the immenſity, or omnipreſence of God from Scripture, I ſhall take notice of two ſorts of teſtimonies, which the Sacred Writings do afford us to this purpoſe.

One ſort is, whereby he is expreſly affirmed to be immenſe, and omnipreſent.

The other is, ſuch as from which we cannot but infer, he is, and muſt be ſo.

The firſt, then, ſhall be taken from the Prophet Jeremy, *Am I a God at hand, ſaith the Lord, and not a God afar off? Can any hide himſelf in ſecret places, that I ſhall not ſee him? ſaith the Lord: Do not I fill Heaven and earth? ſaith the Lord*, Jer. xxiii. 23, 24. As if he had ſaid, I am a God that fills, and is preſent in all places.

Another teſtimony to this purpoſe, is, thoſe words of Solomon, in his prayer at the dedication of the temple; *But will God indeed dwell on the earth? Behold, the Heaven, and Heaven of Heavens cannot contain thee; how much leſs this houſe that I have builded?* 1 Kings viii. 27. This is as expreſs as one would wiſh, for the immenſity of God. But,

Thirdly, We may add to theſe thoſe words of Zophar; *Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection? It is as high as Heaven, what canſt thou do? Deeper than hell, what canſt thou know? The meaſure thereof is longer than the earth, and broader than the ſea*, Job xi. 7, 8, 9. That is, as the Pſalmiſt has expreſſed the infinity, and ſo the immenſity of God, *Great is the Lord; and his greatneſs is unſearchable*, Pſal. cxlv. 3. Becauſe, as the old tranſlation reads it, *There is no end thereof.* To all which,

Fourthly, I ſhall add one teſtimony more, which I take to be as plain as any to this purpoſe; and that is from the Pſalmiſt too *Whither ſhall I go from thy Spirit? Or whither ſhall I flee from thy preſence? If I aſcend up into Heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermoſt parts of the ſea; even there ſhall thy hand lead me, and thy right hand ſhall hold me*, Pſal. cxxxix. 7, 8, 9, 10.

But, beſides theſe expreſs and poſitive teſtimonies to this matter, I ſaid, there is another ſort, from which we cannot but infer, that God is, and muſt be immenſe and omnipreſent: And they are ſuch as ſpeak of God's working all things, in all places; and of his *upholding all things by the word of his power*; and by conſequence, his being *not far from every one of us.* With reſpect to which laſt inſtance, the reaſon given, why he is ſo near to every one, is this; becauſe, *in him we live, and move, and have our being.* Now we can no way be more certain of the preſence of any perſon any where, than by the actions and operations of that perſon in ſuch or ſuch a place: And it is as impoſſible for any one to act, where he is not preſent, as it would be, if he were not in being.

Thus, then we ſee, the Scriptures clearly teach, that God is immenſe and omnipreſent; and this I think, is not denied by any. Only the manner how he is ſo, is diſputed; whether he be ſo eſſentially, or only potentially, and providentially? that is, Whether God be ſo immenſe and omnipreſent, by, or according to his eſſence, or only by his providence and power? For we have nothing now to do with any of thoſe various ways, in which God is ſaid to be peculiarly preſent in ſome places, and with ſome perſons, upon ſome ſpecial and extraordinary occaſions: As he is ſaid to be in Chriſt, by the hypoſtatical union of the

Divine with the true human nature, and the fulneſs of the *Godhead dwelling in him*, Col. ii. 9. as he is ſaid to be in Heaven by his glory, and in the Church by his grace. Nor have we any thing to do at preſent, with any ſymbolical preſence of the Deity, whereby God has ſometimes manifeſted himſelf to his ſervants in viſible ſymbols, as he did to Moſes in the buſh, Exod. iii. 2. to the people of Iſrael in the *pillar of a cloud by day*, and the *pillar of fire by night*, ch. xiii. 21. and to the fathers in the form of men or Angels: Nor with his myſtical or ſacramental preſence, by which he exhibits and conveys, and ſeals his grace unto us under certain external elements and ſigns to be adminiſtred unto, and received by all the faithful, as the appointed means in order thereunto. Nor, laſtly, with the quickning preſence of his Holy Spirit, by which he is ſaid to dwell in the hearts of all his faithful ſervants, 1 Cor. iii. 16. 2 Tim. i. 14. For, that according to theſe ſeveral ways he is more peculiarly preſent in ſome places, than in others, and with ſome perſons, than with others, is not that I can find, denied by any; and therefore, there can be no diſpute concerning either of them. But the matter controverted is, the general preſence of God, by, or according to his eſſence; by which, if he be immenſe, he muſt be preſent every where at once. And this leads me to endeavour,

II. In the ſecond place, to make out God to be immenſe and omnipreſent, from the reaſon of the thing.

Now, though it be a matter of inſuperable difficulty, to ſay preciſely how God is immenſe and omnipreſent; yet, that he is, and muſt be ſo, is not difficult to ſhew, becauſe our moſt natural and eaſy notions of a God do imply, and prove him to be ſo. For God, as ſuch, cannot be bounded by, nor circumſcribed within, nor limited to any place, of how vaſt extent ſoever; and if he cannot be ſo bounded, circumſcribed, nor limited, then he muſt be every where at once; which is the proper notion, or rather definition of immenſity. For by the immenſity of any being, is always to be underſtood, that ſuch a being is unmeaſurable, as having no dimenſions, no length, nor breadth, nor depth to be by any means diſcovered by us. And ſuch a being God muſt be, or elſe he muſt be bounded by, and limited to place; ſince whatever may be meaſured, is, and muſt be ſo: Becauſe, how long, or broad, or deep ſoever it may be, there muſt be ſome ſpace beyond it, or beneath it, or above it, to render it capable of being meaſured; or elſe it muſt be thought to fill all places, and to be preſent every where at once, to render it unmeaſurable, which nothing that is finite can be thought to do: For nothing leſs than infinite can fill all places at one time; and whatever being does not ſo, neither is, nor can be God.

But now, how can we imagine God to be immenſe and omnipreſent, unleſs he be eſſentially ſo? For if, as has been ſhewn, the Divine Eſſence, or nature, is infinite, it muſt likewiſe be immenſe and omnipreſent; ſince reaſon will inform us, without the aſſiſtance of any other light, that whatever being is not omnipreſent, and by conſequence, immenſe, neither is, nor can be infinite. And ſince whatever is in God, is God, to ſay, what all muſt own, that God is preſent every where by his power, knowledge, providence, &c. is the ſame as if we ſhould affirm him to be preſent every where as God. For as the power, &c. of the Deity cannot be without the eſſence or nature of the Deity; ſo by conſequence, wherever any of thoſe attributes of power, knowledge, &c. are exerted, there the Divine Nature alſo muſt exiſt; becauſe the former, as they are in God, cannot be without the latter.

Now, that by his power and providence he is preſent every where is plain, from what we read concerning him in Scripture; that he produces and governs, and directs all things: And with reſpect to man particularly, that he works in every one to will and do according to his pleaſure; and that, in ſhort, it is in him, or by his power, that we live, and move, and have our being, Acts xvii. 28. And that he is alike preſent to all places, and all beings whatſoever by his knowledge, is as plain, from the account which the ſame Scriptures give us of him; that he ſees, and is perfectly acquainted with all things that either are, or ever have been, or ever ſhall be. For, ſays the author to the Hebrews, *There is no creature that is not manifeſt in his ſight; but all things are naked and open unto the eyes of him with whom we have to do*, Heb. iv. 13. But it is very difficult, if not utterly impoſſible, to conceive the omnipreſence of his knowledge, providence and power, without the immenſity and omnipreſence of his eſſence, or nature. Nor will it help us any thing, to ſay, it is his Holy Spirit, by which he thus ſearches, and is intimately preſent to, and in, and with all things, all places, and all perſons; becauſe, if God be a moſt pure and ſimple Spirit, as he muſt be, or he is not God, then by conſequence, the Spirit of God is *God*: And ſo, to ſay, *The Spirit ſearches all things, and is preſent every where*, is the very ſame, as if it ſhould be ſaid, that God, who is a Spirit, is preſent every where, and ſearches, and is perfectly acquainted with all things.

And ſo we muſt be always underſtood, when we ſpeak of God's immenſity and omnipreſence; not that he is preſent every where, and uncapable of bounds and limitations and circumſcription as a body, but as a Spirit, which by reaſon of its being wholly void of matter, is capable of penetrating any place, and as ſuch a Spirit too, which, contrary to the nature and capacities of all other ſpirits, does actually penetrate all places, and is preſent every where at once. For, that God is not preſent every where as a body, is plain; becauſe no body can be ſo. For whatever is material, as all bodies are, how big ſoever it may be, is circumſcribed within ſome place; that is, there is ſome ſpace beyond it, in which it is not preſent: And therefore, by juſt conſequence, if God were at all corporeal, he could not be immenſe and omnipreſent, becauſe it is the ſettled nature of all bodies, or corporeal ſubſtances, ſo to be limited to place, as when they are in one, to be abſent from all other places at that time. Therefore, I ſay, when we ſpeak of the immenſity and omnipreſence of the Deity, we muſt be underſtood to mean, his being preſent in all places at one time, as an infinite all-penetrating Spirit, whoſe greatneſs is ſuch, as no line of thought can fathom, nor any reaſon comprehend; and whoſe ſole property it is, to be boundleſs, and unſearchable by men or Angels, or elſe he is not God.

And thus, I think, it does ſufficiently appear, that God is immenſe and omnipreſent, and that he is eſſentially ſo; both from Scripture and the reaſon of the thing. Now,

III. For the conſent of all the wiſer Heathens to this truth; though, after what has been already offered, their evidence can be of little uſe to prove it; becauſe, if it has Scripture and reaſon on its ſide, no farther teſtimony can be needful to confirm it: Yet, conſidering how agreeable to reaſon, as well as conſonant to Scripture, their teſtimony is, who had no other way of knowing God, but only by the light of nature, or unaſſiſted reaſon, it is not to be wholly ſlighted and diſregarded by us, as to this affair.

Therefore, to be ſhort on this particular; when by the beſt of Heathen authors we are told, "That there is no place where God is not, but he fills all his works, ſo that, wherever we go, he will find us out, and wherever we are he is preſent with us; that he is preſent in, and fills all places; that he at once traverſes, and in the ſelfſame inſtant with his preſence fills, both the Heavens, earth and ſeas; that our perſons and our actions are naked and open to his view, and under his inſpection wherever we are, and how ſecretly ſoever we may act; and, to ſum up all, that he is an indeterminate circle, whoſe centre is every where, but his circumference no where to be found:" Theſe, and the like deſcriptions of the Deity, which we meet with very frequently in the writings of the beſt and wiſeſt Heathens, do plainly ſhew it to be conſonant to the moſt natural and eaſy notions mankind ever had of God, and what they might and did diſcover by the light of unaſſiſted reaſon only, that God by nature, or according to his eſſence, is, and muſt be, immenſe and omnipreſent.

Though after all I muſt confeſs, if this doctrine had not Scripture as well as reaſon to ſupport it, the difficulties which attend it would make it very hard to be believed. For how any Being ſhould be preſent every where at once, and fill all places with his preſence at one time, is what unaſſiſted human reaſon cannot comprehend; that is, we cannot poſſibly conceive the manner how it is, or can be ſo, nor by conſequence could we eaſily be perſuaded to believe it is ſo, if the Scriptures, which we take and own to be the Word of God, had not plainly told us that it is ſo. And yet I muſt acknowledge likewiſe, that it would be no leſs difficult to think how any being ſhould be God, and yet be circumſcribed within, or bounded by, or limited to any place. Now, therefore, that it is revealed unto us in and by thoſe Sacred Oracles, by which we know we cannot be deceived; we may aſſuredly believe it is, and muſt be ſo; that God, whoſe eſſence or nature is infinite, cannot poſſibly be otherwiſe than immenſe and omnipreſent, though we cannot comprehend the manner how he is ſo.

It is true, the inſpired Preacher tells us, *God is in Heaven, and we upon earth*, Eccl. v. 2. But we are not ſo to underſtand him, as if God were ſo confined to Heaven, as not to be preſent alſo with us on the earth. For the ſame perſon tells us in another place, *That the Heaven, and Heaven of Heavens cannot contain him*, 1 Kings viii. 27. And the Prophet has aſſured us in the place firſt cited, that as Heaven is the throne of God, ſo the earth is his footſtool, Iſaiah lxvi. 1. which explains theſe words of the Apoſtle, *who is above all, and through all, and in you all.* For ſo he muſt be preſent on the earth as well and at the ſame time as he is preſent in the Heavens. For, as another Prophet tells us, *He fills both Heaven and earth*, Jer. xxiii. 24. Therefore, when God is ſaid to be in Heaven, he is not ſaid to be ſo there, as to be excluded from the earth, or as if he were ſo confined to Heaven, as to be preſent no where elſe; but becauſe Heaven is his throne, he is ſaid to be in a more eminent and peculiar manner preſent there than he is in any other place.

But then, it may be asked, if God be thus immenſe and omnipreſent by or according to his eſſence, What reaſon can we give for lifting up our eyes to Heaven when we pray? Which all men do by nature, and we Chriſtians are required, or at leaſt encouraged to do in the Sacred Writings. For thus while our belief or opinion is, that God is every where at once, our practice is as if he were really in Heaven only. To clear this matter, therefore, I ſhall briefly give the reaſon in the following particulars.

Firſt, That when we would draw nigh to God in prayer, we ought to withdraw our thoughts and affections from all earthly tranſitory things, and fix them wholly and ſolely upon God; and that at ſuch a time, and in ſuch an action eſpecially, we ſhould entertain no thoughts of God but ſuch as are great, and noble, and excellent; and in order thereunto, we ought rather to fix the eyes of our bodies, and of our underſtandings alſo, upon his throne, than upon his footſtool, to lift them up to Heaven, rather than caſt them on the earth.

Secondly, That we ſhould contemplate Heaven, and look up to it, as the ſeat and throne of God, where he both vouchſafes a more illuſtrious manifeſtation of himſelf, and a more abundant communication of his grace and glory; and from whence all ſorts of bleſſings, preſent and future, are to be ſought for, and expected by us: As under the Old Teſtament œconomy, when they prayed to God, they were wont to turn their faces towards the Ark and Temple; not becauſe God was ſhut up in, or confined to either of them, for that could not be; but becauſe of the ſingular manifeſtation of his grace and goodneſs, which he uſed to vouchſafe unto them in, and as it were, from thoſe Holy Places.

Thirdly, That we may always gratefully, and with comfort, pleaſure, and ſatisfaction, remember, that Heaven is to be the place of our eternal reſt and happineſs, which God has prepared for us, and which we ſhould always long for, and aſpire after; and that, as the exiled Iſraelites were wont, not only to look back towards their own beloved country, and the Temple, or Houſe of God which was therein, but to ſend up daily vows and prayers to the Throne of Grace, that they might again return thither; ſo we ſhould in like manner, as pilgrims and ſtrangers here below, continually breath after, and deſire to come into our country, the Heavenly Jeruſalem, which is above, and in which we know we ſhall be happy to all eternity.

But, laſtly, the reaſon why we Chriſtians, more eſpecially, do thus look up to Heaven when we pray, is this, becauſe we have now no place on earth to look unto: But as Heaven is the place into which Jeſus, our High Prieſt, is entered for us, ſo we ought to look up thither, and preſent our petitions to him there, that they may be ſanctified by him, and by him preſented to his Father, and for his ſake prevail to our preſent and eternal welfare.

In ſhort, that God is not confined to any certain place, is plain, in that he is ſo often ſaid to come to, and depart from men, to aſcend, and to deſcend, *&c.* Nor do ſuch inſtances, by which ſome ſort of motion ſeems to be aſcribed to God, as from one place to another, in any wiſe prejudice the the doctrine of his immenſity and omnipreſence; becauſe ſuch things as theſe are ſaid of God, not with relation to his eſſence, but only with reſpect to the divers kinds operation of his Providence, and Grace, and Power; according to which he is ſaid to be either abſent from, or preſent with ſuch perſons, at ſuch a certain time, and in ſuch or ſuch a place. So that God is ſaid to viſit, or come to ſuch a place, or ſuch a perſon, when he diſtinguiſhes ſuch a place or perſon by ſome peculiar mark of love and favour, or ſome extraordinary token of his anger and diſpleaſure: And he is likewiſe ſaid to depart from ſuch a place or perſon, when he withdraws the influences of his Grace, the light of his glorious Goſpel, and other ſaving privileges and advantages from them, and tranſlates unto other places, or to other perſons that are worthy of them.

God grant that we may always ſo behave our ſelves towards him, as to be accounted worthy to have him always preſent with us; not in anger and diſpleaſure, but by his grace and favour, to bleſs, preſerve and keep us in this preſent life, till he tranſlates us to that infinitely better life which is to come.

N. B. *The Diſſertation on Divine Providence ſhall conclude this Epiſtle, whither I refer the pious Reader.*

Ver. 11. *And he gave ſome, Apoſtles: and ſome, Prophets: and ſome, Evangeliſts: and ſome, Paſtors and Teachers; For the perfecting*, &c. to the end of the thirteenth verſe.] Now after the Apoſtle had exhorted the Epheſians in a very pathetical manner to *walk worthy of the vocation wherewith they were called*, ver. 1. in all Chriſtian *humility*, and *charity*, and to live in perfect *peace* and *unity*, ver. 2, 3. he endeavours to enforce that good inſtruction by mentioning the ſeveral bands or ties wherewith Chriſtians are united among themſelves under Chriſt Jeſus their head; ſee ver. 4, 5, 6. And whereas Chriſt had ſettled different gifts and offices in the Church, he ſhews that no one ought therefore to be tempted to fall into contention or diviſion, or to envy one another on that account, for that they were ſo inſtituted and appointed, as in their very nature of them to tend directly to the uniting and edifying of the whole body. And ſo he ſays, at ver. 8. *Unto every one of us is given grace according to the meaſure of the gift of Chriſt*; who according to the prediction of a prophetic Pſalm, *when he aſcended up on high, gave gifts unto men*, ver. 10. aſcend to this very purpoſe, that he might fill all things, and all with his preſence, as I have ſhewn in the preceding Diſſertation, and influence; and particularly that becoming the head of his body, the Church, he might fill this his body with the influences of his Divine Spirit, to which end as it follows at this 11th verſe, *he gave ſome Apoſtles*, &c. From whence we have a good argument for the diſtinct orders or officers appointed in the Church of Chriſt: We plainly are told by whoſe authority they are commiſſioned: We are informed of the buſineſs or work committed by Chriſt to them, and the great end or deſign of their inſtitution. All which I ſhall illuſtrate in the following manner. By ſhewing you,

I. The ſeveral diſtinct officers appointed in the Church of Chriſt. They are ranked under the following Heads; Apoſtles; Prophets; Evangeliſts; Paſtors and Teachers.

That by Apoſtles is to be underſtood thoſe eleven perſons who had been choſen by our Lord in the time of his life, and received a particular commiſſion from him after his reſurrection from the dead, together with Matthias choſen in the room of the traitor Judas, and Paul appointed by our Lord in a viſion from Heaven, there can be no doubt. Theſe were perſons ſent forth by our Saviour, as he was by his Father; and their buſineſs was to be witneſſes of his reſurrection, in his name to preach the Goſpel to all the world, to gather a Church out of the reſt of mankind, and to direct and govern it by his authority, and under the immediate and miraculous conduct of his ſpirit.

By Prophets is plainly meant thoſe, who receiving an extraordinary meaſure of the ſpirit were thereby qualified to interpret the Scriptures of the Old Teſtament, and to preach the Goſpel to ſuch as ſhould embrace the Chriſtian Faith.

By Evangeliſts, Paul ſignifies, not ſo much thoſe who wrote the Goſpel, whom we do now particularly diſtinguiſh by that title, as thoſe who were ſent abroad by the Apoſtles to aſſiſt them in publiſhing the Goſpel to the world.

Finally, By Paſtors and Teachers, I underſtand the ſtated officers ſettled in every Church, as the ordinary and conſtant guides and governors thereof. Where 'tis obſervable, that the Apoſtle joins Paſtors and Teachers together, denoting that the offices imply'd in thoſe words belong to one and the ſame perſon. For although there might be teachers which were not Paſtors of the Church, ſuch as for inſtance Philip the Evangeliſt, Acts xxi. 8. yet every Paſtor was obliged, by virtue of his office, to teach and inſtruct the ſouls committed to his care. They were, in the phraſe of our Apoſtle elſewhere, to feed (that is to inſtruct and govern) the Church of God, Acts xx. 28. with the overſight of which they were entruſted, and this in his name, and in ſubordination to him, who is in the moſt eminent ſenſe, *the Shepherd and Biſhop of our ſouls,* 1 Pet. ii. 25.

From this brief account of the perſons here named by the Apoſtle, it appears, that he makes mention both of the extraordinary and the ordinary officers of Chriſt's Church; thoſe who were appointed only, or chiefly, for the planting of Chriſtianity, together with thoſe who were to be the ſtanding officers in his body to the end of all things. The Apoſtles, Prophets and Evangeliſts, I take to be of the former kind; the Paſtors and Teachers, of the latter. Where, when I affirm the three former to be extraordinary, I do not mean that the Apoſtles were altogether ſuch. They were indeed with reſpect to ſome parts of their office extraordinary, and conſequently but temporary, *viz.* As they were choſen by our Lord himſelf, and ſent by him to be witneſſes to the world of what they themſelves had heard and ſeen, particularly of that great and fundamental doctrine, his reſurrection from the dead; as they were to lay the foundation of the Chriſtian Church; and as they were extraordinarily inſpired and qualified for the diſcharge of theſe parts of their function. But then as they were Paſtors, that is, Guides and Governors of the Church, and in that office to be ſucceeded by Biſhops, their function may be juſtly reckoned among the ſtanding offices deſigned to continue as long as the Church ſhould need to be guided and governed. Which may be fairly aſſigned as the reaſon why Paul, when he names the ſtanding officers, mentions only Paſtors and Teachers, including in thoſe general denominations both Biſhops and Presbyters, the former of which were ſufficiently ſignified under the title of Apoſtles, whoſe authority in preſiding over the Church, and over the inferior Paſtors and Teachers of it, was to be transferred to the Biſhops in every Church which ſhould be planted and ſettled by them.

If it be ſaid, that here is no mention of Deacons, and conſequently that all the ordinary and ſtanding miniſters of the Church are not here named, 'tis enough to obſerve, that if Deacons are not included in the word Teachers, they being frequently allowed by the Biſhops to execute that part of their miniſtration; they are omitted, (which I rather take to be the caſe) becauſe the Apoſtles deſign was not to name every ſtanding officer, but only the moſt eminent, thoſe to whom the care of the Church was principally committed, who were not only Teachers, but Paſtors alſo. Again,

It is to be obſerved, that in this enumeration of the officers appinted by Chriſt, there is not the leaſt hint, nor I think any where elſe in the Holy Scriptutes, of any diſparity in the authority and power in the Apoſtles. The Apoſtles, without preferring one before another, are continually ſpoken of as the prime governours of the Church, under Chriſt the head of it, and this by a joint authority, and a commiſſion of equal extent. And accordingly the houſe of God is ſaid to be *built on the foundation of the Apoſtles and Prophets*; Eph. ii. 12. without diſtinguiſhing one Apoſtle from another, *Jeſus Chriſt himſelf being the chief corner-ſtone.* Which I the rather mention, not only in oppoſition to the extravagant pretence of the church of Rome, in making Peter the prince of the Apoſtles, and giving to his ſucceſſors to the Roman See a ſupremacy over all the Biſhops in the Church; but alſo on account of the fancy of a late writer (Vid. Mr. Dodwell's *Paræneſis ad Extoros.* p. 15, *&c.*) who in contradiction indeed to the Romaniſts, but not at all to the ſervice of the epiſcopal cauſe, ſubſtitutes James, the Biſhop of Jeruſalem, and the kinſman of our Saviour, in the room of Peter. He would perſuade us, that the firſt regimen of the Catholick Church was monarchial; that not only James was the centre of union, but that as long as there were to be found any diſciples of our Saviour's family, they did, and would have ſucceeded in the ſame dignity; but that line failing, the authority of the Biſhop of Jeruſalem devolved upon the Biſhops of the ſeveral Churches, who were equally partakers of it, and thenceforward the government of the Church became ariſtocratical. There is in truth ſo little appearance of argument for the ſupport of this imagination, that it needs not elaborately to be refuted. It may ſuffice to ſay, That as it has no ſolid foundation in the writings of the New Teſtament, ſo I am perſuaded that our Apoſtle, who ſays of himſelf, that *he was in nothing behind the very chiefeſt Apoſtles*; 2 Cor. xii. 11. and elſewhere, that *henceforth they knew no man after the fleſh,* and that *though they had known Chriſt after the fleſh, yet now henceforth they knew him no more*; 2 Cor. x. 6. had no thought of any peculiar authority delegated to James, or to any other of our Saviour's kinſmen, above that of their brethren Apoſtles. The fault of this hypotheſis, beſides that of its wanting juſt proof, is, that it takes off epiſcopacy from its true and ancient foundation, upon which it has hitherto firmly ſtood, namely, that of an authority and power imparted by our Lord to his Apoſtles equally, and by them derived to the Biſhops as their ſucceſſors, and aſſigns to it a later original and eſtabliſhmeut.

Then, that alohough there was no inequality in the authority of the Apoſtles; yet from the very foundation of the Church there was an inequality among its paſtors. The Apoſtles are here, and elſewhere conſtantly mentioned as ſuperior to all others, and this by the appointment of our Lord himſelf, who gave ſome, Apoſtles, in the firſt place; and we have very plain inſtances in the writings of the Apoſtles, of different degrees of authority and power communicated from them to others. Witneſs the caſe of Timothy and Titus, who were appointed by Paul, not only to direct and govern the Churches of Epheſus and Crete, but in particular to ordain elders amongſt them, and to exerciſe authority over the elders themſelves. The atteſtation to this truth drawn from the angels of the ſeven Churches; Rev. i. 20. mentioned in the Revelations of John is undeniable; underſtanding by thoſe Angels, as is highly reaſonable, the Biſhops of thoſe Churches; amongſt which, if Polycarp were the Angel of the Church of Smyrna, as there is reaſon to believe that he was, 'tis well known what ſort of Biſhop he was, even ſuch as the friends of that order contend for; one to whom all the Presbyters of the Church of Smyrna were inferior. And in truth, were there no particular and expreſs teſtimonies to be found in Sacred Writ, yet the plain and certain account which we have of the diſtinction of Biſhops and Presbyters, as ſuperior and inferior officers in the ſeveral Churches planted by the Apoſtles of which we have any hiſtory, even down ſucceſſively from their times, is of itſelf a teſtimony ſo very clear, that 'tis hard to conceive how any that are not ſlaves to an hypotheſis, ſhould withſtand the force of it, ſo as ever to bring that matter into farther debate. See the Cyprianic Age.

II. The perſon by whom, or by whoſe authority theſe ſeveral officers were appointed was he who according to the preceding verſes, deſcended firſt into this lower region, and afterwards aſcended far above all Heavens, that he might fill all things. He, who being glorified at God's right hand, became there the head of the Church, and from thence ſent down that Divine Spirit, who was to enliven his body, and in a more ſpecial manner to guide and aſſiſt thoſe whom he appointed to direct and govern the reſt of his members. Some of theſe our Lord himſelf choſe out and appointed, whilſt he was upon earth, namely, the Apoſtles, together with the ſeventy diſciples.

Others he marked out, after his aſcenſion into Heaven, by conferring upon them ſingular gifts of the Holy Ghoſt, particularly the Prophets mentioned in the text. Others were called and appointed by the Apoſtles, who acting by our Lord's authority, and by a ſpecial commiſſion from him, and being extraordinarily qualified by a Divine Inſpiration to execute their commiſſion, thoſe whom they appointed might as truly be ſaid to be given by Chriſt, as thoſe whom he had called by name. Such were the Evangeliſts, together with the paſtors and teachers here ſpoken of, particularly thoſe principal paſtors, the Biſhops, whom the Apoſtles, before their leaving the world, ſettled in the Churches which they had founded, to ſucceed them in preſiding over all others.

But it will not be needful to enlarge on this head; it may ſuffice only to obſerve from it, how ſacred the inſtitution of a miniſtry in the Church is. It was our Lord who gave not only Apoſtles, Prophets, and Evangeliſts, but alſo paſtors and teachers, as a ſettled and ſtanding miniſtry, and this by virtue of that authority and power which he aſcended into Heaven to exerciſe. He himſelf is the chief Paſtor and Biſhop of ſouls, and theſe are given by him to officiate in his name, and by his authority. As the Church of Chriſt is not ſuch a voluntary ſociety, as that the members of it lie under no obligation to aſſociate, and to hold communion with each other; ſo neither are thoſe who miniſter to our Lord in his Church ſubject to the arbitrary appointment of the people, either to be ſet up or depoſed at their pleaſure, but as they were given by our Lord at firſt; ſo having been once dedicated to the ſervice of Chriſt in his Church, they cannot without ſacrilege alienate themſelves, nor, without great contempt of a Divine Inſtitution, be arbitrarily alienated by any other.

Not that any man is hereby exempted from the juſt authority of his ſuperiors, whether eccleſiaſtical or civil. For, as it is the duty of the chief paſtors of the Church to inflict upon thoſe that are under them ſuch ſpiritual cenſures, as by offences committed againſt the rules of the Goſpel they may juſtly incur; ſo it is equally the duty of civil governors to reſtrain and puniſh, by the authority committed to them, perſons of what rank or order ſoever, that ſhall demean themſelves injuriouſly or unworthily towards the ſtate; all which is exactly agreeable to the articles of our Church, which aſſert, that *the King's Majeſty hath the chief power in this realm, and other his dominions, unto whom the chief government of all eſtates —— whether they be eccleſiaſtical or civil, in all cauſes, doth appertain.* And again it is ſaid to be *the prerogative which we ſee to have been given always to all Godly princes, in Holy Scriptures, by God himſelf, that they ſhould rule all eſtates and degrees committed to their charge by God, whether they be eccleſiaſtical or temporal, and reſtrain with the civil ſword the ſtubborn and evil doers*, Art. 37.

All therefore that I intend to aſſert in this caſe is, what is very evident both from Sacred Writ, and from the conſtant practice of the moſt pure and primitive ages of Chriſtianity, that the authority by which the officers of the Chriſtian Church exerciſe their reſpective functions in that body, was neither at the firſt given, nor can be taken away, by the arbitrary will and pleaſure of men; but that as it was derived from our Lord, ſo it is to be continued and exerciſed in his eame. But the ſacredneſs of the Chriſtian miniſtry will yet farther appear from,

III. The buſineſs, or work committed to theſe officers of the Chriſtian Church, which is thus expreſſed, *For the perfecting of the ſaints, the work of the miniſtry, the edifying of the body of Chriſt.* By *perfecting of the ſaints*, I underſtand, according to Paul's uſe of a like word elſewhere, the gathering together and joining of Chriſtians into one body or ſociety, 1 Cor. ix. 16. By *the work of the miniſtry*, is plainly meant the adminiſtration of the Word and Sacraments. And by *edifying of the body of Chriſt*, the conſtant improvement of the members of that Body in Chriſtian faith, temper and practice. The miniſtry of the word and Sacraments is, indeed, the means whereby the other two parts of their work are performed. It is by publiſhing the doctrine of the Goſpel, that men are at firſt prevailed upon to embrace the Chriſtian faith, and to become members of the body of Chriſt. It is by conſtant preaching of the ſame word in the aſſemblies of Chriſtians, and applying it as there is occaſion in private for their inſtruction, reproof, admonition and comfort, that the body of Chriſt is edified. It is by the ſacrament of Baptiſm, that thoſe who embrace the Chriſtian faith are incorporated into one body; and it is by the other ſacrament of the Lord's Supper, that they maintain communion with Chriſt as the Head, and with each other as fellow-members of the ſame Body.

And from this account it will be eaſy to infer the true boundaries between that authority and power which truly belong to the Church, and that which the ſtate of right challenges, and to ſhew that there is no interfering between them, no ſuch *Imperium in imperio*, as can be charged with limiting and endangering the juſt authority of the civil magiſtrate, as is all along falſely and very maliciouſly inſinuated by a late author, in his *Rights of the Chriſtian Church.*

That our Lord hath committed to proper officers *the work of the miniſtry, for the perfecting of the ſaints, and for the edifying of his Body*, is very expreſly aſſerted by our Apoſtle, and is the conſtant doctrine of the New Teſtament. When our Lord gave to his Apoſtles their commiſſion, it was in ſuch terms as theſe, *Go and diſciple all nations, baptizing them in the name of the Father, the Son, and the Holy Ghoſt, teaching them to obſerve all things whatſoever I have commanded you*, Matt. xxviii. 19, 20. And again, *Go ye into all the world, and preach the Goſpel to every creature*, Mark xvi. 20. And once more, *As my Father hath ſent me, even ſo ſend I you. Receive ye the Holy Ghoſt. Whoſeſoever ſins ye remit, they are remitted unto them; and whoſeſoever ſins ye retain, they are retained*, John xx. 21, &c. Thoſe who had been thus commiſſioned, ordained others to ſucceed them in *the work of the miniſtry*, requiring them, as Paul expreſly charges Timothy, *To commit the things which they had heard of them to faithful men, who ſhould be able to teach others alſo*, 2 Tim. ii. 2. which precept how it was to be underſtood, *viz.* that there ſhould be a perpetual ſucceſſion of men ſet apart for *the work of the miniſtry*, and conſecrated to that ſervice by prayer and impoſition of hands, is undoubtedly evident, both from divers other directions in the Epiſtles to Timothy and Titus, and from the univerſal and conſtant practice of the Church down from that time. For although, as has been already obſerved, there were ſome particulars in the Apoſtolical function which were extraordinary, namely, ſuch as were neceſſary for the firſt planting of Chriſtianity, for which they were qualified by gifts as extraordinary as their work; yet, as the text aſſerts, all true *paſtors and teachers* of the Church are alſo given by Chriſt for the work here ſpecified. They are obliged by their office to preach the doctrine of Chriſt wherefoever they have opportunity, and particularly in that part of the Church in which by Providence they ſhall be placed, and *Wo be them*, 1 Cor. ix. 16. Matt. xxviii. 19, 20. if they do it not. They are bound to receive into the Church by baptiſm ſuch as ſhall profeſs to believe in Jeſus Chriſt, and to ſubmit to his precepts, and hereby to admit them into a ſtate of forgiveneſs of ſins. They are bound to hold aſſemblies for Divine Worſhip, according to the inſtitution of our Lord by his Apoſtles, and the conſtant practice of them and their followers. In thoſe aſſemblies they are obliged to offer up the praiſes and prayers of the Church, to preach the word of Chriſt, and to adminiſter the Sacrament of the Lord's Supper to the members of their reſpective congregations, and thereby to continue them, if they really are what they profeſs to be, in a ſtate of remiſſion. And foraſmuch as this is their peculiar buſineſs, they muſt be allowed to judge whoſe ſins they ſhall remit, and whoſe they ſhall retain; that is, whom they ſhall receive into the Church by baptiſm, and continue in it by adminiſtring to them the other Sacrament; and to whom they ſhall prohibit the uſe either of the one or the other. In a word, they are obliged to preſide over, to direct, to admoniſh, to comfort, to rebuke and cenſure all that are under their charge, according to the directions of God's word. And for all this, if they cheriſh and excite that good Spirit which is promiſed to all the living members of Chriſt's Body, if they *ſtir up the gift of God which is in them by the laying on of hands*, 2 Tim. i. 6. when they are dedicated to any ſpiritual office, they will find themſelves ſufficiently qualified by him, who hath promiſed to be *always with them*, Matt. xxviii. 20. This I take to be the ſum of that ſpiritual authority which is conferred upon the miniſters of Chriſt's Church, and belongs to them only; and this, whether the civil ſtate be Chriſtian or Pagan. For the converſion of a nation to Chriſtianity does not at all alter the caſe; the Church is ſtill a diſtinct, though not a ſeparate ſociety, from the Chriſtian nation: It has its proper officers, and they their proper work, which appertains not to the civil magiſtrate, but is ſtill peculiar to them as it was before.

Nor is this in the leaſt injurious or derogatory to the civil power, becauſe that remains as entire as it was before the nation became Chriſtian. The miniſters, as well as the members of the Church, are equally ſubject to the ſtate as they were before their converſion. If they keep within the limits of their ſpiritual functions, inſtead of injuring the ſtate, they will be eminently ſerviceable to it, binding all thoſe duties upon the conſciences of men, which otherwiſe would be performed no longer than fear or intereſt required, If the miniſters or members of the Church exceed their due bounds, to the prejudice or offence of the ſtate, they are as liable to cenſure and puniſhment from the magiſtrate as any other ſubjects are.

So that the *civil* power, particularly where it is Chriſtian, is always under an obligation of conſcience to favour and protect the *ſpiritual*, keeping within its due bounds; and the Church is always under the like obligation to pay all due regard to the civil power, never willingly to give the leaſt offence or ſuſpicion; but on the contrary gratefully to acknowledge the benefits it receives from it, heartily to pray for, and promote its welfare. In a word, where the Church and State are both truly Chriſtian, the civil and ſpiritual authority will be ſo far from interfering with each other, that they will unanimouſly conſpire to promote the honour of God, the intereſt of Chriſtianity, and the good of the whole community. For,

IV. The great deſign and end of this inſtitution of the officers mentioned in it, and of the work in which they are employed, is ſo to teach and do, *till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt*; that is, till all the particular and genuine members of Chriſt's body arrive at that degree of Chriſtian faith and knowledge together with a ſuitable temper and practice, which will render them perfect Chriſtians, and will fortify and eſtabliſh them againſt all the attempts of ſuch as would ſeduce or corrupt them, that we may be men, and *no more children*, ver. 14. as it follows, *toſſed to and fro with every wind of doctrine, but ſpeaking the truth in love we may grow up into him in all things who is the head, even Chriſt*, ver. 15. And this, till the whole body of Chriſt, Jews and Gentiles incorporated, be come to its full age and ſtature, even to that fulneſs which is by our Lord deſigned for it. For thus again our Apoſtle repreſents this matter in another place in this Epiſtle, ſaying, That *God gave Chriſt to be the head over all things to the Church, which is his body, the fulneſs of him that filleth all in all*, ch. i. 22. Then it ſeems will Chriſt himſelf be compleat, at the head of his Church, when all his members ſhall be united into one body; and all together partake of his influences in a very plentiful manner.

O bleſſed day that! When the Church of Chriſt ſhall be delivered from its preſent imperfect, corrupt and divided eſtate, when the man of ſin ſhall be deſtroyed; when all the errors and corruptions that have by degrees been introduced, either in faith, or worſhip, or manners, ſhall be rooted out; when its breaches ſhall be made up, and its wounds healed; when ſound faith, ſolid and ſubſtantial piety and virtue, and univerſal charity ſhall be reſtored; when the Jews ſhall be converted, and the fulneſs of the Gentiles brought in; when with one heart and one mouth we ſhall all glorify the God and Father of our Lord Jeſus Chriſt, unfeignedly and fervently love one another, and abound in all the fruits of the Divine Spirit; in fine, when our Lord ſhall have ſo thoroughly *cleanſed and ſanctified his Church, as to preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it may be holy, and without blemiſh*, Eph. v. 26, 27. And oh! that God would be pleaſed to put it into the hearts of all the paſtors of his Church, and of all the Chriſtian Princes of the earth, to do whatſoever in them lieth towards the introducing of this happy ſtate. Let me only obſerve farther on this head, that we may naturally infer from it, that without all queſtion the miniſtry ſettled by Chriſt in his Church was not a temporary inſtitution, but was intended to be perpetual, even till theſe great things which I have been now mentioning ſhall be accompliſhed. If there were nothing elſe in the Holy Scriptures to make good this aſſertion, that promiſe of our Saviour, when he gave his Apoſtles their commiſſion, would ſuffice, *Lo I am with you always even to the end of the world.* But leſt any ſhould in after-times perverſly interpret the συντέλεια τȣ̃ αἰῶνος, there mentioned, as denoting no more than *theend of that age*, behold here a farther confirmation of the ſame truth, in words not to be ſo evaded. *He hath given paſtors and teachers for the perfecting of the ſaints*, &c. *till we all come to the unity of the faith and of the knowledge of the Son of God*, &c.

Ver. 14. *That we henceforth be no more* [as] *children, toſſed to and fro, and carried about with every wind of doctrine, by the ſlight of men, and cunning craftineſs, whereby they lie in wait to deceive.*] Now after the Apoſtle has given you an account of the various degrees of miniſtry he obſerves, beſides the other ends already explained, that the miniſtry of the Chriſtian Church was inſtituted and appointed to preſerve the faithful from error and ſeduction, to prevent inſtability of mind, and unſettledneſs of judgment, and confirm them in fundamental truths; *That we henceforth be no more children.*

In which caution the Apoſtle is very happy in the choice of his words to expreſs his meaning fully, and to fix it deeply upon the underſtanding of his converts. For,

What can better expreſs the folly of unſtable perſons, and unſettled profeſſors than the word *children*, which denotes, in the very natural and firſt notion of the word, imperfection and weakneſs of underſtanding, inſtability and ungroundedneſs in knowledge. Again,

The double metaphor of being *toſſed to and fro* and *carried about* from place to place, the former of which is drawn from a wave of the ſea, and the latter from a cloud in the air, which never ſtand ſtill, incomparably declares the unſteadineſs of unſettled believers, which like a wave or cloud have no conſiſtency, but are conſtantly moving with the leaſt wind. Therefore,

The cauſe of which ſtirring, ſays he, is *every wind of doctrine:* And indeed, they who have no ſolid principles every wind of doctrine has power over to drive them to and fro, every teacher can caſt them into what mould he pleaſes, and blow them like glaſſes, into this or that ſhape at his pleaſure; but ſome may ſay, why *wind of doctrine*? Becauſe there is no ſolidity in it; but, being wind in the teacher, it breeds but wind in the hearer, becauſe of its variety and novelty, and becauſe of its prevalency over *unſtaid men.* For, how ſuddenly is ſometimes a family, a town, yea, a whole country leavened with a particular error? And as it is well obſerved by a good author, it is the temper of thoſe that are tainted with erroneous opinions, as it is of ſome that are infected with peſtilential diſeaſes, that they delight in infuſing the malignity; ſee Lactantius de Juſtitia, lib. v. c. 10. So,

When the Apoſtle gives the character of theſe impoſtors and ſeducers he ſays, they *uſe ſlight*; which is a metaphor taken from gameſters, who with art and ſlight of hand know how to cog the dice, and cheat thoſe with whom they play. For ſeducers cheat with falſe doctrines, as gameſters do with falſe dice; ſo that *cunning craftineſs*, imports, that thoſe ſeducers, who endeavour to cheat the ſoul are like the old ſerpent, old and cunning gameſters, ready and ſkilful to deceive; *they lie in wait to deceive*, they contrive how they may catch and entrap men within the ambuſh of their impoſtors.

Thus you ſee with what caution and ſtrength of expreſſion the Apoſtle endeavours to fortify the Epheſians againſt religious impoſtors, that were already crept into the Church to deceive the faithful in his Apoſtolick days; therefore, how ſhould we behave in this diſtance of time? I ſay, what danger are believers now in at the end of ſeventeen hundred years, when ſchiſm, hereſy and apoſtacy have tried with all their ſlights and craftineſs to deceive the righteous. If the danger was great in the Apoſtolick age, as Paul here intimates it to have been, what muſt it be now, when the world is almoſt over-run with error and deceit? It is ſadly true we have not a Paul to fight our cauſe; but let us take his advice, and let the miniſters of God's Word and Sacraments imitate his honeſty, faith and reſolution, as it is their duty; for thereunto they are ordained and appointed miniſters of the flock of Chriſt. Let them, as Paul did, in his days diſcover to their hearers, *the ſleights*, and *cunning crafts* of the deceivers in our days; and do not be afraid to tell them, that if they would not *be toſſed to and fro*, they muſt avoid thoſe *that lie* in wait to deceive; and when this is faithfully executed they have done no more than their duty. Now,

If we ſearch into the ſleights and cunning crafts of the deceivers of our days, who endeavour to deprive us of that ſaving knowledge which we have in Chriſt Jeſus, we ſhall find that one of their artifices is, either to reject, or to pervert Scripture.

For, Whereas the Word of God is the only infallible touchſtone of doctrines; ſome, conſcious to themſelves that theirs will not bear that teſt, decry it as a dead letter, and ſet up another judge of controverſies. Thoſe of the Church of Rome reſolve all into the infallibility of their Church, and Quakers into the infallibility of the ſpirit that is within them. Theſe pretend, from an inward light, imperceptible to all but themſelves, to expound the moſt difficulty of Scripture. Learning, that ſhould help to explain it, they decry as a carnal thing, not allowable in ſpiritual matters. Thus, by taking away the key of knowledge, they make their proſelytes incapable of judging how diſagreeable their opinions are to the mind of God, and ſecurely propagate their errors. And thoſe deceivers that pretend to follow the directions of Scripture, *giving heed to ſeducing ſpirits, wreſt* and pervert the Word of God, to ſerve their own turns, as the Devil did when he tempted our Saviour. *But we*, ſaith Paul, *are not as many*, who *corrupt the Word of God, but as of ſincerity ſpeak, as in the ſight of God*; 2 Cor. ii. 17. *not walking in craftineſs, nor handling the word of God deceitfully*; chap. iv. 2.

Another artifice of deceivers, is *hypocriſy*; which conſiſts in being one thing in appearance, and another in reality.

Our deceivers have found it a very uſeful ſtratagem, in religion as well as in war, to hold out falſe colours. As the grand impoſtor ſometimes puts on the diſguiſe of *an Angel of light*, ſo he teaches his agents to perſonate Saints. If they have any wicked deſign in hand, being men of tender conſciences, they muſt firſt ſeek God, they muſt make long prayers, and proclaim a ſolemn faſt, as Ahab did before he ſeized Naboth's vineyard, and then they are prepared for rapine and violence; ſee 1 Kings xxi. 9. Their previous faſting ſharpens their appetites, and makes them the more eager for devouring widows houſes. Under colour of coming to a farther reformation, they ſecretly contrive to ſubvert the eſtabliſhed Church. The growth and increaſe of Popery is their continual cry, that by keeping us alarmed from that quarter, they may drown the noiſe of their undermining us from another. They would have us buſy in caſting up a mound againſt a religion which our laws have ſufficiently fenced out; that at the ſame time they may open a wide gap, for a ſect no leſs dangerous to break in upon us like a deluge. Religion is always their pretext, but it is the God of this world that they chiefly pay their veneration to. If they occaſionally comply with God's true worſhip, it is only in order to ſerve mammon. Hereſy and ſedition they gild over with the glory of God, and reformation of abuſes: And then the pills are readily ſwallowed by their unthinking multitude, who are always taken with ſhew and outward appearance. A counterfeit zeal for the good of their country, makes them paſs with ſome for extraordinary Patriots; and their ſeeming concern for the true worſhip of God, carries with it an appearance of extraordinary piety; whereas they have nothing extraordinary in them, but only their diſſimulation. And if we conſider the commotions both in Church and State, and the ſevere perſecutions that have been raiſed by theſe pretenders to peace and moderation; we ſhall find the character that our Saviour gives of ſome hypocrites of old, to be equally applicable to our modern Phariſees, that they appear *in ſheeps cloathing, but inwardly are ravening wolves*; Matth. vii. 15.

Another artifice of deceivers is falſhood; of which God complains by the Prophet Jeremiah, and ſaith, they *cauſe my people to err by their lies*; Jer. xxii. 32.

Truth is the agreement of our words with our thoughts: But there is no judging of the thoughts of theſe men by what they ſay; when they deſign to enſlave us, they cry up liberty, and when they intend to invade our poſſeſſions, they extol property.

Another artifice of our deceivers is *ſlander*. They fix ignominious names and characters upon the miniſters of Chriſt's Church, that by reflecting upon their perſons they may inſidiouſly bring their doctrines into diſrepute. This they are taught by him that is called the *accuſer of the brethren*, whoſe name Διάβολος ſpeaks him to be a calumniator.

Paul, though he *kept under his body, and brought it into ſubjection*; 1 Cor ix. 27. was repreſented as one that *walked according to the fleſh*; 2 Cor. x. 2. And our Saviour himſelf was by the Phariſees ſlandered as a *wine-bibber, a glutton*, a ſabbath-breaker, *and a friend of publicans and ſinners*; Matt. xi. 19. xii. 24. They aſcribed his miracles to the aſſiſtance of infernal ſpirits, and *falſe witneſſes roſe up againſt him*; Matt. xxvi. 60. Pſal. xxxv. 11.

Let not his followers therefore be ſurprized, if at any time they meet with the like uſage; for he ſaith, *Men ſhall revile you, and ſhall ſay all manner of evil againſt you falſly for my ſake; for ſo they perſecuted the Prophets that were before you*; Matt. v. 11, 12. Such affronts therefore as were put upon the maſter, the ſervants muſt not expect to be exempted from. It is not at all ſtrange, that what was poured upon the head, ſhould afterwards fall upon the members.

What Ariſtotle obſerves of virtue, holds as well of true religion: That it is ſlandered and abuſed by both extremes: Fortitude by the raſh, is called cowardice, and by cowards is called raſhneſs. Liberality by the niggard, is called prodigality; and by the prodigal it is repreſented as parſimony. So by the Popiſh party we are accuſed of Puritaniſm: and the Puritan, on the other ſide, accuſes us of too near approaches to Popery. Such reflections from both extremes, virtue and true religion muſt always expect to meet with.

Another artifice of deceivers is, to accommodate their doctrines to the inclinations of their hearers. This was a fraud practiſed by the falſe prophets of old, they *ſowed pillows to all arm-holes*; Ezek. xiii. 18. they ſoothed men in their vices, to make their conſciences eaſy and ſecure; they took no care to *ſpeak right things*; Iſa. xxx. 10. ſo they could but *ſpeak ſmooth things*, to pleaſe the people, and gratify their *itching ears*; 2 Tim. iv. 3.

It was by indulging men in their ſins that the Gnoſticks gained ſo much ground in the firſt ages of Chriſtianity; and it is by the ſame art that our modern deceivers have ſo much prevailed. Some perſuade their converts that they have no ſin, and conſequently need no repentance; that *to the pure all things are pure*; 1 Tit. i. 15. that the holineſs of the perſon ſanctifies the action: So that the ſame things that in unregenerate men would be rebellion and injuſtice, in the Saints are commendable actions.

Solifidians ſooth their auditors in their vices, and encourage them to live looſe and profligate lives, by perſuading them that good works are not neceſſary to ſalvation; that faith alone is ſufficient for their juſtication; that they are the elect of God, choſen and predeſtinated to happineſs, and can never fail of ſalvation.

Thus (ſaith God by the Prophet Jeremiah) *They ſtrengthen the hands of evil-doers, that none doth return from his wickedneſs*; Jer. xxiii. 14.

Another ſort of deceivers there is, that encourage men in their vicious courſes, by perſuading them, that they can upon eaſy penances, not only give them abſolution for all their paſt offences, but likewiſe grant them indulgences for many years to come; and can, if they ſhould at laſt die in their ſins, by prayers and maſſes for the dead, procure them a ſpeedy paſſport from purgatory to the Joys of Heaven.

Theſe doctrines, how groundleſs ſoever, being ſuited to the inclinations of men, are apt to prevail upon weak judgments; they that are laden with divers luſts, are eaſily led captive to embrace that religion which will either comply with their ſins, or abſolve them upon eaſy terms.

They of the Church of Rome perſuade their followers, that as ſoon as a prince is excommunicated and depoſed by the Pope, all his ſubjects are abſolved from their allegiance.

Fifth-Monarchy-Men tell their auditors, that they owe no ſubjection but to King Jeſus.

Levellers will have all to be equal, and teach men that government is nothing but an encroachment upon their liberties, an uſurpation upon their native freedom; and that God's people ought to be, as the Jews originally were, under a theocracy, that God only ought to be their king.

This, therefore, is one artifice of deceivers, that they accommodate their doctrines to the inclination of their hearers.

Another artifice of deceivers is, to perſwade men, that it is a thing indifferent what ſect or congregation they join themſelves to, provided they hold faſt the fundamental articles of the Chriſtian Faith. But this is a dangerous error, for it is certainly a great ſin to make unneceſſary ſchiſms and diviſions; whereby the unity of Chriſt's Church is deſtroyed, his ſeamleſs coat is divided, and the Lord of life is, in a manner crucified over again, by having his myſtical body torn and rent. Beſides, how provoking a ſin ſchiſm is, appears from the puniſhment of Corah and his accomplices. They offered no ſtrange fire, ſet up no new religion; but only made a cauſeleſs ſeparation from the eſtabliſhment which God had appointed Moſes to make. Yet, for this it was that the earth opened her mouth, and let them down quick into Hell.

And though in theſe days we find no ſuch miraculous judgments inflicted upon ſchiſmaticks; yet there is danger, leſt by aſſociating ourſelves with them, we undergo the ſame final deſtruction. For Jude ſpeaks of ſome under the Goſpel that *periſh in the gainſaying of Core.* And that we know them, gives them this character: *Theſe be they that ſeparate themſelves, murmurers, complainers, they deſpiſe dominion, and ſpeak evil of dignities.* And though theſe men make mighty pretenſions to the Spirit, as the Montaniſts of old did; yet Jude adds, they are ſenſual, *not having the Spirit*, Jude v. 19. And Paul not only reckons hereſies among the works of the fleſh in Gal. v. 20. but makes diviſions alſo to be a piece of carnality; *For, whereas there are among you diviſions*, ſaith he, *are ye not carnal?* 1 Cor. iii. 3. And *he beſeeches the Corinthians, by the name of our Lord Jeſus Chriſt, that there be no diviſions among them*, ver. 1—10. Which he would not preſs with ſo much earneſtneſs, if to make a ſchiſm in the Church were ſo trifling and inſignificant a thing as ſome would repreſent it. But then it is to be noted that, as the ſchiſm of Core, ſo muſt all other ſchiſms be on account of uſurping ſome authority which God has forbid ſhould be given to ſuch men.

Other deceivers allow themſelves a greater latitude, and perſwade men that they may be ſaved in the profeſſion of any religion, though never ſo erroneous; making it a thing indifferent, whether we go to the Church of God, or, in the expreſſion of John, to the ſynagogues of Satan, Rev. ii. 9. But as it is no indifferent thing whether, for the nouriſhment of our bodies, we take poiſon or wholſome food; ſo it concerns us to beware what doctrines we imbibe for the preſervation of our ſouls.

It is plauſibly inſinuated by deceivers, that God is as much pleaſed with variety of religions, and divers ways of worſhipping him, as he is with divers languages and complexions; and that it is no more his will that men ſhould agree in their judgments, than in their taſtes. This is an opinion very ſuitable to them that can be of any religion for their intereſt: For upon theſe grounds they may occaſionally conform to Mahometaniſm, or to Judaiſm, and yet be ſafe.

But Peter ſpeaks of ſome that ſhall *bring in damnable hereſies*, 2 Pet. ii. 1. whereas no hereſies are damnable, if men may be ſaved in the profeſſion of the falſeſt religions.

He ſpeaks of others that *wreſt the Scriptures to their own deſtruction*, ch. iii. 16. But this is impracticable, if ſalvation be attained by men of the moſt erroneous opinions. Orthodox doctrine is in Scripture compared to *good ſeed*, ſown by Chriſt, Matt. xiii. 24. and hereſy to evil ſeed, ſown by the Devil. It is no indifferent thing therefore what opinion we are of in matters of religion: For, if *he that doubteth is damned*, Rom. xiv. 23. what favour can Infidels expect?

It was looked upon as a ſevere puniſhment in the primitive times of Chriſtianity, to be excluded from the communion of the orthodox Church; becauſe that he has not the Church for his Mother, ſaith Cyprian, cannot have God for his Father.

As Eve was the mother of all living, in a natural ſenſe; ſo the Church, which is the ſpouſe of the ſecond Adam, is the mother of all living in a ſpiritual ſenſe.

I am the vine, ſaith our Saviour, *ye are the branches.* As long as we abide in Chriſt, ſo long we ſpiritually live, and grow in grace. But if we cut ourſelves off from him by ſchiſms and hereſies, we then become like branches ſevered from the vine, which, ſaith our Saviour, are *caſt forth, and wither, and men gather them, and caſt them into the fire*, John xv. 5, 6. Thus it fares with them that are ſevered from the Church of Chriſt, their portion is to be caſt into the fire unquenchable.

Noah's ark was a figure of the Church; and as they only were ſaved that entered into the ark; ſo they only can regularly hope for ſalvation, that are admitted into the Church of Chriſt by baptiſm. *In the days of Noah*, ſaith Peter, *while the ark was a preparing, eight ſouls were ſaved by water; the like figure whereunto even baptiſm doth now ſave us*; 1 Pet. iii. 20, 21. Salvation therefore is not attainable in the profeſſion of thoſe religions that reject baptiſm. So that it cannot be thought unchriſtian to ſay, *They are to be accurſed that preſume to ſay, that every man ſhall be ſaved by that law or ſect which he profeſſeth*; ſee the 18th article of the Church of England.

Another artifice of deceivers is, to perſwade men that there is no miniſtry of God's peculiar appointment, but that any that are *gifted* may take upon them the miniſterial office. This was the ſin of Corah and his adherents. For, whereas the prieſthood, by God's appointment, belonged to the houſe of Aaron, this appropriation of it they would not allow of, but pretended that any of God's people had an equal right to execute the prieſtly office: *And they gathered themſelves together, and ſaid, Ye take too much upon you, ſeeing all the congregation is holy every one of them? Wherefore then lift ye up your ſelves above the congregation? And they took every man his cenſer, and put fire in them, and laid incenſe thereon*, Numb. xvi. 3, 18. But the incenſe that they offered could not atone for ſo great an offence. God made good his word, *the ſtranger that came nigh was put to death*, Numb. iii. 10.

Now, if they that are under the Aaronical prieſthood, offered incenſe in contempt of an earthly prieſt, had their final doom anticipated by a ſudden eruption of infernal flames. If he that touched but the outſide of the tottering ark with unhallowed hands, was puniſhed with immediate death: Then how ſhall they eſcape that, under the Evangelical diſpenſation, preſume to ruſh into the moſt Holy Place, and to offer up the ineſtimable ſacrifice of the *body and blood of Chriſt* with unconſecrated hands, in contempt of him who *is a prieſt for ever?* If the *blood of bulls and of goats* was not to be offered up, but by thoſe that had authority from Heaven, ſhall leſs regard be had to the *blood of the covenant, the moſt Holy thing wherewith we are ſanctified?* Jeroboam, having made a defection from the true worſhip of God, that he might not want prieſts to inſtruct the people in his erroneous way, conſtituted *prieſts of the loweſt of the people, whoſoever would, he conſecrated him*: wherewith God was ſo far provoked, as the Scripture expreſly ſaith, that for *this very thing he cut off the houſe of Jeroboam from off the face of the earth*, 1 Kings xiii. 33, 34. And if ſo, then the Evangelical prieſthood being appropriated, as the Aaronical was; for, *no man taketh this honour to himſelf*, ſaith Paul, *but he that is called of God, as was Aaron*, Heb. v. 4. It follows, that it is a great preſumption to be inſtrumental in ſetting up a miniſtry which cannot be warranted to be derived down to them, by an uninterrupted ſeries of ordinations from Chriſt, and his Apoſtles, gradually propagated by the fathers of the Church, as the Aaronical prieſthood was conveyed by a lineal deſcent from Aaron and his ſons.

Theſe inſtances may ſuffice to diſcover the *ſlights and cunning crafts of them that lie in wait to deceive.* And now,

I proceed to ſhew, that if we would be ſtedfaſt in the faith, if we would not be *toſſed to and fro*, we muſt avoid thoſe that *lie in wait to deceive.* In trivial matters we may take pleaſure in being deceived; we ſometimes reward men, that by their ſlights, artificially impoſe upon our ſenſes. But when the conſequence of our being deceived, is the loſs of our lives and fortunes, we then think it highly concerns us to beware of being deluded. How much more when the loſs is an eternal inheritance, and life everlaſting?

There are many deceivers, ſaith Paul, *that ſubvert whole houſes, teaching things which they ought not for filthy lucre's ſake, by good words and fair ſpeeches they deceive the hearts of the ſimple*, 1 Tim. x. 11. Shall we then, when we are forewarned that there are ſuch *deceivers* abroad, Rom. xvi. 18. put our ſelves in the way of being deluded by them? When we are told that an ambuſh is laid for us, ſhall we ſeek deſtruction? It is a prepoſterous thing for ſheep, that are wont to fly at the ſight of wolves, to run into their jaws, and voluntarily to offer themſelves a prey to them. In the words of the text, the *ſlights and cunning crafts* of impoſtors are, as I have noted before, expreſſed by a metaphor, taken from cunning gameſters, that know how to impoſe upon unwary and unskilful players. Now, few men are ſo ſimple, as to venture their money with ſuch known cheats; eſpecially when they are conſcious to themſelves that they have neither skill nor dextrity to cope with them. Certainly, then, if men were as wiſe in their everlaſting concerns, as they are in the things of this life, they would not, by venturing themſelves with notorious deceivers, lay their ſouls at ſtake, and hazard that which is of more value to them than the whole world.

Paul's advice is, *Mark them that cauſe diviſions, contrary to the doctrine that ye have learned, and avoid them*, Rom. xvi. 17.

" John, the diſciple of our Lord, going into a bath at Epheſus, with a deſign to waſh himſelf, with a deſign to waſh himſelf; when he ſaw Cerinthus in it, ſtarted back unwaſhed, and ſaid, let us flee away, leſt the bathing-houſe fall upon us, for Cerinthus, the enemy of truth, is in it. And Polycarp, who was taught by the Apoſtles, and was by them conſtituted Biſhop of Smyrna, meeting Marcion, the heretick, who ſaid, Do not you know me? Anſwered, I know you to be the firſt-born of Satan. Such a religious care the Apoſtles and their diſciples took, not to have any communication, ſo much as in word, with them that adulterated the truth; as St. Paul ſaid, an heretical man avoid. Euſeb. Eccleſiaſt. Hiſt. Lib. 4. cap. 14.

Paul exhorts us to avoid Hereticks; but John the diſciple of our Lord, goes farther, not allowing us ſo much as to ſalute them; for he that biddeth them God-ſpeed, is partaker of their evil deeds; and with good reaſon, for there is no peace to the wicked, ſaith God. We ought therefore to fly from them. Epiphanius adverſus Hæreſes, Lib. 1. Tom. 3. Hæreſ. 34. Sect. 13.

And our Saviour ſaith, Matt. xvi. 6. and xxiv. 4. *Beware of the leaven of the Phariſees, and take heed that no man deceive you.* It is ſafer to ſhun danger, than to encounter it. Why do we pray to God *not to lead us into temptation*, if we ourſelves voluntarily run into it? Beloved, ſaith Peter, *ſeeing ye know theſe things before, beware leſt, being led away with the error of the wicked, ye fall from your own ſtedfaſtneſs*, 2 Pet. iii. 17. Hereſy in the body of the Church is like a canker in the body natural; it ſpreads itſelf, and corrupts the ſound parts.

——————— *Solet immedicabile Cancer*
Serpere, & illæſas vitiatis addere partes. Ovid. Met. l. 2.

Paul, ſpeaking of the hereſy of Hymeneus and Philetus ſaith, *their words eat as doth a canker, and have overthrown the faith of ſome*, 2 Tim. ii. 17, 18. There is a contagion in vices and falſe opinions. *He that toucheth pitch ſhall be defiled therewith; and he that hath fellowſhip with a proud man ſhall be like unto him*, ſaith the ſon of Sirach, Ecclus. xiii. 1 Many that at firſt went only out of curioſity to hear them that *lie in wait to deceive*, have at length been caught in their ſnares. Common prudence teaches us to keep at a diſtance from thoſe infectious diſeaſes that may prove deſtructive to our bodies: How much more then ought we to ſhun the contagion of hereſy and ſchiſm, which tend to the ruin of our ſouls?

We have been inſtructed from our childhood, carefully to avoid thoſe men-ſtealers, that would ſell us into temporal ſlavery: And ſhall we be leſs circumſpect to avoid thoſe deceivers, that with *feigned words make merchandize of ſouls*, and ſend them to the regions of endleſs horror and deſpair? *Be not unequally yoked together with unbelievers; for what fellowſhip hath righteouſneſs with unrighteouſneſs? And what communion hath light with darkneſs? And what concord hath Chriſt with Belial? Wherefore come out from among them, and be ye ſeparate, ſaith the Lord*, 2 Cor. vi. 14, 15, 16.

Some deceivers may, perhaps, take themſelves to be in the right; they may think they are doing God ſervice, while they are carrying on the work of the Devil. For, Paul ſpeaks of ſeducers, whom he deſcribes *deceiving and being deceived*, 2 Tim. iii. 13. But this will not excuſe either the ſeducers, or them that are ſeduced. For, our Saviour has told us what ſhall become both of blind guides, and of them that are blindly led: They *ſhall both fall into the ditch*, Matt. xv. 14. If the pilot, for want of skill, ſplits upon a rock, he and all that are embarked with him fare alike. The advice, therefore, of Moſes to the followers of Corah and Dathan, may be as proper to them that are followers of deceivers in our days: *Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins. We command you therefore, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw yourſelves from every brother that walketh not after the tradition which he received of us*, 2 Theſſ. iii. 6. Thus, if ye would be ſteadfaſt in the faith, ye muſt avoid thoſe *that lie in wait to deceive*. And,

Whereas we are expreſly told in the context, that Chriſt *gave ſome Apoſtles, ſome Paſtors and Teachers*, to withſtand deceivers, and diſcover their frauds, or, *That we henceforth be no more children, toſſed to and fro, by the ſlights or cunning crafts of them that lie in wait to deceive*; ſo it is the part of good paſtors, not only to feed their flocks, and to keep them from ſtraying, but likewiſe to repel thoſe ravenous beaſts, that would break in upon them; to ſpare the wolves would be cruelty to the ſheep.

Ver. 15. — *Which is the head even Chriſt.*] See the notes on ch. i. ver. 22.

Ver. 17. — *In the vanity of their mind.*] See Rom. i. 21.

Ver. 18. —— *Blindneſs.*] As, *hardneſs.*

Ver. 21. *If ſo be ye*] Epheſians.

——— *Have heard him.*] i. e. Paul, who has taught you, as the truth is in Jeſus.

Ver. 22. — *The old man.*] See Rom. vi. 6.

Ver. 24. — *Put on the new man*] See Rom. vi. 4.

——— *Which after God is created in righteouſneſs*, &c.] See ch. ii. ver. 10.

Ver. 25. — *We are members one of another.*] See Rom. xii. 5.

Ver. 26. *Be angry and ſin not.*] This Scripture confirms the univerſal conſent of learned men, who have never been ſo ſevere as to ſay or teach that *anger* conſidered in itſelf, and upon all occaſion whatſoever, is unlawful. For, it is implanted in us by nature. So that the firſt motions of it ſeem to be mechanical and neceſſary; the haſtineſs and ſlowneſs to it depends in a great meaſure upon the temper of the body, and the animal ſpirits. Thus far it is not ſubject to the power of our own will, or to the corrections of reaſon and religion.

This alſo is a paſſion (like all thoſe ſtiled ſimple and natural) capable of ſerving excellent purpoſes, when managed with ſobriety and diſcretion. For, there is a tameneſs of ſpirit, which deſerves cenſure and reproofs, and in ſome caſes we do even well to be angry. For, admitting anger according to the received notion of it, to proceed upon a deſire of obtaining ſatisfaction for ſome injury done, or conceived to be done to us, or to thoſe we love; the honour of God; the reverence due to the laws of our Lord, the love of virtue, the protection of good men, may make this not only innocent, but neceſſary and commendable, *viz.* when the name of God, his word and truth, things which ought to be moſt ſacred, are boldly violated and impiouſly trampled upon, no good Chriſtian can, none in a publick character may ſee this done with indignation; nor is he obliged to ſuffer the offenders to paſs unrebuked, for their wickedneſs and folly. Thus Moſes, when he ſaw the molten calf, *waxed hot with anger*, Exod. xxxii. 19. And the Evangeliſt Mark records that our Bleſſed Saviour looked upon the Phariſees *with anger*, iii. 5. And as theſe occaſions where the glory of God, and the good of others, are concerned, juſtify ſome reſentments of this kind. So Paul here ſeems to imply, that they may be warrantable alſo with regard to private injuries and affronts, provided always, that due care be taken, to reſtrain their exceſſes, and to conquer and compoſe them in time.

The manner of this exhortation doth plainly argue, that however upon ſome occaſions, and in ſome degrees, anger may be lawful; yet the juſteſt anger cannot be excuſed, when it continues too long. For, though the firſt motions of our paſſion may not be under our check and juriſdiction; though we deſire and grieve and reſent, as naturally and unavoidably as we hunger and thirſt; yet when that firſt guſt is over, the governing part of the ſoul may, and ought to interpoſe its powers, and by a timely and prudent care quell the rebellious diſturber of our peace. For, it is certain, that every one who continues in a ſtate of enmity and wrath commits a fault, which the higheſt provocation cannot juſtify, and expoſes his ſalvation to infinite hazards and danger. And this is indeed the meaning of thoſe very ſignificant words in the context, *not to give place to the* Devil. As to the *not letting the ſun go down upon their wrath*, it was a maxim or precept of that Pythagorean philoſophy, in which the Epheſians had been educated; the diſciples of Pythagoras, always after a quarrel ſhook hands and profeſſed an hearty reconciliation at the ſetting of the ſun. So that the Apoſtle firſt acquaints his converts with a duty which their philoſophers had taught, and then adds an enforcement of greater weight, *viz.* the ill conſequences that muſt attend the neglect thereof, that a longer than due continuance in anger, baniſheth the Holy Spirit, ſee ver. 30. and makes room for the reception of the Devil into the heart and ſoul; ſee Mr. Collier's Sermon on this text.

Ver. 31. *Let all bitterneſs and wrath, and anger and clamour, and evil ſpeaking be put away from you, with all malice*] i. e. Or, that is attended with malice, or a private deſire of unjuſt vengeance. This Scripture may be called the counter part of that exhortation which the ſame Apoſtle gave the Romans, ſaying, *As much as lieth in you, live peaceable with all men*, Rom. xii. 18. And therefore, this to the Epheſians may be properly explained by that to the Romans, *live peaceably with all men.* Therefore note,

Living peaceably then, muſt import ſomething more than the external acts, and the mere pretenſions of amity. It regards the inward frame and temper of the mind, as well as the outward behaviour; and ſeems to be a complication of other virtues, of humility, patience, and kindneſs. By the firſt of which, a man is taught a modeſt opinion of himſelf, and reſtrained from diſturbing the quiet of others, either by thinking of evil, or by offering them any injurious treatment. By the ſecond, he is ſo much a maſter of himſelf, that he is not eaſily provoked, but keeps his mind ſmooth and eaſy, under any ſlight miſfortune, and prevents the fire, which, perhaps, is juſtly kindled in his breaſt, from breaking out into flames. And laſtly, by being kindly-affected, he contributes his utmoſt to ſerve the common intereſt, and to promote the proſperity of all men.

So that this duty imports a peaceable diſpoſition, which ſhews it ſelf in ſuch actions, as tend to preſerve peace where it is, and to reſtore it where it is broken. And no one is allowed, in the Apoſtle's ſenſe, to be a peaceable man, who does not in his way and capacity, endeavour to maintain, or to reſtore, both private and publick peace. For,

This injunction takes in the whole extent of human ſociety, not only private perſons, but publick communities; and implies, firſt, a mutual accord between man and man, in oppoſition to contentions and quarrels. Secondly, A good underſtanding and agreement between nations, kingdoms, and commonwealths, in oppoſition to war. And laſtly, obedience and conformity, in contra-diſtinction to rebellion and ſchiſm. To ſchiſm, I ſay, becauſe communities are to be conſidered, either as political or ſacred. And, when we ſpeak of peace, with reference to the former, we mean by it, the peace of the ſtate; but, with relation to the latter, we underſtand the peace of the Church.

Now, in each of theſe reſpects, every one is obliged, as far as is poſſible and lawful, to behave himſelf peaceably. Common charity and good neighbourhood require peace and amity, with particular Chriſtians, our brethren. Intereſt and ſelf-preſervation call for the ſame temper and behaviour towards ſocieties: For, *every kingdom divided againſt it ſelf is brought to deſolation*, Matt. xii. 25. And, the very nature and contrivance of our religion, and the ſeveral commands in Scripture, enjoin us to *keep the unity of the Spirit in the bond of peace:* Not only to maintain peace with the Church in general, but to hold communion with that part of it where we live, if we can lawfully. For, as this ſpiritual ſociety is the moſt ſacred of all others (it being the myſtical body of Chriſt) ſo, on the one hand, no duty is more ſtrictly enjoined, none more earneſtly prayed for, than this of unity and love; and, on the other, no ſin more zealouſly inveighed againſt, none more highly threatned, than that of ſeparation and hereſy.

Happy were it, if they, who are miſled by a blind guide, a furious zeal, or a falſe fire, would conſider the evil, and the danger of their ways; that their ſeparation is a manifeſt breach of peace and unity. With a right apprehenſion of theſe things, it is not to be conceived, that men ſhould be wrapped, and made giddy, with the ſpirit of pride, and ſelf-conceit; and miſtake that for a ſign of grace, and a fruit of God's Holy Spirit, which the Apoſtle reckons among the works of the fleſh. But,

Let us now conſider what methods are moſt probable to render it practicable, and how far our endeavours will, in all likelihood, conduce to the obtaining ſo great, and univerſal a bleſſing. I ſay, in all likelihood, becauſe it is ſuppoſed here in this precept, that peace with all men (though a very deſirable happineſs) is not abſolutely in our power; and though we do, what in us lies, to obtain it, yet we may meet with inſuperable difficulties in the attempt.

Beſides, ſometimes it is not to be purchaſed, but upon unreaſonable terms, at the expence of honour and juſtice, and with the loſs of an infinitely greater bleſſing, peace with God, and the tranquillity of one's own mind. In this caſe, there can be no fair and honourable accommodation; for a good conſcience is always to be preferred before the good-will of the greateſt men breathing; and where we cannot conciliate their friendſhip, but with the loſs of God's favour, we are to obſerve, that God muſt be pleaſed, though *they*, though *all* the world be diſobeyed.

But the method which ſeems to bid faireſt for *peace with all men*, is, in general, this; *Every one is to take care, that by an inoffenſive behaviour, he gives no juſt grounds for any to build a quarrel upon.* To this purpoſe, *the ax is* to be *laid to the root of the tree. Firſt*,

1. Thoſe luſts and vices, which naturally breed diſcord and confuſion, are to be reſtrained, and brought under the government of reaſon. And then,

2. The contrary virtues and good diſpoſitions will ſway the affections and the will, and incline us to lead quiet and peaceable lives. But, where men fail in theſe points,

3. The magiſtrate's aſſiſtance becomes neceſſary; who, though he cannot reach the vicious thoughts and intentions of mens hearts, can yet effectually puniſh the wickedneſs, and in ſome meaſure, prevent the diſorders of their lives. And firſt,

It is in every one's power by the grace of God, and a vigilant care, to reſtrain thoſe luſts, which lead directly to diſorder and confuſion.

Now it is to be obſerved, that thoſe very vices, which give diſturbance to men, conſidered in a private capacity, are very extenſive, and ſworn enemies to men combined together in ſociety; and they that treſpaſs more immediately and directly upon peace, are theſe that follow; Firſt,

1. Pride, which blows up a man with ſuch a great opinion of himſelf, that there is not room enough in his mind, for one kind thought of any other. Such a one therefore never looks upon his fellow-creatures, but with ſcorn and diſdain: If he behold them, it is afar off, as if they were a different ſpecies, infinitely below him. The leaſt overſight or diſreſpect provokes him beyond all patience; and no tolerable uſage is to be expected from him, unleſs you pay him an adoration, ſuitable to the mighty eſteem he has for his own dear, fooliſh, ſelf.

But the miſchief is —— The world will never come up to this extravagant degree of vanity. Every man, as ſuch, has a title to ſome proportion of honour; but whoever ſwells beyond his juſt ſize and ſhape, takes up too much room in the world, and becomes troubleſome to all about him. This raiſes him up enemies on every ſide. All look upon him, as a vain-glorious invader; all pour in upon him contempt and hatred, anſwerable to his unjuſt and impudent pretenſions; for the truth is, all (not excepting his very flatterers) hate a proud man. So inſufferable a creature is he, that, as he ſcorns and defies all the world, ſo he draws back the ſame wide circumference of contempt and ill uſage, and centers it all upon himſelf. And ſo infallibly true are the wiſe king's obſervations, Prov. xxviii. 25. *He that is of a proud heart, ſtirreth up ſtrife.* And (Prov. xiii. 10.) *from pride only* (i. e. for the moſt part) *cometh contention.*

Unbounded avarice is alſo a reſtleſs enemy to peace. This, beſides the unſpeakable trouble it gives the perſons labouring with it, brings a thouſand diſorders to the publick. It is the main ſpring of violence and wrong: It treads down the bounds of juſtice, and violates the rules of charity. It fills the court with brawls, and *the place of judgment with wickedneſs.* Hence it is, that *the law,* though in it ſelf very good, is uſed unlawfully: That ſome perſons eyes are blinded, and their conſciences laid aſleep: That God's miniſters happen to forget themſelves, and execute wrath upon them that do well: That power becomes a privilege for violence, and gives a ſort of right to the committing of it: That while *great and mighty ſins* are paſſed over in ſilence, at leaſt with impunity, *the juſt are afflicted, and the poor turned aſide in the gate from their right,* Amos vi. 12.

The ſame vicious principle ſuborns falſe witneſſes, and brings thoſe profligate wretches into the place of righteouſneſs: Where, by ſpeaking falſhood, inſtead of truth, or by ſhuffling both together, or by maiming, and not delivering the whole truth, and laſtly, by calling the God of Truth to atteſt their damnable lies, they turn the courſe of juſtice, and oblige the moſt righteous judge (who is to give ſentence according to evidence) to do things contrary to right and equity. Though by the way, if the innocent ſuffer hereby in goods, good name, or in any other reſpect, the injury is to be fathered, not upon the judge, but upon thoſe ſons of Belial, the falſe witneſſes.

Theſe therefore, are juſtly to be looked upon as enemies to peace: For ſurely, oppreſſion and wrong are (as Solomon complained, Eccleſ. vii. 7.) *Enough to make even a wiſe man mad.* And his royal father expoſtulating with the judges of Iſrael, imputed the diſturbance of that kingdom to their partiality and injuſtice; complaining, that by their male-adminiſtration, they had thrown *the foundations of the earth out of courſe,* Pſam lxxxii. 5. Again,

As avarice is the principle ſpring of injuſtice, ſo ambition, that has no regard to honour and conſcience, is another mover of ſedition; for to make room for its own monſtrous ſize, it overturns every thing, that ſtands in its way.

Hence it is, that *nation riſes againſt nation, and kingdom againſt kingdom.* For whatever are the pretended reaſons for a war, yet generally dominion and rapine are the chief objects in view.

A revengeful temper is alſo an implacable enemy to peace. It imprints new reſentments upon the mind, when the old ones are almoſt worn out, and forgotten. It keeps the coals of contention alive, and perpetuates a quarrel; and by repaying old injuries with freſh provocations, renders peace and reconciliation impracticable.

Theſe are ſome of the moſt unſociable vices, which the Apoſtle here forbids and (like ſmall ſparks, that prevail into devouring flames,) firſt interrupt the peace of private perſons, and then naturally diffuſe their troubleſome influence among the whole community. And indeed, every other irregular luſt ſeems to be charged with miſchief, and to threaten the publick with ſome remarkable calamity. All diſorders within them muſt be ſuppreſſed; otherwiſe, they will ſhew themſelves in the genuine effects of diſcord and violence without. For *from whence come wars and fightings among us, but from thoſe luſts which war in our members?* Jam. iv. 1. But then,

After the reducing of theſe unſociable vices to the government of reaſon, due care ſhould be taken to cheriſh, and improve their oppoſite virtues, which will diſpoſe us to lead quiet and peaceable lives. In order to which,

Let us learn to be humble and modeſt; and inſtead of doating with a blind fondneſs, upon our ſuppoſed excellencies, we may do well ſometimes to take a view of our real imperfections: Never to inſiſt with rigour, upon what we might juſtly require; and always to pay that regard and deference, which others have as good a right to demand of us. To this purpoſe, we are charged to *be cloathed with humility,* 1 Pet. v. 5. and ver. 10. of this chap. to *be kindly affectioned one to another with brotherly love, in honour preferring one another.* And Phil. ii. 3. to *eſteem others better than ourſelves.*

Such ſober thoughts, ſuch mutual condeſcenſions, could not but make men engaging and acceptable. They would take down *the high looks of the proud,* baffle the inſolence of the ſcorner, and make his ſwellings look monſtrous and ſingular. They would render the ſtubborn diſpoſitions of men pliable; and the moſt rough and unconverſable, *gentle and eaſy to be intreated.* Beſides,

A modeſt opinion of ourſelves would reſtrain our curioſity from medling with other mens affairs. It would confine us within the bounds of our own proper callings. It would teach us to obſerve the Apoſtle's precepts, *viz.* to *ſtudy to be quiet, and to do our own buſineſs,* 1 Theſſ. iv. 11. and to *pay tribute, cuſtom, fear, and honour, to whom they are reſpectively due,* Rom. xiii. 7. And thereby contribute towards preſerving the peace of communities, both civil and ſacred; which is diſturbed by nothing more, than by the contrary, conceited, buſy humour. Again,

In oppoſition to covetouſneſs, which ſtrongly inclines to diſhoneſt practices, and thereby interferes with the peace of mankind, let us again conſult the precepts of religion. Theſe will teach us to be content with our condition, to be true to our word, faithful in the diſcharge of our truſt, and juſt in all our dealings. Nay, they will reach the inward man, and remove from the heart all approbations or deſigns of injuſtice, all the firſt cauſes of differences and animoſities; and implant in their room, thoſe lively qualities, which are apt to produce a good underſtanding between man and man; and promote the welfare of all conſidered, either in their private or ſocial capacities. So likewiſe,

For the great diſturbers of the world, who unpeople countries, and glut the jaws of death with human blood—Would they hearken to the peaceable genius of the Goſpel, that would perſwade them to diſcharge all ſelfiſh and ambitious deſigns, help them to aſſwage their frightful proud ſwellings, and bring them down to their juſt proportion.

Would they ſuffer *the peace of God to rule,* and bear the greateſt ſway in their hearts, it would keep down all aſpiring thoughts, and bring every paſſion in ſubjection to reaſon. It would judge among contending nations, and rebuke the ambition of many people. Then an univerſal peace would obtain throughout the Chriſtian world. *The warlike people would beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks. Nation would no longer lift up ſword againſt nation, neither would they learn war any more,* Iſai. ii. 4.

And, as happy ſhould we be in our leſſer ſocieties, could we be perſwaded to be kind and beneficent, and to *render good for evil* to all men. Such a glorious and god-like temper is the apteſt inſtrument to ſoften the diſpoſition, and to win the affections of the moſt ſpiteful and malicious.

The wiſdom of this world indeed may ſuggeſt rage and fierceneſs, as the beſt expedients to repel injuries, and to keep the ſons of violence upon their good behaviour. But certainly, nothing can be more amiable and endearing, for nothing carries with it greater force, even irreſiſtible charms, than innocence and meekneſs. Theſe may ſtrike ſome minds with terror, and extort an outward profeſſion of peace. Theſe go deeper, to the laſt remains of humanity: They melt down the moſt unſociable paſſions into eaſineſs and good nature, and make a nobler conqueſt in the ſtubborn heart of man, than the utmoſt efforts of violence and terror.

Who is he, that will harm you, if ye be followers of that which is good? ſays Peter, 1 Ep. iii. 13. None certainly, but ſome few *wicked and unreaſonable men*; ſuch as are born under the diſadvantage of ill nature, and have been nurſed up in cruelty, and wear no other appearance of humanity, but the meer external form and ſhape.

These indeed are in their nature, ſo fierce and implacable (though it is to be hoped, they are as rarely met with as other monſters) that even the cleareſt innocence, and the brighteſt virtue, ſhall ſerve only to enrage them. And others perhaps there are, who will never lie with us in a ſtate of friendſhip, unleſs we concur with them, in foul and diſhoneſt practices. The very propoſals of peace, upon fair and reaſonable terms, ſhall ſerve only to irritate the more, and *make them ready to battle.*

In theſe unhappy caſes, though peace is impoſſible, yet ſtill it is our duty to contain within the bounds of charity and integrity; to *ſuffer long, and to be kind*, to bear a principal regard to the rules of honeſty, and the dictates of conſcience; and to let the world perceive, that as we gave no juſt cauſe of offence, ſo neither have we any inclination to keep up the quarrel; but that we ſtill bear a Chriſtian affection, and are always in a temper and readineſs to be reconciled. And thus we ſhall, as the Apoſtle exhorts us, *put away all bitterneſs and wrath*, &c.

CHAP. V.

2 *After general exhortations to love* 3 *To fly fornication,* 4 *and all uncleanneſs,* 7 *not to converſe with the wicked,* 15 *to walk warily, and to be* 18 *filled with the ſpirit,* 22 *he deſcendeth to the particular duties, how wives ought to obey their husbands,* 25, *and husbands ought to love their wives,* 32 *even Chriſt doeth his Church.*

BE ye therefore followers of God, as dear children;

2 And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour.

3 But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints:

4 Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God.

6 Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.

7 Be not ye therefore partakers with them.

8 For ye were ſometimes darkneſs, but now *are ye* light in the Lord: walk as children of light,

9 (For the fruit of the Spirit *is* in all goodneſs, and righteouſneſs, and truth)

10 Proving what is acceptable unto the Lord.

11 And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.

12 For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.

13 But all things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light.

14 Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from dead, and Chriſt ſhall give the light.

15 See then that ye walk circumſpectly, not as fools, but as wiſe,

16 Redeeming the time, becauſe the days are evil.

17 Wherefore be ye not unwiſe, but underſtanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is exceſs, but be filled with the Spirit:

19 Speaking to your ſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging and making melody in your heart to the Lord,

20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt;

21 Submitting your ſelves one to another in the fear of God.

22 Wives, ſubmit your ſelves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Chriſt is the head of the church: and he is the Saviour of the body.

24 Therefore as the Church is ſubject unto Chriſt, ſo *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it:

26 That he might ſanctify and cleanſe it with the waſhing of water, by the word,

27 That he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh.

28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himſelf.

29 For no man ever yet hateth his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the church:

30 For we are members of his body, of his fleſh, and of his bones.

31 For this cauſe ſhall a man leave his father and mother, and ſhall be joyned unto his wife, and they two ſhall be one fleſh.

32 This is a great myſtery: but I ſpeak concerning Chriſt and the church.

33 Nevertheleſs, let every one of you in particular, ſo love his wife even as himſelf; and the wife *ſee* that ſhe reverence *her* husband.

I. To ſome general duties, as

(1.) To the imitation of God (by way of inference from the duty laſt mentioned, *viz.* mutual forgiveneſs, ch. 4. ver. 32.) at ver. 1.

(2.) To walk in love, urged by Chriſt's example of love to us, which he amplifies by the diſcovery and fruit of his love, giving himſelf for us, by his end therein, to be a propitiatory ſacrifice; and finally by the efficacy thereof, rendering God well pleaſed, ver. 2.

(3.) To avoid ſeveral ſorts of ſins, as *fornication*, &c. Becauſe they are unſuitable to, and inconſiſtent with our profeſſion; beſides, ſays he, they are inconvenient, ver. 3, 4. they exclude their practitioners from the kingdom of Heaven, as they very well know, ver. 5. and bring down God's wrath upon them, ver. 6.

(4) Not to partake with other men in their ſins (by way of inference from the former argument) ver. 7. inforced by a conſideration of the great change wrought in them by their converſion, which requires a forſaking former ſins, and walking anſwerable to the religion which they at preſent profeſs, ver. 8. which he confirms, by the reaſon of the conſequence, becauſe ſuch a ſuitable walking is the natural reſult of their ſpiritual condition, ver. 9. Then he explains it, by ſhewing the means of attaining unto ſuch a ſtate of ſalvation, *viz.* by ſearching the Scriptures to find out God's will therein, ver. 10. All which is amplified by a repetition of the laſt mentioned prohibition (at ver. 7.) and of an injunction of the contrary duty of reproof, ver. 11. which he inforces by a conſideration of the abominable filthineſs by thoſe ſins they were guilty of, ver. 12. and of the benefit of reproof, *viz.* the conviction of the ſinner, ver. 13. and from God's own example, who reproves the world of ſin, and thereby conveys light into them; wherein he ſhews how in their preſent ſtate they are *aſleep*, *dead*; and that it is their duty to *awake* and *riſe*, that they may receive *light*, ver. 14.

(5.) To circumſpect walking; which is urged, becauſe true wiſdom conſiſts therein, ver. 15. explained in one branch, *i. e. redeeming* the time, with the reaſon, ver. 16. amplified by an inference, ſhewing the means to enable us to this circumſpect walking, expreſſed both negatively and poſitively, ver. 17.

(6.) To avoid drunkenneſs, enforced by the ill conſequent thereof.

(7.) To be filled with the Spirit, ver. 18. explained, by ſhewing how to give vent to this fill of the Spirit, *viz.* by ſinging forth the praiſes of God, ver. 19. giving thanks for all things, ver. 20. and by mutual ſubmiſſion, ver. 21.

II. To particular relative duties, *viz.*

(1.) Of wives, their *ſubmiſſion* to their huſbands, amplified by the *manner*, as to the Lord, ver. 22. then by the *ground*, which is the huſband's headſhip and protection of her, illuſtrated by its reſemblance unto Chriſt's headſhip over the Church, and protection thereof, ver. 23. thirdly by the *pattern*, the Church's ſubjection to Chriſt; and finally by the extent, *in all things*, ver. 24.

(2.) Of huſbands, their *love* preſſed home by Chriſt's example and pattern of his love to his Church, amplified by the proof thereof, his giving himſelf for it, ver. 25. and by the end of his giving himſelf, her ſanctification, amplified by the means thereof, baptiſm and the word, ver. 26. Her glorification or perfection of holineſs in the world to come, ver. 27. Then he urges this love from the near union or *oneneſs* between huſband and wife; and therefore he ought to love her, ver. 28. For all men love their own fleſh, expreſſed both negatively and poſitively; and again, Chriſt takes care of his Church, ver. 29. becauſe there is a ſtrict union between Chriſt and his Church, by virtue of the ſpiritual marriage between them, ver. 30. And beſides the ancient law of marriage expreſly enjoins ſo much, ver. 31. Amplified by ſhewing the myſtical application of this paſſage, ver. 32. and by a recapitulation of the duties of huſbands and wives, in theſe two words, *love* and *reverence*, ver. 33.

CHAP. VI.

1 *The duty of children towards their parents,* 5 *Of ſervants towards their maſters.* 10 *Our life is a warfare,* 12 *Not only againſt fleſh and blood, but alſo ſpiritual enemies.* 13 *The compleat armour of a Chriſtian,* 18 *and how it ought to be uſed.* 21 *Tychicus is commended.*

CHILDREN, obey your parents in the Lord: for this is right.

2 Honour thy father and mother, (which is the firſt commandment with promiſe)

3 That it may be well with thee, and thou mayeſt live long on the earth.

4 And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt:

6 Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart;

7 With good will doing ſervice, as to the Lord, and not to men:

8 Knowing that whatſoever good thing, any man doth, the ſame ſhall he receive of the Lord, whether *he be* bond or free.

9 And ye maſters, do the ſame things unto them, forbearing threatning: knowing that your maſter alſo is in heaven, neither is there reſpect of perſons with him.

10 Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil.

12 For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand.

14 Stand therefore, having your loyns girt about with truth, and having on the breaſt-plate of righteouſneſs;

15 And your feet ſhod with the preparation of the goſpel of peace;

16 Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

17 And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God:

18 Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel:

20 For which I am an ambaſſador in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

21 But that ye alſo may know my affairs, *and* how I do, Tychicus a beloved brother and faithful miniſter in the Lord, ſhall make known to you all things:

22 Whom I have ſent unto you for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith from God the Father, and the Lord Jeſus Chriſt.

24 Grace *be* with all them that love our Lord Jeſus Chriſt in ſincerity. Amen.

¶ Written from Rome unto the Epheſians, by Tychicus.

In this chapter the Apoſtle,

I. Inſiſts upon, and preſſes other relative duties in regard of families; as (1.) The duty of children to their parents, whoſe obedience is here limited or explained in regard of the manner, or rule, *viz. in the Lord*; and urged by the equity of ſuch an obedience, ver. 1. and by God's command, deſcribed by a ſpecial encouragement annexed thereto, namely, *welfare* and a *long life*, ver. 2, 3.

(2.) Of parents, who muſt not provoke their children to diſobedience by ill uſage, and muſt give them pious education, ver. 4.

(3.) Of ſervants, whoſe obedience is deſcribed by its properties, as an earneſt care to pleaſe, and their faithfulneſs, ver. 5, 6. and this is inforced from the great advantage they ſhall reap thereby, ver. 8.

(4.) Of maſters, doing the ſame things. Moderation in their threatning and correction, urged by the conſideration of that account their Heavenly maſter will call them to, ver. 9.

II. Preſſes them to prepare for the Chriſtian warfare, wherein we find,

(1.) A general exhortation or encouragement to provide themſelves with ſpiritual ſtrength, ver. 10. And,

(2.) A more particular direction (as a means to the former) to get the ſpiritual armour; wherein he gives us an account of the kind or quality, quantity, and uſe of this armour; and of the enemy, the *Devil*, with whom we are to fight, and the manner of his fighting with us, ver. 11. Then

He inforces this direction by a conſideration of the terror and greatneſs of the adverſaries; deſcribed firſt, negatively, *not fleſh and blood*; and then poſitively, in regard of their government, ſtrength, territories, nature, and ground of the war, *about heavenly things*, ver. 12.

(3.) A repetition of the exhortation (by way of inference) wherein the note of inference, the exhortation it ſelf are joined with arguments to inforce it, taken from the time of the war, *viz.* the evil day, and the happy iſſue thereof, even certain victory, ver. 13.

(4.) The poſture they are to obſerve in the fight.

(5.) The ſeveral pieces of armour we muſt make uſe of; firſt, ſuch as are defenſive; as, the grace of ſincerity, the inherent righteouſneſs of an holy converſation, ver. 14. a firm reſolution to charge through all difficulties, wrought by the Goſpel, ver. 15. the ſhield of faith, commended from its excellency and uſefulneſs, ver. 16. and the well-grounded hope of ſalvation. Then ſuch as are offenſive, namely, an acquaintance with the Word of God, ver. 17.

(6.) An exhortation to prayer, where we find the duty enjoined, and its neceſſary qualifications; how it ſhould be general, *for all ſaints*, ver. 18. and particular for himſelf, ver. 19. becauſe he was in a ſtate of affliction, ver. 20.

III. The concluſion of the Epiſtle, wherein the reaſon of his ſending Tychicus to them, ver. 21, 22. and his Apoſtolical benediction.

(1.) To them in particular, ver. 23. And,

(2.) To all the lovers of Chriſt in general, ver. 24.

A Diſſertation on Divine Providence.

In ſearch after this fundamental truth, *viz.* the over-ruling providence of Almighty God, I ſhall obſerve the following method.

I. I ſhall directly prove the point, that God does by his providence ſuperintend, *i. e.* preſerve and govern all things. And,

II. I ſhall conſider and reply to what has been moſt uſually objected againſt this doctrine. Therefore,

I. I begin with work or act of Divine Providence whereby God ſuſtains, upholds, governs, and preſerves all things, both as to their eſſence or nature, and as to the peculiar qualities and properties with which they are endued in ſuch a ſtate of being, and for ſuch a ſpace or length of time, as ſeems to his Infinite Wiſdom moſt fit and convenient for them, and moſt proper to the ends for which they have their being. Thus,

For inſtance, it is by the ſuperintendency of his providence alone, that ſome ſorts of beings, ſuch as the ſun, moon, and ſtars, *&c.* are continued and preſerved in the ſame ſtate of being, and to the ſame ends and purpoſes of being, from the beginning, even to the end of the world; the ſame Almighty Power being neceſſary ſtill to ſuſtain and uphold theſe things, as was neceſſary at firſt to the creation and production of them: And the cauſe of preſervation is the ſame, as to ſuch other beings as have a fixed and limited duration, much ſhorter, but proportioned to the ſettled nature of them; and which cannot of themſelves continue that ſhort time, without the care and watchfulneſs and power of that firſt of beings, by whom they were created; no power leſs than his being ſufficient to preſerve or continue them in being for any time beyond their firſt appearance in the world. And laſtly, it is by the ſame moſt wiſe and powerful providence, that the various kinds of beings are continually propagated, ſo as no one ſpecies or race of creatures do all ceaſe to be, but every kind is ſtill ſupplied in ſuch order, and after ſuch a manner, as ſeemed at firſt moſt fit and proper to that end; ſo that, as any ſingle individual of any kind drops off, and periſhes, another ſtraight appears to fill its room, and to ſupply its place and office, in the courſe of nature: Of which I might give multitudes of inſtances; but I think it wholly needleſs, to any one who but conſiders how mankind, and all ſorts of living creatures, and even ſuch as are inanimate, as herbs and plants, are conſtantly ſupplied by a new generation ſtarting up in the room and ſtead of thoſe that, when their time is come, do according to the ſettled courſe of nature ceaſe to be. And,

Now that all this happens, that is, that all things are preſerved in ſuch a manner, by his providence alone, by whom they were at firſt created, the Scriptures plainly teach us. Thus the Apoſtle tells us, *He*, that is, *God giveth to all life, and breath, and all things,——For in him we live, and move, and have our being*, Acts xvii. 25——28. That is, as every thing derives its being from his power; ſo whatever is neceſſary to the preſervation of all beings, is owing to his providence and care, by whom alone they are, and without whom they could not be preſerved. To which purpoſe let us hear the Prophet, Nehem. ix. 6. *Thou even thou art Lord alone, thou haſt made Heaven, the Heaven of heavens, with all their hoſt, the earth, and all things that are therein, the ſeas, and all that is therein; and thou preſerveſt them all.* So again the Pſalmiſt tells us, *He giveth to the beaſt his* *food, and to the young ravens which cry*, Pſal. cxlvii. 9. And in another place, Pſal. civ. 27, 28, 29, 30. concerning ſome particular ſorts of beings he had ſpoken of, he thus concludes; *Theſe wait all upon thee, that thou mayſt give them their meat in due ſeaſon. That thou giveſt them they gather; thou openeſt thy hand, they are filled with good. Thou hideſt thy face, they are troubled; thou takeſt away their breath, they die, and return to their duſt. Thou ſendeſt forth the ſpirits, they are created; and thou reneweſt the face of the earth*, Pſal. xxxvi. 6. And ſo, as he tells us in the place firſt quoted, God by his Providence preſerves both man and beaſt. To which purpoſe alſo our Saviour has aſſured us, that he provides for, takes care of, and preſerves the very fowls of the air, and even the flowers of the field; ſee Matt. vi. 26, *&c.* Luke xii. 24. Matt. x. 29. ver. 30. So that, as he tells us, *Not one ſparrow*, though ſo cheap and inconſiderable, that *two* of them were ſold for a *farthing*, yet *not one of them falls to the ground* without God's permiſſion. And immediately after, that *even the hairs of our heads are all numbred by him.* That is, as the meaneſt of all other creatures, ſo the ſmalleſt things that belong to us, are under his immediate care and inſpection; ſo that, as we owe our being to his Power, we muſt aſcribe our preſervation to his Providence; becauſe, as without the former we could not have been, ſo without the latter we could not be preſerved in being, but muſt have long ſince periſhed. But,

Secondly, as God by his Providence, ſuſtains, upholds, and preſerves all things and beings in the world; ſo he does likewiſe, by the ſelf-ſame Providence, direct and rule, and govern all things; moſt wiſely ordering and diſpoſing of all beings ſo, as they may beſt anſwer thoſe great ends for which he firſt created them, to wit, the promotion of his own glory, and the benefit of mankind.

His Providence, in this reſpect, does ſo extend to all things, that there neither is, nor can be any thing or being in the world, but what is governed and directed by it. Thus the ſun, for inſtance, is ſo ordered and diſpoſed, ſo governed and directed by his Providence, as to communicate its light and heat to all parts of the world, and its maturating influence to all the various kinds of beings in it; and ſo all the heavenly bodies are not only moſt exactly fitted, and moſt powerfully directed, but do accordingly perform their ſeveral offices in ſuch a manner, as he at firſt ordained they ſhould, and effectually, from time to time, do bring about the wiſe and gracious ends of his good Providence for which they were created by him. Hence the Pſalmiſt tells us, Pſal. xix. 1, 2, 3, 4. *The Heavens declare the glory of God; and the firmament ſheweth his handy work. Day unto day uttereth ſpeech, and night unto night ſheweth knowledge. There is no ſpeech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.* (To which purpoſe ſee Pſal. civ. and cxxxvi. and Job xxxviii. and xxxix.) For though they are not furniſhed with language or words, or an articulate intelligible voice, as we men are; yet they have ways of expreſſing themſelves, ſo as to make known to all mankind the wonderful power, and goodneſs, and providence of God. And as to one of thoſe glorious bodies in particular, our Saviour has told us, *He maketh his ſun to riſe on the evil, and on the good*, Matt. v. 45. And of the ſtars the Pſalmiſt tells us, *He telleth the number of the ſtars; he calleth them all by their names*, Pſal. cxlvii. 4. To which that of the Prophet is very agreeable, *Lift up your eyes on high, and behold who hath created theſe things, that bringeth out their hoſt by number: He calleth them all by names*, &c. Iſa. xl. 26. Now, he that can number the ſtars, and call them all by their names, muſt be ſuppoſed to govern and direct them alſo; becauſe this act of numbring, and the other of calling them by names, does of neceſſity imply his having perfect knowledge of them; and what he has ſuch perfect knowledge of, he does undoubtedly direct and govern; whereas without the former he could not do the latter: For, no being can direct and govern what he does not know, or is not well acquainted with. And that ſame Almighty Providence does over-rule the air, and govern and direct whatever that affords, the rain, the winds, and whatever elſe is formed therein, and flows to us from thence, the Pſalmiſt plainly teaches, when he tells us, *He covereth the Heaven with clouds, and prepareth rain for the earth; by which he maketh graſs to grow upon the mountains*, Pſal. cxlvii. 8. where, otherwiſe, there is no moiſture to produce it. And ſo our Saviour ſays, *He ſendeth rain on the juſt, and on the unjuſt*, Matt. v. 45. That is, he cauſes ſhowers to deſcend upon the earth for the benefit of all mankind. And from the care and working of his providence in this reſpect, he is ſaid to open the Heavens, when he ſends rain upon the earth; and to ſhut them up, when he withholds it. In ſhort, it is God that waters the earth, and makes it fruitful of, and bring forth abundantly, all ſorts of nouriſhment convenient for men, as the Pſalmiſt has expreſly taught us, ſaying, *Thou viſiteſt the earth, and watereſt it; thou greatly enricheſt it with the river of God, which is full of water: Thou prepareſt them corn, when thou haſt ſo provided for it. Thou watereſt the ridges thereof abundantly; thou ſettleſt the furrows thereof. Thou makeſt it ſoft with ſhowers; thou bleſſeſt the ſpringing thereof*, Pſal. lxv. 9, 10. As if he had ſaid, " Thy gracious providence is diſcernable, as in the dearths and famines, ſo in reſtoring fruitfulneſs to a land; a work of God's ſpecial care and favour, in opening the clouds of Heaven, to water, and refreſh, and enrich the parched earth, and give it all that plenty: Thoſe clouds being as it were God's ſtore-houſe, and that very richly repleniſhed; and the earth ſo placed by God's wiſdom in the creation, that they ſhould be ready to anſwer and ſatisfy all the wants thereof, whenſoever God ſhould ſee fit to diſtil and rain them down upon it. And, indeed, by the ſeaſonable diſpenſing of this it is, that the ground is prepared to ſend forth increaſe, when the corn is ſown in it; and by the ſame again, whereby it proſpers and thrives after it comes up. Therefore, as the Pſalmiſt ſays in another place, *The eyes of all wait on thee, and thou giveſt them their meat in due ſeaſon. Thou openeſt thy hand, and ſatisfieſt the deſire of every living thing*, Pſal. cxlv. 15, 16. That is, " This mercy and benignity of his, is an inexhauſtible ſpring of all good things, a treaſure of abundant ſupply to all creatures in the world, which conſequently attend and wait his pleaſure, and never fail to receive from him timely, and ſeaſonably, according to their neceſſities, whatever they really ſtand in need of.

And the Divine Providence, in theſe reſpects, is farther manifeſt, in that he has been ſometimes known, in a ſpecial and extraordinary manner, to vouchſafe theſe bleſſings to ſuch as have been careful to obey and ſerve him as they ought to do; and to with-hold or with-draw them from thoſe that are diſobedient; and which, though it be much worſe, is yet a farther argument of his over-ruling providence, he ſometimes orders matters ſo, that thoſe very things, which are great bleſſings to the good and virtuous, are given for a curſe and puniſhment to the wicked: So that, as he is often known to bring good out of evil to the former, he does alſo many times bring evil out of good unto the latter. Inſtances of both theſe kinds are very frequent in the Scriptures; of which, at preſent, I ſhall mention but a few.

As to the firſt ſort, therefore, Moſes thus beſpeaks the Jews; " It ſhall come to paſs, if you ſhall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to ſerve him with all your heart, and with all your Soul; that I will give you the rain of your land in due ſeaſon, the firſt rain, and the latter rain, that thou mayeſt gather in thy corn, and thy wine, and thine oil. And I will ſend graſs in thy fields for thy cattle, that thou mayeſt eat and be full, Deut. xi. 13, 14, 15. And again more largely, in ch. xxviii. 1, *&c.* If thou ſhalt hearken diligently unto the voice of the Lord thy God, to obſerve and do all his commandments which I command thee this day; that the Lord thy God will ſet thee on high above all nations of the earth. And all theſe bleſſings ſhall come upon thee, and overtake thee, if thou ſhalt hearken unto the voice of the Lord thy God. Bleſſed ſhalt thou be in the city, and bleſſed ſhalt thou be in the field. Bleſſed ſhall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks of thy ſheep. Bleſſed ſhalt thou be when thou comeſt in, and bleſſed ſhalt thou be when thou goeſt out, *&c.* So likewiſe elſewhere; If ye walk in my ſtatutes, and keep my commandments, and do them; then I will give you rain in due ſeaſon, and the land ſhall yield her increaſe, and the trees of the field ſhall yield their fruit. And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing-time; and ye ſhall eat your bread to the full, and dwell in your land ſafely, Levit. xxvi. 3, 4, 5. Which may ſuffice to ſhew, how the Divine Providence takes care for the welfare of the good and virtuous, by ordering and adminiſtring all things ſo, as to make them contribute to their advantage in every reſpect. Then,

Secondly, his providence and power are as clearly ſeen, in reſtraining and with-holding, or with-drawing all theſe benefits from thoſe that will not be obedient to him. With reference to theſe, he is ſaid to ſhut up the Heavens, that the rain may not deſcend; and to make the Heavens iron, and the earth like unto hard braſs, for dryneſs. Thus he threatens in the book and chapter juſt now quoted; *I will make your Heaven as iron, and your earth as braſs: And your ſtrength ſhall be ſpent in vain; for your land ſhall not yield her increaſe, neither ſhall the trees of the land yield their fruits*, ver. 19, 20. And again, in another place; *Thy Heaven that is over thy head ſhall be braſs, and the earth that is under thee ſhall be iron. The Lord ſhall make the rain of thy land powder and duſt; from Heaven ſhall it come down upon thee, until thou be deſtroyed*, Deut. xxviii. 23, 24. Accordingly we find, that Ahab and his people were thus puniſhed for their ſins, by a moſt grievous famine, occaſioned by the want of rain, for the ſpace of three years and upwards, 1 Kings xvii and xviii. Of which James makes mention, ſaying, *Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain: And it rained not on the earth by the ſpace of three years and ſix months. And he prayed again, and the Heaven gave rain, and the earth brought forth her fruit*, Jam. v. 17, 18. That is, upon the at leaſt ſeeming repentance of that people.

In ſhort from theſe and many other paſſages of Scripture that might be quoted; ſee Pſal. cvii. 34, *&c.* it appears, that whatever happens to the good and virtuous, or to the wicked, for the benefit of the former, or for the puniſhment of the latter, is the effect of God's juſt providence, either immediately appointing, or at leaſt permitting it to happen to them. It is by the guidance and direction of his providence alone, that all other creatures ſerve effectually to the good and happineſs of thoſe that love and are obedient to him; and for evil, and to make them miſerable, who will not obey him. So that, as the Apoſtle ſays on one hand, *All things work together for good to them that love God*, Rom. viii. 28. we may as truly ſay on the other hand, that he makes all things work together for evil to them that hate him, as all they are ſaid to do, who are not careful to obey and ſerve him; for he is *over all*.

But it would be endleſs to enumerate all the texts of Scripture which aſſert the ſuperintendency of Divine Providence over, and its preſerving, directing, and governing all things. For as the Sacred Writings do frequently join the works of creation and providence together, as if they were, though not one and the ſame, yet at leaſt inſeparable; ſo the ſame Holy Scriptures, by which the providence of God over all things in the world is proved, are ſo very numerous, there being ſcarce a page in the whole Bible that is not furniſhed, more or leſs, with teſtimonies to this purpoſe; that nothing is inculcated more frequently, nothing taught more clearly and expreſly there, than this. You may conſult, at leiſure, Job xii. 38, 39, 40, and 41. Pſal. viii, xix, xci, civ, cvii, and cxxxvi. Prov. xvi. and xx. Jer. x. Matth. vi. and ſo Acts xiv. and xvii. And indeed, in almoſt every chapter of the Bible, ſomething may be met with, to make out, that God does by an over-ruling providence preſerve and govern all things. Therefore, I ſhall not, becauſe I need not, ſtay to illuſtrate this, which is ſo plain a truth, by ſhewing how it may be made appear, or reaſonably inferred, from the many types and ſymbols of it, to be met with here and there in Sacred Writ, or by any other arguments from thence, beſides theſe that have been offered, but rather now ſhew, that this truth is no leſs plain from reaſon, than it has been ſhewn to be from Scripture. And,

Firſt, I argue from the nature of the Deity, which of neceſſity infers ſuch a ſuperintendency of the Divine Providence as we have been hitherto contending for; ſince without it nothing could ſubſiſt, any more than it could be at firſt created: Becauſe the ſelf-ſame reaſons which moved him to create, muſt likewiſe be ſuppoſed to move him to be equally concerned in the government and preſervation of the things he has created: Beſides, as God is of himſelf, and knows no cauſe or author of his being, and for that reaſon is abſolutely independant; ſo all other beings muſt depend on him, as the ſole cauſe and author of their being: And by conſequence, all ſecond cauſes, to which ſome have aſcribed the government and preſervation of the world muſt depend on ſome firſt cauſe, which can be none but God, both for their being, and their acting in ſuch a manner as they do, and to ſuch certain ends and purpoſes for which they have their being, and to which all their operations manifeſtly tend. Nor can we think him infinitely wiſe, and powerful, and good, unleſs we be perſwaded alſo, that he is thus concerned in governing the world, and all ſorts of beings in it. For if he were not at all concerned in the government of the world, it muſt be either from his want of knowledge and ſkill, or his want of power, or at leaſt his want of will to do it. But it would be blaſphemy to ſay, or think ſuch things of God; who, as he is moſt wiſe, muſt intimately know all things, and have ſufficient ſkill to govern and direct them; and, as he is moſt powerful, muſt be abundantly able to effect whatever he deſigns, for to Omnipotence nothing is impoſſible; and as he is the beſt of Beings, and was, by the greateſt and moſt perfect goodneſs, moved to create at firſt, ſo he cannot but be moved to govern and preſerve the world, which he by his Almighty Power has created. But,

Secondly, I argue from the nature and condition of all created beings; which, as they could not make themſelves, ſo neither could they be ſuſtained one moment, unleſs the ſame Almighty Arm and Power, by which they were created, were ſtill as much concerned in the preſervation of them. To which purpoſe let us hear the Pſalmiſt, "O Lord, ſays he, how manifold are thy works? In wiſdom haſt thou made them all; the earth is full of thy riches. So is the great and wide ſea, wherein are things creeping innumerable, both ſmall and great beaſts. There go the ſhips, there is that Leviathan, whom thou haſt made to play therein. Theſe wait all upon thee, that thou mayeſt give them their meat in due ſeaſon. That thou giveſt them, they gather; thou openeſt thy hand, they are filled with good: Thou hideſt thy face, they are troubled: Thou takeſt away their breath, they die, and return to their duſt, Pſal. civ. 24, *&c.* The ſenſe of which is briefly this: That as all theſe things were made by God, ſo it is from his good Providence alone, that they receive whatever is needful to their preſervation, without the conſtant care of which, they muſt inſtantly ceaſe to be. Beſides, if we conſider how many things there be, which neither ſee, nor are any way ſenſible of any end for which they have their being, yet are by certain laws directed to ſome end, and do by nature conſtantly purſue it; we muſt conclude, they are directed to that end by ſome ſuperior, moſt wiſe and powerful Providence, which both foreknows the end of all things, and can and does infallibly direct and guide them to it.

Thirdly, If the world and all things in it were not governed and directed by an Almighty and moſt wiſe Providence, how were it poſſible that God, or men by him inſpired, ſhould be able to foretel ſo punctually, as they have often done, ſuch events as did not, neither were to happen in ſeveral after they were ſo foretold? For if ſuch things have happened, in every circumſtance exactly as they were foretold, and when they very much depended on the wills and inclinations, and affections of free agents; this argues, beyond all contradiction, that they muſt be over-ruled and guided by ſome higher Power, who, againſt all oppoſition, was able to effect and bring to paſs what had been ſo foretold; and that Power can be nothing elſe but the Divine Almighty Providence and Power of God, by which all things were made, and by which all things are governed.

Fourthly, That the conſtitutions and revolutions of kingdoms and ſtates are directed and managed by an unſeen, but certain and unerring Providence, by which ſceptres and crowns are diſpoſed of, and transferred from one perſon to another, which ſets up kings and princes, and throws them down at pleaſure, and which changes times and ſeaſons uncontroulably, is not denied even by the worſt of men. And, indeed, from whence elſe ſhould it be, that kingdoms are erected and eſtabliſhed, and preſerved when ſo eſtabliſhed; that laws ſhould be obſerved inviolably, and a ſettled order kept up and maintained ſo ſtrictly in every conſtitution, that the world does not become a ſtage of all the villanies which human ſkill is able to invent, or human force to execute, ſince the number of bad men ſo far exceeds the number of the good and virtuous, ſince thoſe that would over-turn all laws are far more numerous and powerful than thoſe that would obſerve and keep them? Surely no other cauſe or reaſon can be imagined or aſſigned, why things are not quite otherwiſe than now they are, and always have been; unleſs we do ſuppoſe them to be governed and directed by that God, by whom kings reign, and princes decree juſtice, Prov. viii. 15. who, as the Prophet Daniel told a very great one, *ruleth in the kindom of men, and giveth it to whomſoever he will, Dan.* iv. 32.

Fifthly, That the providence of God does ſuperintend, direct and govern all things, is farther manifeſt, from the extraordinary benefits and judgments he pours down, the one upon the good and virtuous, and the other on the wicked, beſide, above, and ſometimes contrary to all order and appearance of human affairs, when all things ſeem to tend to quite another iſſue and event.

And laſtly, The force and actings of mens conſciences within them is another cogent argument of the ſuperintendency of Divine Providence. For, if the world, and men, and all things in the world, were not governed and directed by it, but all things came by chance and fortune, as ſome have choſe; whence comes it, that the conſciences of men do conſtantly, according to the nature of their actions, either excuſe or elſe accuſe them? Why is it, that this faithful witneſs, this impartial and inexorable judge, cannot be ſo removed or ſilenced, but that he will return and ſpeak again, till he either bring the hardned wretch to ſenſe and reaſon, or leaves him utterly without excuſe? And how is it, that the moſt obdurate ſinners are ſo caſt down and terrified by the ſecret whiſpers of this officious, but juſt and faithful Miniſter within them, if it were not from a ſenſe of having offered ſome affront to that good Providence, and ſo provoked that Power, by which they were created, and are conſtantly provided for, preſerved, and governed?

But, as this doctrine of the providence of God is thus clearly taught in Scripture, and is ſo agreeable to reaſon; ſo we have the ſuffrage of all men in all ages for it, except only a little inconſiderable ſect of Epicureans, who, for ſome reaſons, to themſelves beſt known, if at all known, appeared againſt it. All the wiſer Heathens have with one conſent affirmed it; of which innumerable inſtances might be given: But I ſhall content my ſelf with two or three at preſent.

Plato lays down this as the foundation of one of his Divine Diſcourſes, ὥς εἰσιν ἐπιμελούμενοι θεοὶ πάντων μικρῶν ϗ μειζόνων, *That the gods take care of all things, ſmall and great.* And Ariſtotle, or whoever was the author of the booſt de Mundo, thus beſpeaks us, ὥσπερ ἐν νηῒ κυβερνήτης, ἐν ἅρματι ἡνίοχος, &c. *What a pilate is to a ſhip, a driver to a chariot, a chanter to a choir, a law to a city, or a commander to an army, the ſame is God to the world.* That is God is as certainly the Supreme Governor of the world, as they are governors of their reſpective ſtations and employments; and conſequently, all things are directed, ordered and diſpoſed, according to his will and pleaſure.

I ſhall not trouble you with quotations out of Seneca and Cicero, who, by various arguments taken from the ſituation and motions of the Heavenly Bodies, the ſtability and beauty of the earth, and ſeveral other inſtances of things and perſons, have proved effectually the neceſſity of a Divine Providence ſuperintending, governing, preſerving and directing all things or beings in the world; becauſe their teſtimonies to this purpoſe are too numerous to find room in this Diſcourſe. Such, briefly, was the ſuperſtitious eſteem that ſome of the ancient Heathens entertained of Providence, that they inſtituted and performed religious worſhip to it, as a ſeparate Divinity, accounting the cauſe or author, not only of the fruitfulneſs of the earth, but of all the bleſſings they enjoyed.

In ſhort, and to conclude this point; There is no argument made uſe of for the proof of God's exiſtence, but will ſerve as well to prove his Providence: For the Divine Nature and Providence are ſo knit together, that they are not to be ſeparated without deſtroying both; and he that affirms or denies the Providence of God, muſt alſo affirm or deny his very Being. And hence the Scriptures oftentimes diſtinguiſh the true God from idols, or falſe gods, by the ſole argument of the ſuperintendency of his Providence. To this purpoſe holy Job thus ſpeaks to his friend Zophar; *Ask now the beaſts, and they ſhall teach thee; and the fowls of the air, and they ſhall tell thee: Or ſpeak to the earth, and it ſhall teach thee; and the fiſhes of the ſea ſhall declare unto thee. Who knoweth not all theſe, that the hand of the Lord hath wrought this? In whoſe hand is the ſoul of every living thing, and the breath of all mankind,* Job xii. 7, 8, 9, 10. This is an appeal to all creatures for the providence of God. And by this very argument of his Providence, he diſtinguiſhes himſelf from all falſe gods, ſaying by the Prophet, or the Prophet, Iſa. xli. 22, 23. rather ſpeaking by his order, thus: *Let them bring them forth, and ſhew us what ſhall happen: Let them ſhew the former things what they be, that we may conſider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: Yea, do good or evil, that we may be diſmayed, and behold it together.* And again; *I am the Lord, that is my name, and my glory will I not give to another, neither my praiſe to graven images. Behold, the former things are come to paſs, and new things do I declare: Before they ſpring forth, I tell you of them,* ch. xlii. 8, 9. And even among the very Heathens, as the terms God and Providence, were uſed promiſcuouſly, to ſignify *one* and the *ſame Almighty Being*; ſo they were wont to brand for Atheiſts, not only *thoſe* who denied the Being, but thoſe alſo who denied the Providence of God.

And thus I have proved directly, I hope to ſome degree of ſatisfaction, that God does by his providence ſuperintend, preſerve, and govern all things and beings in the world. Now, therefore,

II. Secondly, I ſhall conſider and reply to what has been moſt uſually objected againſt this doctrine.

Now there are three things eſpecially, that have been urged as objections againſt the truth of this doctrine of Divine Providence, by atheiſtical perſons.

1. That the good and virtuous are oftentimes under very evil circumſtances in the preſent life.
2. That thoſe perſons who are moſt wicked, are not ſeldom very proſperous and happy here. And,
3. That the very ſame evils are frequently inflicted in this world on good and bad men indifferently.

Now to all theſe three objections it may be ſaid in general, firſt, that no man can for certain know, or be infallible in his judgment of another man's goodneſs and virtue: For it very often happens, that very great wickedneſs lies hid, and is concealed under the cloak, or outward ſhew of virtue and religion; and the minds and inward thoughts of men can be known to none but God, who ſees and knows the hearts of all men. And, ſecondly, there are many evils, as we think them, which befal the good and virtuous, that are natural; and ſo common to them with other men, and are not evils of the mind, but of the body only. And therefore, they are not truly evil, becauſe their contraries are not always truly good, but very often have ſome evil conſequence, as they may be the occaſions or inſtruments of ſome impiety, and ſo the cauſes of, or inlets to the greateſt miſery imaginable. But leſt ſuch a general reply ſhould not be thought ſufficient; I ſhall be ſomewhat more particular; and give a diſtinct and ſeparate anſwer to each objection, in its proper place and order.

1. And firſt, it is objected againſt the providence of God, *That the good and virtuous are oftentimes under very evil circumſtances in the preſent life.*

To which I anſwer; That the evils which befal ſuch perſons in this life, are ſent by a moſt wiſe and gracious God, not as real evils to them for their hurt, but for their good, as having the reaſon or cauſe within themſelves, and ſo being fit and proper means of ſome much greater and more excellent and deſirable good, thereby deſigned them. For,

Firſt, By their patient and conſtant ſuffering of all evils inflicted on them, or permitted to beſal them, by a wiſe and gracious God, and their perſevering faithful and obedient to him under all that can happen to them; his glory is very much promoted: And nothing can be better for any man in this life than always, and by all means to endeavour to promote God's glory; becauſe, by this he is infallibly conducted to the never-failing glories of a better life to come.

Secondly, This procedure with the good and virtuous does ſometimes tend to and effect the conviction and converſion of ungodly men, and the quickning of the negligent and ſlothful to the performance of their duty; when they take notice of the generous piety of ſuch perſons, ſo brightly ſhining through all ſorts of ſufferings; and cannot but eſteem it worthy of their imitation: And thus, again, the afflictions of the righteous tend to their unſpeakable advantage, as they are thereby made one ſort of means of the converſion and ſalvation of the wicked, than which nothing can adminiſter more ſolid comfort to them in this life, and nothing can be more effectually conducive to their eternal happineſs in another world.

Thirdly, By the afflictions good men labour under here, they are fitted and prepared and qualified for the glories and felicities of a better life; becauſe, not only their faith and patience are hereby tried and proved, but they are more confirmed in piety and virtue, their prayers are ſent up to God with greater fervency and ardor, as quickned by the ſenſe of their afflictions, and eſpecially of their ſins, which they believe to be the ſole procuring, and meritorious cauſe of all the evils they endure; and becauſe they are reſtrained thereby from falling into ſin, or are thereby gently puniſhed, as receiving only fatherly correction, when at any time they do offend; and ſo at length being thus tried, and having ſhewn their faith and patience to be ſuch as God requires and will accept, they are approved by him, and his approbation of them is followed with peace of conſcience here in this life, and hereafter, being ſo approved, they ſhall receive the never-fading crown of righteouſneſs, which God has promiſed and prepared for them that ſerve and pleaſe him in that other life which is to come. And ſo much may ſuffice, at preſent, in anſwer to the firſt objection.

2. The ſecond is, *That thoſe perſons who are moſt wicked, are not ſeldom very proſperous and happy here.* To which I anſwer;

Firſt, That the good things which wicked men enjoy in this life are not truly good, becauſe not put to that good uſe by them, for which they are deſigned. Beſides, that God's beſtowing on ſuch perſons the good things of this life, is no argument of his approving, or that he does not highly diſapprove, and even abhor them for their wickedneſs; but he does it with a gracious intent, that ſuch his goodneſs to them may *lead them to repentance*, Rom. ii. 4. and engage them in his ſervice: And if it has not this effect upon them, it will be a means or reaſon very juſtly, of their heavier condemnation. For,

Secondly, When by the abundant goodneſs of a gracious God, men have conferred upon them all the preſent good they wiſh for or deſire to make them happy, and they notwithſtanding, walk on ſecurely in their evil ways, and never think of forſaking their ſins, and amending their lives; then all this goodneſs of God towards them is juſtly turned to evil to them, and they are thereby more effectually fitted for deſtruction; and it does not ſeldom happen, that ſuch perſons do receive ſome heavy puniſhment in this life, as an earneſt of that future never ending miſery, to which they ſhall be ſentenced in the life to come.

Thirdly, Neither have wicked men that ſubſtantial comfort and ſatiſfaction in the enjoyment of the things of this world, which the good and virtuous feel; for their conſciences are ever and anon vexing and tormenting them with the ſenſe and aggravation of their ſins, which, though by ſome means uſed it may at ſome times ſeem to be aſleep, and ſo afford ſome little reſpite to them for a time, yet it awakes again; and it is impoſſible for any man to impoſe a perfect total ſilence on it, but it will be often putting men in mind of whatever they have done amiſs: So that, in the midſt of the greateſt affluence of worldly goods, they are wholly void of ſolid joy and comfort, and God will never ſuffer them to reſt ſecure from a ſenſe of guilt and anguiſh for the many ſins they have committed, and continue to commit, though they may not labour under any preſent evil. But,

Fourthly, The Scriptures are not wholly void of inſtances of the Divine Wrath and Vengeance poured on wicked men, even in this life. Not to ſpeak of that general deſtruction of mankind, except eight perſons, by the dreadful univerſal deluge; nor that other terrible effect of Divine Juſtice on the cities and inhabitants of Sodom and Gomorrha; nor that aſtoniſhing vengeance, which after a ſo long exerciſed, and ſo very much abuſed and affronted patience, God at length ſhowered down and executed on his own peculiar people the Jews: We have the particular and eminent examples of the ſeverity of his Vindictive Juſtice, even in this world, in the perſons of Pharaoh, Nebuchadnezzar, Herod, and ſeveral others; which no one can be ignorant of, who has but ſmall acquaintance with the Sacred Writings; ſee alſo what has been ſaid concerning God's Judgments under the firſt particular above. And,

Laſtly, However wicked men may fare in this world, God has provided for them, and will certainly inflict upon them, a moſt ſevere and laſting puniſhment in the next. So that, though their puniſhment at preſent be deferred, it will not always be ſo, but will one day meet or overtake them, and lie upon them everlaſtingly. And though they may live free from evil here, yet they will not be able to avoid thoſe unſpeakably greater evils of the future ſtate; and their being outwardly ſo happy in this preſent life, renders their caſe not much unlike that of ſome rich criminals, who live high, and fare ſumptuouſly in a priſon, till they are carried out to execution: So wicked men may thrive and proſper in the world, notwithſtanding all the ſins and wickedneſſes committed by them; till God's time is come to call them hence unto that fearful judgment, which neither any skill or cunning, nor any force or power ſhall be able to avoid, or to reſiſt.

Therefore, in ſhort, though from the miſeries which good and virtuous men do ſometimes feel and labour under, and the happineſs on the other hand, which wicked and ungodly men do oftentimes enjoy, ſome have been inclined to deny, and others, even good men, have been apt to doubt of the ſuperintendency of Divine Providence; yet there is nevertheleſs ſufficient reaſon to believe it.

Firſt, Becauſe though the reaſon of Divine Providence does require that things ſhould go well with good men, and quite otherwiſe with the wicked; yet it does not require it to be always ſo abſolutely with either of them: Nay, on the contrary, the greateſt and moſt excellent wiſdom is evident ſometimes, in ſuch ſeemingly unequal diſpenſations; in that, as God ſometimes puniſhes mens ſins in this life, to vindicate his Juſtice, and aſſert his Providence over all; ſo he does ſometimes let them go unpuniſhed here, that we may hence conclude, there is another life to come hereafter, in which he will be ſure to *render to every man according to his deeds.* And hence an ancient father very well obſerves, *That if every ſin a man is guilty of were puniſhed in this life, we ſhould be apt to think there would be no judgment afterwards; and if,* on the other hand, *no ſins at all were puniſhed here, we ſhould be ready to deny, or at leaſt to doubt of the Providence of God.* Therefore, as he tells us elſewhere, *It pleaſed the Divine Providence to appoint and prepare ſuch good things for the good and virtuous againſt the time to come, of which no wicked perſon ſhould partake; and ſuch evil things for the wicked in another world, in which no righteous man ſhould ſhare. But as for all temporal good things, theſe he has made common to both ſorts; that we ſhould neither be too earneſtly deſirous of preſent happineſs, ſince we ſee wicked men enjoy as great a ſhare of that, as any of the righteous do; nor too ſollicitous to avoid, by any baſe and unbecoming ways and means, the evils of the preſent life, ſince we ſee good and holy men are ſo obnoxious to, and ſo frequently afflicted with them.* For,

Secondly, If we look into the Sacred Treaſury, from whence all good and evil things are ſent forth and diſtributed to men, ſometimes according to their merits and deſervings, either for reward, or puniſhment; and ſometimes for ſome other wiſe and righteous ends and purpoſes. We ſhall eaſily perceive, that thoſe things are not always real evils, with which the righteous are afflicted, though they ſeem to us to be ſo, becauſe they are not ſeldom turned to their advantage; and that the good things of this preſent life are not always truly ſuch to wicked men, tho' we may think they are, becauſe they are oftentimes, if not the inſtruments, or cauſes, yet, at leaſt, the reaſons of their final ruin and deſtruction. So that, as the worſt of preſent evils are often turned to good, to thoſe that are

obdient

obedient to the will of God; ſo, on the contrary, the greateſt preſent good is frequently converted into evil, for the puniſhment of thoſe that will not be obedient to him. The whole 73d Pſalm is very clear and full to this ſame purpoſe; where the Pſalmiſt makes it his endeavour to demonſtrate the unreaſonableneſs of disbelieving, or but doubting of the Providence of God, on account of the proſperity of the wicked, and the evil condition of many righteous perſons here in this life; for that God does often ſhew his vengeance on the former, and his loving kindneſs to the latter, for the puniſhment of the one, and to reward the other. And hence we may infallibly conclude, that in the future ſtate, as theſe latter will be much more happy, ſo the former will be far more miſerable, than either of them can be here.

I might now largely ſhew the ſenſe the very Heathens had of this affair; and particularly how Seneca has appeared on the behalf of Divine Providence, in a book written by him on ſet purpoſe, to evince the ſuperintendency of it over all affairs of this world, from this very argument of the ſeemingly unequal diſtributions of good and evil, which ſome have urged againſt it: But I muſt haſten to,

III. The laſt objection mentioned; namely, *That the very ſame evils are frequently inflicted in this world, on good and bad men indifferently.*

To ſtrengthen which objection, the Prophet is brought in, who thus beſpeaks the Jews; *Thus ſaith the Lord, Behold, I am againſt thee, and will draw forth my ſword out of his ſheath, and will cut off from thee the righteous and the wicked*; Ezek. xxi. 3. Nay, we are told, that ſometimes the righteous have been puniſhed on the account of the unrighteous; as in the inſtances of the univerſal deluge, and the deſtruction of Sodom and Gomorrah; Gen. vii. and xix. in both which it cannot well be doubted, but many harmleſs infants were deſtroyed, on the account of the great wickedneſs of their parents. So likewiſe the hiſtorian ſeems to intimate, that for the wickedneſs of Achan, not only himſelf, but his whole family, and all his ſubſtance were deſtroyed; and that this was highly acceptable to God, in that the fierceneſs of his anger againſt Iſrael was thereby turned away; Joſh. vii. 24, 25, 26. And ſo again, we read, that for David's ſin, in numbering the people, no leſs than ſeventy thouſand of his ſubjects, who were innocent, at leaſt in that reſpect, died of the peſtilence; ſee 2 Sam. xxiv. Nay, it is farther urged, that ſometimes the innocent poſterity of wicked men, have been cut off for the iniquities of their parents; as in the caſe of ſeven ſons of Saul, and of Solomon's poſterity, and the poſterity of Ahab, and ſeveral others; ſee 2 Sam. xxi. 1 Kings xl. chap. xxi. To all which, I anſwer in the general.

Firſt, That it is one thing to be cut off, and another thing to be puniſhed: The cutting off of any perſon being an act of that dominion which agrees to, and is inherent in that Being, who has abſolute ſovereignty over other beings, and power either to beſtow upon them life and being, or to deprive them of their life and being at his pleaſure; but the puniſhing of any perſon is an act of judgment, which always has relation to ſome crime committed by the perſon puniſhed. And,

Secondly, It is one thing for any perſon to be puniſhed on the account of another's ſin; and another thing for him to be puniſhed as an innocent and inoffenſive perſon. From which two eaſy and familiar diſtinctions, which muſt always be admitted in this caſe, it will be very eaſy to give a clear and ſatisfactory anſwer to what is thus objected againſt the providence of God. And,

Firſt, It is not true, that God puniſhes the innocent; for, neither his juſtice nor his goodneſs will agree to this. He may ſometimes, for ſome wiſe reaſons, involve the righteous in the ſame general deſtruction with the wicked; but then, he does not puniſh them with the wicked. It is true, the puniſhment, as well as the ſins of wicked men, is more highly aggravated by his cutting off the righteous with them; as when innocent children are cut off with their ungodly parents; or when the righteous are taken away from the midſt of an unrighteous generation of men, to ſhew them how unworthy of their company they were, &c. But as to the righteous themſelves, who ſeem to be thus puniſhed, as they are hereby, as it were, made the means or inſtruments of expreſſing God's anger and wrath againſt the wicked; ſo their afflictions here, even their cutting off, ſhall undoubtedly turn to their unſpeakably greater advantage in the future ſtate. But,

Secondly, No man lives without ſin; and therefore, though the righteous are not puniſhed with the wicked, as being guilty of the ſame ſins with them; yet they may be puniſhed for their own, and becauſe they have been guilty in ſome reſpect or other. So that, as God ſometimes takes away the righteous, for the greater aggravation of the ſins and the puniſhments of the wicked; ſo he ſometimes cuts them off, to vindicate his juſtice, which will not ſuffer ſin to go unpuniſhed: And ſo, becauſe he will not puniſh them eternally in another world, he lays his hand upon them here, and fatherly chaſtiſes them in this life, that their ſouls may be ſaved in that which is to come. In ſhort, all men are guilty before God; for *all have ſinned*, and come much ſhort of ſhewing forth his glory as they ought to do: The moſt juſt perſon falls ſeven, that is, ſeveral times in a day; and therefore God may juſtly puniſh ſuch a perſon for his own, though he does not for another's ſins. And therefore,

Thirdly, As to thoſe multitudes that were cut off for David's ſin, of which they were not guilty; they were not altogether innocent, and therefore juſtly might be puniſh'd for the ſins they had themſelves been guilty of; that is, upon their own account, as well as for the greater aggravation of that ſin of David's, for which the Scripture ſays they were cut off.

Fourthly, We are not told expreſly, that Achan's ſons, &c. were actually puniſhed with him: But if the paſſage muſt be ſo interpreted, it muſt be on this ſuppoſition, that they were privy and conſenting to that ſin, for which he was ſo puniſhed. For it cannot be ſuppoſed that Joſhua would ſo ſoon tranſgreſs that law, which ſays expreſly, *The fathers ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers*; but *every man ſhall be put to death for his own ſin*; Deut. xxiv. 16. And,

Laſtly, Neither do we meet with any expreſs inſtance or example of any man's poſterity being puniſhed, or cut off, merely on the account of the ſins he had been guilty of in his life-time. For as to the poſterity of Saul, of Solomon, and of Ahab, they cannot be ſuppoſed to have been altogether innocent, and free from ſin: Neither did their fathers wholly eſcape being puniſhed for their own ſins whilſt they lived. For, as to the firſt, we are expreſly told, that he was ſlain in battle; and for the ſecond, he was threatned in his life-time, that for his idolatry, as a puniſhment thereof upon himſelf, in that it muſt be grievous to him to have this foreknowledge of it, that ten of the twelve tribes ſhould be rent from his poſterity; and as to Ahab, the laſt inſtance, he, according to the prediction of the Prophet, fell in battle, and the dogs licked up his blood.

In ſhort; God is ſo far from puniſhing, or cutting off the innocent, purely on the account of thoſe that have been guilty, that he has been always rather inclined to ſpare the guilty, even ſuch as had moſt heinouſly provoked him by the worſt of ſins, on the account, and for the ſake of the innocent and virtuous. Thus, if there had but been ten righteous perſons to be found in Sodom and Gomorrha, he would have ſaved thoſe cities for their ſakes, Gen. xviii. 32. But when God has determined abſolutely to puniſh or deſtroy the wicked, or to bring upon a people any great and heavy judgment for their ſins, which they ſhall by no means be able to eſcape; he has often taken ſuch effectual care of the righteous that dwelt among them, as that they might be delivered from the vengeance threatned and expected. And this he has done ſeveral ways; ſee Jer. li. 6. and Revel. xviii. 4. Either by a ſeaſonable admonition to them to depart from amongſt a wicked generation; or by preſcribing them the certain means whereby they might be ſaved from the general deſtruction, as in the caſe of Noah, Gen. vi. or by ſending his Angels to bring them forth out of the common danger, as was the caſe of Lot; Gen. xix. or by cauſing their enemies to favour them, which was the caſe of Jeremiah, Jer. xxxix. and xl. or laſtly, at leaſt, by taking them timely out of the land of the living, before he ſends his threatned judgments on it, that they may not ſee, nor be partakers with the wicked in the ſore calamities he had reſolved to bring upon them: To which purpoſe, we are told, *The righte-*

ous periſheth, and no man layeth it to heart; and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come; Iſa. lvii. 1. Of which we have examples, in the ſon of Jeroboam; and in the good king Joſiah; ſee 1 Kings xiv. 12, 13. 2 Chron. xxxiv. 27, 28. They that require farther ſatisfaction in this great point, will, while they think themſelves wiſe, act like *the fool*, who *ſays in his heart, there is no God.*

Therefore, if it be true, as undoubtedly it is, That God's providence is over all; then,

Firſt, As it is our duty to acknowledge our dependance on his providence, for whatever we can need; ſo we ſhould own our ſelves indebted to the ſelf-ſame providence, for whatever we enjoy to make us happy here in this life.

Secondly, It is our duty, likewiſe, whatever our condition or external circumſtances may be in this world, not to repine or murmur at his wiſe and righteous providence, who both knows, and does vouchſafe us, what is truly good and uſeful to us; and though our preſent circumſtances may ſeem very hard, in compariſon with other mens, yet, if our hardſhips have that good effect upon us, to render our ſubmiſſion to his will and pleaſure chearful, and manifeſt our faith and patience to be ſuch as he requires, and will accept; then we may reſt ſatisfied with this well-grounded confidence, That as we know him to be able, ſo we ſhall find him willing to make us full amends in the other world, for all the evil we can meet with or endure in this. For ſo the Apoſtle has aſſured us, That, provided we are conſtant to our duty, *Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory*; 2 Cor. iv. 17.

Thirdly, Though it be to the Divine Providence we are indebted, for whatever bleſſings we enjoy at preſent, no leſs than for thoſe infinitely greater and more valuable bleſſings we expect to meet with in the future life; yet we are not therefore to be idle, and leave all to God: But we muſt *work with our own hands*, that is, we muſt do our endeavour, in our lawful callings and employments, and then expect a bleſſing from his goodneſs on our labours, in order to our living well and happily, who will not fail, on that condition, to give ſucceſs thereto; provided we are careful to perform our duty to him as we ought, in thoſe reſpects, wherein his honour is immediately concerned; I mean, in the performance of religious duties in their proper times and ſeaſons, as well as minding other ſecular concerns: For while we are neglectful of our duty towards God, and only mind the things of this world, we have no reaſon to expect to thrive and proſper here; and much leſs to be happy in another world. Our duty, therefore, towards God, and our induſtry in our lawful callings, muſt not claſh and interfere, ſo as to juſtle out one another; but each muſt take its turn; and the firſt muſt have the preference, when the latter cannot well be followed without injury to that: And if we ſo behave our ſelves, we have great reaſon to expect his bleſſing on the labours of our hands at preſent; and hereafter, we are ſure, we ſhall not fail of meeting ſuch a happineſs, as, both for the greatneſs and duration of it, will by infinite degrees excel whatever can be here expected, or enjoyed.

And laſtly, To our juſt endeavours, we muſt add our daily prayers to God, for his bleſſing upon us and them; without which, we cannot hope they ſhould ſucceed in any meaſure. For as we have encouragement to ask, and to expect good things from God, upon condition that we ask them; ſee Matt. vii. 7, 8, 9, 10, 11. ſo we have no manner of encouragement to hope for, or expect them, if we do not ask them of him. In ſhort; we muſt not only pray, nor only work: But working and praying muſt be always joined together, to engage a gracious providence to bleſs us. And, to conclude; as an ancient author has expreſſed it, *We muſt ſo work, as if we were to do all for our ſelves; and yet ſo pray, as if God by his good providence were to do all our buſineſs for us:* Or in other words, *When we work we muſt make a virtue thereof by doing it chearfully, and acknowledge it as God's bleſſing, and pray that God will proſper our handy work.*

A Diſſertation on Truth and Falſhood.

This is added here, becauſe it is the concluſion of the Apoſtolick exhortation to unity. He had ſhewn, that we are fitly joined together by the blood of one Redeemer; by one baptiſm, by one rule of faith, and that we are all one myſtical body, animated by one and the ſame Spirit of God, who is in all, through all and over us all (which I have explained in the preceding Diſſertation, and then from this manifold tye of relation and endearment he thus concludes; *Wherefore, putting away lying, ſpeak every man truth with his neighbour*, ver. 25. He knew that God had done his part; but he alſo was as ſenſible, that man was backward in his return for all that God had done for us. So after he had ſhewn the manner how God had united Chriſtians into one body under Chriſt their head; he ſhews by what means man muſt approve himſelf to be a good ſubject under Chriſt's direction or Goſpel. And this, ſays he, muſt be done *by putting away lying, and ſpeaking truth*; for *falſhood* is of that nature, that it will deprave the ſoul, withdraw it from the obedience due to God, and inliſt it under the banner of Satan, who is *the father of lies*; on the contrary, *truth* is the ſure means of obtaining God's bleſſing, who neither deceiveth, nor can be deceived.

Let us therefore, enquire into the nature of falſhood and truth, that we may ſee in what they conſiſt. Now,

The falſhood, which is the ſubject of our preſent enquiry, and commonly goes by the name of a lye, is not a miſtaken notion, or an error in the underſtanding: For ſuch ſpots there will be in the cleareſt head. Nor is it a logical untruth, *when our words agree not with the nature of things*. A logical truth may be a moral lye: For we ſpeak not truly in a moral ſenſe, becauſe the thing is true, but becauſe we conclude it ſo to be. The falſhood here is of the wilſul kind, *when a man ſpeaks otherwiſe than he thinks in his heart, though the thing ſpoken ſhould be true.* We have caſuiſts, I know, of great authority, who make an evil intention an eſſential ingredient in the conſtitution of a lye; but this I believe, will appear to be rather an aggravation of the ſin, than a part of its eſſence.

From this definition of a lye, we may eaſily collect the nature of that truth oppoſed to it by Paul, at ch. ix. ver. 25. For the Apoſtle in this place, conſiders man as a creature framed for ſociety, and preſcribeth the rule he is to act by as ſuch: And conſequently the truth here preſcribed cannot be *a right notion of things reſiding only in the mind:* Nor barely, the truth of a propoſition, or the *agreement of our ſpeech with the ſubject it is applied to*; but muſt jointly conſiſt *in the conformity of the tongue with the ſentiments of the heart*, for upon this all the good of ſociety depends. The nature of truth and falſhood being thus explained and ſtated, I proceed,

To conſider the ſeveral kinds of falſhood, and whether a lye of any kind, or in any caſe be allowable.

Of all the ſorts of falſhood, the moſt criminal is that of the pernicious kind; and the moſt deſtructive of this kind, is the *ſpeaking evil of dignities*; either by loading them with vices they know not, which is ſlander: Or, by clipping thoſe virtues they ſhine with, which is detraction. And it is equally fatal in the effect, whether the *arrow flyeth by night, or killeth at noon-day*; whether a good name be battered down by open calumny, or blown up by whiſper.

Reputation gives the life and luſtre to a magiſtrate, and turns every thing he toucheth into gold: It is *better than precious ointment:* For it not only *maketh the bones fat*, and refreſheth the ruler upon every reflection, but the virtue of it will *raiſe the dead*, and work wonders on his people; whereas detraction and ſlander, by a ſtrange magick, will take off the wheels of his chariot, the edge of his ſword, and the vigour of his thought, and render the beſt man uſeleſs to the publick. This made Chriſt himſelf that *he could do no mighty work*, (Mark vi. 5.) in his own country. As to all other pernicious lies of an inferior nature, I need ſay no more, but that in every miſchievous lye there is a two-fold iniquity, falſhood and injury; a ſin againſt the God of Truth, and againſt the right of our neighbour, and therefore unqueſtionably evil.

Another ſpecies of falſhood is the jeſting lye; when we ſpeak falſly not with an intention to hurt, but to delight only. And conſidering how much truth is ſacrificed to this idol, both in converſation and writing, one would be apt to think it a ſocial virtue to make merry at the expence of truth. But I take this to be unlawful, and for theſe reaſons.

Firſt, Becauſe the formality of a lye conſiſts in the intention to ſpeak a falſhood, and therefore no end can juſtify an intention evil in it ſelf; the jeſting lyar ſins leſs than the pernicious one, but ſtill he ſins, not by intending to pleaſe, but by intending to do it by a lye.

Secondly, Truth is a pearl of infinite value, not to be ſold to ſave my own life, much leſs to feed another's vanity; and one might as well aſk me to ſteal for his ſupport, as to lye for his diverſion. I ſhall only add, that the ſtated rule of Chriſtian converſation is *Yea, yea; and nay, nay; for whatſoever is more than theſe cometh of evil.* And if we believe that our Judge will call us to an account at the laſt day for every idle word, we can hardly think it adviſeable to venture ſo near damnation for a jeſt.

As to parables and other fictions of the facetious kind, if they are not repreſented as truths, nor fairly to be taken as ſuch, according to the common modes of ſpeech, then are they warranted from Scripture and reaſon; becauſe, when juſtly applied, they do inſinuate ſome unwelcome truths with a better grace, and drive the wedge with a more agreeable force than downright arguments can do.

The only point then that will admit of a diſpute, is the officious or charitable lye: To reſcue ſuffering innocence by the help of a lye, ſeems ſo beautiful an error, (if it be one) that a good man can hardly forbear eſpouſing the charity with this imperfection about it. The bleſſing likewiſe upon the Egyptian midwives ſeemeth to authorize a pious fraud; and it is the judgment of conſiderable caſuiſts, that it is no ſin to deceive him by a lye, who has no right to truth.

Now in matters of morality the rule is perpetual, and without exception. *We muſt not do evil that good may come*; and therefore if a lye be a moral evil, no circumſtances can make it good. In every lye there is an intention to deceive, and this very intention, I ſay, is in it ſelf evil; for it is a voluntary deviation from the will of God, whoſe moral perfection is never to intend or will a falſhood, but always to love the truth; and therefore as neceſſarily as God loves himſelf, ſo neceſſarily muſt he hate that which is repugnant to his own veracity. Our God is by nature a *God of Truth*, and hath made us after his own Image, and commanded us to be perfect as he is perfect; and therefore we are indiſpenſably obliged to conform to the Divine Will; to do, as we imagine the God of Truth would do in our place, and as the Son of God did do in our nature. So that to aſk, Whether an officious lye is not lawful, is in effect to aſk, Whether it is not lawful to do like *the father of lyes*, that good may come? Whether it is not lawful to love my neighbour better than my God, who is *Truth it ſelf*; or whether I may not pleaſe my Maker by acting in oppoſition to his eſſential Holineſs? The paſſions in themſelves are neither good nor evil, and therefore God has ſet them their bounds which they ſhall not paſs; *We may be angry, and ſin not*; and conſequently, anger in its own nature cannot be ſinful; but it is no where ſaid, *Hitherto ſhalt thou lye, and no further.* The art of lying by rule and meaſure, with views and reſerves, cannot be from above; for the Widom from thence hath frequently and univerſally declared, *Lying lips to be an abomination to the Lord, and that no lye is of the truth.*

But if a lye may be more or leſs ſinful in proportion to the good of the end; it may ſeem to be little or no ſin at all when the good doth more than balance the evil of the lye. *For if the Truth of God hath more abounded through my lye, why yet am I judged as a ſinner?* To ſteal for the poor is indeed leſs ſinful than to ſteal for my luſts; becauſe it argues leſs pravity in the will; but the charity intended will not take out the ſtain, and make it juſt to ſteal. The blood of Chriſt will compenſate for ſins committed, but even that moſt precious blood cannot make it lawful to commit ſin; becauſe it cannot alter the eternal reaſons of good and evil; and therefore, if it be impoſſible in nature for God himſelf to lye, it ſeems equally impoſſible for him to make it allowable in man.

As to the Egyptian midwives, I know it is generally concluded they told an untruth; but I ſee no certain ground for the concluſion. For if, the more the Iſraelites were afflicted, the more they multiplied; why might not the Hebrew women by the ſame diſtinguiſhing providence *be delivered e'er the midwives came in unto them:* Though when they came, they ſaved the men children alive in awful regard to the God of Iſrael? But ſuppoſing they did lye; it is certain they were not rewarded for ſo doing; for it is ſaid, *becauſe the midwives feared God, that he made them houſes*, Exod. i. 21. The thing rewarded was the godly fear, and not the falſhood. This in mercy he paſſed over, and did them good for doing good to his people. After all, no preſedents of old are perfect enough for our imitation; for we are to live by rule, and not by example. It is not what *one of Egypt*, &c. might do; but whether *one of the Heavenly Jeruſalem* may lye upon any conſideration? And then we anſwer with Auſtin, lib. contra. Mend. cap. 5. As it is ſaid in Joh. ii. 21. that *no lye is of the truth:* And of the citizens of this city it is written, *In their mouth was found no guile*, Revel. xiv. 5. They of old did not do well in lying, and if we imitate them, we do worſe.

And now if the greateſt good upon earth ought not to be compaſſed by the means of a lye; what a melancholy reflection is it, to conſider how much truth falls day by day a victim to pride, revenge, ambition and intereſt; and even to the modes and faſhions of the world that are altogether lighter than vanity it ſelf; to ſee nothing but the ghoſt of integrity walk about in *the form of ſound words* and good looks, and occaſionally kneeling down even at the horns of the altar! Truth is a virtue divinely fair, and venerable in any dreſs; ſhe looks well, and commands a ſecret reverence from Herod himſelf, when ſhe is cloathed only like her preacher the Baptiſt, with *camels hair, and a leathern girdle about her loins*; but when ſhe is in her ſoft cloathing, made for kings houſes; when ſhe is arrayed in all the graces of education and politeneſs, then ſhe ſhines in perfection and beauty irreſiſtible. And therefore,

We may hence learn the motives why the Apoſtle exhorts *to the practice of mutual ſincerity*, when he adds, *for we are members one of another.*

And here I ſhall conſider man, firſt, in his natural ſtate, or meerly as a ſocial creature.

It is not good that man ſhould be alone: But he cannot enter into ſociety, nor be happy in it, without fixing the ſignification of words, and keeping to that current meaning which cuſtom hath ſtamped upon them; and therefore, to ſpeak one thing, and mean another, *to bleſs with the mouth, and curſe inwardly*, is high-treaſon againſt the fundamental law of ſociety. The tongue was given by God to expreſs the ſentiments of the heart, and when it deviates from this, it goes counter to the will and deſign of its Maker. Thus again, to gild over malice with a ſmile, to betray with a kiſs, or ſtab in an embrace, are circumſtances that add horror almoſt equal to the crimes; and why? Becauſe theſe are the external marks, the natural image and ſuperſcription of kindneſs in the inward parts; and by walking in this vain ſhew of truth, we *look a lye*, as well as ſpeak one; and therefore, to counterfeit the hand-writing of nature, to borrow the face of innocence the better to do miſchief, is doubly unnatural.

Was the ſtate of nature indeed a ſtate of war, then it would be equally indifferent which way we carried it on, whether by *words ſofter than oyl*, and by cutting throats with a feather, or by ſwords, and open violence. But now if we are born for ſociety, for the help and comfort of one another, if our natural averſions to ſolitude, and our mutual dependencies, prompt us to mutual benevolence, if the culture of arts and ſciences, of trade and commerce, if the delights of friendſhip, the beauty and ſtrength of government, with all that is worth living for, if all theſe turn upon the fidelity of the tongue, ſurely then we are obliged to ſincerity, as united by one common nature, and by all the ties and motives to happineſs in this world.

Let us now look upon our ſelves in a nobler view, not only as men, but as Chriſtians.

The Priſcillianiſts upon this very account, (ſee Aug. lib. contra Mend. cap. 2.) and from theſe very words of the Apoſtle extracted a ſalvo for lying to Infidels; becauſe they and Chriſtians were not *members one of another.* And what theſe Hereticks built up, *lo others have daubed with untempered mortar!* For have not Chriſtians diſtinguiſhed Chriſtians out of their lives, *even againſt the publick faith*, and by equivocation and mental reſervation ſpun out the art of leaſing to ſuch extreme fineneſs and ſubtlety, that by the ſlight of theſe inward ſupplies the Devil himſelf need never tell a lye to ſerve his ends? But this, in the phraſe of the Prophet, is to *ſin as it were with a cart-rope:* It is to draw men to lye upon principle, and to be ten times worſe by religion than they are by nature, for if the *light that is in them be darkneſs, how great is that darkneſs!*

We are all purchaſed with the ſame blood, and nouriſhed with the ſame ſpirit, we have renounced the father of lyes at our baptiſm, and often eat of the *bread of ſincerity and truth* at our maſter's table; and love, unfeigned univerſal love, is the badge our Lord will have his diſciples known by; and therefore inſincerity is ſuch a ſoleciſm in a Chriſtian, as iniquity is in a judge, or ill breeding in a courtier: It is a ſin againſt our profeſſion, and in that very thing, which is the principal part and beauty of our calling. Let us therefore examine our ways, and ſee whether we *walk worthy of the vocation wherewith we are called?* How did the primitive ſaints bleſs their perſecutors, and how do we revile our benefactors? Can we be members of Chriſt, and citizens of Heaven, while we deal ſo much in craft and diſſimulation upon earth, while our *lips drop as an honey-comb*, and ſpread the fineſt flowers of the tongue upon the falſeſt heart? What is converſation now a-days but a match at fencing, where we falſify a blow to make that part unguarded, which we deſign to ſtrike? What is friendſhip but the skin of ſincerity ſtuffed out with wind and complement, with profeſſions of infinite reſpect and kindneſs, when the heart intends nothing thereby, or ſomething worſe than nothing? Truly, was the Apoſtle here he would ſay, *My brethren, theſe things ought not ſo to be.*

And after all, ſincerity is the moſt eaſy, pleaſant, and ſureſt way to make our fortunes in this world, as well as in that to come.

For it is much eaſier to be honeſt in truth, than in appearance only; becauſe honeſty hath not far to go, and the way is plain before her, ſhe hath not many words to make, but is believed and truſted without more ado; ſhe is conſcious of no evil, and therefore ſtands in no need of art and colouring, but loves the light, and is always ready to come forth in her native ſimplicity, and to appear as ſhe is; whereas hypocriſy has a longer journey and a worſe road to travel, ſhe dares not ſtir abroad without her varniſh, and is extremely hard put to it to play the part of nature to the life, and to make picture paſs for reality. The double-minded man is at variance with himſelf, and *unſtable in all the ways*; he is often bewildered, and at a loſs which way to turn; his head is perplexed to cover the iniquity of his heart, and perpetually at the anvil to forge one plot for the ſupport of another; But *the integrity of the upright ſhall guide them,* not only by a more direct and eaſy paſſage, but by a more delightful one alſo.

When a man's ways pleaſe the Lord, they always pleaſe himſelf, and at the long run his enemies too. While he propoſes a good end, and purſues it by fair means, all goes well within: He has good reaſon to hope, and none to fear; and therefore if he meets with rubs and diſappointments from without, he *is ſatisfied from himſelf.* He has two faſt friends, God and his conſcience, and they will ſtand by him in the day of trouble, and conduct and comfort him in all his goings. But diſſimulation and falſhood lay waſte the inward ſatisfactions of the ſoul, and wound that ſpirit, which alone *would bear our infirmities:* They put the diſſembler upon the rack, and force him to look well in the face, when he is ſick at heart, and to be conſtantly inconſiſtent with himſelf. He cannot ſincerely enjoy the preſent ſucceſs of his devices, for fear of future diſcovery: For whenever the mask drops off (and it is next to impoſſible to keep it always on) then all the fine ſchemes periſh; then the craftſmen and their craft, the ſpider and the ſpider's web come down even to the ground. And when a man hath once made ſhipwreck of his honeſty by his cunning, who will believe him when he ſpeaks true, or truſt him when he intends honeſtly? So that wiſdom and innocence are the only things that will carry us through every ſtage with pleaſure, and hold out to the end. For,

The lip of truth ſhall be eſtabliſhed for ever, but a lying tongue is but for a moment, was Solomon's maxim, and hath been verified in all ages. A lye is a ſickly thing, and *hath but a ſhort time to live: It cometh up, and is cut down like a flower: It fleeth* as, it is indeed, *a ſhadow, and never continueth in one ſtay.* It is like a default in nature, or a male-formation of parts, which gives conſtant pain, and requires perpetual patching, and which no skill can ever rectify; whereas honeſty, like a juſt and vigorous conſtitution, wants not the help of phyſicians, and without any trouble wears well to the laſt. Truth is a rock that will ſtand the teſt of time and malice: But when we build upon falſhood and artifice, we build upon the ſand; and though mighty ſtructures have been raiſed upon this ſlippery foundation, and made a goodly ſhew and glitter for a while, yet when *the winds blew and beat upon that houſe, it fell, and great was the fall of it.* He that would preſerve the beauty of his character freſh and lovely to the end, muſt be ſure to act upon ſteady and uniform principles; for nothing can long ſupport the reputation of a great name, but the two pillars of prudence and ſincerity.

The path of the juſt is as the ſhining light, that ſhineth more and more unto a perfect day, Prov. iv. 18. They riſe like the ſun, and rejoice to run the courſe of virtue; and though envy and ignorance, faction and prejudice may overcaſt their morning; yet integrity by degrees will clear their way, whereby they acquire new ſtrength in every advance, and ſhine more and more unto a perfect day; then we rejoice in the light, and ſee no more ſpots in the ſun. It was the ſaying of the wiſeſt prince, that *righteous lips are the delight of kings, and they love him that ſpeaketh right*, Prov. xvi. 13. Flattery and cunning may delight and flouriſh for a ſeaſon, but in our heart we can love nothing but honeſty; inſincerity is the uglieſt vice in nature, and the laſt thing we can forgive. He then that *walketh uprightly, walketh ſurely*; he reflects with a God-like ſatisfaction upon all his works, and this reflection carries him on his way with ſecurity and pleaſure, and brings him peace at rhe laſt, when he ſtands moſt in need of it; *the juſt man walketh in his integrity, and his children are bleſſed after him,* Prov. xx. 7. He leaves a good name behind him, and the bleſſing of God and man upon his childrens children; whereas the man of falſhood, ambition and avarice, can neither look backward nor forward with any ſolid comfort; he ſees nothing in himſelf he can approve, and ſo goes out of the world with much greater anxiety and confuſion than he lived in it.

Thus honeſty will be found the beſt policy in every reſpect: It is the moſt eaſy, pleaſant and ſure way to happineſs here and hereafter; and therefore, ſays the wiſe ſon of David, forſake her not, and ſhe *ſhall preſerve thee, love her, and ſhe ſhall keep thee; when thou goeſt, thy ſteps ſhall not be ſtraitned; and when thou runneſt, thou ſhalt not ſtumble; when thou lieſt down thou ſhalt not be afraid; yea, thou ſhalt lie down, and thy ſleep ſhall be ſweet.* To conclude, therefore, he that would ſee good days both now and ever, *let him refrain his tongue from evil, and his lips that they ſpeak no guile*; for ſincerity is the virtue that muſt crown us in both worlds.

Critical and Explanatory ANNOTATIONS,

ON THE

Epiſtle of *PAUL* the *APOSTLE*,

TO THE

PHILIPPIANS.

The INTRODUCTION.

Philippi was a city of Macedonia, and a Roman colony. See Acts xvi. 12, 13, &c. Paul came to preach there in the fifty-ſecond year of the vulgar Æra, and converted many people there to the faith in Chriſt; in which number was the pious Lydia, a ſeller of purple. He alſo caſt a devil out of a maid-ſervant, who was poſſeſſed by a familiar ſpirit, which gave her ſhrewd gueſſes at future events, and ſo brought her in great eſteem among the credulous and ſuperſtitious crowd, and proved of great advantage to her maſters. Theſe ſtirred up the whole city againſt Paul, and the magiſtrates cauſed him to be ceaſed, whipped, and put into priſon; but the day following they not only let him out again, but, being informed that he was a Roman citizen, made excuſes for their ill treatment of him. Now,

It was to the Chriſtians, who ſerved the Lord in this city, that Paul wrote this Epiſtle. They were a very grateful people, and always full of acknowledgment for the grace of faith they had received from God, through the miniſtry of Paul; for they had often aſſiſted him, on ſeveral occaſions: They ſent him money while he was in Achaia; and now, hearing of his impriſonment at Rome, they renewed their collection for his relief, and ſent it by the hands of Epaphroditus, their Biſhop, who fell ſick, and was like to die at Rome, in the great fatigue he underwent while he attended the Apoſtle. Therefore,

Paul, when Epaphroditus was ſo well recovered as to be able to ſet out on his journey home to Philipi, wrote and ſent this Epiſtle by him, in which he kindly acknowledges their reſpects for him, and for the Goſpel; aſſuring them his impriſonment and troubles were a joy to him, becauſe they tended, by his example of courage under them, to make the Goſpel to be more taken notice of and publiſhed at Rome. But then,

It is to be obſerved, that the particular deſign of this Epiſtle appears to be the ſame with the former to the Epheſians, *viz.* to keep them ſtedfaſt in the true faith, both in reſpect to any perſecutions they might ſuffer for the ſake thereof, and alſo in reſpect to the Judaizing Chriſtians, that they might not be affrighted out of their holy profeſſion by perſecutions, but that they ſhould ſtand faſt in the midſt of tribulation. To which purpoſe, he alſo very paſſionately, and with great earneſtneſs, preſſes them to avoid all diſſenſion, and to maintain union; and to this end, That they carry themſelves humbly, and with lowly-mindneſs one towards another, after Chriſt's example; and this is the ſubſtance of the firſt and ſecond chapter. But,

In the third chapter, he openly cautions them to beware of the Judaizers, who would plant the ſame evil doctrine there, as they had done in other Churches, concerning the obligation to the law of Moſes, as to circumciſion and other Moſaical rites, ſo often mentioned before; declaring that, as for his own part, none could lay more claim to the privileges which the Jews valued themſelves ſo much upon, than himſelf. Yet he accounted all ſuch, but loſs, for the excellency of the knowledge of Chriſt. He propounds himſelf a pattern for their imitation in this reſpect, and in promoting unity, and a true Heavenly Converſation; and then, laſtly, expreſſes his ſatisfaction in their charity towards him, and ſo concludes.

CHAP. I.

1 He teſtifieth his thankfulneſs to God, and his love toward them, for the fruits of their faith and fellowſhip in his ſufferings, 9. daily praying to him for their increaſe in grace: 12 He ſheweth what good the faith of Chriſt had received by his troubles at Rome, 21 and how ready he is to glorify Chriſt either by his life or death 27 exhorting them to unity, 28 and to fortitude in perſecution.

PAUL and Timotheus the ſervants of Jeſus Chriſt, to all the ſaints in Chriſt Jeſus, which are at Philippi, with the Biſhops and deacons:

2 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 I thank my God upon every remembrance of you.

4 (Always in every prayer of mine for you all, making requeſt with joy)

5 For your fellowſhip in the Goſpel from the firſt day until now;

6 Being confident of this very thing, that he which hath begun a good work in you, will perform *it* until the day of Jeſus Chriſt:

7 Even as it is meet for me to think this of you all, becauſe I have you in my heart In as much as both in my bonds, and in the defence and confirmation of the goſpel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all, in the bowels of Jeſus Chriſt.

9 And this I pray, that your love may abound yet more and more in knowledge, and in all judgment;

10 That ye may approve things that are excellent; that ye may be ſincere, and without offence till the day of Chriſt.

11 Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God.

12 But I would ye ſhould underſtand, brethren, that the things *which happened* unto me, have fallen out rather unto the furtherance of the goſpel:

13 So that my bonds in Chriſt are manifeſt in all the palace, and in all other *places*.

14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to ſpeak the word without fear.

15 Some indeed preach Chriſt even of envy and ſtrife; and ſome alſo of good will.

16 The one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds:

17 But the other of love, knowing that I am ſet for the defence of the goſpel.

18 What then? notwithſtanding every way, whether in pretence, or in truth, Chriſt is preached; and I therein do rejoyce, yea, and will rejoyce.

19 For I know that this ſhall turn to my ſalvation through your prayer, and the ſupply of the Spirit of Jeſus Chriſt,

20 According to my earneſt expectation, and my hope, that in nothing I ſhall be aſhamed, but *that* with all boldneſs, as always, *ſo* now alſo Chriſt ſhall be magnified in my body, whether *it be* by life or by death.

21 For to me to live *is* Chriſt, and to die *is* gain.

22 But if I live in the fleſh, this *is* the fruit of my labour: yet what I ſhall chooſe I wot not.

23 For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better:

24 Nevertheleſs, to abide in the fleſh, *is* more needful for you.

25 And having this confidence, I know that I ſhall abide and continue with you all, for your furtherance and joy of faith:

26 That your rejoycing may be more abundant in Jeſus Chriſt for me, by my coming to you again.

27 Onely let your converſation be as it becometh the goſpel of Chriſt: that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the goſpel;

28 And in nothing terrified by your adverſaries: which is to them an evident token of perdition, but to you of ſalvation, and that of God.

29 For unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake;

30 Having the ſame conflict which ye ſaw in me, and now hear *to be* in me.

In this chapter the Apoſtle begins with

I. A preface, wherein we find the inſcription at ver. 1. and his ſalutation at ver. 2. Then

II. He encourages them, the Philippians to conſtancy and progreſs in faith and piety, ver. 3. to ver. 12.

III. He ſhews them the grounds of comfort againſt the ſcandal of the croſs which befel him, from ver. 12. incluſive to 27. And ſo concludes this chapter with

IV. An exhortation to a Goſpel-converſation from ver. 27. incluſive to the end of the chapter.

Ver. 6. *Being confident of this very thing, that he which hath begun a good work in you will perform it,* &c.] Here the Apoſtle encourages the Philippians to conſtancy and progreſs in piety and faith from a conſideration of God's continual aſſiſtance, alledging that God never changeth: Of which immutability of God the Apoſtle James alſo declares, That *with God there is no variableneſs nor ſhadow of turning*, James i. 17. Therefore,

Let it be obſerved, that God is incapable of change or alteration in his nature any way, both in regard of his *nature*, and *counſel* or *purpoſe*. For,

Firſt, To ſuppoſe the nature of God may be ſo changed, as that he ſhould become, ſometimes, a quite other kind of Being, than what he is at other times; is to ſuppoſe he may be ſometimes God, and at other times not God: Which is not only plainly inconſiſtent with the nature of God, but even deſtructive of his very Being. For ſuppoſing that there is ſuch a Being in the world as God, we muſt ſuppoſe him to be ſuch a Being, as is at all times what he is at any time; that is, if he be God at all, at any time, he muſt be always ſo. Hence he is called Ἀφθαρτὸς Θεὸς, the *uncorruptible God*, Rom i. 23. in oppoſition to corruptible man; becauſe he is not ſubject to change or alteration by corruption, as man is, from one kind of ſubſtance to another; but is as unchangeable, as he is pure and ſpiritual, which as he ever was, ſo he ever will be, and cannot poſſibly be otherwiſe, while he is God: And if he was God at any time, ſo he is ſtill, and muſt be God for ever. The ſubſtance of a man, and ſo all other ſubſtances that are material, are therefore changeable. But God having nothing of matter in his nature, is not, neither can be ſo. For whatever is purely ſpiritual, that is, whatever ſubſtance is immaterial, will be always what it is, without any change or alteration in its nature; though perhaps it may admit a change as to its ſtate of being. Thus, for inſtance, every human ſoul is a ſpiritual, that is, an immaterial ſubſtance; and ſuch it ever was, from the firſt moment of its being, and ever will be ſuch. For though it changes ſeveral times its ſtate of being; as, firſt, inhabiting in a corruptible body, and ſo abiding for a time in a ſtate of trial or probation; then, ſecondly, departing from the body, the place of its firſt reſidence, into a ſtate of ſeparation and expectance; and laſtly, being again united to its former body, and with it entring on an everlaſting ſtate of reward or puniſhment, of happineſs or miſery, ſuitable to its deſervings. Yet in all, and every one of theſe ſo different ſtates of being, the ſoul is ſtill the ſame, unaltered and unchanged, as to its nature, from what it was at firſt, a *living, active, immaterial ſubſtance*. But with the body, it is otherwiſe; for that being a material ſubſtance, is ſubject to corruption, and ſo to change and alteration, as all matter is. Hence death is called a change; becauſe, firſt, the body is then turned into its priſtine duſt: For ſo it was determined, upon the fall of our firſt parents; *Duſt thou art, and unto duſt thou ſhalt return*, Gen. iii. 19. and *then ſhall the body return to the earth as it was*, Eccl. xii. 7. beſides our own experience of the thing, that ſo it is, ſo changed from fleſh and skin and bones, to earth and duſt. Then, ſecondly, We are aſſured, it ſhall be raiſed to life again, and changed from what it was before, from a natural, to a ſpiritual body; and in this ſenſe, the Apoſtle tells us, though *we ſhall not all ſleep, yet we ſhall all be changed*, 1 Cor. xv. 51. that is, though all men will not die, but ſome will be found alive at the day of judgment, yet all ſhall undergo ſome change or other, equivalent to death, before they be admitted into Heaven; becauſe theſe bodies, thus qualified as now they are, cannot go thither. But now, God being wholly immaterial, ver. 50. void of all corporeal ſubſtance and qualities whatever, a Being the moſt pure and ſpiritual of all beings in the world, can admit no change or alteration in his nature or ſubſtance, but was, and is, and will be always, the ſelfſame *unchangeable Divinity, yeſterday, to day*, and *for ever*. But,

Secondly, There is another kind of change, by increaſe; when any thing is made, or grows to be more, or bigger than it was at firſt.

We ſee that this kind of change is proper, and even neceſſary to all material beings whatſoever. Nothing in nature that we ſee and have to do with, but comes to perfection by degrees. In vegetables, the fruit does not appear as ſoon as the ſeed is put into the ground, nor is it ripe as ſoon as it appears, but ſeveral changes are paſſed through, that is, there are many different appearances, before the fruit is fit for uſe, And ſo it is with man, who, though the moſt excellent and perfect of all ſublunary beings, yet is not perfect ſo ſoon as he begins to be, but ſuffers many changes, both in his body and his mind, before he comes to the perfect or complete ſtature of a man, either for bulk or underſtanding. Thus our Bleſſed Saviour is ſaid to *increaſe in wiſdom and ſtature, and in favour with God and man*, Luke ii. 52. That is, in reſpect of his human nature, as he was man, made up of a body and a ſoul, he did grow and improve; his ſoul improved in wiſdom, and his body in ſtature, ſize and bulk, as others are wont to do, and withal became daily a more eminent illuſtrious perſon in the eyes of all. Nay, man, of all beings in this lower world, is alone uncapable of perfection in this life; I mean he only cannot attain, in this ſtate, to the utmoſt perfection of which he is capable, as all other beings do; but muſt undergo another kind of change, in order to perfection, which other beings do not undergo. So that, he is never perfect, notwithſtanding all the various alterations in the frame and conſtitution, both of his mind and body, till he comes to that ſtate of being, where mortality ſhall be ſwallowed up of life; where *that which is in part ſhall be done away*, and *that which is perfect* ſhall come in its ſtead.

But now, with God, or the Divine Nature, it is not ſo. For as he knew no beginning of his own exiſtence, ſo neither was there any time when he was leſs, nor ſhall there be any time when he will be more perfect than he is. To ſay, that he is God, is to own him to be all that God can be; and therefore, to ſuppoſe him capable of improvement or increaſe, is to ſuppoſe him to be more a God at one time, than at another. If he was ever God, he muſt be always ſo; and ſince the notion of a God implies all poſſible perfection to be in that Being whom we call by that name, if he be God, he muſt be by nature abſolutely perfect; and no being can be abſolutely perfect, but what was always, and always muſt be ſo. And hence we may conclude, that if God was always, and always muſt be abſolutely perfect, and as God he never could, nor ever can be otherwiſe; then the perfection of the Deity admits of no degrees, nor can it poſſibly be more than it ever was, and ever will be: And, by conſequence, he is in this reſpect unchangeable, as well as in the former.

Thirdly, Another kind of change or alteration, may be thus effected; namely, when the ſubſtance of a thing is diminiſhed, or made leſs.

But this is likewiſe inconſiſtent, as the former has been ſhewn to be, with the notion of a God. For that which can never be more, could never be leſs than it is: And abſolute perfection, which is ſuppoſed to be in God, and is neceſſary to his very being, ſince he who is not abſolutely perfect, cannot poſſibly be God; I ſay, Abſolute perfection can admit of no degrees of more or leſs, but muſt be always equal and alike, that is, always abſolute perfection. The ſubſtance of an human body may be leſſened, by the loſs of any member; and the faculties of an human ſoul may be impaired by ſickneſs or old age: But the ſubſtance of the Deity we know very little of, more than that it is incapable of increaſe, or diminution. And for the attributes of God, they can be affected by no accident, nor impaired by any length of time; but as they have been always what they are at preſent, ſo they will be always what they are and ever have been. For inſtance, God could never, nor ever can be more or leſs holy, juſt and good, than now he is. For his holineſs, his juſtice, and his goodneſs, are abſolute perfections of his nature; and therefore can admit of no degrees of perfection, and never can, nor ever could be more or leſs in him, than now they are. But,

Laſtly, Another kind of change or alteration is, when the ſame nature or ſubſtance is multiplied, and ſo made more in number than it was, or, at leaſt, than it was ſuppoſed to be at firſt; by which means, though its quality and quantity be ſuppoſed to be the ſame, yet its unity is utterly deſtroyed; which being ſuppoſed to be eſſential to the thing, or being, of whatſoever kind it be, ſuch multiplication of it does effect a change or alteration in it; as making that to become many, or ſeveral at leaſt, which was at firſt, and perhaps ought to be, but one.

But ſuch a change or alteration in the Deity as this, if it ſhould but be ſuppoſed, much more if granted, will lead us to be guilty of ſeveral moſt palpable abſurdities and contradictions, which can by no means be avoided. For,

Firſt, Such a multiplication of the Deity does of neceſſity ſuppoſe, that the Deity at firſt was one, and only one; that is, that there was but one God originally, who by himſelf created and produced all other ſorts of beings in the univerſe. And that from this one ſingle ſolitary Deity, ſome time or other all at once, or elſe at ſeveral times by one and one, or more, proceeded many other gods, who all muſt have, and be partakers of the Divine Nature, only by communication from him, as the fountain of the Deity; and ſo, by conſequence, muſt have and own ſome cauſe or author of their being. Which is utterly repugnant to, and inconſiſtent with the notion all men have of God; which is, that he is a neceſſary, ſelf-exiſting being, who neither knows, nor will acknowledge any cauſe or author of his being. Therefore, to ſuppoſe, that many other gods came out of one, is to ſuppoſe what cannot be; to wit, that ſome being may be God, who was not ſo, neither had any being, but a little while before. For whatever being once was not, but did in time derive his being from another, cannot poſſibly be God, as even unaſſiſted reaſon will inform us.

Secondly, Such a derivation of being from another, does of neceſſity ſuppoſe the dependance of that being ſo derived, upon that other being from whom it is derived; as the creation of a thing ſuppoſes the dependance of that thing upon the being that created it. But no being that depends upon another can poſſibly be God; becauſe, to be abſolutely independent, is one of thoſe perfections, which are neceſſary to his being God. And therefore, he that depends on any other being whatſoever, neither is, nor can be God.

Thirdly, Suppoſing the Deity to be ſo multiplied, as to become many, or more than one God; either thoſe ſeveral gods are equal and alike in all reſpects, or they are not. Now to ſuppoſe more gods than one, who are all equal and alike in all reſpects, every one abſolutely perfect, independent, all-ſufficient, *&c.* is to ſuppoſe what need not, nay, what cannot be. For if one God be abſolutely perfect, all-ſufficient, and the like; then there is no need of any other: Becauſe one ſuch being is ſufficient to all intents and purpoſes, for which ſuch a being can be neceſſary. And if no more are needful, no more are poſſible; becauſe there can be nothing, or no partnerſhip in the Deity, which is to no purpoſe: For God can neither be, nor do any thing in vain. And ſuppoſing ſeveral Gods, who are not equal and all alike in all reſpects, is to ſuppoſe all perfection not to be in ſome, if it can be found in any of them: That is, ſome one or other of thoſe gods muſt be leſs perfect than the reſt, or be endued with ſome perfection which the reſt have not. But he that is leſs perfect, or that has not any one perfection which ought, and is ſuppoſed to be in God, cannot poſſibly be God; becauſe he wants ſome perfection, without which he cannot be ſo; and becauſe, as God cannot be more, ſo neither can he be leſs perfect than he ſhould be.

Laſtly, Suppoſing ſuch a change or alteration to have been made in God, by ſuch multiplication of the Godhead; we muſt likewiſe of neceſſity ſuppoſe, that all but one have not their being of themſelves, but have derived it from that one, who was as we ſuppoſe, from everlaſting of himſelf alone, having no cauſe or author of his own being, and being the ſole cauſe and author of all other beings whatſoever. And then, I do not ſee how this conſequence can be avoided; that he, the one Supreme Almighty firſt of Beings, having in time produced ſome more ſuch beings as himſelf, not ſuch in all reſpects, for nothing can be equal to its author; I ſay, the conſequence of ſuch a ſuppoſition muſt be this, that he can utterly diſſolve and annihilate thoſe other godlike beings, as well, and full as eaſily if he pleaſes, as he at firſt produced them. But if this may be, then all thoſe beings which may be diſſolved into their firſt nothing, can by no means be accounted gods; becauſe God is ſubject to no power whatſoever, but has the power over all things; and as there can be no time thought of, when he was not in being, ſo neither can there be any time to come, when he ſhall ceaſe to be. And therefore, whoever either once was not, or may not be at any time hereafter, as owing his being to another as the cauſe or author of it, and by conſequence, depending on that other for his preſervation and continuance in being; he cannot poſſibly be God.

Neither is any thing that I have offered here repugnant to the doctrine of a Trinity of Perſons in the Godhead, however it may ſeem to be ſo. Becauſe we may eaſily conceive a difference between three perſonal diſtinct and ſeparate gods, and three equally Divine Perſons ſubſiſting in one Godhead; though we are not able to conceive or comprehend the manner how three perſons really diſtinct, are one inſeparably, and the ſelf-ſame God. That the latter may be, cannot be denied; becauſe that one God, who cannot lie, has in his Sacred Word declared it is ſo: But the former is impoſſible; becauſe it cannot be without deſtroying the Divine Unity, which is eſſential to the Deity.

Thus then, I think, it has been made appear ſufficiently plain, that God is unchangeable as to his nature, by either of thoſe kinds of change or alterations, to which other beings are, or may be ſubject. I ſhall conclude this firſt particular with the confeſſion of the Pſalmiſt, in which we may, and ought to join, becauſe it has the ſtrongeſt reaſon, as well as the beſt evidence, the Word of God himſelf, for its ſupport: *Of old haſt thou laid the foundations of the earth, and the Heavens are the work of thy hands. They ſhall periſh, but thou ſhalt endure; they all ſhall wax old like a garment; as a veſture ſhalt thou change them, and they ſhall be changed: But thou art the ſame, and thy years ſhall have no end*, Pſal. cii. 25, 26, 27. As if he had ſaid, *It was thou, O God, who by thy Almighty Power at firſt created the whole world and all the parts thereof; and though by the ſame power thou wilt in thy due time either deſtroy, or change them quite from the condition of their firſt creation, yet through all theſe tranſmutations thou ſhalt continue the ſame to all eternity.* And

As God is thus unchangeable as to his nature, ſo he is alike immutable, as to his counſel or purpoſe, as may be evinced by the following conſiderations.

1. That God can have no ſuch grounds or motives, for the change or alteration of his purpoſes or counſels, as other beings have.

2. That there is nothing in the Scriptures, that can with any ſhew of reaſon be ſo interpreted, as to make him mutable, or ſo much as ſeem to be ſo.

3. And laſtly, It is evident from the abſolute perfection of his nature, that ſuch a change or alteration of his purpoſes or counſels is utterly impoſſible. And,

1. God can have no ſuch grounds or motives, for the change or alteration of his purpoſes or counſels, as other beings have.

I ſhall mention only five or ſix, which I take to be the chief; becauſe, if God cannot have any of thoſe motives to the changing of his purpoſes, which are more principal, and of the greateſt conſequence; he cannot poſſibly have any other, that are of leſſer moment.

The firſt ground or motive I ſhall mention, is that of intereſt. And this may be preſent or future, for the better and more effectual promotion of either, or both of which, mens purpoſes and reſolutions are frequently varied, changed and altered. So that when a man has purpoſed or reſolved upon the doing ſuch or ſuch a thing, and is afterward perſwaded that the doing of that thing will be againſt his preſent intereſt; he thinks he ſhall do wiſely, and what he ought to do in changing ſuch a purpoſe, or ſuch a reſolution, and cheriſhing ſome other in its ſtead, that may be more for his advantage. But, whether this be ſo or not, be ſure, when his eternal intereſt is concerned, if he is convinced, or only doubtful, that his preſent purpoſe will, or may be any prejudice to that; he will certainly do well, or not amiſs at leaſt, in changing or departing from it.

But now, with God it is far otherwiſe; he can have no intereſt or advantage of his own in view, by which he ſhould be prompted or inclined to change, or alter, or depart from any of his purpoſes; and his own honour is ſo dear unto him, that he cannot be ſuppoſed to change his purpoſe, to the prejudice of that, for the ſake of any other being whatſoever.

As to himſelf, that he can have no intereſt or advantage of his own, that can be any way promoted or advanced by ſuch a change or alteration of, or departure from his purpoſes, of whatſoever kind or nature they may be, is plain; in that, he can have no addition to his happineſs, as having perfect happineſs in and of himſelf, and being the fountain whence the happineſs of all other beings flows, and is derived: And as to other beings, of whom he is the cauſe and author, as their good or evil ſtate can neither add unto, nor detract from his felicity and glory; ſo the latter will be vindicated either way, according as they ſhall be found to have deſerved; and therefore, there can be no reaſon given or imagined, why he ſhould change or alter, or depart from any of his purpoſes on their account. And then, we may very well ſuppoſe, nay, we may be aſſured, that if there is no reaſon either on his own account, or for the ſake of any other being, for the changing of his purpoſes, he will not change them; becauſe he will do nothing without reaſon, or for which there is no reaſon.

Secondly, Another motive or inducement to ſuch change of purpoſe, in inferior and leſs perfect beings, may be pleaſure. But, whatever reaſon any man may ſee, or fancy, for ſuch change or alteration of his purpoſes on that account; God can have no ſuch motive or inducement ſo to do. Becauſe, as he is the never-failing ſource and fountain of all happineſs to others, and has the moſt abſolute and perfect happineſs in and of himſelf; ſo we are aſſured, that *in his preſence is fulneſs of joy; and at his right hand there are pleaſures for evermore*, Pſal. xvi. 11. So that, for God to change or alter any of his purpoſes, cannot create him any new, nor give him any greater pleaſure, than what he always had, and does, and ever will enjoy.

Thirdly, A man may be convinced that he ought to change his purpoſes and reſolutions ſometimes, for the preſervation or recovery of his health. When by any reſolution put in practice by him, he finds his health in danger, or in any meaſure injured; then he may with reaſon, and is obliged in juſtice to himſelf to change his former purpoſe, and reſolve upon ſome other courſe or method, for the preſervation of it, or in order to recover and reſtore it to a better ſtate. But *with God is the fountain of life*, Pſal. xxxvi. 9. He cannot be approached, and much leſs injured, by any ſickneſs or diſeaſe. He only has immortality; and *to him alone belong the iſſues of life and death.* In ſhort, his life and health are ſuch, ſo perfect, and ſo permanent, as not to be endangered or impaired by any accident whatever. Therefore, there is no need that he ſhould change or alter any of his purpoſes on that account: And what he need not, that he will not do; becauſe he neither will, nor can do any thing in vain, or to no purpoſe.

Fourthly, Another motive or inducement to men to change their purpoſes, is, fear, either of offending others, or of injuring themſelves. But whom can the Almighty fear? Or, of what evil can he be in danger, who is the moſt perfect, and conſequently, the moſt happy being? Men having always ſome ſuperiors, may be afraid of giving them offence, if they ſhould put in practice what they have reſolved upon. Or, they may poſſibly foreſee ſome damage, that may ſome other way accrue unto themſelves from ſuch a reſolution, if they ſhould reduce it into practice. But with God it is not, neither can be ſo. For he is over all, having no ſuperior nor equal to be jealous or afraid of: And he is ſo perfectly bleſſed and happy, that no evil can come nigh his dwelling. And therefore, he can have no reaſon to change or alter any of his purpoſes or counſels, to keep the friendſhip of any perſon, or to avoid any danger whatſoever.

Fifthly, Men may change their purpoſes and reſolutions in hope, either of pleaſing others, whom they think themſelves obliged to pleaſe in what they may; or of advantaging themſelves on ſome account or other. But God cannot be ſuppoſed to change or alter any of his purpoſes or counſels, on either of theſe accounts. For firſt, there is no other being whom he can be, or think himſelf obliged to pleaſe; nor from whom he can receive the leaſt advantage to himſelf. And then, ſecondly, he cannot with any ſhew of reaſon be ſuppoſed to change his purpoſe, in hope of pleaſing, or reaping any benefit from any other being whatſoever. All that God does is for his own glory, and for the benefit of his creatures; but not from a deſign, or hope, or proſpect, of receiving any from them. And whether we uſe rightly, or abuſe the bleſſings he vouchſafes us; yet glory will infallibly redound to him, one way or other, and all his purpoſes and counſels remain unchanged, and ever will be ſo, whatever we can do, or however we may fare. Therefore, though men may change their purpoſes and reſolutions, in hope of ſome good turn or other, from others in a higher place or ſtation, which may be advantageous to them; yet God, having no ſuperior, can have no ſuch hope, or proſpect of advantage from any being whatſoever: And therefore, he cannot be ſuppoſed to be inclined to change or alter any of his purpoſes on that account.

Laſtly, Men may ſometimes change their purpoſes and reſolutions, through ſhame, or from remorſe of conſcience, occaſioned by the folly, or the evil, or the danger of them. But now, God can have, or make no purpoſes, or reſolutions, but what are perfectly, holy, juſt and good; that is, none but what are perfectly agreeable to the abſolute holineſs, juſtice and goodneſs of the Divine Nature. And whatever purpoſes and reſolutions are ſo qualified, and do flow beſides from infinite wiſdom, cannot poſſibly be cauſes either of ſhame, or of remorſe; and by conſequence, there can be no reaſon for the change or alteration of them on either of thoſe accounts. Mens purpoſes and reſolutions, and counſels, may be ſometimes very fooliſh, other times very evil and ſinful; and ſometimes hurtful too, or, at leaſt, dangerous, either to themſelves, or others: Becauſe they are not ſo wiſe and knowing, as to be able to foreſee, and to provide againſt all accidents, or all events of things, that poſſibly may happen; not ſo holy, juſt and good, as to be free from all poſſibility of doing what is evil and hurtful, or dangerous at leaſt. And therefore, they may often have juſt cauſe to be aſhamed of, and ſorry for the reſolutions they have taken, ſo as to wiſh they never had been made or taken by them. But with God, who muſt be infinitely wiſe and knowing, and moſt perfectly holy, juſt and good, or elſe he is not, neither can be God, it neither is, nor can be ſo: And if any man ſhould think it can, he would think blaſphemouſly of him. For God can, neither will, nor purpoſe, nor reſolve on any thing, but what muſt needs be very wiſe and holy, juſt and good; becauſe theſe are perfections eſſentially inherent in his nature, and conſequently, neceſſary to his being God: And therefore, he cannot poſſibly have any after ſhame, or ſorrow, or remorſe, for any of his counſels, purpoſes, or reſolutions; nor conſequently, any reaſon for a change or alteration of them.

Theſe then, are the principal grounds or motives, or inducements, on which men often change their purpoſes and counſels, and betake themſelves to other methods than thoſe they had before reſolved upon. And ſince God can have none of thoſe inducements ſo to do, he cannot poſſibly have any other, that are of leſs moment: And therefore, hitherto, there is no reaſon to believe he is, or can be mutable, as to his purpoſes and counſels. And this is proved from many texts of Scripture.

I ſhall begin with the words of Balaam, to Balak king of Moab. *God is not a man*, ſays he, *that he ſhould lie, neither the Son of Man, that he ſhould repent: Hath he ſaid, and ſhall he not do it? Or hath he ſpoken, and ſhall he not make it good?* Numb. xxiii 19. So again, to the ſame purpoſe, and almoſt in the ſame words, the Prophet Samuel to Saul, *Alſo the ſtrength of Iſrael will not lie, nor repent: For he is not a man, that he ſhould repent*, 1 Sam. xv. 29.

The next I ſhall produce, is the teſtimony of the Pſalmiſt. *The Lord bringeth the counſel of the Heathen to nought; he maketh the devices of the people of none effect. The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations*, Pſal. xxxiii. 10, 11. As if he had ſaid, *Whatſoever godleſs men deſign, or propoſe to themſelves, contrary to the Will of God he blaſts and fruſtrates it, diſſipates all their contrivances, be they never ſo prudently managed by whole multitudes and aſſemblies of them. Only that which he has decreed and purpoſed, ſhall immutably come to paſs.*

Hear alſo what the wiſe man ſays to this matter. *There are many devices in a man's heart; nevertheleſs, the counſel of the Lord, that ſhall ſtand*, Prov. xix. 21. That is, how mutable ſoever mens purpoſes and counſels may be, it is not, neither can be ſo with God; his counſel and his purpoſe is the ſame, immutable for ever. For, as holy Job confeſſes, *He is in one mind, and who can turn him? And what his ſoul deſires, or decrees to do, even that he does*, Job xxiii. 13.

The Prophet Iſaiah makes this one argument, among others, of his being God, and the only God. *Remember the former things of old, for I am God, and there is none elſe, I am God, and there is none like me.* Why ſo? The reaſon follows: *Declaring the end from the beginning, and from ancient times the things that are not yet come; ſaying, My counſel ſhall ſtand, and I will do all my pleaſure*; ſee Iſa. xlvi. 9, 10.

Again, the Prophet Malachi, or rather God by him, gives this as a reaſon of his patience and long-ſuffering towards a ſinful people; namely, That he has purpoſed, or decreed to bear with ſinners, as long as may conſiſt with the honour of his juſtice ſo to do. *For*, ſays he, *I am the Lord, I change not: Therefore ye ſons of Jacob are not conſumed*, Mal. iii. 6.

The author to the Hebrews, likewiſe, gives evidence to this great truth. *Wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath: That by two immutable things, in which it was impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us*, Heb. vi. 17, 18. As if he had ſaid thus: *As men are wont to ſwear by the greater, ſo God was pleaſed to ſwear by himſelf, having no greater to ſwear by*, ver. 13. *and by that means to aſcertain thoſe to whom his promiſes belong, that is, all conſtant Chriſtians, of the performance of his promiſe, concerning believers, the ſpiritual ſeed of Abraham: That by promiſing firſt, which, when the condition is not neglected, is immutable; and then by adding an oath to it, he might give us ſecurity of enjoying what we hope for, of receiving the reward propoſed to us.*

I conclude theſe quotations with the teſtimony of James, who thus beſpeaks us: *Every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights; with whom is no variableneſs, neither ſhadow of turning*, Jam. i. 17. In which words, the Apoſtle affirms God to be ſo far from ſuffering any real change or alteration in his nature or purpoſe, as not to be capable of the leaſt ſhadow of any ſuch thing. That is, he not only does not change as other beings do, or as the ſun, for inſtance, does, but he does not ſo much as ſeem to do ſo. And this leads me,

2. To ſhew, That there is nothing in the Scriptures, that can with any ſhew of reaſon be ſo interpreted, as to make God mutable, or ſo much as ſeem to be ſo.

There are, indeed, in Scripture, ſeveral paſſages which may, be thought to look that way; becauſe they ſpeak of God's repenting, either of what he had already done, or what he had threatned, and, one would be apt to think, by conſequence, deſigned to do. And ſince repentance ſignifies a change, either of actions, or of purpoſes, or both; ſuch inſtances may on firſt view be thought to argue mutability in God.

Thus we read, for inſtance, *That it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord ſaid, I will deſtroy man, and beaſt,* &c. *for it repenteth me that I have made them*, Gen. vi. 6, 7. So again, *It repenteth me*, ſays God, *that I have ſet up Saul to be king; for he is turned back from following me, and hath not performed my commandments*, 1 Sam. xv. 11. And again, *The Lord repented that he had made Saul king over Iſrael*, ver. 35. So again, *At what inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to deſtroy it: If that nation, againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to build and to plant it: If it do evil in my ſight, that it obey not my voice, then I will repent of the good, wherewith I ſaid I would benefit them*; Jer. xviii. 7, 8, 9, 10. And ſo laſtly, for I ſhall name no more, with reſpect to the Ninevites, we read, *That God ſaw their works, that they turned from their evil way, and God repented of the evil that he had ſaid he would do unto them, and he did it not*; Jon. iii. 10.

Now, in anſwer to theſe, and the like paſſages, I have only three or four things to offer, which I think may be ſufficient to ſet us right, as to the matter now before us: And I ſhall diſpatch them very briefly.

Firſt, then, It may be conſidered, that repentance, properly and ſtrictly, ſignifies an inward grief of mind ariſing from the conſideration of ſomething done amiſs, which the perſon that has done it would have undone again, if poſſibly he could. And therefore, that the cauſes of repentance muſt be either ignorance, or imprudence in the perſon acting, who either could not, or at leaſt did not foreſee the event of ſuch or ſuch an action; or impotence, that is, the perſons inability to accompliſh what he had deſigned; or laſtly, inconſtancy, by which he afterward diſlikes what he at firſt approved. Now every one of theſe are unworthy of the Deity, and neither of them can be in it: For he can be no god, who is not Omniſcient, or has not perfect prudence, and an unerring foreſight of all poſſible events; nor can he be God, who is not Omnipotent, and ſo able to effect whatever he deſigns; nor can he poſſibly be God, who is not always conſtant to himſelf, and perfectly immutable in his approbation or diſlike of every thing, according to its nature, cauſes, and effects. So that, it being utterly impoſſible that God ſhould be, and yet be either ignorant, or imprudent, or impotent, or inconſtant; it is alike impoſſible that he ſhould have any after-grief or ſorrow for any thing that he can will, or do. And therefore, when the Scriptures attribute repentance to the Deity, it is not in a ſtrict and proper ſenſe, as if God did indeed repent, as men are known to do; but by way of condeſcenſion to our mean capacities, who can have no conceptions of him, but as he is repreſented by ſuch actions, or affections, as are analogus, that is, bear ſome reſemblance to the actions and affections of a man. But,

Secondly, The repentance which the Scriptures attribute to God, is ſo far from arguing any real change, or mutability, in his purpoſes or counſels, that it plainly proves the contrary, that he is moſt conſtant, and immutable. For it being his conſtant, and unchangeable purpoſe and decree, to receive all that are truly pious, and all that ſincerely repent and turn to him, into a ſtate of grace and favour, and to reward them with ſalvation; but to reject the ungodly and impenitent, and throw them down into perdition: He cannot be conſtant to himſelf, if he does not deal with both accordingly. And therefore, when any man revolts from God, and bids adieu to all that is good, and betakes himſelf to a ſinful courſe, and perſiſts and dies therein; the eternal purpoſe of God ſtands ſure, and is made good in the eternal puniſhment of ſuch a perſon: Becauſe, it is not he that once was righteous, but he that dies a righteous man, that is entitled to the promiſes of God, of pardon and ſalvation; nor is it he that once was wicked, but he that dies impenitent, that is undoubtedly obnoxious to eternal wrath and puniſhment from God. For ſo God tells us, by his Prophet, *When a righteous man turneth away from his righteouſneſs, and committeth iniquity, and dieth therein; for his iniquity that he hath done, ſhall he die. Again, when the wicked man turneth away from his wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive*, Ezek. xviii. 26, 27. And therefore,

Thirdly, In all God's promiſes of good, and threatnings of evil, to any perſon, or to any people, theſe two conditions are certainly implied, [though they may not ſometimes be expreſſed. Thus in the caſe of Nineveh, the threatning was poſitive, and abſolute, and no condition mentioned; *yet forty days, and Nineveh ſhall be overthrown*, Jon. iii. 4. But the iſſue plainly ſhews, that a condition was implied; namely, *If they would not repent before that time expired*: For upon their humiliation and repentance, God was appeaſed, and did not execute his threatned judgment on them. And this according to his eternal purpoſe, not to puniſh, but forgive and ſave all ſuch as ſhall repent ſincerely, and truly turn tohim.]

In ſhort, The Scriptures evidently teach, as I have already ſhewn, that God's purpoſes and counſels are immutable: And therefore, when they any where aſcribe repentance to him, they muſt be ſo interpreted, as only condeſcending to our mean capacities, and not as affirming any real change or alteration of his purpoſe, or decree; becauſe we are aſſured by many other Scriptures, of the ſame Divine Authority, that this is utterly impoſſible. For if the Scripture be the word of God, as undoubtedly it is, it cannot contradict it ſelf. And therefore, when it ſeems to teach in one place, quite different things of God, than what it teaches in another; we muſt ſtick to that interpretation of both places, by which the abſolute perfection of the Deity is beſt aſſerted and eſtabliſhed. So that,

3. It is evident, from the abſolute perfection of his nature, that ſuch a change or alteration of his purpoſes or counſels is utterly impoſſible.

Abſolute perfection is eſſential to the Deity; that without which, no being can be God. But mutability is utterly inconſiſtent with the notion of a being abſolutely perfect; in that it is a manifeſt argument and proof of imperfection in any being where it is. To ſay of God, that he is abſolutely perfect, and yet mutable, is to affirm a contradiction: And common reaſon will imform us, that whatever being has abſolute perfection cannot be mutable; and whatever being is mutable, cannot have abſolute perfection. For, whatever is ſubject to change or alteration, is therefore ſo, becauſe it is not abſolutely perfect. In ſhort; God, as he is an abſolutely perfect, ſo he is a neceſſary, ſelf-exiſting, independent being: In whom no other being can effect a change or alteration. All created things are mutable, becauſe they have their being from another; and may, by conſequence, be changed and altered by that other, from whom they have their being. But God cannot be ſo, but is, and ever wil remain immutable, becauſe he exiſts neceſſarily of himſelf, and knows no cauſe or author of his Being. He, therefore, cannot poſſibly be changed into a better, becauſe he is the beſt of beings; nor can he alter for the worſe, becauſe he cannot be otherwiſe than an abſolutely perfect Being: And, as Auſtin ſomewhere has obſerved, *Quicquid a meliore in deterius, & a deteriori in melius mutatur, non eſt Deus; whatever being is or may be changed from a better to a worſe, or otherwiſe, from worſe to better, is not God.* Therefore, in a word; God's purpoſes and counſels cannot change or alter, either for the worſe, or better, becauſe he has abſolute perfection, by which he muſt be free from all thoſe cauſes of mutation which are in other beings; to wit, becauſe he neither depends on any other, nor is ſubject or liable to paſſion, error and inconſtancy, as men are found to be, with whom it cannot poſſibly be otherwiſe, by reaſon of the imperfection of their nature in their preſent ſtate of being.

And now, to ſhew what influence this doctrine of the immutability of God, both in his nature, and in his purpoſes and counſels, ought to have upon us, which was the Apoſtle's deſign in this his exhortation to the Philippians:

Firſt, It may teach us to expect, with the utmoſt aſſurance, the performance of his promiſes, and the execution of his threats. That, according to his purpoſe, he will certainly *render to every man according to his deeds. To them who by patient continuance in well-doing ſeek for glory, and honour, and immortality; eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs; indignation and wrath, tribulation and anguiſh, upon every ſoul of man that doth evil*; Rom. ii. 6, 7, 8. For, ſays the ſame Apoſtle, and it is the word and purpoſe of that God, who changes not; *We muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good*, or *evil*; 2 Cor. v. 10. That is, "There will certainly come a day, when every perſon that ever lived ſhall be judged by God, ſet, as it were, in an eminent conſpicuous place, as men that are impleaded are wont to be, and every action of his life taken into conſideration, that accordingly every man may be puniſhed, or rewarded, body and ſoul together, according to his actions, of what ſort ſoever they be, whether good or bad, which in his life-time he has committed in his body and ſoul together." Therefore,

Secondly, Since theſe things are ſo, *What manner of perſons ought we to be in all holy converſation and godlineſs?* 2 Pet. iii. 11. That is, ſince God has purpoſed to judge the world in righteouſneſs, and to reward or puniſh every man according as his actions ſhall be found to have deſerved in this life; Acts xvii. 31. and ſince this, as well as all his other purpoſes, ſtands ſure, and is unalterable, what care ought we to take of our behaviour, that it may be pleaſing to him, and eternally rewarded by him? In a word; God, as has been ſhewn, is not only unchangeable, as to his nature, but alſo conſtant and immutable, as to all his purpoſes and counſels: And it concerns us highly to be like him as much as is poſſible, by being conſtant and unchangeable, as to our purpoſes and reſolutions of leading virtuous and religious lives; that we may all partake of his promiſes in the future life, which he has made, and will be faithful to perform on that condition, to the praiſe and glory of his grace, and the eternal welfare of every ſoul among us. And therefore we may always ſay in the words of the Apoſtle; *We are confident of this very thing, that he which hath begun a good work in us, will perform it until the day of Jeſus Chriſt.*

Ver. 21. *For to me to live is Chriſt, and to die is gain.*] The Apoſtle was at this time in bonds, for the ſake of Chriſt and his Goſpel, perſecuted by Pagans, and maligned by falſe brethren, who *preached Chriſt out of contention, not ſincerely, ſuppoſing to add affliction to his bonds*, ver. 16.

In which double trial our holy champion puts on the breaſt-plate of righteouſneſs, and the helmet of ſalvation; and takes in one hand the ſword of the ſpirit, and in the other the buckler of faith. *I know*, ſaith he, *that this ſhall turn to my ſalvation through your prayer, and the ſupply of the Spirit of Chriſt Jeſus*, &c. See ver. 19, 20. And then he gives the reaſon, *For to me to live is Chriſt, and to die is gain*, or, to make it more Engliſh, *Chriſt is gain unto me both to live and to die.* Yet he had declared before, and ſo he doth after, that he held it a far greater gain for him to die for Chriſt, and would rather glorify him by his death, than by his life. Which is to ſome a myſtery; and therefore, I ſhall explain this text in the following manner.

Chriſt being ſent unto men to be a gain unto them, it is preſuppoſed thereby that they are at a loſs without him. Man's natural loſſes are the deprivation of God's knowledge in his underſtanding, and of God's righteouſneſs in his will: Whence follow heavy judgments upon him in his life, and eternal woe after his death.

To help him in this ſad condition, the Son of God hath brought from the boſom of his Father unto mankind that Heavenly Doctrine of Glory to God on high, and on earth peace, good-will towards men; which being embraced with obedience of faith will prove ſuch a gain unto him, that thoſe ſpiritual loſſes ſhall be repaired, his temporal wants ſhall be ſupplied, his afflictions ſhall be removed, or ſo ſanctified that they will prove lucrative unto him. And death, that proper and diſmal ſtipend of ſin, will prove unto him the greateſt gain of all; for, inſtead of tumbling him down into hell, it will pour him into the boſom of his Father which is in Heaven, that bottomleſs depth of goodneſs and glory. Of which goodneſs and glory the ſummary is to be fully conformed (in man's meaſure) unto Chriſt his ſovereign good, and to be joined with him for ever.

To reſume theſe, conſider a little what a wretched thing a man is that hath not learned Chriſt. As for his underſtanding, he is plunged in deep ignorance, knowing neither God nor himſelf, nor his danger nor his remedy. Much like one, who being fallen from a high place, is ſo ſtunned with the fall, that he knoweth not that he is fallen. Carnal men are much like moles that dig under ground with great induſtry, but are blind in the ſun-ſhine: So naturally ignorant in the things of God, that the wiſeſt of this world, the philoſophers, were divided into more than two hundred opinions about the ſovereign good: And that the ingenious nations, the Egyptians and Grecians were the moſt monſtrous of all in their religions; the Egyptians worſhipping oxen and crocodiles, onions and leeks; the Grecians imagining in Heaven feaſts and combats and adulteries among their gods. And even in our days, corrupt men have ſo entailed ignorance upon religion, that we are taught by Popery, that faith conſiſteth in ignorance, which is a virtue eaſily attained.

Well, to heal mens minds of ignorance in the things of God, God hath ſent his Son into the world, who hath brought life and immortality to light by the Goſpel; 2 Tim. i. Here is a gain indeed. Here is that pearl of great price, Matt. xiii. 46. which that a man may have, he muſt ſell all that he hath and buy it. Here is that *wiſdom, the merchandiſe whereof is better than the merchandiſe of ſilver, and the gain thereof than fine gold. She is more pricious than rubies, and all the things thou canſt deſire are not to be compared unto her*; Prov. iii.

The excellency of that gain is then made moſt manifeſt when from the illuminating of our underſtanding it paſſeth to the regulating of our affections and the ſanctifying of our hearts: Chriſt enabling our ſpirits freely to join with his Spirit to ſubdue all our inward

ward rebellions, and bringing them captives under the throne of Chriſt, ſay unto him, *Lord, rule thou in the midſt of thine enemies.* Is not liberty a great gain to a ſlave and a priſoner? To a man that ſerved his luſt, his belly, his money, his revengeful mind, and the Devil by them, what a gain is it by ſerving God to become a maſter at home; to feel in his breaſt, inſtead of a ſtorm of unruly paſſions, the peace of God which paſſeth all underſtanding; and to find to his great comfort, that *where the Spirit of the Lord is, there is liberty?*

What a great gain is it to be made rich in good works, rich in God? What a great gain is it for us to give thoſe goods which we cannot keep, and thereby to purchaſe goods which we cannot loſe? To ſow upon earth that which we ſhall be ſure to reap in Heaven? To put out our money to God's bank, who will repay it an hundred fold?

And how great a gain is the practice of Godlineſs? *Godlineſs is a great gain,* μετ' ἀυταρκέιας, *with ſufficiency.* A great gain which brings along ſufficiency and contentment, for ſo the text muſt be underſtood.

Of that many a good ſoul could ſay much by feeling experience. For although the great gain of Godlineſs be not for this world, (as the kingdom of Chriſt is not of it) yet Chriſt, who is the Sovereign Lord of nature, as well as King of the Church, engageth his Royal Word, that all that ſerve him, and ſincerely ſeek his glory, ſhall not need to ſay, What ſhall we eat, or what ſhall we drink, or wherewithal ſhall we be clothed? becauſe their heavenly Father knoweth that they have need of all theſe things. *But ſeek ye firſt the kingdom of God and his righteouſneſs, and all theſe things ſhall be added unto you*; Matt. vi. 33. This is the charter of Chriſt's diſciples, that they may confidently caſt their eyes upon him, for he careth for them, and ſo forſake all intereſſes to follow him.

But this is the leaſt gain that we get by Chriſt in this life. The great gain is the beginning of eternal life. For the ſpiritual life in a godly man's breaſt is of one piece with life everlaſting after the temporal is ended. To have at hand the directions of his Word, the counſels of his Spirit, the comforts of his Love, the joys of his ſalvation: To have a free acceſs unto the throne of grace at all times: To make one already in the choir of Angels and Saints ſinging with them *Holy, Holy, Holy, Lord God of hoſts, Heaven and earth is full of the Majeſty of his glory:* To be joyful in hope, looking up unto Jeſus the author and finiſher of our faith, who went up through the rough way of the croſs to glory, to make us a plain way to the ſame. This is the gain that comes to us, even in this life, by having Chriſt.

Join to theſe the comforts that we reliſh in all conditions. Is it proſperity? the true Chriſtian takes it as an effect of God's promiſe, that *by humility and the fear of the Lord are riches and honour and life*; Prov. xxii. 4. and that *Godlineſs is profitable for all things, having the promiſes of this life, and of that which is to come*; 1 Tim. iv. 8. In every morſel he will reliſh how the Lord is gracious; in his health, in his wealth, in his hopeful family, he will ever look more to the giver than to the gift, and adore him in whom he liveth and moveth, and hath his being and his well being.

Is he in adverſity? He will ſay, I know whom I have believed. God hath a hand in all this. *I will be dumb and not open my mouth to murmur, for thou O Lord haſt done it*; Pſal. xxxix. My croſs is my Saviour's livery. My humble conformity to his ſufferings will end in a conformity to his glory, If I may *have the ſame mind which was alſo in Chriſt Jeſus, who humbled himſelf and became obedient unto death, even the death of the croſs. Wherefore God alſo hath highly exalted him, and given him a name which is above every name.*

Now that gain which we have by Chriſt in this life, is but a preparative to that grand and unmatchable gain in Chriſt which his true diſciples attain unto by death.

Chriſt is a gain unto them to die, two ways, by avoiding the ſting and the terrors of death, and by a paſſage unto an eternal life of holineſs and glory.

The ſting and terror of approaching death is moſt tormenting to thoſe that have taken no pains to make Chriſt the gain of their life. What a cutting of their heart is it when they have fixed it upon the beloved world, and they muſt be violently torn off from the world! *Linquenda tellus & domus & placens uxor.* And of all the wealth which they have heaped up with anxious care and wicked labour, they ſee they carry nothing away but a winding ſheet.

But the worſt ſting of death is that which they feel in their conſcience, when it ſets before them the years ſpent in deboiſh, the unrighteouſneſs of their purchaſes, their contempt of God's word, their ſlighting of his ſervice, their blaſphemous and unclean converſation, and upon that pronounceth unto them the doom of Divine Juſtice which muſt be ſhortly executed upon them.

It is true, many of thoſe ſinners in grain die ſenſeleſs; yet before their death the ſting of eternal death meets with their conſciences, even in the midſt of their jollities. And many ſinners of a lower form feel it all their lives-time.

To heal conſciences of that ſting was the great end of the Son of God's coming and dying in our fleſh; as you have it illuſtriouſly ſet forth, Heb. ii. 14. That *Chriſt took part of fleſh and blood, that through death he might deſtroy him that had the power of death, that is, the Devil; and deliver them who through fear of death are all their lives-time ſubject unto bondage.*

This is the great remedy againſt that mortal ſting of death ſent by the Father of mercies to poor ſinners: A never-fading remedy, when ſinners have the grace to receive it with a ſincere faith, effectual in an humble repentance, and a ſerious amendment. For then the ſoul reconciled with God looks upon death with quite another eye than before, and ſaith, *O death where is thy ſting? O grave where is thy victory?* Rom. vii. Death, do not look grim upon me, I know who hath overcome thee; Conſcience, do not think to fright me, I know whom I have believed; I have committed my ſpirit aſſoiled with Chriſt's blood into his victorious hands. And I know he is both willing and powerful to defend it againſt all the principalities and powers of Hell that are roaring about me to devour me.

After that deliverance from the ſting and the terror of death followeth the attainment of eternal life, and death it ſelf is the paſſage unto it. There is that difference between the death of the reconciled and that of the unreconciled ſinner, as was between the butler's and the baker's of Pharaoh going out of the ſame priſon, the one to the gallows, the other to enter into the joy of his maſter. Oh the bleſſed hope of a ſoul arrived even into the mouth of that haven of ſalvation, ſaying with a holy impatience, *Open me the gates of righteouſneſs; I will go into them, and praiſe the Lord; This gate of the Lord into which the righteous ſhall enter*; Pſalm cxviii. Lord Jeſu thou art gone in before unto thy Father and our Father, and to thy God and our God; Oh make good now thy promiſe, that thou wilt come to us and take us to thee, that where thou art there we may be alſo; ſee John xiv. 18. Let me have once, let me have now the final completing of my Chriſtian happineſs, and of my gain in Chriſt; ſee John xvii. 24.

It was a gracious ſpeech of Ambroſe on his death-bed to his friends weeping about him, *Non ſic vixi ut pudeat me inter vos vivere: Sed nec timeo mori, quia bonum habemus Dominum.* I did not ſo live as to be afraid to live among you: Neither do I fear to die, becauſe we have a good Lord. So it ſhould be the voice of all good Chriſtians, knowing that *when this earthly houſe of this tabernacle was diſſolved, he had a building of God, a houſe not made with hands, eternal in the Heavens.* And

As every one, no doubt, is deſirous that Chriſt may be to him a gain to die; ſo that when his ſoul departs out of his body it may be received by Chriſt, and brought into his eternal habitations. So we muſt take great heed of diſ-joining the parts of the text. For it is ſure, that Chriſt ſhall not be a *gain* unto thoſe in their death, who neglect to make him a *gain* unto themſelves in their life. Piety (ſaith Paul) is a *great gain:* Then every one muſt labour to make that *great gain* by Chriſt; muſt ſtudy to follow him who left us an example that we ſhould follow his ſteps; muſt learn of him that he is meek and humble of heart, that we may find reſt unto our ſouls; muſt alſo learn of him not to ſeek our glory, but that of him who ſent him; muſt go about doing good as he did; muſt love our enemies; muſt pray for thoſe that perſecute us, as he did for thoſe that crucified him. For, if we do not endeavour to be conformable unto him, and to be guided by his doctrine and example in our life, we ſhall not find him a gain unto us in our death. The ſpiritual life of the Chriſtian in this world, and his eternal life in the next world, is but one life; all the difference is in the growth, in earth it is growing, in Heaven it is full grown. Therefore, let us now to our power make Chriſt a gain to live; ſo, and no otherwiſe, he ſhall be our gain to die, and to live for ever with him after our death.

CHAP. II.

He exhorteth them to unity, and to all humbleneſs of mind, by the example of Chriſt's humility and exaltation: 12 To a careful proceeding in the way of ſalvation, that they be as lights to the wicked world, 16 and comforts to him their Apoſtle, who is now ready to be offered up to God. 19 He hopeth to ſend Timothy to them, whom he greatly commendeth, 25 as Epaphroditus alſo whom he preſently ſendeth to them.

IF *there be* therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies;

2 Fulfil ye my joy, that ye be like-minded, having the ſame love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through ſtrife, or vain-glory, but in lowlineſs of mind let each eſteem other better than themſelves.

4 Look not every man on his own things, but every man alſo on the things of others.

5 Let this mind be in you, which was alſo in Chriſt Jeſus:

6 Who being in the form of God, thought it not robbery to be equal with God:

7 But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men.

8 And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.

9 Wherefore God alſo hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jeſus every knee ſhould bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And that every tongue ſhould confeſs, that Jeſus Chriſt *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my preſence only, but now much more in my abſence; work out your own ſalvation with fear and trembling.

13 For it is God which worketh in you, both to will and to do of *his* good pleaſure.

14 Do all things without murmurings, and diſputings:

15 That ye may be blameleſs, and harmleſs, the ſons of God, without rebuke, in the mids of a crooked and perverſe nation, among whom ye ſhine as lights in the world:

16 Holding forth the word of life; that I may rejoyce in the day of Chriſt, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the ſacrifice and ſervice of your faith, I joy, and rejoyce with you all.

18 For the ſame cauſe alſo do ye joy, and rejoyce with me.

19 But I truſt in the Lord Jeſus, to ſend Timotheus ſhortly unto you, that I alſo may be of good comfort, when I know your ſtate.

20 For I have no man like-minded, who will naturally care for your ſtate.

21 For all ſeek their own, not the things which are Jeſus Chriſts.

22 But ye know the proof of him, that as a ſon with the father, he hath ſerved with me in the goſpel.

23 Him therefore I hope to ſend preſently, ſo ſoon as I ſhall ſee how it will go with me.

24 But I truſt in the Lord, that I alſo my ſelf ſhall come ſhortly.

25 Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother and companion in labour, and fellow-ſoldier, but your meſſenger, and he that miniſtred to my wants.

26 For he longed after you all, and was full of heavineſs, becauſe that ye had heard that he had been ſick.

27 For indeed he was ſick nigh unto death: but God had mercy on him; and not on him only, but on me alſo, leſt I ſhould have ſorrow upon ſorrow.

28 I ſent him therefore the more carefully, that when ye ſee him again, ye may rejoyce, and that I may be the leſs ſorrowful.

29 Receive him therefore in the Lord with all gladneſs, and hold ſuch in reputation:

30 Becauſe for the work of Chriſt he was nigh unto death, not regarding his life to ſupply your lack of ſervice toward me.

This chapter begins with an exhortation to ſeveral duties, and a dehortation from ſeveral vices intermingled: As, a vehement and pathetical exhortation to *unity*, ver. 1, 2. A diſſuaſive from ſtrife and vain-glory, ver. 3. —— An exhortation to lowlineſs of mind, with a deſcription thereof, ver. 3. —— A diſſuaſive from ſeeking, *ib.* An exhortation to ſeek the welfare of others, from the example of Chriſt, ver. 4, 5. which the Apoſtle amplifies by ſhewing Chriſt's natural majeſty and glory, ver. 6. and his voluntary ſtate of humiliation, in his incarnation, ver. 7. and death on the croſs, ver. 8. Then he ſhews his ſtate of exaltation, ver. 9. amplified by the conſequences thereof, *viz.* The adoration of all reaſonable creatures, ver. 10. and their open confeſſion of his glory and dignity, ver. 11. And then the Apoſtle applies, by way of inference, what he has ſaid, in an exhortation to a diligent uſe of all means conducing to their ſalvation, ver. 12. enforced by a powerful motive, God's concurrence with them in ſo doing, ver. 13.

His next exhortation is to avoid diſſenſion and diſcord, ver. 14. preſſed by the good end or event that will iſſue from thence, both in reſpect to themſelves, ver. 15, 16. and to the Apoſtle alſo, ver. 16. — amplified by a declaration of his readineſs to lay down his life for their good, ver. 17. and their duty therefore to rejoice with him.

In the next place Paul endeavours to comfort them, ſaying, that he will ſend Timothy to them, ver. 19—23. That he himſelf will come ſhortly to them, ver. 24. and that in the mean time he had ſent back Epaphras their own miniſter to them; amplified by his character of him, ver. 25. and by the reaſons of his ſending of him, ver. 26. —28. with an exhortation to receive him gladly, ver. 29. becauſe he had worn himſelf almoſt out by waiting upon Paul in priſon, ver. 30.

Ver. 6. *Who being in the form of God, thought it not robbery to be equal with God.*] This is a plain expoſition of the Evangeliſt's declaration, that *the Word was God*, John i. 1, 14. See the notes on that chapter, and the Diſſertation at the end thereof, concerning the Divinity of Chriſt.

Ver. 7. —— *Took upon him the form of a ſervant,*] Of God, *viz.* A good man, for he diſtinguiſhed himſelf by doing good.

Ver. 10. — *At the name of Jeſus,* &c.] See Dr. Hammond and Whitby, on this text.

CHAP. III.

1 *He warneth them to beware of the falſe teachers of the circumciſion,* 4 *ſhewing that himſelf hath greater cauſe than they, to truſt in the righteouſneſs of the Law:* 7 *which notwithſtanding he counteth as dung and loſs, to gain Chriſt and his righteouſneſs,* 12 *therein acknowledging his own imperfection.* 15 *He exhorteth them to be thus minded,* 17 *and to imitate him,* 18 *and to decline the ways of carnal Chriſtians.*

FInally, my brethren, rejoyce in the Lord. To write the ſame things to you, to me indeed *is* not grievous, but for you *it is* ſafe.

2 Beware of dogs, beware of evil workers, beware of the conciſion.

3 For we are the circumciſion, which worſhip God in the ſpirit, and rejoyce in Chriſt Jeſus, and have no confidence in the fleſh:

4 Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more:

5 Circumciſed the eighth day, of the ſtock of Iſrael, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Phariſee;

6 Concerning zeal, perſecuting the church; touching the righteouſneſs which is in the law, blameleſs.

7 But what things were gain to me, thoſe I counted loſs for Chriſt.

8 Yea doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt,

9 And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith:

10 That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death;

11 If by any means I might attain unto the reſurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus.

13 Brethren, I count not my ſelf to have apprehended: but *this* one thing *I do*, forgetting thoſe things which are behind, and reaching forth to thoſe things which are before,

14 I preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.

16 Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing.

17 Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an enſample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the croſs of Chriſt:

19 Whoſe end *is* deſtruction, whoſe God *is their* belly, and *whoſe* glory *is* in their ſhame, who mind earthly things.)

20 For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt:

21 Who ſhall change our vile body, that it may be faſhioned like unto his glorious

body, according to the working whereby he is able even to ſubdue all things unto himſelf.

In this chapter we find

1. An exhortation to Divine Joy.
2. An excuſe for repeating the ſame exhortations, *&c.* ver. 1.
3. A caution againſt falſe teachers, deſcribed by their ill qualities, ver. 2. which deſcription is illuſtrated by its oppoſite, the temper of true Chriſtians, who ſhould caſt away all confidence in carnal things, ver. 3. Which particular he amplifies, by ſhewing, (1.) That he had more cauſe of confidence in ſuch things than any of them could pretend to, ver. 4. proved by an ennumeration of ſeveral particulars, ver. 5, 6. (2.) What his eſteem of them was, ver. 7. (3.) A repetition of his undervaluing of them, and renouncing confidence in them. (4.) His end herein, ſhewing the benefits he ſhall reap thereby, *viz.* a winning of Chriſt, ver. 8. a being found in him, ver. 9. an experimental knowledge of him; a communion with him, and conformity to him in his reſurrection and death, ver. 10. a partaking of a more perfect ſtate of holineſs, ver. 11. which nevertheleſs cannot be at preſent perfectly attained unto, though it muſt be endeavoured after, ver. 12—14.
4. An exhortation to follow his example in their endeavours after perfection, ver. 15.
5. An exhortation to regular walking and unity, notwithſtanding any difference in their judgments, ver. 16. and,
6. Concludes with an exhortation for them to follow his example, and of the other Apoſtles, ver. 17, *&c.*

Ver. 10. *That I may know him and the power of his reſurrection.*] To underſtand the Apoſtle's meaning in theſe words, it is neceſſary to conſider them with the context now, as you read above.

Paul, in this chapter, ſets himſelf to ſhew the excellency, and the great advantages of the knowledge of Jeſus Chriſt, and how inconſiderable, how unworthy to be named in compariſon therewith, all thoſe things were that the Jews, his countrymen, ſo much glorified in. His diſcourſe upon this occaſion is ſo very remarkable, that it will be worth our while to run over the particulars of it.

“ I alſo (ſaith he in the 4th verſe) might have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more. As if he had ſaid, Think not, O Philippians, that I therefore ſpeak lightly of thoſe privileges and advantage which the Jews among you ſo much boaſt of upon this account, becauſe I have none of them my ſelf: No, on the contrary, if I would value my ſelf upon ſuch outward carnal things, I have as much reaſon as any. Nay, there is not a Jew among you that perhaps can ſay ſo much on his own behalf in this reſpect as I can.

For, (as he goes on in the 5th and 6th verſes) “ I was circumciſed the eighth day, of the ſtock of Iſrael, of the tribe of Benjamin, an Hebrew of the Hebrews: As touching the law a Phariſee: Concerning zeal, perſecuting the Church: Touching the righteouſneſs which is by the law, blameleſs.

That is to ſay, I have not only the character of a ſon of Abraham upon me, being circumciſed; but I am alſo of the race of Iſrael, which all the circumciſed children of Abraham are not.

Nay further. I am an Iſraelite of the tribe of Benjamin; that Benjamin which our Father Iſrael ſo dearly loved, and that tribe which, together with Judah, kept firm to the houſe of David, and the true religion, when the other ten tribes revolted.

Nay more. *I am an Hebrew of the Hebrews.* Not ſprung from proſelytes, as many among you are, but all my anceſtors, both by father and mother, being natural born Jews.

And then, as to my profeſſion in religon, it was the ſtricteſt among the Jews, for I was a Phariſee. And you all know that ſect of all others to be the moſt eminent for the reputation of preciſeneſs and ſanctity.

Neither did I in my zeal for the law of Moſes come ſhort of the ſtricteſt Phariſee that is among you; for who was more buſy, more eager, more violent in perſecuting Chriſtianity than I was!

And laſtly, to ſum up all, *as to the Righteouſneſs which is by the law I am blameleſs.* So punctual have I always been in obſerving the precepts of Moſes's law, that none can reprove me in that point; but I may truly, in the Jewiſh notion of righteouſneſs, be accounted a righteous perſon.

But now am I much the better for all theſe things? Have I any great reaſon to glory upon the account of them? No, verily, (as he goes on in ver. 7.) *but what things were gain to me, thoſe I counted loſs for Chriſt.* All theſe outward advantages, my birth, my profeſſion, my ſect, my reputation, my ſtrict way of living, which might have proved very beneficial to me in all worldly reſpects; when I once came to the knowledge of the Chriſtian religion, I deſpiſed them all: For, in truth, I found they were ſo far from being real advantages to me, that they were rather hindrances in the way of virtue and piety.

Yea doubtleſs, (as he goes on in the eighth verſe) *I account all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things; and do count them but dung that I may win Chriſt.* That is to ſay, not only the above-named privileges, but all other things whatſoever, wealth, greatneſs, fame, friends, and life itſelf I account them all very pitiful things if they be compared with the ineſtimable advantages of being a Chriſtian. As I have once, ſo I will again readily forſake all, part with all things that the world holds moſt dear and valuable, nay, I will trample them under my feet like dirt and dung; provided I may obtain the favour of Chriſt.

And (as he goes on in the ninth verſe) *that I might be found in him, not having my own righteouſneſs, which is of the law, but that which is by the faith of Jeſus Chriſt, the righteouſneſs which is of God by faith.* This paſſage hath been frequently miſunderſtood, and interpreted to a ſenſe that I believe Paul did not think of. Paul doth not here oppoſe an inherent righteouſneſs to an imputed one; but an outward natural legal righteouſneſs to that which is inward and ſpiritual: And wrought in a man by the ſpirit of God. The righteouſneſs which the Apoſtle here deſires to be found in, is not the righteouſneſs of Chriſt made his, or imputed to him; but a real righteouſneſs produced in his ſoul by the faith of Jeſus Chriſt.

The plain ſenſe of the verſe ſeems to be this. That which above all things I deſire is to be found in Chriſt, *i. e.* to be found a diſciple of his ingrafted into him by being a a member of his Church, *Not having my own righteouſneſs which is of the law*, i. e. not being content with thoſe outward privileges, and that outward obedience which by my own natural ſtrength, I am able to yield to the precepts of the law, which is that righteouſneſs in which the Jews place their confidence, and by which they expect to be juſtified before God: *But that which is by the faith of Jeſus Chriſt, the righteouſneſs which is of God by faith*, i. e. that righteouſneſs which I deſire, and in which only I ſhall have the confidence to appear before God, is an inward principle of holineſs? that ſpiritual renewed obedience to God's laws which he doth require as the condition of his favour and acceptance, and which I can never attain to but by the faith of Chriſt by becoming a Chriſtian. This is none of my own righteouſneſs, but God's, it being wrought in me by his ſpirit, accompanying the preaching of the Goſpel; and as it is his gift, ſo he will own it, and reward it at the laſt day.

This is the full importance of that verſe, and then it follows by way of explication of what he now ſaid, *That I may know him and the power of his reſurrection*, &c. This is the righteouſneſs that I aſpire after *that I may know Chriſt*, not only by a notional belief of his doctrines, or profeſſion of his religion, but by a ſpiritual experimental knowledge of him, ſuch a knowledge as transforms me into his ſpirit and temper: *And that I may know the power of his reſurrection*, i. e. that I may experience in my ſelt all the good effects, that his reſurrection has a power to work in me; that I may feel the virtue and efficacy of it in my daily dying to ſin, and riſing again to a new, holy, and heavenly life. This is that righteouſneſs

I long for, and in compariſon of which, I account all things in the world but as loſs and as dung. So that

We are not to look upon our Lord's reſurrection merely as a thing to be believed, or profeſſed, or commemorated; or as a matter of fact that only concerned himſelf: But there is a great deal in it which doth nearly concern us. The Apoſtle tells us, there is a *great power* in it; even a power of raiſing us from ſin to a holy and virtuous life. It is ſo ordered, as to be capable of being, and it ought to be, a principle of new life in us, as it was the beginning of a new life in our Saviour. Now this virtue, this power, this efficacy of it, as it is that, which with the Apoſtle, we ought all moſt earneſtly to endeavour the experiencing in our ſelves, and to apply our meditations to it. For,

I. Our Saviour's reſurrection hath an influence upon our practice, as it lays an obligation upon Chriſtians to lead holy and virtuous lives. As it is in itſelf an incitement to piety, and Heavenly-mindedneſs.

This is indeed the loweſt inſtance of its power; but yet we ought not to paſs it by, becauſe the writers of the New Teſtament do frequently inſiſt on it: For thus they argue. If Chriſt was crucified for our ſins, then ought we to crucify them in our members. And if Chriſt roſe again the third day; then are we engaged in conformity to him to riſe again to newneſs of life, to lead a ſpiritual, Divine, Heavenly Life, ſuch a life, as he now lives with God.

And this in ancient times was taught every Chriſtian in and by his baptiſm. Whenever a perſon was baptized, he was not only to profeſs his faith in Chriſt's death and reſurrection, but he was alſo to look upon himſelf as obliged in correſpondence therewith, to mortify his former carnal affections, and to enter upon a new ſtate of life. And the very form of baptiſm did lively repreſent this obligation to them: For what did their being plunged under water ſignify, but their undertaking in imitation of Chriſt's death and burial, to forſake all their former evil courſes. As their aſcending out of the water did their engagement to lead a holy, ſpiritual life. This our Apoſtle doth more than once declare to us.

Thus, Rom. vi. 4. *We are buried* (ſaith he) *with Chriſt by baptiſm unto death, that like as Chriſt was raiſed up from the dead, by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.* Thus again in the 10th and 11th verſes of that chapter, *In that Chriſt died, he died unto ſin once, but in that he liveth, he liveth unto God: Likewiſe reckon ye your ſelves to be dead indeed unto ſin; but alive unto God through Jeſus Chriſt our Lord.* That is to ſay, after the example of Chriſt's death and reſurrection, account ye your ſelves obliged to die to ſin, and to live to righteouſneſs.

Laſtly, To name no more texts, the ſame uſe doth the Apoſtle make of Chriſt's reſurrection in Coloſſ. iii. 1, 2. *If ye then,* (ſaith he) *be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God,* i. e. You by entring into the Chriſtian Covenant are incorporated into Chriſt, he is your *Head,* you are his members; and therefore, ſince he no longer leads a life of this world, it will by no means become you to live like worldlings, or epicures, but being *riſen with him* (as the members ought to do with the head) *to mind thoſe things that are above* where he is, *to ſet your affections* (as he goes on) *on the things above, and not on the things of the earth. For ye are dead, and your life is hid with Chriſt in God.*

Theſe things plainly ſhew that the Apoſtles delivered the doctrines of Chriſt's reſurrection, as a practical doctrine; as a point, which, if Chriſtians believed as they ſhould do, it would engage them to mortify their luſts, to die to the world, to place their affections on ſpiritual things, to have their converſations in Heaven, where Chriſt our *Head,* our *Life,* now ſits at the right hand of God.

II. Great will the influence and power of Chriſt's reſurrection upon our lives appear to be, when we conſider that it is indeed the principal evidence that we have for the truth of our religion, the very deſign of which is to make us virtuous and holy.

If any thing in the world can make a man good, it muſt be a hearty belief of the Goſpel. And if any thing in the world can make a man heartily to believe the Goſpel, it muſt be the reſurrection of our Saviour from the dead. All that power therefore, that the Goſpel of Chriſt hath to make men good; all that force and efficacy that its arguments, its promiſes, its precept, its encouragement, its threatnings, have upon the underſtandings and wills of men in order to the bringing them to virtue and holineſs; I ſay, all this may in a great meaſure ultimately be reſolved into the article of Chriſt's reſurrection: For this reſurrection of his was the thing that did from the beginning, and doth now, and ever will aſcertain mankind of the truth of Chriſt's religion. This was, and will be for ever, the convincing evidence, that what Jeſus taught was true doctrine, that what he commanded was of perpetual obligation, that what he promiſed or threatned he was able to make good.

If Chriſt had not riſen from the dead, but had for ever been detained in the grave, notwithſtanding all that might be urged from the goodneſs of his doctrine, and the innocency of his life, and the multitude of his miracles, for the proof of the truth of Chriſtianity (though yet very ſtrong and concluding proofs theſe are) I doubt it would hardly have met with that ready entertainment in the world, that we find it did. But a great many, both then and now, would have made the ſame objection againſt Jeſus Chriſt and his Goſpel, that the Phariſees did of old; that is to ſay, That all his great works and miracles were done by ſorcery and magick. And that as for the innocency of his life, and the great virtue and ſtrictneſs that he expreſſed in his converſation; that was only uſed as a trick and an artifice the more eaſily to impoſe upon the world. But now when it appears that that Jeſus, who taught this Holy Religion, who did thoſe miracles, who lived that virtuous life; did, after he was put to a cruel death, riſe again to life, and converſed upon earth for forty days together, and after that, in the preſence of many ſpectators did aſcend into Heaven: I ſay, when this appears (as God be thanked it is evident beyond all contradiction) here is no room left for any ſuſpicion of this nature; but all pretences of impoſture do perfectly vaniſh. It is impoſſible for any conſidering man to believe Chriſt's reſurrection, and at the ſame time to doubt of the truth of his religion.

For thus let us reaſon. Chriſt over and over again told his Apoſtles that he ſhould be put to death, but after that, he would within three days riſe again, Matt. xvi. 21. xvii. 22. John xvi. 16.

Nay, he told this not only to the Apoſtles, but to all the people; nay, more than that, he gave this as a token, as an evidence to them whereby they ſhould know and be convinced that he was what he gave himſelf out to be, the Son of God and the Great Prophet and Saviour that was to come, John ii. 19.

Nay, in the laſt place, he not only refers the Jews to his reſurrection as an evidence of his being the Chriſt, but as the laſt and greateſt evidence that he had to give. And ſuch as if they were not convinced by, they muſt expect no other, Matt. xii. 39, 40.

Our Saviour now laying ſuch a mighty ſtreſs upon this point of his reſurrection, putting his whole cauſe, as I may ſpeak, upon this iſſue: I aſk, How is it poſſible to imagine, that God Almighty ſhould make theſe predictions of our Saviour, good; if he was not really what he pretended to be?

If Chriſt had been an impoſtor, it had been the eaſieſt matter in the world to have ſtifled all his pretences for ever. It had but been to have let him mouldered to duſt in his grave, as all other men do, and as he, without the help of omnipotency, would have done; and then all the world would have ſeen that he was a deceiver. But now, when inſtead of periſhing in the grave, he was after three days reſtored to life again, as he had foretold the people; nay, to a glorious immortal life; What are we to conclude from hence?

Did not God in this appear with a witneſs, as a voucher and approver of his cauſe? Was not this a demonſtration to all the world, that Chriſt Jeſus was no deceiver, but that he came from God; and that whatever he delivered was the truth of God, and to be received as the oracles of God? Certainly it was.

For that a man ſhould be raiſed from the dead by any other power, than the very power of God; all the world knows to be impoſſible. The devil, though he can do ſtrange feats in the natural world; yet I never heard or read that either he, or any of his agents or miniſters, ſo much as pretended to raiſe the dead to life again. And certainly, if he could have done it, he would have done it, often before this, (as in the caſe of Apollonius Tynaus, Mahomet, and others) if it had been for no other reaſon than to baffle thereby the evidence of our Saviour's reſurrection, and render it unconcluding.

It muſt therefore certainly be the power of God that raiſed up Jeſus from the dead. But then to ſuppoſe, that God ſhould employ this power for the giving teſtimony to a falſhood, that he ſhould ſet his own ſeal to atteſt an untruth, as he muſt be ſuppoſed to have done, if Jeſus was not his Son. What an unaccountable thing is this? No man that believes that God is faithful, and juſt, and true, and that he governs the world, can poſſibly imagine ſuch a thing: For this had been to have contradicted all his own attributes, and to have laid an invincible temptation and ſnare before all mankind to believe an impious lye. You ſee then what an unexceptionable proof, (nay, demonſtration I may call it) the reſurrection of Chriſt doth afford us of the truth of his religion; which is the ſecond inſtance of the power that is in it to bring men over to holineſs and virtue. But,

III. Thirdly, the power of Chriſt's reſurrection for the making us holy and virtuous will farther appear in this reſpect. Namely, as it is in particular, the great ſupport of our future hopes; the great pledge and aſſurance of our own reſurrection and immortality.

For if Chriſt be riſen, then may we alſo be certain that we ſhall at laſt be raiſed by him, becauſe Chriſt is not riſen for himſelf only, but *as the firſt-fruits of them that ſlept*, 1 Cor. xv. Good reaſon therefore, had Paul to argue as he doth in that place, *If Chriſt be preached that he is riſen from the dead; how ſay ſome among you, that there is no reſurrection?* On the contrary, as he urges, *If we believe that Jeſus Chriſt died and aroſe again: Even ſo them alſo that ſleep in Jeſus will God bring with him*, 1 Theſſ. iv. 14.

For how can we deſire to be better aſſured that our bodies ſhall not for ever ſleep in the grave, but ſhall at laſt be re-united to our ſouls, and both ſoul and body live eternally in unſpeakable bliſs and happineſs: I ſay, How can we have greater aſſurance of this, than by what was brought to paſs in our Saviour's reſurrection from the dead.

We have hereby a clear demonſtration that the reſurrection is poſſible; for Chriſt who was once dead is alive again, and lives in unexpreſſible glory, at the right hand of God. And at the ſame time that he roſe, he raiſed up other bodies alſo of holy men, to accompany him in his triumph over death.

But that is not all. He that raiſed up himſelf and them hath given us his ſolemn word and promiſe, in as expreſs terms as is poſſible, that he will by the ſame power raiſe us up alſo, and exalt us to the ſame glory that he is poſſeſſed of. He hath told us, that he is *the Reſurrection and the life*. And that *whoſoever believeth in him, ſhall not periſh, but have everlaſting life; and he ſhall raiſe him up at the laſt day.* There cannot be a ſtronger proof of any thing, than our Saviour's reſurrection is of the happineſs of good men in another ſtate.

Which being ſo, How powerful a means muſt we needs conclude it to be, for the reforming the manners of mankind, and making them truly holy and virtuous.

Since we have thereby ſuch a demonſtration given us of a glorious immortality to be expected by us; what is it that can be able to hinder or divert us from a ſerious purſuit of thoſe things that lead to it? What could God do more by way of motive and argument, towards the proſelyting the world to religion and righteouſneſs, than he hath done by thus aſcertaining our future happineſs by the reſurrection of his Son Jeſus.

To be certain, that if we ſeriouſly apply our ſelves to a life of piety here, we ſhall be crowned with everlaſting felicity hereafter! To be certain, that if we follow the ſteps of our bleſſed Saviour, we ſhall for ever ſhine in the ſame glory and luſtre that he now doth at the right hand of his Father! To be able poſitively to ſay, *I know that my Redeemer liveth*, and I know that if I live as he did, I ſhall for ever live with him; and though *it doth not yet appear what I ſhall be*, yet this I know, *that when he ſhall appear I ſhall be like him!* O what noble thoughts, what brave reſolutions is this able to inſpire us with! What difficulties ſhall we be afraid of? What labours ſhall we not willingly undertake? What temptations ſhall we not eaſily vanquiſh in the proſpect of ſuch an eternal crown of glory, as awaits us and is ſecured to us by our Lord Jeſus.

IV. Fourthly, There is ſtill a further bleſſing comes to us by our Saviour's reſurrection from the dead; and in which indeed is chiefly ſeen and expreſſed the great power of it for the making us holy and virtuous. That is to ſay, unto it we do principally owe all that ſupernatural grace and aſſiſtance by which we are enabled to vanquiſh our corruptions, and to live up to the precepts of our religion.

As Chriſt by his reſurrection did oblige us to *lead new lives*: As Chriſt by his reſurrection did demonſtrate the truth of the Chriſtian religion, which is wholly in order to our *leading new lives*: As by his reſurrection he cleared up to us the certainty of our future ſtate, and thereby gave us the greateſt motive and encouragement *to lead new lives*: So in the laſt place, by the ſame reſurrection he acquired a power of conferring grace and ſtrength and influence upon us, by the virtue of which we are in fact enabled *to lead new lives*.

Tho' Chriſt by his death reconciled us to God, and procured the pardon of ſin for us; yet the actual benefit of this reconciliation, the actual application of this pardon, did depend upon our performance of certain conditions. Which conditions were, that we ſhould mortify all our evil affections, and frame our lives ſuitably to the laws of the Goſpel. But now the grace and power by which we are enabled to do this, was not the effect of Chriſt's death, but of his reſurrection.

It was *when he aſcended up on high, and led captivity captive*, that is, when he had vanquiſhed death, which had vanquiſhed all the world before: It was then (as the Scripture aſſures us) and not till then that he was in a capacity of giving gifts unto men. It was not till he was glorified, as John obſerves, that *the holy Spirit was given.*

Hence it is, that we every where find the Apoſtle's attributing the buſineſs of man's juſtification and ſalvation, as much or more to Chriſt's reſurrection, than to his paſſion. *If Chriſt be not riſen* (ſaith Paul, 1 Cor. xv.) *your faith is vain, ye are yet in your ſins.* Indeed, if Chriſt had periſhed in the grave, we had ſtill had all the load of our ſins upon us; becauſe we had no aſſurance that God had accepted the atonement and propitiation which he had made for them. And much leſs could we have promiſed to ourſelves, that we ſhould have been aſſiſted by any Divine Power for the ſubduing of them.

Again, the ſame Paul tells us, Rom. iv. that *Chriſt was delivered for our ſins, and raiſed again for our juſtification.* Chriſt's death was the ſacrifice, the ſatisfaction for our ſins. But it was by the means of his reſurrection, that that ſacrifice and ſatisfaction is applied to us, and we for the merits of it become juſtified before God.

Laſtly, to name no more texts, "Who (ſaith the ſame Apoſtle, Rom. viii.) ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: Who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again; who is even at the right hand of God, who alſo maketh interceſſion for us.

Here then is the great power of our Saviour's reſurrection to make us good. Chriſt being riſen from the dead, hath all power given him both in Heaven and in earth. *God*, as Paul expreſſeth it, *hath put all things under his feet, and hath given him to be head over all things to the Church*, Eph. i. 22. Now, in the fulneſs of that power that he is inveſted with; as he doth on one hand, with never-failing efficacy, make continual interceſſion for his Church, and every member of it! So he doth on the other hand, out of the fulneſs of that power, derive and communicate ſo much ſtrength and grace and aſſiſtance of the Divine Spirit to all Chriſtians; that, if they make a good uſe of it, they ſhall not fail to perform all thoſe conditions of faith and repentance and a holy life, that are required of them, in order to their being made actual partakers of all thoſe unſpeakable benefits, which he purchaſed for mankind by his death and ſufferings.

Chriſt, by his reſurrection, is become both our High-prieſt and our King; both our Advocate and our Lord.

By that power which he then obtained, as our Prieſt and Advocate, he doth with authority recommend us and all our concernments to his Father. As our King and Lord, he rules and governs us; he takes care of us; he provides for us; he repreſſes the inſults of his and our enemies, and defeats all their attempts againſt us; and laſtly, he ſupplies us from time to time with ſuch a meaſure of grace and ſtrength, and influence of his Divine Spirit, as he ſees is needful or proper for our condition.

CHAP. IV.

1 *From particular admonitions,* 4 *he proceedeth to general exhortations,* 10 *ſheweth how he rejoyced at their liberality towards him lying in priſon, not ſo much for the ſupply of his own wants, as for the grace of God in them.* 19 *And ſo he concludeth with prayer and ſalutations.*

THEREFORE, my brethren, dearly beloved and longed for, my joy and crown, ſo ſtand faſt in the Lord, *my* dearly beloved.

2 I beſeech Euodias, and beſeech Syntyche, that they be of the ſame mind in the Lord.

3 And I intreat thee alſo, true yoke-fellow, help thoſe women which laboured with me in the goſpel, with Clement alſo, and with other my fellow-labourers, whoſe names *are* in the book of life.

4 Rejoyce in the Lord alway: *and* again I ſay, Rejoyce.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.

7 And the peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

8 Finally, brethren, whatſoever things are true, whatſoever things *are* honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things *are* lovely, whatſoever things *are* of good report; if *there be* any virtue, and if *there be* any praiſe, think on theſe things.

9 Thoſe things which ye have both learned and received, and heard and ſeen in me, do: and the God of peace ſhall be with you.

10 But I rejoyced in the Lord greatly, that now at the laſt your care of me hath flouriſhed again, wherein ye were alſo careful, but ye lacked opportunity.

11 Not that I ſpeak in reſpect of want: for I have learned in whatſoever ſtate I am, *therewith* to be content.

12 I know both *how* to be abaſed, and I know *how* to abound: every where, and in all things I am inſtructed, both to be full and to be hungry, both to abound and to ſuffer need.

13 I can do all things through Chriſt which ſtrengthned me.

14 Notwithſtanding, ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know alſo, that in the beginning of the goſpel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in Theſſalonica ye ſent once and again unto my neceſſity.

17 Not becauſe I deſire a gift: but I deſire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were ſent* from you, and odour of a ſweet ſmell, a ſacrifice acceptable, well-pleaſing to God.

19 But my God ſhall ſupply all your need, according to his riches in glory, by Chriſt Jeſus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every ſaint in Chriſt Jeſus. The brethren which are with me greet you.

22 All the ſaints ſalute you, chiefly they that are of Ceſars houſhold.

23 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

This chapter contains,

I. Exhortations to divers duties, as (1.) particularly, to ſtedfaſtneſs in the faith, ver. 1. To agreement between two good women, ver. 2. and to all the Philippians in general, to aſſiſt one another, ver. 3. (2.) in general, to ſpiritual joy, ver. 4. to moderation, ver. 5. to avoid too great anxiety after the things of this world, and to be thankful to God for all things by prayer, ver. 6. for that is the beſt way to obtain God's peace to ſecure them, ver. 7. to an imitation of their Heathen neighbours, in whatſoever was truly praiſe-worthy, ver. 8. and to follow his doctrine and example, with a motive, ver. 9.

II. A commendation of them for their kindneſs and bounty to him in his ſtraits. Wherein we find,

(1.) His rejoicing at their care of him, with an excuſe for their delay, ver. 10.

(2.) A removal of a falſe ground of his rejoicing, *viz.* not merely the ſupply of his wants; becauſe he is content in every ſtate, ver. 11, 12. being enabled thereto by Chriſt, ver. 13. Yet,

(3.) He ſhews the acceptableneſs of this ſupply to him, and commends them for it; with a deſcription of the nature of it, that it was a communicating with him in his afflictions, ver. 14.

(4) He acknowledges all their former kindneſſes, ver. 15, 16, 17. declares his full ſatisfaction with what they ſent, commending it in regard to its acceptableneſs with God, ver. 18 and encouraging them by a promiſe of recompence in this world, ver. 19.

III. The concluſion of the Epiſtle; wherein we find a doxology, ver. 20. ſalutations, ver. 21, 22. and his Apoſtolical benediction, ver. 23.

Ver. 5. *Let your moderation be known unto all men. The Lord is at hand.*] In this Scripture the Apoſtle exhorts to that truly Chriſtian temper, by which we may only be known to be the diſciples of Chriſt. Therefore, I ſhall be the more copious in its explanation. And,

Firſt, Let us enquire what this virtue of *moderation* is, ſo plainly recommended by the Apoſtle, and what are the principles of a man that poſſeſſes it.

The Greek word is ἐπιείκεια, or τὸ ἐπιεικὲς, and that if we look into the beſt Commentaries and Lexicons has different interpretations, but all centring in much the ſame temper. It is thought here in the text to ſignify a patient reſignation to the will of God under their ſufferings, without any anger or curſes on their perſecutors, leaving their recompence, and their own deliverance to the Lord, who was at hand in the deſtruction of Jeruſalem. It ſignifies a meekneſs and gentleneſs of diſpoſition, inclining us to bear with, and overlook and forgive, without any peeviſh frowardneſs or harſh reſentment. It ſignifies a love of, and a readineſs to do what is proper, and decent, and honourable. It imports juſtice and equity, and even an impartial frame of mind both as to things and perſons; valuing and ſetting a price and eſteem on every thing in proportion to its true value, worth and weight; and dealing with every man as we ourſelves would deſire to be dealt with, which is the ſureſt rule of equity. It is often taken for clemency and tender-heartedneſs, often for a keeping a medium, and not running into exceſſes either on one ſide or the other; but ofteneſt, and moſt properly, for an abatement of ſtrict rigour, for a coming down from what in ſeverity may be thought our due; for a yielding and conceding, for an equitable remittance and ſoftening of the extremities of the law. Therefore it is oppoſed to acting βιαίως, ſeverely and forcibly, and this is the definition that Ariſtotle gives of this virtue, and the ſenſe that Demoſthenes and others uſe in it; and I can think of no word in the Engliſh tongue that will ſo well anſwer theſe ſenſes as moderation; preſerving a medium, a modus and temper, as we call it, eſteeming and being zealous for things according to their true meaſure, not bearing upon the edges, but ſteering in the middle, governing our paſſions ſo as to be able to bear with and forgive, and condeſcend to our neighbours, and not to treat them with the rigorous ſeverities of a ſtretched and tortured juſtice.

So that moderation is not a ſlighting, and giving up, any thing that is truly juſt and valuable: It does not ſuppoſe, that we are to abate of a true and honeſt zeal and courage, that is to be employed in any thing that is in its own nature good and neceſſary: No, but it teaches us to diſtinguiſh theſe things from thoſe that are circumſtantially ſo, and to eſteem them ſo much more, and to maintain and embrace them ſo much more earneſtly as they are better. A man is not to be moderately honeſt, or moderately virtuous: Theſe are thin weak ſcandals. Virtue and honeſty are within the line that moderation walks in; nor is the queſtion about them. The queſtion is, Whether a man may not ſtoop from ſomewhat he may think his own right? Whether he may not be gentle and compaſſionate? Whether he may not in things that are not ſo good as peace, ſeek peace by giving them up? And the anſwer is, no, a man cannot give up juſtice and honeſty, whoever thought ſo? It is a willing miſtake.

Theſe virtues a man that truly values things muſt prize; but then *moderation* teaches him to be leſs ſolicitous in leſſer things, and to bend in matters that are not ſo eſſentially good. It is not a man's virtue and his reaſon that he is to keep a temper in and a hand over, but his paſſions: It is not his judgment and underſtanding that he would contradict, but his deſires. It is not in things that are truly good and valuable that he would make condeſcenſions; but in things that being indifferent in themſelves, may, according to their circumſtances be good or evil. But if we come to particulars we ſhall better ſee this.

A man then that truly has this virtue in his private converſation, is firſt, exactly juſt in giving to all their due; and then courteous and civil, and obliging. His carriage is peaceable and quiet to all with whom buſineſs or opportunity lead him to converſe: And he thinks nothing almoſt will anſwer his being uneaſy or vexatious to them; though his inclination may carry him to accompany with thoſe that are moſt agreeable to him in opinion: Yet his juſtice and charity are not confined, and neither the violence of party nor the reſentment of injury, can make him with-hold thoſe neceſſary duties.

In his opinions, he is not ſo conceitedly poſitive as to make them the ſtandard of his neighbours: Nor in his rights ſo nicely ſenſible as to make them their plague. He never maintains and vindicates the one to make men ſubmit, but when the importance requires it: He never proſecutes the other but when it is plain and notorious, and other means fail: In both, when the occaſions are but mean and trivial, he can ſilently let them drop: If otherwiſe, he can follow them with temper; as much as lies in him, if it be poſſible, he ſtudies to keep peace with all men.

As he muſt neceſſarily meet with many little diſturbances and vexations which the vanity and folly and wickedneſs of the world will caſt in his way; this temper gives him ſuch a command of himſelf as to yield ſomewhat to mens infirmities, and forgive their ill nature. And as he cannot promiſe himſelf to keep free from thoſe weakneſſes, whereby he may injure or offend others, he has not ſuch a ſenſe of honour as to double his folly and his injury by an obſtinate perſiſting; but is ready to acknowledge it, and beg pardon of the offended perſon. As men have all one Father, and one God hath made them, why ſhould they deal treacherouſly, injuriouſly, malicouſly, baſely, or rudely one with another?

Conſider him as a Chriſtian, a member of the Catholick Church; he thinks that that revelation is the compleateſt ſyſtem of the will of God: The laws ſo juſt, the encouragements ſo ſtrong, the aſſiſtances vouchſafed in it ſo great, that the bleſſing can never enough be prized by thoſe that enjoy it. Yet he knows not how to condemn all thoſe that having been neceſſarily ignorant of theſe truths have made an honeſt uſe of the light they had; and knows no harm in believing that the blood of that lamb that was ſlain from the foundation of the world reaches all in every nation under Heaven, *that fear God and work righteouſneſs.*

For Chriſtians themſelves, the Scripture is their rule, and their only rule of faith and life, ſuch an help and guide as to a man that reads it with an unprejudiced mind, with a ſincere love and deſire of finding out the truth, will direct and carry him forward in a ſure way to ſalvation; and he ſhall err in nothing neceſſary to that end. Otherwiſe it muſt be ſaid, that either God did not deſign to give us a clear revelation, or elſe that he could not ſo expreſs himſelf as to accompliſh what he deſigned.

Thoſe things which are not plain, are not neceſſary; thoſe things which we cannot comprehend, are no farther neceſſary than is revealed. And when men go about to explain and make them clear to the world, they go about a work they need not: But when they thruſt into the faith their vain philoſophy, and impoſe their ſcholaſtick niceties for neceſſary religion, they do more than they can juſtify. How far ſome councils have been guilty of this, carried more with a zealous hatred to a man or party than a love for neceſſary truth, let them, that think it concerns them, ſee.

The main end and deſign of Chriſtianity was certainly to reform the world, to make men better. *The grace of God appeared to teach men, that denying ungodlineſs and wordly luſts, they ſhould walk ſoberly, righteouſly, and Godly in this preſent world:* Jeſus Chriſt was ſent to bleſs us, by turning every one of us from our iniquities; and though ſome one form of government was inſtituted as proper to carry on this end; yet he that conſiders right, cannot believe the bleſſing and goodneſs of God ſo tied up to that, as to leave thoſe who want it under condemnation, though in their own, they attain the great end of Chriſtianity, and live the lives of Chriſtians. Such a man abhors the turning of a reaſonable rule of life, religion into mechaniſm and a charm; and making his own ſect, as a conjurer's circle the only place of ſafety from the Devil.

He cannot ſqueeze and ſtraiten the goodneſs of God where the revelation has not mark'd out a way for his judgment; and chain him down as the Heathens did their idols to his own houſe or city: And therefore doubts not wherever men's knowledge is ſincere, and their practice Chriſtian: The God of juſtice and mercy will acquit and receive them, in what Church or body of men whatſoever. Even in that Church which is the mother of corruptions, which has brought down Chriſtianity to ſomething worſe than good natural religion; wherever the belief of thoſe follies may be ſuppoſed to conſiſt with an honeſt mind and a good practice: Wherever *the ignorance is invincible*, and the life according to the beſt knowledge their ſtation will permit them to attain unto, there is a juſtification and excuſe. A man will be accepted according to that which *he hath, and not according to that which he hath not*, and cannot have.

In the other, the Reformed Churches which have nothing unſound either in doctrine or worſhip, there is nothing requiſite towards ſalvation but they are ſafe in, if there be nothing requiſite towards ſalvation but *repentance towards God, and faith towards our Lord Jeſus Chriſt*.

Theſe are the principles of a moderate man, as to theſe things, they may be called latitude, or any other word which men pleaſe; but it is ſetting the building to reſt upon its true foundation. All things in religion cannot be of the ſame worth. Practice is the end of all the reſt: Therefore unwilful errors in faith, much leſs miſtakes in any outward conſtitutions, he cannot ſet upon the ſame foot with ſins in practice. Wickedneſs he takes to be the greateſt hereſy, and a good life the trueſt orthodoxy.

If any of thoſe errors men may fall into are worth correcting (as many of them, are to ſettle them in the purity of faith,) that will be beſt done by cool reaſoning, by hard arguments, and ſoft words. Nothing elſe will juſtify clamour, and evil ſpeaking, and reviling the man we oppoſe; and it will never juſtify it ſelf, for it never does any good. In a word,

Moderation teaches a man to allow to all men their liberty of thinking, and to controul them no other way but by reaſon and argument, except in caſes of abſolute wickedneſs.

Nay farther, it teaches a man that ſomething may and ſhould be conceded to thoſe who diſſent, though unreaſonably, from us.

This is the moderation recommended by the Apoſtle, and the Church of England it ſelf allows, in the preface to her Liturgy; and this is the moderation which was uſed in its firſt eſtabliſhment. And

This is nothing more than what reaſon, and good ſenſe, and good nature recommend; to be zealous for things according to their worth and value: To keep between the extremities that dangerouſly encloſe virtue: To be gentle and eaſy to all: To be ready to give up what's leſs worthy for what is truly valuable, inanimate nature it ſelf, the whole creation gives teſtimony to it, where all things are preſerved in their being, and beauty, and perfection by that mean that is obſerved in them, and brought to corruption and ruin by violence and exceſs on either ſide.

'Tis what the Scripture moſt expreſly commands, and is a branch of that charity which *ſuffereth long and is kind, which envieth not and is not eaſily provoked; which hopeth all things and endureth all things:* Of that charity which teaches to bear with and forgive one another; to be gentle and eaſy to be intreated; to bear one another's burdens; to condeſcend to thoſe that are weak; *to become all things to all men*; not to pleaſe our ſelves, but every one of us to pleaſe his *neighbour for his good to edification, to put away all bitterneſs and evil ſpeaking, and wrath and anger and clamour*, to be *patient towards all men, in meekneſs inſtructing thoſe who oppoſe themſelves.* I might mention many more places throughout the New Teſtament.

The author of which, Chriſt Jeſus, was our great pattern in this virtue: God himſelf propoſes himſelf to our imitation under this character. *Good God!* If there could have been in him thoſe paſſions that men expreſs to one another; if he had been ſo extreme and rigorous on every default and ſin of ours; if he had not known how to forgive out of his infinite patience and long-ſuffering; if he could not have paſſed by and been ready to pardon and forget greater offences than we poor creatures, can commit againſt one another; if that ſentence which his juſtice could have executed; if Chriſt Jeſus, though greater than any are, could not have humbled himſelf lower than any man will, and have condeſcended from the throne of his glory, to have took on him ſinful fleſh, and to have died for us, even when we were enemies to him; where had we now been? 'Twas well we *fell into the hands of God, and not into the hands of men*.

Critical and Explanatory ANNOTATIONS,

ON THE

Epiſtle of *PAUL* the *APOSTLE*,

TO THE

COLOSSIANS.

The INTRODUCTION.

Coloſſe was a Town in Phrygia the greater. Some believe that Paul had never been at this place, though it is certain he preached in Phrygia; but that theſe citizens were converted to the faith by Epaphras their Biſhop, whom Paul had ſent thither. See Hierom ad Philemon, ver. 22. Chryſoſtom, Theophylus, Athanaſius, in Synopſ. Eſtius, *&c.* Acts xviii. 23. and Col. i. 7.

Paul having been informed that there had been falſe apoſtles at Coloſſe, who had preached the neceſſity of circumciſion and other legal obſervances, and out of a miſtaken humility, had recommended the ſuperſtitious worſhip of Angels, telling the people there, that they were to addreſs not to God, the Father of Jeſus Chriſt, but to the Angels, who were mediators between God and man: The Apoſtle, I ſay, being informed of all this either by Epaphras, who was then a priſoner with him at Rome, or by a letter from the Laodiceans, wrote the Epiſtle to them, which we now have, wherein he inſiſts upon Jeſus Chriſt, being the only mediator of Chriſtians; the reconciler of mankind with God, and the head of the Church, from whom all his members receive action, ſenſe, life and ſpirit. He attacks the falſe apoſtles, and with great ſolidity confutes their doctrine, concerning the obligation of obſerving circumciſion and the legal ceremonies, and afterwards delivered leſſons to them of the moſt excellent and ſublime morality. For,

Having cautioned them to avoid all Jewiſh and Heathen ordinances to the end of the ſecond chapter, he afterwards ſtirs them up, as before he had done the Epheſians, to a true Chriſtian behaviour, by avoiding thoſe their old Heatheniſh ſins, which are contrary to a Chriſtian profeſſion, and labouring after ſuch holy diſpoſitions, as are agreeable to the Goſpel of Chriſt, and alſo by performing the duties of their ſeveral relations, as husbands and wives, parents and children, maſters and ſervants. And then concludes with an exhortation to earneſt and conſtant prayer, and with ſome particular ſalutations.

It is ſaid, that the Apoſtle was now a priſoner at Rome, and therefore it muſt have been in or about the year of Chriſt 62, at which time he had with him Epaphras, Timothy, Ariſtarchus, Marcus, Luke, Demas, and Jeſus or Joſhua, ſirnamed Juſtus.

The letter was carried to the Coloſſians by Tychicus, his faithful miniſter, and Oneſimus, whom Philemon had ſent to attend him in his confinement.

Several Greek copies, ſays the learned and judicious Calmet, read *Colaſſæ*, inſtead of *Coloſſæ*, and ſome criticks prefer the former to the latter. But the Latin copies in general, have it *Coloſſæ*.

There have been ſome Greek, as well as Latin authors, as Suidas, Zonoras, Glycus, Euſtat. Munſter and Calepin, who have been of opinion, that this Epiſtle was written to the faithful of Rhodes, a city famous for the Coloſſus of the ſun, which was a brazen ſtatue of ſuch a prodigious height, that ſhips under full ſail might paſs between its legs, being ſeventy cubits, or an hundred and five feet high, conſecrated to Apollo or the ſun, caſt by Chares, who was twelve years in making of it, at the charge of king Demetrius. It was begun in the year of the world 3700, and overthrown by an earthquake ſixty years after it had been erected. And it continued thus broken down till the year of Chriſt 672, when Moravius, ſixth Caliph of the Saracens, having taken Rhodes, ſold the braſs of this Coloſſus to a Jewiſh merchant, weighing about 720000 pounds weight.

I. It may be obſerved in this Epiſtle, the Apoſtle again very evidently explains himſelf concerning the caſe of obſerving days, and declares he means the Jewiſh ordinances of new moons, and ſabbath-days, &c. which were a ſhadow of things under the Goſpel, ch. ii. 16, 17. See my Diſſertations before on theſe ſubjects.

II. That the idolatry of worſhipping Angels under pretence of humility towards the Great God, was the doctrine of the worſt of hereticks, who did not hold the head; that is, were not true members of Chriſt's Body, the Church, ch. ii. 18, 19.

III. The fault, for which the Apoſtle checks ſome of the Coloſſians, in being ſubject to ordinances and commandments, and doctrines of men, and going back to the rudiments of the world, and the like, was their ſubjection to the Jewiſh ordinances ſo often mentioned before; and the doctrine and diſcipline of ſome Heathen philoſophers, and conceited hereticks, who pretended to a more perfect way, and ſtricter abſtinence than ordinary. This was not intended to diſparage government and ſubjection to the Chriſtian Church, or a compliance to what is decent, and for edification, ch. ii. 20, 21. Nor,

IV. Doth the Apoſtle condemn philoſophy, ver. 8. and human learning as conſidered in it ſelf; foraſmuch as it is the great improver of our reaſon, and that which teaches us the knowledge of God and of virtue, as far as that ariſes from the nature of things; inſomuch that ſound philoſophy was, in the primitive times often the foundation of Chriſtianity, as in Juſtin Martyr, and others, and was with great ſucceſs made uſe of by the ancients in defending the cauſe of Chriſt, and convincing its gain-ſayers. Beſides,

Whoever is acquainted with the Apoſtle's education and accompliſhments, cannot imagine he would ſpeak any thing to the diſparagement of true and ſound philoſophy, which is the guide of our faculties, the great improver of our reaſon, the main conduct of all rational and conſiderate minds, and that which teacheth us the knowledge of God as it ariſes from the nature of things in the world. To Moſes's honour it is recorded by Luke, and related by the holy martyr Stephen, (in which he was directed by the Holy Ghoſt) that he was learned in all the wiſdom of the Egyptians, Acts vii. 22. bred up in their myſtick hieroglyphicks, and acquainted with the natural magick of their wiſe men. And therefore, though it is one of the documents of a Jewiſh Rabbi to his diſciples, Suffer not your children to learn logick. See R. Judah Ben. Benera. And though ſome of the Chriſtian Fathers have ſpoken freely againſt logick and philoſophy, (and particularly Ambroſe on the 118th Pſalm is taken notice of for his *nihil nobis cum Philoſophia*) becauſe they, Tertullian, Auguſtin, Greg. Nyſſen. & Nazianzen, Baſil, obſerved, that a ſophiſtical way of reaſoning and logick was made uſe of by Hereticks, and becauſe the ſtudy of philoſophy had introduced innumerable contentions and quarrels, as alſo becauſe it ſometimes meddled with and encroached upon divinity, (for which cauſe a learned Father, Greg. Naz. Orat. de modo in diſput. gives no better name to philoſophy, than that of Egyptian plagues, and another, Auguſtin. de conv. decem Præcept. c. 2. calls them the Egyptian frogs that have crept into the Church;) though, I ſay, for theſe reaſons the Fathers ſometimes thus inveighed againſt logick and philoſophy; yet at other times they ſhew the uſefulneſs and neceſſity of both, and that the ſophiſtries of Hereticks cannot be confuted without them. Clemens of Alexandria, Strom. l. 1. proves that philoſophy and human arts are from God, and are uſeful in divinity. It is not abſurd, he ſaith, Strom. l. 6. to aſſert that philoſophy is the gift of Divine Providence, and was deſigned to prepare men for the perfect doctrine of the Goſpel. Accordingly he tells us that philoſophy was given to the Greeks to be the foundation of Chriſtianity. As the Law and the Prophets were to the Jews, ſo (ſaith he, Strom. l. 7.) was philoſophy to the Greeks, *viz.* to fit and diſpoſe them for the preaching of the Goſpel, to purge and prepare their ſouls for the reception of the Chriſtian Faith. A proof of this we have in that great and learned Platoniſt, Juſtin Martyr, who, in his Apology for the Chriſtians, acquaints us, that by reading a ſentence in Plato's works, he was excited to leave Paganiſm, and to embrace Chriſtianity. Theodoret, another Greek Father, in that known treatiſe of his wherein he addreſſes himſelf to the Grecians, makes it evident to them that the Evangelical Truth is conſonant to and may be confirmed by the Gentile philoſophy in ſome parts of it. Jerom, a Latin Father, although once in a dream he thought he was beaten for reading Tully, and ſuch like authors; yet in his epiſtle to Magnus, a Roman orator, after he had ſhewed what allowance human learning hath in Sacred Scripture, ſets down in order the Fathers who made uſe of the writings of the Gentiles in confuting their errors: And in his 84th epiſtle, he gives an account why he himſelf in his writings made uſe of ſecular learning. And as I related before, how Juſtin was guided to Chriſtianity by a ſentence in his Maſter Plato, ſo you may be certified from Auguſtin himſelf, in confeſſion. l. 8. c. 7. that he was very much helped forward toward embracing the Chriſtian Faith, by reading one of Tully's (that great and learned philoſopher's) dialogues, which is put out in Hortenſius's name.

Theſe things, thus alledged, repreſent to us the uſefulneſs and ſerviceableneſs of true and ſober philoſophy. This certainly, as I ſaid above, is a great help to religion, yea, a part of it. For, a philoſopher (as Tully, De Oratore 1. defines him, and not amiſs) is one that enquires into, and is acquainted with the nature and cauſes of all things relating to God and man, *i. e.* ſo far as natural reaſon will conduct him, and he is one that both knows and purſues all the ways of living well. Or take the deſcription of the rectified philoſophy in the words of Maximus Tyrius, It is, ſaith he, Diſſertat. 15. ſuch an accurate knowledge of Divine and human things as leads to virtue, and conduceth to excellent reaſonings, and cauſes a melody and apt proportion in a man's life, and teacheth us moderation and right conduct of our manners. Hierocles is ſhort, but very full.

Philoſophy is the purgation and perfection of man's life. This clears the mind of pollution, this enlightens and conſummates human nature: This I may call the *Urim* and *Thummim* of the Heathen moraliſts, the light and perfection which they attained to. Philo's definition of philoſophy agrees with this, but advanceth it yet higher, It is that, ſaith he, De Opif. Mundi, by which man, though he be mortal, attains to immortality. And that is a high flight of Cicero, who, as it were, ſpeaking to philoſophy, ſaith thus, One ſingle day, well ſpent in the obſervance of thy dictates and rules, is to be preferred before an eternity of living after the vicious way of the world, Tuſc. qu. 2. But if we ſhould ſpeak moderately, certainly what the Apoſtle ſaith of the law, is the leaſt that can be ſaid of true philoſophy, *viz* It is good if a man uſe it lawfully. It may be ſerviceable to excellent ends and purpoſes, if it be rightly made uſe of, and in a way ſubordinate to the revealed truth of Scripture.

We may be aſſured thereof, that Paul here condemns not philoſophy and human learning as they are conſidered in themſelves, but only with reſpect to the abuſe and corruption of them. Paul himſelf was bred up firſt at Tarſus, a noted ſchool of learning, and afterwards ſat at the feet of a famous doctor of the law, who was nephew of Hillel prince of the Sanhedrim, and was (if we may credit our learned antiquary) created by him a Jewiſh elder, and a member of that venerable council. He was the greateſt maſter of logick and reaſon of all the Apoſtles, a profound and accurate diſputant, and one no leſs ſeen in the Syriack, Greek, and Latin tongues, than in the Hebrew Traditions and Jewiſh Conſtitutions. His citing of the Greek Poets aſſures us of his skill in that ſort of learning. And who now will believe that he wholly neglected the Philoſophers? None ſurely who conſiders that he was ſignally called to be the Apoſtle of the Gentiles, and that he chiefly repaired to thoſe countries where there was the greateſt number of theſe, (as Peter moſt of all applied himſelf to the Jews) our Apoſtle being the fitteſt perſon to preach to them who were profeſſors of reaſon, and all lovers of arts and ingenuity: Among theſe he would by no means inveigh againſt Philoſophy as it was pure and innocent; but finding it to be miſerably corrupted and perverted, and to have eſpouſed many fond and abſurd principles, and to have abetted many undue practices, there was reaſon he ſhould declare againſt it. And indeed this corruption had been of a long date, inſomuch that in the days of the Aſmonæans it was decreed, ſee Grotius in locum. That that parent ſhould be pronounced accurſed, who taught his ſon the Philoſophy of the Greeks. Now if the Jews thought it would corrupt and debauch their children, it is no wonder that Paul ſaw it would be injurious to the Chriſtian Proſelytes, and undermine the principles of the Goſpel. Yea, it is very probable, that at this time when the Apoſtle writ to the Coloſſians, the Chriſtians began to mix their Chriſtian Divinity with the ſubtilties of Philoſopy, and ſo to corrupt the myſteries of Chriſtianity with thoſe ſophiſtries, and by that means to bring in hereſies. Thereupon the Apoſtle remonſtrates againſt this abuſe of Philoſophy, as a thing of very dangerous conſequence, ſuch as would pervert the minds of Chriſtians, and prove hazardous even to Chriſtianity itſelf. Wherefore he warns his Chriſtian converts of Coloſs againſt this corrupt way of Philoſophizing. Beware, ſaith he, leſt any man ſpoil you through Philoſophy and vain deceit.

Obſerve the Apoſtle's manner of expreſſing himſelf, "Leſt any man ſpoil you." The Greek word συλαγωγεῖν is a military term, and ſometimes is uſed in the imperial laws, particularly concerning repriſals. More generally it ſignifies *prædam abigere*, to carry off the prey or booty, either at land or ſea. The Apoſtle then doth very emphatically expreſs his meaning, when he ſaith, "Beware leſt any one ſpoil you," i. e. take from you by force, prey upon you, make a prize of you, rob you of your Chriſtianity through philoſophy and vain deceit, i. e. through the vain deceit of philoſophy, or the philoſophy which is both vain and deceitful. This is a common figure, not only uſed by our Apoſtle, but by other accurate writers. The Apoſtle here tells us the riſe of the Grecian philoſophy, which was ſo vain and deceitful. It is after the tradition of men, i. e. It is the reſult of human wit only, it is the mere inſtitution of man, and hath nothing Divine and heavenly, i. e. of ſupernatural revelation in it: And therefore this clauſe cannot be underſtood (as it is by moſt expoſitors) of the legal and Moſaical ceremonies, which we know were inſtituted by God himſelf. The Apoſtle adds, That it is after the rudiments of the world, i. e. It is a mere doting on the cuſtom and preſcription of the men of the world: It is an adhering to the opinions of the chief part of mankind, who are pleaſed with the philoſophy as well as the religion of their country. It is true, the rudiments of the world, in 2 Cor. ii. 20. and in Gal. iv. 3. are the ceremonial law, which was as the firſt rudiments or alphabet in which the world was inſtructed at firſt, and trained up, and taught a religion, which was to make way for a more perfect one. Or the Jewiſh rites and ceremonies are called the elements, or rudiments of the world, ſaith Grotius, in Gal. iv. 3. becauſe the chief of thoſe ceremonies, *viz.* Temples, altars, ſacrifices, firſt-fruits, *&c.* were common to all the world. But though the rudiments of the world are to be underſtood in thoſe forenamed places of the Jewiſh ceremonies, yet it doth not follow thence that thoſe expreſſions are to be underſtood ſo here; for the ſame words may be diverſly taken, according to the different matter they are applied to. It is probable that the rudiments of this world, mentioned in the 20th and 22d verſes of this chapter, are meant of the upſtart doctrines of ſome heretical Chriſtians. If ye be dead with Chriſt from the rudiments of the world, (i. e. if you have no regard to errors and falſe opinions which worldly men hold in oppoſition to Chriſt's doctrine) Why do ye dogmatize, ſo it is in the Greek, after the commandments and doctrines of men? The Moſaical ordinances ſeem not to be intended here, as our tranſlators import, for the things which the Apoſtle ſpeaks of are doctrines of men. This cannot be applied to the ordinances and rites appointed by God from Heaven, as the Judaical ceremonies were. Therefore the rudiments of the world here, are the inventions of worldy-minded hereticks, who were at that time crept into the Church; and the Apoſtle ſmartly demands of the Coloſſians, Why ſome among them did ſo ſtifly and dogmatically adhere to the opinions of thoſe ſeducers, who bid them touch not, taſte not, handle not? i. e. ſuperſtitiouſly forbad them to eat certain meats, and perſuaded them to abſtain from marriage as a thing unlawful.

And as heritical opinions are referred to in this place, ſo ſomething elſe may be meant by the rudiments of the world, they may refer to the philoſophy juſt before mentioned, the Apoſtle ſeeming to allude to the ϛοιχεῖα τȣ͂ κόσμȣ, the four elements of the world, thoſe ſimple bodies of which all mundane things conſiſt, and which are generally the ſubject of philoſophers. And thus the word ϛοιχεῖα is taken in Wiſd. vii. 17. where you read that Wiſdom teacheth men the knowledge of the σύϛασις κόσμȣ κ̀ ἐνέργεια Στοιχεῖων, the compoſition of the world, and the operation of the elements. It is likely then that the Apoſtle hath an eye here to the mundane philoſophy, or to the philoſophers who doted on the ſeveral elements, as Thales on water, another on fire, and the reſt on the other elements, as the firſt principles of all things.

Thus you ſee how reaſonable it is to apply the rudiments of the world to the Philoſophy here ſpoken of, and not to the Moſaical ceremonies, as expoſitors generally have done. So that ancient and learned Father Clemens Alexandrinus declares that Philoſophy, and the rudiments of the world, are in this place the ſame. But he gives this reaſon why the Apoſtle calls it the elements of the world, *viz.* becauſe it teacheth the firſt elements, and is but a preparatory diſcipline to truth. Theſe firſt rudiments and elements are weak and beggarly, as the Apoſtle ſaith of the Jewiſh inſtitutions; they are weak, becauſe they cannot throughly purge the ſoul of vice, and teach it to maſter its evil habits: They are poor and beggarly, becauſe they cannot enrich the ſoul with any of thoſe graces which are requiſite to eternal happineſs. In this reſpect they are not after Chriſt, as 'tis ſaid here, *i. e.* they are not like the excellent doctrine of Chriſt which was from Heaven, and is ever accompanied with extraordinary efficacy; ſee the notes on ch. ii. 8.

V. To this purpoſe, beſides the medley of Judaiſm and Paganiſm, which was one effect of the vain philoſophy of ſome hereticks of thoſe times, mentioned in the eleventh chapter, we may here reflect upon ſome other traditions of men, and rudiments of this world; which might occaſion Paul to caution the Chriſtians to beware of them. For we read in Acts xvii. 16. of two eminent ſects of philoſophers, as the Epicureans and Stoicks, who encountred Paul. Now the Epicureans taught that the world was made by chance, and a caſual concourſe of atoms, which are ſmall particles of matter; that there was no providence of God, who would not trouble himſelf with men and their affairs, that happineſs conſiſted in ſenſual pleaſures; that there was no future exiſtence of ſouls, nor any life after this. And the Stoicks pretended a fatal and irrevocable neceſſity of actions and things, and that good was not to be done for a reward. See my obſervations in the Introduction to the 1 Cor.

VI. We, as Chriſtians, are bound in duty to obſerve thoſe ſeveral relative duties mentioned in the third chapter, ver. 18, &c.

CHAP.

CHAP. I.

1 *After ſalutation he thanketh God for their faith,* 7 *confirmeth the doctrine of Epaphras,* 9 *Prayeth further for their increaſe in grace,* 14 *deſcribeth the true Chriſt,* 21 *encourageth them to receive Jeſus Chriſt, and commendeth his own miniſtry.*

PAUL an Apoſtle of Jeſus Chriſt, by the will of God, and Timotheus *our* brother,

2 To the ſaints and faithful brethren in Chriſt, which are at Coloſſe: Grace *be* unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

3 We give thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you:

4 Since we heard of your faith in Chriſt Jeſus, and of the love *which ye have* to all the ſaints;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the goſpel:

6 Which is come unto, as *it is* in all the world, and bringeth forth fruit, as *it doth* alſo in you, ſince the day ye heard *of it*, and knew the grace of God in truth.

7 As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt;

8 Who alſo declared unto us your love in the Spirit.

9 For this cauſe we alſo, ſince the day we heard *it*, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding:

10 That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and long-ſuffering with joyfulneſs;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the ſaints in light:

13 Who hath delivered us from the power of darkneſs, and hath tranſlated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveneſs of ſins.

15 Who is the image of the inviſible God, the firſt-born of every creature:

16 For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17 And he is before all things, and by him all things conſiſt.

18 And he is the head of the body, the church: who is the beginning, the firſt-born from the dead; that in all things he might have the preeminence.

19 For it pleaſed *the Father*, that in him ſhould all fulneſs dwell;

20 And (having made peace through the blood of his croſs) by him to reconcile all things unto himſelf, by him, *I ſay*, whethey *they be* things in earth, or things in heaven.

21 And you that were ſometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled,

22 In the body of his fleſh through death, to preſent you holy and unblameable, and unreproveable in his ſight:

23 If ye continue in the faith, grounded and ſettled, and be not moved away from the hope of the goſpel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a miniſter.

24 Who now rejoyce in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the church:

25 Whereof I am made a miniſter according to the diſpenſation of God, which is given to me for you, to fulfil the word of God;

26 *Even* the myſtery which hath been hid from ages, and from generations, but now is made manifeſt to his ſaints:

27 To whom God would make known what is the riches of the glory of this myſtery among the Gentiles; which is Chriſt in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wiſdom; that we may preſent every man perfect in Chriſt Jeſus:

29 Whereunto I alſo labour, ſtriving according to his working, which worketh in me mightily.

This chapter contains,

I. A preface to the whole Epiſtle, ver. 1, 2. and after the Apoſtle has congratulated them, ver. 3. he ſhews them the ground of his rejoicing with them, even their faith and love, ver. 4. amplified by the moving cauſe, engaging them to the exerciſe of thoſe graces, *viz.* the hope for reward; amplified (1.) By the means whereby they came to the knowledge of this reward, *viz.* the Goſpel, ver. 5. which he commands or deſcribes; in that the Goſpel preached to them by Epaphras, was the ſame which was preached throughout the world by the Apoſtles, and it had been ſucceſsful among them to the bringing forth of good fruit, which fruit was conſtant, ver. 6. (2.) The means of conveying the Goſpel to them; Epaphras, whom he commends both from his relation to Paul; his office and faithfulneſs in it, and from his reſpect to them, evidenced by the good report he gave of them to Paul, ver. 8. And, (3.) By his prayer for them, ver. 9, 10, 11.

II. A ſhort ſum of Chriſtian doctrine, (by way of thankſgiving) wherein we read of the ſaving benefits beſtowed upon us by the Father, ver. 12, 13. and by the Son, ver. 14. whom he deſcribes by his internal relation to God, and his external relation to the whole world, as the firſtborn of all creatures, ver. 15. the creator of all things, the laſt end of all, and upholder of all, ver. 16, 17. And then by his myſtical relation to the whole Church in general, as her head; and the promoter of all her members both to a ſtate of grace and glory. Amplified by the conſequence thereof, his preheminence; ver, 18. and by the reaſon why theſe royal dignities and prerogatives were conferred on Chriſt, *viz.* the Father's good pleaſure; amplified by the object of his good pleaſure, Chriſt's *fulneſs*, ver. 19. and the work of reconciliation, ſhewing the means whereby it was effected, the blood of Chriſt, and the perſons reconciled, ver. 20. And finally by his relation to the Church of the Coloſſians in particular; ſhewing their miſery without Chriſt, from which they have been delivered by the death of Chriſt, ver. 21. and would ſave them, if they took care to perſevere in the faith, ver. 22.

III. An exhortation to this duty of perſeverance, wherein the duty enjoined is laid down. And

(1.) The manner which is firſt expreſſed affirmatively, grounded and ſettled, and then negatively, not moved.

(2.) The object, the hope of the Goſpel, deſcribed by their embracing it, and the univerſal publication thereof. Then,

The Apoſtle endeavours to inforce it with many arguments drawn from Paul's employment in it, ver. 23. from his ſufferings, ver. 24. his call to the miniſtry, and diſpenſation of the Goſpel, ver. 25. the excellency thereof, ver. 26. and of Chriſt, the ſubject of the Goſpel, ver. 27. the end of preaching the Goſpel, ver. 28. and from the great pains he took to bring about this end, ver. 29.

Ver. 2. — *To the ſaints.*] All thoſe, who perſevered in the faith of Chriſt; ſee the notes on ver. 12.

— *At Coloſſe.*] See the beginning of the introduction.

Ver. 12. *Give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the ſaints in light.*] This text puts us upon the enquiry what kind of perſons they are, who are or ſhall be happy in the other world. And therefore,

Let it be obſerved, they who live happily in the other world, are in this text called *Saints.* Heaven is the inheritance of the ſaints, of all the ſaints, and of them only. It is proper and peculiar to them, ſo that none elſe have any right or title to it, nor can ever have any part or portion in it. And that there is ſuch a company and ſociety of men in the world, which are truly called ſaints, cannot be denied by any Chriſtian; it being one of the articles of our Creed, wherein we profeſs to believe, there is a *communion of ſaints.* And unleſs we be of that communion, we can never partake of the inheritance of the ſaints.

But the great queſtion is, what it is to be a ſaint? Or who may be truly or properly called ſaints, men of holineſs, or holy men, as the word ſignifies? But this we can never fully underſtand, unleſs we firſt ſtate the true notion of ſanctity or holineſs, from whence they are ſo called. Now holineſs or ſanctity in its higheſt perfection, is one of the perfections of God himſelf, who often calls himſelf *the Holy One of Iſrael,* Pſal. lxxxix. 35. And ſometimes abſolutely, *the Holy One,* Amos iv. 2. And as he ſometimes ſwears by himſelf, at other times he ſwears by his holineſs: Whereby he gives us to underſtand, that he himſelf is holineſs, or, which is all one, holineſs is himſelf his own Divine Nature or Eſſence. And that is the reaſon why they who partake of his holineſs, are ſaid to partake *of his Divine Nature*; Heb. xii. 10. 2 Pet. i. 4.

And hence it is, that when the holy Angels would celebrate the praiſes of the moſt High God in the higheſt manner they can, they cry, *Holy, Holy, Holy, is the Lord of Hoſts, the whole earth is full of his glory,* Iſa. vi. 3. Rev. iv. 8. And hence alſo it is, that when God deſigned to make man after his own image, as like him as a creature could be, he made him perfectly holy. And now that this image is defaced in us, if it be reſtored again to any man, ſo that he becomes a new man, he is ſaid to be created after God, that is, after the likeneſs of God, *in righteouſneſs and true holineſs,* Eph. iv. 24. So that this is the great perfection wherein we were at firſt made, and ought again to become like to God our Maker, who therefore commands us to be holy, as he is holy. *As he who hath called you is holy, ſo be ye holy in all manner of converſation,* 1 Pet. i. 15. From whence it appears, that though we cannot be holy in the ſame meaſure as God is, who is ſo without and beyond all meaſure; yet we ſhould be ſo after the ſame manner as he is, or rather our holineſs ſhould be of the ſame kind or nature with his, and as like it, as it is poſſible for it to be.

Hence therefore as holineſs, when attributed to God, denotes the purity and excellency of his Divine Nature, whereby he is exalted above all things elſe: So when attributed to men, it ſignifies the purity and excellency of their nature, whereby they are refined and raiſed above the reſt of mankind. This the Apoſtle teacheth us, where he oppoſeth holineſs to uncleanneſs, ſaying, *God hath not called us unto uncleanneſs, but unto holineſs,* 1 Theſſ. iv. 7. Pſal. xvi. 3. And David, where he calls the ſaints that are upon earth the *excellent*; implying that ſaints as ſuch, excel all other perſons, by reaſon of their holineſs, that is the higheſt excellency which their nature is capable of. Which therefore doth not conſiſt in any particular acts or habits either of the ſoul or body, or both together, but in the rectitude or due temperament of our nature in general. And indeed holineſs, properly ſo called, is nothing elſe, but that pure and excellent frame or diſpoſition of the whole man, whereby all the faculties of the ſoul and members of the body, are reduced to their primitive conſtitution, and become ſuch as God at firſt made, and would ſtill have them to be; exerting themſelves in their reſpective places and offices, according to thoſe rules which he hath ſet them ſo that to our perfecting holineſs, as the Apoſtle ſpeaks, in the fear of God, there is required a right and clear underſtanding, a ſound judgment, a pure heart, an obedient will, a good conſcience, and regular affections, placed every one upon its proper objects in a due manner. And whereſoever the ſoul, if I may ſo ſpeak, is thus all of a piece, all over ſuch as God would have it to be, and ſo agreeable to his Divine Will, there is true holineſs, and ſuch a one may be truly ſaid to be holy, yea, to be *holy as God is holy,* as being pure and excellent according to his finite capacity, as God himſelf is in his infinite perfections. Now,

The true notion of holineſs or ſanctity being thus briefly ſtated, we may eaſily underſtand what kind of perſons thoſe be, which are here called *ſaints.* For in order to a man's being a true ſaint, he muſt firſt have ſo much knowledge of God and Chriſt, as is neceſſary to the poſſeſſing of his mind with a due ſenſe of his Divine Majeſty, and with right apprehenſions of the great myſtery of our ſalvation by Jeſus Chriſt. He muſt have a ſound judgment in all things, eſpecially in the fundamental articles of the Chriſtian Faith, and in all the neceſſary duties required in the Goſpel. He muſt have a pure and ſincere heart, in believing all thoſe articles as revealed, and in performing all ſuch duties as required by God. He muſt have a good conſcience, and a conſcience void of all offence both towards God and towards men. He muſt have a pliable and obedient will, ready upon all occaſions to chuſe whatſoever his underſtanding rightly inform'd, dictates to be good, and to refuſe whatſoever he apprehends to be evil. He muſt keep his affections all in their proper order, fixed conſtantly upon ſuch objects which they were at firſt fitted and deſigned for. He muſt hate, abhor, and ſhun all manner of ſin, upon that account only becauſe it is ſin, or the tranſgreſſion of God's Law, and be heartily troubled that he was ever guilty of it. He muſt love God with all his heart and ſoul, and ſo above all things in the world beſides. He muſt bear no grudge, hatred, malice, or ill-will againſt any perſon upon earth, but love his neighbour as himſelf. He muſt hunger and thirſt after righteouſneſs, and deſire nothing ſo much as to ſerve and pleaſe God, and ſo to have his love and favour, whatſoever it coſts him. He muſt not fear them which can kill the body, but him only who is able to deſtroy both ſoul and body in *Hell*. He muſt truſt in the Lord with all his heart, and ſupport himſelf under all the circumſtances and occurrences of this life, with an humble confidence of his goodneſs and mercy in *Jeſus Chriſt*. He muſt rejoyce in the Lord always, both when he hath, and when he hath not any thing elſe to rejoyce in. He muſt be ſober and temperate, meek and humble, gentle and peaceable, faithful to his word, true to his friend, loving to his enemy, charitable to the poor, kind and merciful, and juſt to all. In brief, he muſt be (1 Cor. xv. 58.) *ſtedfaſt, unmoveable, always abounding in the work of the Lord; as knowing that his labour is not in vain in the Lord.*

And that he may be ſure of. For he who hath attained to ſuch an excellent temper as this is, is certainly a real and true ſaint, and therefore ſhall as certainly partake of that tranſcendent happineſs, which is here called, *The inheritance of the ſaints in light.* It is called an inheritance, or, as the word ſignifies alſo, a lot, in alluſion to that type of Heaven, the land of Canaan, which was divided among all the children of Iſrael by lot, and is all along in the Old Teſtament called their inheritance. And ſo certainly is Heaven in a proper and literal ſenſe, the inheritance of the ſaints. For they being all regenerate and born again of God, are properly his children; and as the Apoſtle rightly argues, Rom. viii. 17. *If children, then heirs; heirs of God, and joint-heirs with Chriſt.* So that all the ſaints or ſons of God, in whatſoever age or place they were born again from the beginning to the end of the world, they are all co-heirs, and ſo have an equal right and title to this inheritance; not only to ſome part of it, but to the whole, and all and every one of them equally poſſeſs it all. It is not like an earthly inheritance, that is divided among the co-heirs, ſome taking one part of it, and ſome another: But every one that hath any ſhare in this heavenly inheritance, enjoy it all himſelf, as much as if he was the ſole heir, and there was none elſe to partake of it but himſelf.

Neither are the ſaints joint-heirs only with one another, but, as the Apoſtle there ſpeaks, with Chriſt himſelf alſo. And if ſo, their inheritance muſt needs be very large; for (Heb. i. 2.) *Chriſt is appointed Heir of all things.* And if they be joint-heirs with him, as be ſure they are, every one of them muſt inherit all things too as he doth. And ſo be ſure they do. For God himſelf aſſerts it, ſaying, *He that overcometh, ſhall inherit all things: And I will be his God, and he ſhall be my ſon*, Rev. xxi. 7. Where we may obſerve both the vaſt extent of this inheritance of the ſaints, and likewiſe the reaſon of it. As to its extent, it is not confined to a pariſh, or county, or kingdom upon earth, no, not the whole earth, nor to the moon nor ſun, nor to any ſtar, nor to all the ſtars of Heaven, nor to the whole Heavens where they are, nor yet to the greateſt part of the Creation, but extends it ſelf to the whole. For *they inherit all things*; all things that are good or amiable, all things that are pleaſing or delightſome, all things that are neceſſary or convenient for them. All things they can deſire or hope for, all things they can love or take comfort in, all things that can any way contribute to their happineſs: As all things in the whole world ſhall do one way or other.

For even while they are upon earth, all things work together for their good, how much more when they come to Heaven? Where they ſhall clearly ſee, how all things that ever happened to them through the whole courſe of their lives, concurred to bring them thither: And ſo will be matter of joy and comfort to them when they are there. By which means, they will then take pleaſure, not only in all the devotions, alms, and good works they ever performed, but likewiſe in all the loſſes, croſſes, and diſappointments, pains, ſickneſſes, and troubles of all ſorts that ever befel them. Yea, and in all things that God ever made, or did, or ſuffered to be done in the world. For all things are theirs, even while they are here below, as Paul aſſures the ſaints at Corinth, ſaying, 1 Cor. iii. 21, 22. *All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come, all are yours.* All things are ſettled upon them at their new-birth, and when they come to full age, that is, as ſoon as they get to heaven, they will have the actual poſſeſſion of all things, and then muſt needs enjoy whatſoever any thing in the world can afford them. And what is there in the world, but what affords the ſaints in Heaven ſomething to delight and pleaſe them? The Heaven of heavens affords them moſt commodious and pleaſant manſions. All the Holy Angels there afford them their moſt agreeable company and converſation. All the devils and damned in hell afford them matter of praiſe and thankfulneſs to God, that they are not there. All the glorious lights in the firmament, afford them a moſt delicious proſpect. In ſhort, all the animals, and plants, and earths, and ſtones, and metals, and mineral, and whatſoever elſe God ever made, either in Heaven or earth, afford them a clear and perfect view of his Divine Perfections, which cannot but affect their hearts with the higheſt tranſports of joy and wonder.

Thus doth every ſaint in Heaven inherit all things. All things are his. And it is no marvel, for God himſelf is his; as it follows in the place before quoted, *He ſhall inherit all things; and I will be his God, and he ſhall be my Son. He ſhall be my Son*, That's the reaſon he is an heir: *I will be his God*, that's the reaſon that he inherits all things. For he who hath him that hath all things, cannot but have all things in him. Yea, infinitely more than all things elſe; all things that God hath made being in a manner nothing in compariſon of him that made them. Who therefore to complete the happineſs of his ſaints, doth not only give them all he hath, but even himſelf too; ſaying, *I will be their God*, or rather, as the words ſignify, *I will be God to them.* By virtue of which promiſe they enjoy not only whatſoever God hath made or done, but likewiſe whatſoever he is, even all thoſe infinite, eternal, incomprehenſible perfections which are concentred in him.

But here I muſt confeſs my ſelf at a loſs, not knowing how to conceive, much leſs to expreſs either how the ſaints in Heaven enjoy God, or how great an happineſs that is to them? Only in general we know they ſee God face to face, as not only Paul, 1 Cor. xiii. 12. but likewiſe John acquaints us, ſaying, 1 John xxxii. *Beloved, now we are the Sons of God: And it doth not yet appear what we ſhall be. But we know that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.*

From whence it is evident, that they ſee God, not only as manifeſting himſelf in his creatures, but as he is in himſelf. Which bleſſed ſight muſt needs fill them with the higheſt joys their finite nature is able to bear. To ſee wiſdom, and power, and greatneſs, and goodneſs, and juſtice, and mercy, and immenſity, and eternity; to ſee the Lord of Hoſts, the chiefeſt, the only Good; to ſee God himſelf, unavailing himſelf, and ſhining forth in all his glory before them; yea, to ſee him ſmiling, as it were, upon them, rejoicing over them, meaning himſelf as well-pleaſed with them! Who is able to conceive how much their bleſſed ſouls are affected, delighted, tranſported with this bleſſed ſight? None certainly but only they that have it. They know, yea, they feel it to be the greateſt, the only perfect happineſs they can poſſibly enjoy. And that all things elſe could never ſatisfy their deſires and ſo make them happy, without this: Whereas this would do it without all things elſe. It being impoſſible for them to deſire any thing, but what they have in God, infinite goodneſs itſelf. In whom, by conſequence, all their inclinations meet as in their proper centre; and ſo their minds are always at reſt and quiet, and their ſouls full as they can hold of ſolid and ſubſtantial joy, which makes them break forth continually into praiſes and hallelujahs to Almighty God, and to the Lamb that ſitteth upon the throne, who purchaſed ſuch a glorious inheritance as this is for them, and ſettled upon them for evermore.

But how can theſe things be? How is it poſſible for the ſaints in Heaven to ſee God? To that the Apoſtle anſwers in the words before me, by calling it the inheritance of the ſaints in *light*. It is true, all men are born at firſt ſpiritually blind, and ſo generally live in the dark, ſeeing no more of God or any ſpiritual object, than as if there was no ſuch thing in being. But when a man is born again, his eyes are opened, and he is *turned from darkneſs to light*, Acts xxvi. 18. as well as from the power of Satan unto God. And therefore all ſuch are called the *children of light*, 1 Theſſ. v. 5. and *the children of the day*; becauſe they have *a marvelous light*, (as Peter calls it) 1 Pet. ii. 9. conſtantly ſhining in them, whereby they diſcover many glorious things which lie perfectly hid to all other mortals. By this Eliſha's ſervant, when his eyes were opened, *ſaw the mountains full of horſes and chariots of fire*, 2 Kings vi. 17. even a whole legion of the heavenly hoſt, round about his maſter. By this St. Stephen *ſaw the heavens opened, and Chriſt ſtanding at the right hand of God*, Acts vii. 55, 56. yea, by this Moſes *ſaw him that is inviſible*, Heb. xi. 27. God himſelf. And thus

All that are real ſaints, being the children of light, ſee more or leſs of God; at leaſt ſo much as to make them love, and deſire, and fear, and truſt on him above all things in the world. Indeed they cannot ſee his face and live, as he himſelf told Moſes: But they ſee him as Moſes did, Exod. xxxiii. 20. in his back-parts, in his works, the effects and products of his Divine Perfections. And the reaſon why they cannot ſee his face and live in this world, is becauſe they are ſtill in their imperfect ſtate, and therefore cannot poſſibly have a perfect ſight of ſo glorious a Being; or if they had, it would ſtrike them dead, for they could not poſſibly bear it; or as Job expreſſeth it, Job xxxi. 23. *by reaſon of his highneſs they could not endure*, ſo as to live under it. But of ſeeing God, himſelf ſaith, that no man ſhall ſee his face, and live; he thereby gives us to underſtand, that ſome ſhall ſee his face when they are dead, and departed out of this life.

And ſo queſtionleſs do all the ſaints that are in Heaven. For they live in a city, Rev. xxi. 23. *which hath no need of the ſun, nor of the moon to ſhine in it: For the glory of God doth lighten it, and the Lamb is the light thereof.* Or as the Prophet Iſaiah words it, Iſa. lx. 19. *The Lord is to them an everlaſting light.* So that as the ſun is to us upon earth the fountain of all that light whereby we ſee any object here below; ſo to the ſaints that are above in Heaven, God himſelf is pleaſed to iſſue forth light immediately from himſelf, which exceeds the light of the ſun, infinitely more than that exceeds the glimmering of a gloworm. Neither doth it only ſhine, as the ſun doth, upon them, but into them, and ſo enlightens themſelves too, as well as all things that are about them. And

What is there in the world which they cannot ſee by ſuch a glorious, ſuch an infinite light as this is? By this light they ſee not only the ſuperficies, but the very ſubſtance and contexture of every creature they have a mind to look upon, as exactly as if it was perfectly anatomized and laid open before them. By this they ſee the ſeveral virtues, qualities, and operations of things here below, and the great ends and purpoſes for which they are deſigned. By this, they ſee the cauſes of the ebbing and flowing of the ſea, and other great phœnomena of nature, which ſo much puzzle philoſophy, and make it but a mere conjecture. By this, they ſee the ſecret and wonderful powers that God hath put into all animals and vegetables, of propagating their reſpective ſpecies, ſo that none of them ever did, or can ever fail to be in the world. By this, they ſee both the compoſition and the ſeveral motions of the ſun and all the other planets, as well as fixed ſtars, and what influences they have upon terreſtrial bodies. By this, they ſee the wiſe eſtabliſhment of ſecond cauſes, how they depend upon one another, and all upon the firſt. The ſight of which, and ſuch like things, muſt needs be an extraordinary pleaſure to them; by reaſon of the moſt admirable art and contrivance they obſerve in them; and alſo becauſe their faculties are by this means employed to the proper uſes, for which they were made, and to which they therefore tend. For as God made all things for the manifeſtation of his own glory, he endued men with reaſon on purpoſe, that they might behold and admire the glory of thoſe perfections, which he manifeſted in them. And

Hence it is, that (all things naturally tending to their end) all men naturally deſire to know, and many apply their minds wholly to find out ſuch things as thoſe are. And if they can but gueſs at any of them with the leaſt ſhew of reaſon, or ſo much as probability, they are mightily pleaſed with it. But what a pleaſure then muſt it be, to have a full view and proſpect of them, and of that infinite wiſdom, power, and goodneſs which appeareth in them, as the ſaints in Heaven have, by that light which ſhines upon their inheritance?

Moreover, by this light they look back upon their former lives, and ſee the ſteady hand of providence ordering and over-ruling, not only the greater occurrences, but even the leaſt circumſtances in them; and the Holy Spirit of God making ſome uſe or other of every one of them, to work them over to himſelf. By this, they ſee God's infinite love and goodneſs to his Church Militant here on earth, in all the ſtraits and difficulties he brings it into, and how good and neceſſary it is for it, that every thing ſhould be juſt as it is.

By this, they ſee the holy angels and all their fellow-citizens in the new Hieruſalem, and converſe familiarly with them, as we do with one another. By this, they ſee their ever Bleſſed Saviour, the Eternal Son of God in their nature exalted at the right hand of the Father, far above all principality and power, and might and dominion, and every name that is named in Heaven or earth. By this, they ſee all the glory which the Father hath given him, as he himſelf once prayed they might, John xvii. 4. Yea, by this, they ſee the moſt High God face to face, even as we ſee the ſun by his own light: And that too, as clearly, as fully, as perfectly as it is poſſible for creatures to do it. Which ſo refreſhes, enlivens, elevates and cheers their ſpirits, that they are always rejoicing and ſinging, and praiſing God; admiring, adoring, magnifying and giving thanks to his Almighty; all-glorious, and all-gracious Majeſty, Father Son and Holy Ghoſt, for his creating, redeeming, and ſanctifying them ſo as to bring them through the various changes and chances of this mortal life, to ſuch an inheritance, incorruptible, undefiled, and that fadeth not away, eternal in the Heavens, in glory, in bliſs, in light it ſelf. But,

We cannot attain to this bleſſed ſtate, till we are made meet to be partakers thereof. Therefore,

The Apoſtle here ſuppoſeth, or rather takes it for granted, that all men are not meet for it. Than which nothing can be more certain. None being meet to partake of the inheritance of the ſaints, but only they who are ſaints themſelves. God himſelf hath excluded all others from it, by his eternal and irrevocable decree, Heb. xii. 14. that *without holineſs no man ſhall ſee the Lord.* And indeed, none but ſaints are ſubjects capable of it. For all others being ſtill in their natural and ſinful eſtate, their minds are ſo ſtuffed with vicious and groſs humours that they cannot ſee the light; and ſo wholly inclined and bent upon ſenſual objects, that they can take no pleaſure in the joys of Heaven. But rather being altogether unclean and carnal, they have an utter averſion, if not an antipathy, againſt ſuch pure and ſpiritual delights, as being directly contrary to their corrupt nature. Inſomuch that Heaven it ſelf would ſeem more like hell than Heaven to them. The place would ſeem melancholy, the company irkſome, the work tedious, the light troubleſome, every thing uneaſy and diſagreeable; becauſe they want that principle of true grace and holineſs, which would make them ſaints, and ſo capacitate them for the enjoyment of thoſe holy pleaſures, without which a blind man may as well delight in pictures, the deaf in muſick, yea, a brute beaſt in metaphyſicks, as they in Heaven or in God himſelf.

By this therefore, we may ſee how neceſſary it is to be holy before we can be happy; pure in heart, before we can ſee God, real and true ſaints, before we can partake of their inheritance in light. And by conſequence, as ever we deſire to go to Heaven when we die, we muſt take care while we live, to get our hearts purged from all corrupt affections, our minds enlightned and our ſouls ſanctified throughout, and inclined wholly unto God, ſo as to prefer him at leaſt in ſome degree before all things elſe; that ſo we may go out of this world, rightly diſpoſed and fitted to behold the light of his countenance, and to ſolace ourſelves in it, as the higheſt object of our ſouls deſires. And then we may be ſure that our deſires ſhall be fully ſatisfied: For our ſouls will be no ſooner looſned from our bodies, but they will be immediately carried up to Heaven, and there partake of the inheritance of the ſaints in light. And at the laſt day, our bodies ſhall be united to our ſouls again, and then both in ſoul and body, we ſhall enjoy all we can deſire for evermore.

But who is ſufficient for theſe things? How can we who were born, and have lived ſo long in ſin, ever be made ſo pure and holy, as to be meet to live with ſaints and angels, with Chriſt and God himſelf in the world to come? It is, I confeſs, no eaſy matter: But howſoever it is poſſible for every one to be ſo. Nay more than that, none can fail of it, unleſs we be failing to ourſelves in our endeavours after it. As we may eaſily perceive, if we do but conſider how others have been; and ſo how we ourſelves may be ſanctified or made ſaints, if we do but ſet ourſelves in good earneſt about it.

For which end we may obſerve, that this being too great a work for us to do by our own ſtrength, the eternal Son of God himſelf was pleaſed to undertake it for us. And for that purpoſe, having taken our nature upon him, he gave himſelf for us, as to redeem us from all iniquity, ſo, Tit. ii. 14. *to purify to himſelf a peculiar people, zealous of good works.* And ſo he is made unto us, *wiſdom* as well as *righteouſneſs*; *ſanctification* as well as *redemption*, 1 Cor. i. 30. that as we are juſtified and redeemed from our ſins, ſo we may be made wiſe and holy through him; who is the fountain as of all the good things we do or can enjoy, ſo likewiſe of all the goodneſs and virtue we are or can be endued with. It all flows from him; who therefore tells us, John xv. 5. that *without him we can do nothing.* But by him, there is nothing but we can do, as Paul found by experience, ſaying, Phil. iv. 13. *I can do all things through Chriſt which ſtrengthneth me.*

Hence therefore, if we deſire to be made holy, we muſt apply ourſelves to Chriſt, who although he be now in heaven as to his human nature, yet he is always preſent with us here below, both in his Divine Perſon, and alſo by his Holy Spirit, and ſo is ready upon all occaſions to aſſiſt us in our endeavours after piety, and to crown them with that ſucceſs, as to make us ſincerely pious. For which purpoſe, as he ſanctified our human nature in general, by aſſuming it into his Divine Perſon; ſo he ſanctifieth our human perſons in particular, by making us partakers of his Divine Nature: Which he doth, by ſending his holy Spirit, of the ſame Divine Nature with himſelf into our hearts, which by degrees makes us alſo holy and ſpiritual, and ſo in our capacities, like unto himſelf, and partakers of his own nature.

Now the great thing which he requires of us, in order to his doing this great work for us, is, that we believe in him. For he himſelf ſaith, Acts xxvi. 18. that we are *ſanctified by faith that is in him.* Not by believing only his Goſpel in general to be true, but by believing particularly in himſelf, ſo as to have a ſure truſt and confidence on him, to give us ſuch illuminations and aſſiſtances of his holy Spirit, whereby we may be turned from darkneſs to light, and from the power of Satan unto God, and ſo be made ſincerely, as he is infinitely pure and holy. And indeed, this is the firſt and great thing that we ought to believe and truſt in our Saviour for; and that which is the foundation of all our other expectations from him. For we have no ground to expect either pardon, or any other bleſſing at his hands, *until we repent and be converted.* But if we firmly believe and depend upon him in the firſt place for grace to repent and turn to God, and ſo to become holy and new creatures, according to the promiſes that he hath made us to that purpoſe; as he will then moſt certainly perform ſuch promiſes to us, ſo all the other bleſſings that he hath purchaſed for us, will then follow in courſe. For if we be truly ſanctified and made holy, then our ſins will be all pardoned, our perſons juſtified, our duties accepted, God reconciled to us, and at length our ſouls eternally ſaved. But all theſe things depend upon our being firſt ſanctified by him, as that doth upon our believing in him. But

Faith, as the Apoſtle ſaith, Epheſ. ii. 8. *is the gift of God*; and therefore if we deſire to believe ſo as to be ſanctified, we muſt aſk and expect it from him, in the uſe of thoſe means which he hath appointed both for the begetting and encreaſing of it. We muſt read, and hear, and meditate upon his holy word. We muſt faſt and pray, and receive the Sacrament of our Lord's Supper. For theſe are the ordinary means which God hath eſtabliſhed in his Church, whereby to make known himſelf unto us, to convince us of the truth and certainty of his promiſes, and ſo work and confirm in us a true belief of them, by the power of the Holy Ghoſt, which for that purpoſe doth continually aſſiſt and influence the adminiſtration and performance of ſuch duties; which therefore are not only holy duties in themſelves, but the means too whereby we may become holy.

But for that purpoſe, we muſt perform, not only one or more, but all of them, ſo as to go through the whole courſe that God hath preſcribed for the healing of our ſpiritual diſtempers, and for the reſtoring us to a ſound frame and conſtitution of mind, wherein, as I have ſhewn, the nature of true holineſs properly conſiſts.

And that we muſt do too, not only now and then, but through the whole courſe of our lives, ſo as to be conſtantly, as much as poſſibly we can, employed in ſome or other of theſe holy exerciſes; not in a careleſs and ſuperficial manner, but heartily, ſincerely, earneſtly, as for our lives; for our lives, our eternal lives in a great meaſure depend upon it. For it is by our continual exerciſe of thoſe holy duties and the grace of God always accompanying of them, that our hearts are inſenſibly taken off from ſin and the world, and raiſed up higher and higher towards God and Heaven, till at length our whole ſouls being ſanctified by a quick and lively faith in Chriſt, we are *made meet to be partakers of the inheritance of the ſaints in light.*

And what cauſe have they who are ſo, to give thanks as Paul here doth, to God the Father for it? For the whole of our ſalvation from firſt to laſt, muſt be aſcribed unto him. It is begun, continued, and ended all in him. For it was he, John iii 16. *Who ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhall not periſh, but have everlaſting life*; Rom. viii. 32. It was he, *who ſpared not this his Son, but delivered him up* to be tempted, to be ſcourged, to be ſpit upon, to be arraigned, condemned, crucified, and all for us and our ſalvation; Acts iii. 26. It was he, who *having raiſed up this his Son, Jeſus, ſent him to bleſs us, by turning every one of us from his iniquities, and made him who know no ſin, to be ſin for us*, 2 Cor. v. 21. *that we might be made the righteouſneſs of God in him*, Acts v. 31. It was he *who hath exalted him with his own right hand, to be both a Prince and a Saviour, for to give repentance and remiſſion of ſins.* It is he, who hath paſſed by the greateſt part of mankind, and hath revealed himſelf and his Son to us, the unworthieſt of all his creatures. It was he, who cauſed us to be born and bred within the pale of his holy Catholick Church, and in one of the ſoundeſt and pureſt parts of it upon the face of the whole earth. It is he, who ſtill continues the means of grace to us, and us to them, and his bleſſing both to them and us. It is he, who gives us his Holy Spirit, to mortify the deed of the fleſh, and to quicken us with newneſs of life; to raiſe up our minds from the world, and fix them upon himſelf; to keep us from evil, and to enable us to do, or ſuffer any thing we can for his ſake. It is he, who calls upon us continually by the miniſtry of his word, to repent and believe the Goſpel, and to give us grace to do it. In a word, it is he who ſent Paul to acquaint the Coloſſians in his name, how they might be *meet partakers of the inheritance of the ſaints in light*; and it is he alone can make us ſo.

And therefore all who are ſo made, may well join with the choir of Heaven, in thoſe ſeraphick anthems we find them ſinging in Rev. vii. 10.—12. *Salvation to our God which ſitteth upon the throne, and to the Lamb, Amen. Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might be unto our God for ever and ever.*

Ver. 26.—*The myſtery.*] Of the incarnation and paſſion of the Son of God; ſee the next verſe.

CHAP. II.

1 He ſtill exhorteth them to be conſtant in Chriſt. 8 To beware of philoſophy, and vain traditions, 18 worſhipping of angels, 20 and legal ceremonies, which are ended in Chriſt.

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not ſeen my face in the fleſh :

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, and of the Father, and of Chriſt ;

3 In whom are hid all the treaſures of wiſdom and knowledge.

4 And this I ſay, leſt any man ſhould beguile you with enticing words.

5 For though I be abſent in the fleſh, yet am I with you in the ſpirit, joying and beholding your order, and the ſtedfaſtneſs of your faith in Chriſt.

6 As ye have therefore received Chriſt Jeſus the Lord, *ſo* walk ye in him :

7 Rooted and built up in him, and ſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving.

8 Beware leſt any man ſpoil you through philoſophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt :

9 For in him dwelleth all the fulneſs of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power.

11 In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt :

12 Buried with him in baptiſm, wherein alſo you are riſen with *him* through the faith of the operation of God, who hath raiſed him from the dead.

13 And you being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickned together with him, having forgiven you all treſpaſſes,

14 Blotting out the hand-writing of ordinances, that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs :

15 And having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat or in drink, or in reſpect of an holyday, or of the new-moon, or of the ſabbath-*days* :

17 Which are a ſhadow of things to come ; but the body *is* of Chriſt.

18 Let no man beguile you of your reward in a voluntary humility, and worſhipping of angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind ;

19 And not holding the head, from which all the body by joints and bands having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God.

20 Wherefore if ye be dead with Chriſt from the rudiments of the world ; why, as though living in the world, are ye ſubject to ordinances,

21 (Touch not, taſte not, handle not :

22 Which all are to periſh with the uſing) after the commandments and doctrines of men ?

23 Which things have indeed a ſhew of wiſdom in will-worſhip and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh.

The Apoſtle in this chapter being about to refute ſome errors which prevailed among the Coloſſians makes his advances thereto by way of an inſinuating Preface. So that he begins,

I. With a Preface to his confutation of their errors. Wherein he acquaints them (as a proof of his labour ; ſee ch. i. 29.) with his great ſolicitude for their welfare and confirmation in the truth, ver. 1, 2, 3. Then he gives the reaſons of this his great care, that he might ſecure them from ſeducers, ver. 4. and the more earneſtly convince them of his inward affection for them, ver. 5. And ſo concludes his Preface with an exhortation to continue in the truth received, and to make progreſs therein, ver. 6, 7. Then

II. The confutation follows, and alſo a dehortation from ſome errors contrary to the truth received by them. Firſt, Laying down the errors themſelves, and then producing reaſons againſt them in general, at ver. 8, 9, 10. and afterwards againſt each in particular, as againſt Moſaical ceremonies, ver. 11, 12, 13, 14, 15, 16, 17. and againſt vain philoſophy, ver. 18, 19. And laſtly, Againſt tradition, ver. 20, 21, 22, 23.

Ver. 1.——*Conflict.*] Or, great care, or fear for your eternal welfare, leaſt any one ſhould by ſubtilty draw you from your faith in Chriſt ; ſee ver. 4.

Ver. 2.——*The myſtery of God.*] See chap. i. 26, 27.

Ver. 6. *As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him.*] Paul, as a learned Divine ſuppoſeth, having been told by Epaphras, the Biſhop of Coloſſe, that his flock were like a garriſon cloſely beſieged on all ſides ; and although hitherto they had held out with great courage, yet he did not know what earneſt ſolicitations, and fair promiſes, and tempting motives might do with them, in his abſence therefore the Apoſtle writes this Epiſtle to encourage them in their ſtedfaſtneſs, and to warn them againſt temptations. Which he doth in ſuch a manner, as ſhews, That he had a more than ordinary apprehenſion of the danger they were in. *And this I ſay*, ſaith he, *leſt any man ſhould beguile you with enticing words*, ver. 4. *and beware leſt any man ſpoil you with philoſophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Chriſt*, ver. 8. *Let no man beguile you of your reward in a voluntary humility and worſhipping of Angels*, &c. ver. 18. All which expreſſions do imply, that he had juſt reaſon to fear and to give them caution in time, that while they did yet *think they ſtood, they ſhould take heed leſt they fall.*

And this is that which the Apoſtle aims at in the words of the text; *As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him.*

Receiving Chriſt Jeſus the Lord, doth not here relate to his perſon, but to his authority, and to his doctrine; ſo the Apoſtle himſelf explains it in the next verſe, *rooted and built up in him, and eſtabliſhed in the faith, as ye have been taught.*

Walking in him is an eaſtern way of ſpeaking, and ſuppoſes both an adhering to that faith they had then received, and living according to it, looking on Chriſt and his doctrine, as their *only way* to Heaven.

And as ye had received him, ſo walk ye in him, implies that the manner of their receiving Chriſt and his doctrine at firſt was different from that which the falſe apoſtles endeavoured to bring in among them, and that they were bound to keep cloſe to that pure and primitive doctrine which they at firſt received.

From hence we may conſider a double obligation lying upon them.

To keep ſtedfaſt to that faith which they firſt received, without being ſeduced from it by the arts of deceivers, who were then buſy among them.

To live according to it; by making that faith the principle of a Chriſtian Life; and ſo *walking in him, as they have received him.*

1. As to the former, the reaſonableneſs of it cannot but appear from the ſuppoſition here made, *viz. that they had received Chriſt Jeſus the Lord.*

For, thereby they declared, that *they received him as the Chriſt*, i. e. as him who was anointed of the Father to teach and inſtruct his Church; and therefore they were bound to adhere to his doctrine, there being no other, whom *the Father hath ſealed* and appointed to declare his will; and *in him were hid all the treaſures of wiſdom and knowledge*, Col. ii. 3.

They received him *as Chriſt Jeſus*, that is, they *hoped for redemption through his blood, even the forgiveneſs of ſins*, Col. i. 14. And if their hopes of Heaven depended upon his mediation, they had the greateſt reaſon to adhere only to him.

They received him *as Chriſt Jeſus the Lord*, and therefore they ought to ſubmit to his authority, to obey his commands, and to obſerve his inſtitutions, and in all circumſtances of life to keep ſtedfaſt to the doctrine which he delivered.

But here ariſes the great difficulty, how they ſhould know by any certain rule, what was the true and genuine doctrine of Chriſt, which himſelf delivered? For,

1. The falſe teachers among them pretended to deliver the true doctrine of Chriſt as well as the Apoſtles.

2. That which they at firſt received was no certain rule. For the falſe teachers might have been before them. And firſt poſſeſſion gives no title in religion.

3. The Apoſtle doth not put the whole trial merely upon their judgments or memories, or capacities, *viz.* What they thought, or remembred was at firſt taught them for the doctrine of Chriſt.

For, it was very poſſible for them to have miſtaken, or to have miſ-remembred, what was at firſt delivered.

Nothing can be more weak than to imagine that the judgments of people in matters of faith, muſt be formed according to the skill and excellency of their teachers. For the hearers of Chriſt himſelf; *although he ſpake as never man ſpake*, yet did very often miſtake his meaning. And at one time ſo remarkably, that although he took care to rectify their miſapprehenſion, yet it is ſaid, *From that time many of his diſciples went back and walked no more with him*, John vi. 66. So that the higheſt infallibility in the teachers, doth not prevent the poſſibility, or the danger of miſtaking in the hearers. And whatſoever any vainly pretend, nothing can do it, but *transfuſing the ſpirit of infallibility* into all.

If we look over the Apoſtolical Churches while they were under the care and conduct of an infallible ſpirit; yet this did not prevent their running into great errors and miſtakes, as appears by the account we have of them, given by that ſpirit which cannot deceive in the Apoſtolical Writings.

In the Church of Rome it ſelf, even at that time, when *its faith was ſpoken of throughout the world*, Rom. i. 8. yet there were diſſenſions and differences there, and ſuch as were *contrary to the doctrine* which was delivered. And Paul bids them *to mark ſuch which cauſed them*, xvi. 17. he doth not ſay, it was impoſſible for them to introduce any thing *contrary to the doctrine* which they had learned by tradition from the Apoſtles; but he not only ſuppoſes it very poſſible, but he bids them have a particular eye to them, leſt they ſhould be deceived by them.

The Church of Corinth was planted by Paul, and watered by Apollos; and there were diſciples of Cephas and of Chriſt himſelf. And yet in the midſt of ſo many infallible teachers, they had like to have loſt all their faith; as one of them tells them. *How ſay ſome among you there is no reſurrection of the dead? And if Chriſt be not riſen, then is our preaching vain, and your faith is alſo vain*, 1 Cor. xv. 12—14. Could not they remember to day what was taught them yeſterday, and ſo what the Apoſtles at firſt preached to them?

The Churches of Galatia had ſuch an opinion of Paul, upon his firſt preaching the Goſpel among them, *that they received him as an Angel of God, even as Chriſt Jeſus*; yet preſently after he ſaith, *am I therefore become your enemy becauſe I tell you the truth?* What! *Of an Angel of God*, or of one received *as Chriſt Jeſus*, to *become their enemy*, and that upon the moſt unjuſtifiable account, *becauſe he told them the truth!* But, where truth can make enemies, errors may eaſily gain friends. And ſo we find it was in the Apoſtolical Churches, even under the conduct and teaching of the Apoſtles.

The Coloſſians were not yet ſo far gone; but they were in ſuch danger, that the Apoſtle writes this Epiſtle with great concernment for them. He tells them, ver. 1. he had a ſharp conflict in his own mind about them. *They had not yet ſeen his face in the fleſh*, ch. i. 7. iv. 12. being converted by ſome ſent by him, of whom Epaphras is moſt taken notice of, but he was preſent *with them in ſpirit*, ver. 5. *i. e.* He was deeply affected with their condition; for he underſtood the deſigns and artifices of the ſeducers among them. He knew what fair and plauſible pretences they had; *viz.* that they went about not to undermine Chriſtianity, but to advance it, by taking in ſome Jewiſh cuſtoms, and ſome Gentile obſervances, and modes of worſhip which might eaſily be accommodated to the Chriſtian Doctrine; and ſo a great deal of the animoſities both of the Jews and Heathens would be removed; and Chriſtianity would thereby gain more friends, and meet with fewer enemies.

The Apoſtle finding how neceſſary it was at this time, if poſſible, to keep them *ſtedfaſt in the faith*,

1. He aſſures them, that the Chriſtian Doctrine was of it ſelf ſo ſufficient for the good of mankind, that it needed no additions, either from the law of Moſes, or the philoſophy of the Gentiles, which might introduce ſeveral things, with a ſpecious appearance of wiſdom, humility and mortification; but they ought to be aſſured, that from Chriſt they had all that was neceſſary or uſeful for ſalvation; *for in him are hid all the treaſures of wiſdom and knowledge.*

2. That this doctrine was at firſt truly delivered to them, and they ought to be ſtedfaſt in it; which is the deſign of the text.

But they might object that Epaphras was no Apoſtle of Chriſt himſelf; and if he were, yet there were many Apoſtles, and the falſe apoſtles pretended to be true ones; and although Paul interpoſed his authority; yet he was but one, and the Judaizers would not yield to it, but were ready to ſuggeſt, that the other Apoſtles were more favourable to the Jewiſh cuſtoms than he; and therefore it was neceſſary ſome more general and common rule be found out, whereby to diſtinguiſh the original and genuine doctrine of Chriſt from that of pretenders and ſeducers.

The clearing of this is in itſelf a matter of great conſequence; and not only was to thoſe of that age, but is ſo in every age of the Chriſtian Church, where the ſame queſtion may be put: What was the true primitive doctrine of Chriſt; and by what means may we come to it? which concerns us at this day as well as them.

And the anſwer lay in two particulars, which I ſhall endeavour to clear.

1. That which the Apoſtles did in common deliver to the Churches planted by them, was the genuine doctrine of Chriſt.

2. That which they have left in their writings, after it came to be conteſted which was the true doctrine of Chriſt

1. That which the Apoſtles did in common deliver to the Churches planted by them. For we have all the reaſon in the world to believe, that the Apoſtles delivered one and the ſame faith to all the Churches; having the ſame Infallible Spirit to direct them. There was no need for them *to meet together before their diſperſion, and to agree upon ſome common articles of faith*, as Ruffinus, in Symbol. imagines, *leſt they ſhould differ from each other*; for how could they differ, who had the ſame *ſpirit of truth to lead them into all truth?* John xvi. 13. And we find nothing like a combination among the Apoſtles, as to matters of doctrine: And if there had been, it would have rendred the faith they delivered more ſuſpicious, in that they durſt not truſt particular perſons with delivery of it, without an antecedent confederacy among themſelves, which would have looked like a miſtruſt of that promiſe of the ſpirits being fulfilled, upon all of them. And we find, when the Goſpels were to be written, there was no ſuch meeting together, to ſettle the ſeveral parts of it; and yet this was of as much conſequence to the Church of God; but Matthew writes his Goſpel in Judea, at the time, ſaith Irenæus, l. iii. c. 1. *that Peter and Paul preached and founded a Church in Rome*, Mark either at Rome or in Egypt, *not till after their deceaſe*, ſaith the ſame very ancient father. Luke in Greece, after Paul planted Churches in Rome, and John in Aſia, after all the reſt; ſee Euſeb. l. v. c. 18. But there was the ſame Divine Spirit, which aſſiſted them all, and therefore there was ſuch a concurrence as ſhewed their veracity, but ſuch a variety as ſhewed there was no combination.

But it is obſervable, that none of the Goſpels were written till the doctrine of Chriſt had been preached by the Apoſtles in many places, and many Churches were formed and eſtabliſhed by them. And there were two great advantages thereby.

1. The unity of the faith delivered by the Apoſtles was the more ſeen, becauſe then without the help of a written rule, they ſo unanimouſly agreed in the doctrines they delivered. Not as though it were leſs poſſible to miſtake without it; but on the contrary, there being a much greater liableneſs to miſtake, ſo univerſal a conſent, was the ſtronger argument of a Divine Aſſiſtance. If there had been any difference in the doctrines preached by the Apoſtles, there were ſo many enemies both of Jews and Infidels, and falſe Apoſtles, who would preſently have reproached the Chriſtian Churches with it. But no diſagreement is ever ſo much as mentioned, as to what the Apoſtles themſelves taught; *They had one Body, one Spirit, one Lord, one Faith, one Baptiſm, one God and Father of all*; Eph. iv. 5, 6. Where-ever the Apoſtles went, whether into Scythia, Parthia, Meſopotamia, or any Provinces of the Roman Empire, all who were converted by them were baptized into the ſame faith, which Jude *calls the faith once delivered to the ſaints*; Jude i. 3. But once delivered though by many perſons, and by very diſtant places; and ſo once delivered, as the ſame faith once delivered is to continue to the world's end. For nothing can be made the faith of Chriſt, which was not always ſo; for that were to lay a new foundation, and to make another covenant than what Chriſt hath ſealed with his blood. *But he is the ſame yeſterday, to day, and for ever*; Heb. xiii. 8. The terms of ſalvation can never be altered, unleſs there be a new ſaviour, and new apoſtles, and new teachers. But if we go to Heaven by Chriſt, we muſt go that way that himſelf hath directed. For men and angels joining their powers together cannot ſave one ſoul; Chriſt alone *being the way, the truth and the life; and none can come to the Father but by him*; John xiv. 6. This the Apoſtles very well knew, and were therefore careful to deliver nothing to the Church but what they received from Chriſt, as Paul ſaith of himſelf, *For I have received of the Lord that which I delivered unto you*; 1 Cor. xi. Not by way of tradition from men, but by immediate Divine Revelation; for as he ſaith, *he was not an Apoſtle of men, or by men, but by Jeſus Chriſt, and God the Father*; Gal. i. 1. and not long after he ſaith, *he neither received the Goſpel of man, neither was I taught it but by revelation of Jeſus Chriſt*; 12.

There was none of all the firſt preachers of the Goſpel ſo liable to the ſuſpicion of ſetting up for himſelf, and varying from the reſt as Paul was. For he was none of the original number of Apoſtles, and he was a known perſecutor of the diſciples of Chriſt, and ſudden converts are always ſuſpected; and Ananias had a viſion to ſatisfy him, and yet he could not tell what to think at firſt concerning him; and the diſciples when they firſt heard him *were amazed*; Acts ix. 13.—21. after this, he took a courſe by himſelf, and did not go up to Jeruſalem to the college of Apoſtles there reſident, but went into Arabia; Gal. i. 17. ſo that if any one might be thought to ſet up another doctrine, it was he; but he was ſo far from it, that he eſtabliſhed and confirmed the truth of what they delivered, and was very ſucceſsful in his Apoſtleſhip in all places. And when there had been ſome whiſpers concerning him, as though he proceeded not in the ſame way with the reſt, he went up to Jeruſalem, and there upon full examination, *James and Cephas, and John, who were the leading Apoſtles, gave him the right hand of fellowſhip*; ii. 9. in token of their full conſent in the ſame faith.

2. The truth of the Goſpel was the more plainly diſcovered.

All this while the Apoſtles only preached and delivered their doctrine to the ſeveral Churches by verbal inſtructions; but after theſe had been received in the hearts of ſuch multitudes, that there could be no ſuſpicion that a falſe repreſentation of Chriſt's doctrine or actions could be received by thoſe Churches, then the wiſe providence of God took care for poſterity, and employed ſeveral perſons in diſtant places and times to write the hiſtory of our Saviour. And there was this advantage to the Church, that the Goſpels were written no ſooner: For, all the Churches planted by the Apoſtles, were then made judges whether the Goſpels written were agreeable to the doctrine which the Apoſtles had taught; and if not, there would have been juſt reaſon to have queſtioned either the truth of what had been taught them, or what was delivered in the Goſpels.

But when they found the main to be fully conſonant to what they had been taught, the teſtimony of every one of theſe Churches did ſhew the concurrence of all the Apoſtles, as to the doctrine contained in the ſeveral Goſpels. And,

That which adds to the ſtrength of this proof is, that when the true Goſpels were written, there were ſeveral falſe and counterfeit Goſpels diſperſed abroad, under the names of the Apoſtles themſelves; as of Peter, Thomas, Matthias, and others; and as we have the genuine acts of the Apoſtles, ſo there were the pretended acts of Paul, of Andrew and John, and the other Apoſtles, Euſeb. Hiſt. l. 3. c. 25. How came theſe to be rejected, and the other to be carefully received . Here lies the true advantage of original tradition before the written Goſpels, that by it the ſeveral Churches were enabled to paſs a true judgment concerning them when they came to be diſperſed among them. For they could preſently tell whether what they read were agreeable to what they had heard and received from the Apoſtles. As ſuppoſe the Goſpel of Matthew, being publiſhed in Judea, were carried into Meſopotamia or Perſia, where many Chriſtian Churches were very early planted; theſe being throughly inſtructed by the Apoſtles in all things relating to the life, death, reſurrection and doctrine of Chriſt, could preſently judge whether Matthew's Goſpel agreed with what they had heard or not, and the like holds as to all the Churches in the Roman Empire. So that the conſent of the Churches ſo ſoon, while the memory of the Apoſtle's doctrine was ſo freſh in their minds, is in effect the conſent of all the Apoſtles who taught them.

And this is very different from the caſe of particular perſons in ſome Churches, who might miſtake or forget what was taught; for this is a concurrent teſtimony of all the Apoſtolical Churches, who could not agree to approve an error in the Goſpels contrary to the faith delivered to them, and that while ſome of the Apoſtles were ſtill living; for the other Goſpels were received and approved before John wrote his.

The caſe had been far otherwiſe, if no Goſpels had been written in that age; for then it might have been ſuſpected, that either the impreſſions of the firſt teachers were worn out, or they had been by degrees altered from their firſt apprehenſions by the cunning craftineſs of thoſe who lay in wait to deceive them.

After the deceaſe of the Apoſtles, the common tradition of the Apoſtolical Churches was uſeful in theſe caſes:

1. To convey down the authentick writings of the Apoſtles or Evangeliſts, which were delivered to any of them.

2. To bear teſtimony againſt any pretended writings which were not firſt received by the Apoſtolical Churches to which they were ſaid to be written. For there can be no negative teſtimony of more force than that, it being improbable to the utmoſt degree that ſuch a Church ſhould not know, or not make known any true Apoſtolical writings.

3. To overthrow any pretence to a ſecret tradition from the Apoſtles different from what was ſeen in the Apoſtolical writings. And to this purpoſe Irenæus and Tertullian make very good uſe of the tradition of the Apoſtolical Churches againſt the pretenders to ſuch a tradition, which thoſe Churches were not acquainted with. See Iren. l. 3. c. 3, 4. Tertul. de Præſcript. Hær.

But they agree that the Apoſtles committed the ſame doctrine to writing which they preached, and that it might be a foundation and pillar of faith; that this doctrine was contained in the four Goſpels; and that the Apoſtolical Churches did receive them from thoſe who firſt wrote them, and that within the compaſs of the Apoſtolical age.

It was therefore moſt agreeable to the infinite Wiſdom of God in providing for a conſtant eſtabliſhment of the faith of his Church in all ages, neither to permit the Goſpels to be written till the Churches were planted, nor to be put off to another generation. For, then it would have been plauſibly objected; "if theſe things are true, why were they not recorded, when there were perſons living who were beſt able to have either proved, or confuted them? Then we might have been ſatisfied one way or other; but now the Jews are dead, and the Apoſtles are dead; and although there are many left who believe their doctrine, yet this can never reach to the teſtimony of thoſe who ſaw and heard the things themſelves, or whoſe doctrine was atteſted by thoſe who did ſo." And this is now the mighty advantage of the Church ever ſince that the things concerning Chriſt were written by ſuch perſons. With what another kind of authority do thoſe words command our aſſent, *That which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſt unto us, that which we have ſeen and heard declare we unto you,* 1 John i. 2, 3. then if all the teſtimony concerning Chriſt were to be reſolved into thoſe who heard ſome ſay, that others told them, they had it from ſuch, who ſaw thoſe who converſed with them who ſaw Chriſt in the fleſh? At ſuch a diſtance the authority of a teſtimony is extremely leſſened, which is not like a river which grows greater by running, but like a mineral water which loſes it ſtrength by being carried too far. We find in the time of Papias, who lived but in the ſecond century, the authority of bare tradition was mightily ſunk; for, Euſebius, Hiſt. l. 3. c. 39. ſaith, *he converſed with the Diſciples of our Lord and his Apoſtles*, he ſaith of himſelf, *that he went up and down to them to get what he could from them, having a greater eſteem of what he could learn from them than of what was written.* And what advantage did this bring to the Church? *It brought ſome idle opinions into reputation,* ſaith Euſebius; for, afterwards they thought it enough to fix them upon Papias. But, how was it poſſible for him to miſtake? Euſebius ſaith, *that being a man of mean capacity, he might eaſily miſunderſtand the meaning of what was ſpoken.* But if tradition might fail after ſuch a manner ſo near the Apoſtles times, then we muſt be aſſured of the capacity as well as integrity of thoſe of every age through whom a tradition paſſed, or elſe they might deceive, or be deceived about it.

But God was pleaſed to provide better for the ſecurity of our faith, by cauſing the Goſpels to be written either by the Apoſtles themſelves, as Matthew and John, or by the diſciples of the chief Apoſtles, while the others were ſurviving, as Mark and Luke; and the latter gives this account of his undertaking to write it, viz. *That thou mighteſt know the certainty of thoſe things wherein thou haſt been inſtructed,* Luke i. 4. His inſtruction was by an oral tradition, but that it ſeems wanted ſomething to ſtrengthen and confirm it, and that was by Luke's writing his Goſpel. How could they add any aſſurance to him, if all the ground of his certainty were to be taken from tradition? Luke thought it neceſſary then, that thoſe things which concerned the life and doctrine of Chriſt ſhould be put into writing, that they might be more cercertainly conveyed; and that while they had the teſtimony of thoſe, *who were eye-witneſſes and miniſters of the word.*

2. And ſo I come to the ſecond rule of diſcerning the primitive doctrine of Chriſt, *viz.* the writings of the Apoſtles, when matters of doctrine came to be conteſted, were the infallible rule, whereby they were to judge, which was the true and genuine doctrine of Chriſt. And,

I ſhall now prove that the writings of the Apoſtles were intended by the Holy Ghoſt to be a ſtanding rule, whereby the Church was to judge which was the true and genuine doctrine of Chriſt.

1. From the reaſons and occaſions of writing the books of the New Teſtament.

As to the Goſpels, we muſt diſtinguiſh the general reaſon of writing them, from the particular occaſions as to the ſeveral Goſpels. The general reaſon is to be drawn from the Divine Wiſdom which inſpired and guided them; the particular occaſions relate to the circumſtances of writing them.

The general reaſon is that which Irenæus, l. 3. c. 1. gives, *viz. That the Goſpel which they had firſt preached, was by the Will of God put into writing, that it might be a foundation and pillar of our faith.* Not merely *to keep up the remembrance of it,* which Fevardentius yields, and thereby overthrows the infallibility of *oral tradition*; but that ſo it may be a certain rule of faith to all ages. The Evangeliſts, ſaith Auguſtin, de Concenſ. Evang. l. 1. c. 54. *were but Chriſt's hands, which himſelf as the head, directed in writing the Goſpels, and therefore we are to look on the Goſpels as his own hand-writing.* The Holy Ghoſt, ſaith he, again, in lib. ii. c. 53. *directed the minds of the Evangeliſts, as to the order and manner of their writing.* Which varied according to the particular occaſions, but yet were all ſubſervient to the general reaſon.

Matthew wrote the firſt Goſpel, ſaith Euſebius, hiſt. l. 3. c. 24. *to the Jews to whom he had preached, becauſe going into other parts he would ſupply the want of his preſence among them by his writing.* What need this, if tradition were a certain and infallible way of conveying the doctrine of Chriſt? Chryſoſtom, hom. 1. in Matth. ſaith, *the Jewiſh Chriſtians deſired him to put into writing what they had heard him preach.* Did not they underſtand the force of tradition better? Or why ſhould Matthew put them out of an infallible way? The authority of the imperfect work on Matthew ſaith, in Prologo. *they deſired him to write his Goſpel, that wherever they went they might carry an account of their faith with them. Clemens Alexandrinus*, ſaith, *the occaſion of writing* Mark's *Goſpel was, that the people were not ſatisfied with an unwritten delivery of the Holy Doctrine, and therefore importuned Mark, who was the diſciple of Peter, that he would leave a monument of his doctrine in writing; which Peter underſtanding by revelation, approved and confirmed his Goſpel for the uſe of the Churches*; ſee Euſeb. l. 2. c. 15. Origen ſaith, *he wrote it according to Peter's directions.* Epiphanius ſaith, *by his authority*; Athanaſius ſaith, *it was dictated by him at Rome*; ſee Euſeb. l. 6. c. 25. Epiphan. hær. 51. Athanaſ. in Synopſi. p. 155.

It ſeems that Peter himſelf did not think fit to leave the doctrine of Chriſt to an *oral tradition*, even at Rome, but Irenæus thinks it was written after Peter's deceaſe, who therein differs from the reſt, and ſhews how uncertain mere tradition is. Tertullian ſaith, *Mark's Goſpel was attributed to Peter, and Luke's to Paul.* Jerom mentions the opinion of ſome, that when Paul ſaith, *according to my Goſpel*, he means that of Luke; ſee Tertul. c. Marc. l. 4. c. 5. Hieron de Script. Eccleſ.

But Luke himſelf plainly gives an account of the occaſion of his writing. Ambroſe thinks by thoſe *who had taken in hand to write of theſe things which were firmly believed among us, he means the authors of the counterfeit Goſpels, as that of the twelve Apoſtles and Matthias.* But we have no evidence that theſe were older than Luke; his meaning is, that in thoſe parts where he was, there were ſome who did undertake to give an account of the life and actions of Chriſt, who wanted the advantages which he had; having had great opportunities of knowing circumſtances from the eye-witneſſes; and therefore he ſet himſelf to give an exact relation of them, that not only Theophilus, but every one that anſwers his name *might know the certainty of thoſe things wherein they had been inſtructed*, Epiph. hær. 51. But, did not they know the certainty of theſe things by the Apoſtles preaching? Yes, but the things they heard might ſlip out of their memories; and to prevent this, ſaith Theophylact, Luke *wrote his Goſpel, that they might retain theſe things with greater certainty*, Theophyl. in Luc. And words that are only ſpoken are more eaſily miſunderſtood; which Maldonat aſſigns, as one great reaſon of the Evangeliſts writing their ſeveral Goſpels; ſee Maldonat. Com. in Evang. prol.

John likewiſe gives an account himſelf of the reaſon of his writing; and that the greateſt imaginable. *But theſe are written that ye might believe that Jeſus is the Chriſt, the Son of God, and that believing ye might have life through his Name*, John xx. 31. Why *written that ye might believe?* Did the Apoſtle in his old age miſtruſt the underſtandings or the memories of Chriſtians? Was not the Apoſtles teaching ſufficient to keep up the principles of the Chriſtian Faith in the hearts of the people; no, not while John himſelf was yet living? He had certainly a very mean opinion of tradition, that thought it neceſſary for him to write that they might believe that *Jeſus is the Son of God.* For there was no point of faith more neceſſary than this, which was required of all perſons to be owned before baptiſm.

Yet for all this, and whatever elſe can be ſaid, John thought it neceſſary *that theſe things be written that they might believe.*

He lived the longeſt of any of the Apoſtles, and therefore ſaw how little tradition was to be truſted; for it was already corrupted in ſo weighty a point as the Divinity of Chriſt.

Cerinthus and his followers allowed the general tradition of the Church, that *Jeſus was the Son of God*; but then they gave their own ſenſe of it, by extraordinary favour and adoption. And from hence the fathers agree, that John took occaſion to write his Divine Goſpel, to clear this fundamental point of the Chriſtian Faith; ſee Hierom. Prœm. in Matth. de Script. Eccleſ.

And withal obſerving, that the other Evangeliſts inſiſted chiefly on the actions of Chriſt for one year, *viz. after John's impriſonment*, he reſumes the whole matter, and adds thoſe things which were omitted by the reſt; that ſo the Church might be furniſhed with a full relation of all that was neceſſary to compleat and eſtabliſh the faith of Chriſtians; ſee Epiph. hær. 51. Chryſ. hom. 1. in Matth. Euſeb. l. 3. c. 24.

2. As to the Epiſtles.

The firſt Epiſtle we read of in the Chriſtian Church, (and in probability the firſt writing in the New Teſtament) was the decretal Epiſtle of the Council of Jeruſalem, Acts xv. 23.

What ſhould make the Apoſtles put theſe decrees into writing? They were very ſhort, and concerned the practices of men, and withal were ſent by Barnabas and Paul, and Judas, and Silas. Were not theſe ſufficient to deliver the Apoſtles ſenſe to the Churches, without letters from them? What a pitiful thing did they take oral tradition to be, if they thought ſuch men could not by it give full ſatisfaction to the Churches of Syria and Cilicia, unleſs they ſent it under their hands?

The Epiſtle to the Romans was written by Paul on purpoſe to clear ſome main points of the Chriſtian Doctrine, which were then warmly diſputed between the Jews and the Chriſtians, and between the Judaizing Chriſtians and others, as about *juſtification, rejection of the Jews, the difference of meats*, &c. And Paul took very needleſs pains in writing that excellent Epiſtle, if he knew of Chriſt's appointing a *judge of controverſies* there; or if he thought writing were not a certain way to make a rule of faith, whereby they were to judge in thoſe matters.

The firſt Epiſtle to the Corinthians was written not merely to reprove their factions and diſorders; but to direct them, and to eſtabliſh and prove the faith of the reſurrection, which was then conteſted among them. The Epiſtle was ſent by Stephanus and Fortunatus; ſee 1 Cor. xv. 12. who could have carried the Apoſtle's ſenſe without his writing; but there are many weighty things, beſides the particular occaſions which are of laſting concernment to the Church in all ages; as there are likewiſe in his ſecond Epiſtle to them.

The Epiſtle to the Galatians was written on occaſion of one of the greateſt points of controverſy at that time, *viz.* the uſe and obligation of the law of Moſes. And Paul found by ſad experience among them, that it was very poſſible for thoſe who had the beſt inſtructions, either to forgot them, or to grow out of love with them, and to be fond of a change; elſe he would never have ſaid, *O fooliſh Galatians, who hath bewitched you that ye ſhould not obey the truth?* Gal. iii. 1. *And I marvel that ye are ſo ſoon removed from him that called you into the grace of Chriſt into another Goſpel*, i. 6. How! Was it indeed poſſible for them to be removed, and to be ſo ſoon removed, who had received the faith by the delivery of Paul himſelf? Then, for all that I can ſee, human nature taken with all its advantages and motives, and evidences, is a very fallible thing; and if then it might be deceived, and that ſo eaſily and groſly; then much more in any following age of the Church; unleſs human nature be mightily changed for the better, ſince the Apoſtles times; or any teachers ſince be more effectual, than the Apoſtles, and eſpecially than Paul, *who laboured more abundantly than they all*, 1 Cor. xv. 10.

The Epiſtle to the Epheſians, though written upon a general argument, yet doth ſuppoſe that they were in continual danger of being deceived; *and toſſed up and down, and carried about with every wind of doctrine by the ſleight of men, and cunning craftineſs whereby they lye in wait to deceive*, Eph. iv. 14.

And therefore he adviſes them to be upon their guard, and to have their armour about them, and one choice part of it, *is the ſword of the Spirit, which is the Word of God*, vi. 17.

The Philippians were aſſaulted by a rude, violent, head-ſtrong faction of Judaizers; which the Apoſtle bids them to beware of; and writes his Epiſtle to them for that purpoſe, and he exhorts them *to ſtand faſt in one Spirit, with one mind ſtriving together for the faith of the Goſpel.*

In the ſecond Epiſtle to the Theſſalonians, and in both Epiſtles to Timothy, he gives notice of a great defection from the Chriſtian Faith; he deſcribes the manner of it, *that it ſhall be with ſigns and lying words, and with all deceiveableneſs of unrighteouſneſs in them that periſh, becauſe they received not the love of the truth; that they ſhall ſpeak lies in hypocriſy, and forbid to marry, and command to abſtain from meats, being evil men, having a form of godlineſs, and denying the power of it.* From hence, it is evident that Paul ſuppoſed, that thoſe who at firſt received the Chriſtian Faith by tradition from the Apoſtles themſelves, might notwithſtanding through their own weakneſs and folly, and the artifices of deceivers be drawn from it; and that to prevent ſuch miſchievous conſequences, he knew no better means than a written rule, which he tells *Timothy was able to make him wiſe to ſalvation; and to make the man of God perfect, throughly furniſhed to every good work*; ſee 2 Tim. iii. 16, 17.

And to name no more, the Coloſſians were ſet upon by ſome who thought to refine Chriſtianity; or at leaſt to make it more paſſable in the world, and therefore would have introduced into it ſome rites of the Jews, ſome auſterities of the Gentiles, ſome ways of worſhip which would recommend them to their adverſaries; and upon this occaſion he writes this Epiſtle to them to convince them that Chriſtianity alone was far beyond any mixtures of the fancies or traditions of men, and therefore he could give them no better advice, than as they had firſt received the doctrine of Chriſt to continue in it, or in the words before me, *As they had received Chriſt Jeſus the Lord, ſo to walk in him.* Now,

The deſign of what I have written is, that although the Goſpels and Epiſtles were written upon particular occaſions; yet thoſe occaſions were ſo great and conſiderable, and the aſſiſtance of the Holy Ghoſt did ſo direct the hands and pens of the Evangeliſts and Apoſtles in writing them, that what they have therein delivered contains a complete rule of the true and genuine faith, as it was at firſt delivered to the Church.

Ver. 8, &c. *Beware leſt any man ſpoil you through philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt*, ver. 9. *For*, &c.] I have already ſhewn in the Introduction to this Epiſtle, that it is not the Apoſtle's deſign here to adviſe Chriſtians to deſpiſe or neglect human learning and philoſophy, and then I referred you to this note for a further proof of that aſſertion. Therefore,

Let us firſt look into the reaſon which the Apoſtle himſelf gives for his caution againſt philoſophy, in the following verſes. *For in him* (i. e. Chriſt) *dwelleth all the fulneſs of the Godhead bodily*, ver. 9.

As if he had ſaid, Let no man impoſe upon you by a lame and imperfect philoſophy, for now there is introduced an abſolute and complete doctrine, namely, that of our Lord Jeſus, who hath the fulneſs of all wiſdom incorporated into him. Or, the dwelling of the fulneſs of the Godhead bodily in him, may ſignify the perfect glory and majeſty of the Divine Nature diſplayed in the fleſh, when the word became incarnate, when God was made man. *Bodily* denotes the hypoſtatical union, whereby the Divine Nature is united to the humane, and both concur to make up one perſon. The Godhead dwells in Chriſt, not only *ſpiritually*, (as in all ſaints and believers) but ſo that the Divine and humane nature are joined by a *perſonal union*. Or, you may conſider that of our learned Annotator, Dr. Hammond, who tells us, that the word *gnetzem*, which is the Hebrew word for body, ſignifies oftentimes no more than *being* or *eſſence*, and imports the *exiſtence* and *reality* of the thing ſpoken of. And accordingly he ſaith, that the *body of ſin*, and the *body of death*, mentioned in the New Teſtament, are no more than *ſin* and *death*; the *real Being* of them is denoted, and nothing elſe. Thus here alſo the Greek word *σῶμα* anſwers to the Hebrew one, and is a kind of *expletive*; for, nothing but the *real Being* of the thing, here ſpoken of, is to be underſtood by it. But I conceive there is ſomething more than this meant by the word *bodily*, for it ſignifies not only the *real*, but *ſubſtantial* and *ſolid* fulneſs of Chriſt. The greateſt maſters of human wiſdom attained to the *ſhadow* only, but he is the *body*, the *ſubſtance*.

And ſo it follows, *Ye are compleat in him*, ſaith the Apoſtle, at ver. 10. you have all things by Chriſt; there is nothing wanting and defective in the *Chriſtian Doctrine*, it is an exact model of moral and Divine Wiſdom. But the philoſophy which is now in vogue in the world, is another kind of thing; it is weak and imperfect, ſhort and deficient; and as it is at this time abuſed and corrupted, hath nothing of ſolidity and ſubſtance in it. Paul had often cautioned againſt the *legal and Jewiſh Inſtitution*, and bid the Chriſtians beware that none ſpoil them by that.

Now he comes to direct his caveat againſt the impoſtors of philoſophy. He had without doubt repeated and inculcated that of our Saviour, *Except your righteouſneſs exceed the righteouſneſs of the Scribes and Phariſes*, (the moſt exact obſervers of the Moſaick Law) *ye can in no wiſe enter into the kingdom of Heaven.* Now he thinks fit to urge this upon them alſo, That unleſs they go beyond the bounds of the moſt improved wiſdom among the Gentiles, they are never like to arrive at that place of happineſs. Neither the ceremonious precepts of the Jews, nor the dogma's of philoſophers, were able to conduct them thither. All the men of tradition could not effect it, the numerous Rabbies, and the families of Hillel and Shammeai were defectivo, notwithſtanding all their peculiar dictates and will-worſhips. And here and elſewhere, the ſons of reaſon, the great ſearchers into the law of nature, are charged by the Apoſtle with the ſame deficiency. Their *philoſophy*, which they brag ſo much of, and value themſelves ſo much upon, if it be righrly ſcanned, is but Κενὴ ἀπάτη; *philoſophy* and *vain deceit*, are but terms convertible. As Chriſtianity out-doth the law of Moſes, ſo it out-ſtrips that of nature and morality, eſpecially as it is depraved and corrupted by the Grecian philoſophers and others, as it is made up of fallacies and ſeeming ſhews of arguing, but really void of ſolid reaſon.

Againſt theſe the Chriſtians of Epheſus were warned, *Let no man deceive you* (ſaith the Apoſtle) *with vain words*, ch. v. 6. Theſe κενοὶ λόγοι, exactly anſwer to the κενὴ ἀϖάτη, and they both ſtrike at the fallacious and deceitful mode of philoſophizing in Paul's days, who was the firſt that planted the Goſpel at Epheſus, (the metropolis of all Aſia) but it ſeems, in his abſence from that place, ſome attempted to pervert his converts, by preſſing upon them the Jewiſh rites; and others endeavoured to debauch them by philoſophy, either that of Heraclitus, who was an Epheſian, or of Pythagoras, who had many followers there. This coming to Paul's ear, who was then in bonds at Rome, he preſently diſpatched away his Epiſtle to the Epheſians, wherein he undertaketh to ſhew them, that the Goſpel far exceeds both Judaiſm and philoſophy, and that Chriſt's doctrine is more ſublime and heavenly, more powerful and efficacious than either of them. In moſt divine and exalted language he extols the Evangelical Doctrine, and convinces them, that all learning and wiſdom are mean and vile in compariſon of it. And this Epiſtle to the Coloſſians was written, it is likely, at the ſame time with that to the Epheſians, even whilſt the things he wrote to them were freſh in his memory: For you will find that it is of the ſame ſtrain and tenor with that, and the very phraſe and expreſſion are the ſame, as I might ſhew you in ſeveral particulars beſides that in theſe words. The argument and deſign is the ſame in both, *viz.* to oppoſe the Goſpel-wiſdom not only to the Jewiſh diſpenſation, but to the accompliſhments of the Gentile knowledge ſo celebrated at that time in Greece and Aſia. Of this latter it is that Paul ſpeaks in the text, and in that parallel place to the Corinthians, 1 Epiſt. 3. ch. 18. v. (and it is well known that Corinth was famous for philoſophy, and Periander, one of the ſeven wiſe men fell to their ſhare, and Diogenes lived and converſed there. Let us hear then what the Apoſtle ſaith to theſe men of Corinth); *Let no man deceive himſelf*, (where the *deceitfulneſs* of human philoſophy is no leſs aſſerted than in the text) upon which Grotius, in loc. makes this gloſs, *All human philoſophy which is repugnant to the doctrine of Chriſt in the Goſpel, is a mere cheat and deluſion.* Let therefore no man deceive and gull himſelf with it. But (as it followeth) *if any man ſeem to be wiſe in this world*, (ἐν αἰῶνι τȣ́τῳ, *i. e.* according to the wiſdom of this world; if he thinks himſelf to be a great philoſopher) *let him become a fool* (renounce thoſe deceitful principles, and embrace the Goſpel, which is accounted folly) *that he may be wiſe*, (really ſo, *i. e.* wiſe to ſalvation;) *for the wiſdom of this world* (i. e. human reaſon and philoſophy abſtracted from revelation) *is fooliſhneſs with God*, i. e. it is reckoned by God, what it is really in itſelf, a weak and ſhallow thing, blind and imperfect, and unable to conduct a man to bliſs and happineſs. Mark here how the pretenders to wiſdom are ſhamefully baffled, and their perverſe judgment is here juſtly retaliated. As the Goſpel is no other than fooliſhneſs in the accounts of the men of the world, ſo their wiſdom is eſteemed no better than folly by God. And this it muſt needs be likewiſe in the eſteem of all truly wiſe men, who, with Paul, making a right judgment of things, diſcern that *vanity* and *deceit* are entailed upon it. For,

1. The common philoſophy of the Greeks and others then in requeſt in the Apoſtles days, was *vain and empty.*

2. It was *fallacious and deceitful.* It was *vain*, becauſe it profited nothing to piety, and making them better. It was *deceitful*, becauſe it hazarded their ſouls, and robbed them of happineſs. The philoſophy at that time in force had theſe bad qualities. It was in all things ſhort and imperfect; in many, erroneous and vicious. It was not only defective, but corrupted; whereas the Sacred and Inſpired Doctrine of the Apoſtles was compleat and ſound, fraught with infallible truth, and the exacteſt rules of living well. Therefore,

To ſhew you that the philoſophy of which Paul here ſpeaks, was vain and empty: That it was, 1. *Uncertain.* 2. (which was the effect of the former) *Quarrelſome.* And, 3. (which made it yet vainer) it was *Trifling.*

1. The Pagan philoſophy was *dark and uncertain.* The title which Ariſtophanes gives his comedy, wherein he laſhes the philoſophers, may agree to the philoſophy it ſelf. Νεφέλαι, *clouds* might be prefixed to it, it was mere *clouds* and *obſcurity*. The philoſophers ſpoke as doubtfully and ambiguouſly as their Delphick oracles. The Epheſian philoſoper was called Σκοτεινὸς, *dark*, and it might as well be fixed on ſome others of the philoſophick tribe, for they are wonderfully *dark* and *dubious.* It is confeſſed, they light upon many things true and excellent, but they only gueſſed at them; and their concluſions of them were fickle and unſteady. A ſhort peruſal of Stobæus, and of Plutarch's treatiſe of the *Placits of Philoſophy*, or Diogenes Laertius of their lives, are ſufficient, I think, to ſatisfy any man of the uncertainty both of their phyſicks and ethicks. It fares with philoſophers, as it did with thoſe mutineers at Epheſus, *ſome crying one thing and ſome another.* Varro reckons 188 opinions of the Summum Bonum. or the chief good of man; and their opinions of other things laboured under vaſt uncertainties. The world ſurely had very miſtaken and diſordered conceptions of things, when every thing was a god with them, when (as the Apoſtle obſerves of that ſtrange way of metamorphoſis which their idolatrous fancy led them to) *They changed the glory of the Incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things*; Rom. i. 22, 23. and any thing elſe which their wild imagination ſuggeſted. The learned may ſatisfy themſelves how uncertain notions they had of their gods, from the divers accounts which Plutarch (who was one of the moſt intelligent perſons among them) gives of the Egyptian deities Iſis and Oſiris. And if they were in the dark about their gods, it is no wonder they had ſo little light in other things. This made Hermias, the old Chriſtian philoſopher (in his piece which he intituled, *The Irriſion of the Gentile Philoſophers*) cry out at laſt, "Truth hath left the world, and the ſo much celebrated philoſophy hunts rather after ſhadows, than lays hold on any true knowledge of things." Again thus, (in very fine words) "All this that the philoſophers talk of, is but the darkneſs of ignorance, and black fraud, and endleſs error, and imperfect imagination, and incomprehenſible ignorance." Indeed the firſt and beſt enquirers into the knowledge of things were ſenſible of this; particularly Pythagorus, notwithſtanding the ſeven celebrated men of Greece went under the name of wiſe men, aſſumed to himſelf only the name of a *lover of wiſdom.* To him the philoſophers owe that modeſt name, whereby they tell the world that they are only *well-willers* to wiſdom, not perfect maſters of it. And Socrates (who was voted by the oracle the wiſeſt man of his age) was yet more ſelf-denying, when he ſincerely profeſſed (for why ſhould we take it as a complement?) that all that he knew was this, that *he knew nothing.*

The reaſons of this ignorance and darkneſs in philoſophy, I take to be theſe two eſpecially: 1. Becauſe human reaſon was corrupted and vitiated, loaded with prejudices and prepoſſeſſions, darkned with ſenſuality, and perverted in many by a conſtant courſe of ſinning. Hence it was diſabled from framing right apprehenſions of things, and from directing men into a certain knowledge of God, and of themſelves, and of their duty. 2. Becauſe they wanted ſupernatural revelation, which is abſolutely neceſſary to give men a clear diſcovery of the nature of God, and a full repreſentation of all the offices of religion. This was another reaſon of philoſophick darkneſs and uncertainty. And on the contrary, that which renders the Chriſtian laws ſo certain and indubitable is this, that they are derived from the immediate inſpiration of the Holy Ghoſt; this is the foundation of that inſtitution which we are honoured with. This makes our religion unqueſtionable and infallible, and ſuch as we can confidently rely upon. For Divine teſtimony commandeth aſſent, and forceth an acknowledgment, and will not ſuffer our minds to hang in uncertain doubtings and heſitations: This is the excellency of Chriſtianity. Whereas the corrupted philoſophy of the Gentiles diſcovered its vanity in its *great obſcurity and uncertainty.*

2. Another inſtance of the emptineſs and unſatisfactorineſs of the Gentile wiſdom is, that it was intolerably quarrelſome and vexatious. And this is the reſult of the former; for it was uncertainty among the philoſophers which made ſo many ſects among them. The two capital ones were the *Italick* and *Ionick*; ſee Diog. Laert. in Proœmio. Of the former Pythagoras (who after his travels philoſophized in Italy) is reckoned the chief, and next to him Democritus and Epicurus. Of the latter Thales was the firſt author and inſtitutor; and this was divided into ſeveral ſects, as, 1. The *Socratick*, of which Socrates was the head. 2. The *Platonick*, which took its riſe as well as name from Plato; though the retainers to it were alſo called Academicks. 3. The *Peripatetick*, of which Ariſtotle was the founder. 4. That of the *Cynicks*, of whom Antiſthenes was the father. 5. That of the *Stoicks*, which was ſet up by Zeno and Chryſippus. To theſe we may add the *Scepticks* (if they may be thought to deſerve the name of philoſophers, who queſtioned, and in a manner denied all philoſophy) who were all called *Aporeticks*, i. e. Doubters, and *Zeteticks*, or Seekers, of whom Pyrrho was the head; and the *Epicureans* (named ſo from their maſter Epicurus) though their philoſophy moſt properly belongs to the *Italick*: But even this may be called part of the Greek philoſophy, becauſe the founders of it were Grecians.

There was a perpetual ſquabbling among theſe philoſophers about their divers placits and opinions; they grew angry and waſpiſh, they made it their buſineſs to brawl, wrangle, to cavil and ſcuffle, to ſtart objections, and to make everlaſting repartees. Socrates, who was one of the beſt of them, was called ὁ εἴρων, one that acted a part, that diſſembled and prevaricated: He affected all his life ironical diſſimulation. This was his way of rhetorick, and his philoſophy was tainted with it; for, you may obſerve that his diſputing was in the way of dialogue, or interrogations, which ſavoured of a mind diſpoſed to bickering and contending. The old Academicks, who imitated Plato and Socrates, their firſt founders, uſed a problematick way of philoſophizing, and made a trade of diſputing *pro* and *con*, and were unſufferably litigious: So that Socrates's philoſophy ſeemed to bear Xantippe, i. e. to be clamorous and brawling. The Stoicks and Cynicks (who were the ſtiffeſt and moſt peremptory ſort of men, yet) were given to ſnarling and contradicting. It was obſerved of the Stoicks by a grave man, Plutarch. adv. Stoicos, that they exerciſed it on themſelves, they oftentimes ran from their own notions. But,

The Ariſtotelians (of which tribe there was plenty in Greece) were the moſt diſputing people of all, they were never at a *non-plus*, but had always ſomething to ſay. The great *ſtagirite*, who was the founder of them, ſet up in the world by refuting the doctrine of all that went before him: Like one of the race of the Ottomans, he thought he could not reign ſafely except in the firſt place he ſlew all his brethren philoſophers. And he could not but look for the ſame fate himſelf, and ſo it happened, for he was dealt with after the ſame rate that he treated his predeceſſors and competitors. And as for

The New Academicks, they diſputed of courſe, and were for and againſt all things; nay, they held an univerſal incomprehenſion; or, as ſome of them ſtiled it, an utter ſuſpenſion, which is as much as to ſay, they held *nothing.* So that it ſeems *dubitation* was the firſt principle of their philoſophy, as it was of Des Cartes's. This was called by others ἰσοσθένεια, which according to Sextus Empiricus is an equilibrium between believing and diſſenting. Falſhood and truth were equally probable; for which Lucian deſervedly derides the philoſophers in his ballance, where he brings them in weighing truth and falſhood, and making them of equal poize. At laſt out of the different diſputes and contentions of philoſophers ſprung up.

The Scepticks, thoſe ſchiſmaticks in philoſophy, who held no communion at all with the aſſemblies of philoſophers, but doubted of, or denied whatever they ſaid. Indeed theſe Scepticks, were but a bolder ſort of Academicks, or we may ſay, theſe ſet up firſt the doctrine of Indifferency and Acatalepſy, and the others improved it. Their aſſertion was that nothing can be defined and determined concerning any object, that to incline to one part or other, or to affirm or deny any thing, is unphiloſophical, and that all is mere appearance only. Pyrrhoniſm was a calumny to the whole profeſſion of philoſophers, a baffling of all ſcience and argument. They profeſſed a liberty of enquiry, and, as they thought fit, rejected the arguments of all men by virtue of that liberty. Some of theſe pretenders to philoſophick modeſty and ſelf-denial reaſoned themſelves out of their ſenſes. Some philoſophers denied motion whilſt their tongues wagged. Nay, there was an odd fellow (Anaxagorus they called him) who profeſſedly gave the lye to any one who ſaid ſnow was white, for he was pleaſed to maintain that it was as black as ſoot. Now certainly Tully's words prove true, that there is nothing ſo abſurd but one philoſopher or other aſſerted it, De Nat. Deor. l. 3. And that brief character which Tertullian gave of the philoſophers is verified, that they had a gift of ſetting up or pulling down what they pleaſed, De Anim. c. 3. This was the beſt of it, ſeeing nothing was aſſerted by any of them but ſome one would ſtand and oppoſe it, by this means falſhood was oppoſed as well as truth. But this was not to be attributed to any good deſign in them, but it proceeded wholly from their *love of diſpute and quarrelling*. But,

Chriſtianity runs counter to all this. It openly declares againſt diſputes and wranglings, and enjoineth us *to ſpeak all the ſame things* (i. e. to agree in all matters of faith) and *that there be no ſchiſms* and diviſions in the Church, *but that all be perfectly joined together in the ſame mind and in the ſame judgment*, i. e. that we *believe, approve of*, and *profeſs* the ſame neceſſary truths. The ſame Apoſtle bids us *avoid fooliſh and unlearned queſtions, knowing that they gender ſtrife; and the ſervant of the Lord muſt not ſtrive.* Some have obſerved, that when the Phariſees ſought out our Saviour to wrangle and contend with him about what he had done, he ſlipped aſide in the throng, and purpoſely evaded them. The deſign of the Goſpel is to put a period to conteſts and debates, which it happily effecteth by taking away the occaſion of all uncertainty. The Apoſtle aſſigns this to be the end of Chriſt's aſcending to Heaven and giving gifts to men, and conſtituting paſtors and teachers in the Church, Epheſ. iv. *that we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſlight of men and cunning craftineſs, whereby they lye in wait to deceive* (to which belongs the *vain deceit* in the text) *but ſpeaking the truth in love* (i. e. agreeing together unanimouſly to profeſs and maintain the ſame things) *we may grow up unto him in all things, which is the head, even Chriſt,* This is the noble deſign of the Evangelical Diſpenſation, it aims at agreement and concord, it baniſheth fruitleſs diſputes and controverſies, it is void of Sophiſtical wrangling and cavilling. This is the true and natural, the real and proper effect of Chriſtianity conſidered in it ſelf, and in its excellent principles: But if we ſee ſomething elſe in Chriſtendom (as with great regret we may) it is not to be attributed to the nature and genius of the Goſpel, or of thoſe that are the true and genuine profeſſors of it. Whereas

The philoſophers were naturally contentious and brawling; they delighted to amuſe and puzzle the world, they dealt in ſophiſtry and fallacies, and were converſant in ſhiftings and windings, like thoſe ſort of combatants in the Roman Spectacles, whoſe aim was to catch their adverſaries in a net. Theſe men too ſtudied to intangle; which was no ſmall argument of the *vanity and emptineſs* of their philoſophy.

3. Their philoſophy was *idle and trifling*. Had their controverſies been about *great and weighty* matters, they might have met with ſome excuſe; but that which ſtigmatizeth them for *fooliſh* and *vain* perſons was this, that they jangled about mean and worthleſs propoſitions, they were at daggers-drawing about idle and uſeleſs things, and ſuch as were not for the real profit of the world, conducing nothing to the bettering their minds or manners, to the advancing any ſolid truth, or the reforming of mens lives. The Apoſtle obſerves of them that they *became vain in their imaginations*, Rom. i. 21. or, in their *reaſons and arguings* (ſo it may be rendred). Theſe were of no uſe, their diſcourſes were childiſh and fooliſh, they were conceited and capricious, they affected curioſities and niceties, they purſued ſhadows, and neglected ſubſtantial and uſeful inquiſitions. This humour of the Gnoſticks, who were conſiderable retainers to philoſophy, was charged upon them by Paul in his firſt Epiſtle to Timothy, ch. vi. 4. where he deciphers them to be *proud, knowing nothing* (though they ſo much affected to be eſteemed knowing men, and accordingly had their name from their monopolizing of knowledge and wiſdom to themſelves) *doting about queſtions and ſtrifes of words* (νοσȣ͂ντες, they were ſick about queſtions, as the Greek word imports, they were not well till they were *diſputing) whereof cometh envy, ſtrife, railings, perverſe diſputings,* παραδιατριβαὶ. Διατριβαὶ was the word to expreſs their *philoſophical exercitations*; ſee Diog. Laert. in Ariſtippo. And the *perverſe and ſiniſter uſe* of thoſe diſputes and exerciſes is ſignified by the prepoſition παρὰ. They had unworthy conflicts and ſcuffles among their Diſſertations: Therefore the Apoſtle gives them their own word with a little altering, to denote the perverſe fondneſs of their diſputes, which in the ſame chapter he ſtiles Κενοφωνίας *vain babblings*, which is part of the *vain deceit* in the text, the vain and trifling way wherein they purſued their deluſions.

In purſuance of this Hierocles writ a book of philoſophical jeſts, where he gives a catalogue of philoſophical bulls, or abſurdities, and laſhes them for it. They were contemptible and ridiculous for this at laſt; and a philoſopher (as Epictetus ſaith) was a creature that all men laughed at, Arrian. Diſſert. Of theſe was true what my Lord Bacon ſaith of the ſchoolmen, that *by their petty and childiſh queſtions, they marred the ſolidity of all ſciences.* Their philoſophy was made up of idle and uſeleſs diſquiſitions, of verbal conteſts, of unedifying diſputes. They puzzled their auditors, and perplexed themſelves with unneceſſary ſubtilties and vain curioſities: They contented themſelves with dry and ſapleſs notions, with jejune and frigid ſpeculations.

But theſe are unworthy of a Chriſtian, whoſe religion forbids all fooliſh bickerings and degladiations about mean and inconſiderable matters. This laborious idleneſs, this ſolemn trifling becomes him not. We are bleſſed under the Chriſtian Diſpenſation with ſolid and ſubſtantial truths, we are entertained with things that are material and weighty, and which are worthy of a rational enquiry. All the Evangelical diſcoveries are uſeful and profitable, of vaſt concern and neceſſity. We are not put off with trifles, but are invited to ſtudy and converſe with ſerious and manly doctrines, ſuch as are fraught with great ſenſe, with high matter, with diſcoveries of vaſt moment and importance; which cannot be ſaid of the philoſophy which the Apoſtle ſpeaks of, which I have proved to be light and vain, as well as uncertain and quarrelſome. And now,

I will make it appear, that the Pagan philoſophers deceived and deluded men, by inſtilling into their minds erroneous principles, and by promoting vicious practices in their lives. Error and vice, unſound maxims and evil manners, falſity and immorality were the iſſue of that philoſophy which our Apoſtle here cautions the Coloſſians againſt. And, that I may touch at the particular ſects which he here intends, I ſhall ranſack the principles, 1. Of the Pythagoreans and Platoniſts, whom the Gnoſticks affected. 2. Of the Epicureans. 3. Of the Stoicks. 4. Of theſe and other philoſophers together:

Firſt, I begin with the philoſophy of the Pythagoreans and Platoniſts, which was at that time taken up by the Gnoſticks, who by the confeſſion of all were philoſophically diſpoſed, and gave no ſmall trouble on that account to our Apoſtle and others to convince and refute them. And indeed the learned Hammond underſtands the text wholly of the corrupt doctrine of Simon Magus, the Simonians and Gnoſticks, who borrowed their wild notions from the Pythagorean philoſophy, and withal judaized in impoſing the obſervation of the Moſaick law, which that learned perſon thinks is meant by the *rudiments of the* *world.* They made a medley of philoſophy and Divinity, a ſtrange rhapſody of the Jewiſh cabala, and the Platonical and Pythagorean conceits. They affected to introduce the theology of Orpheus and Heſiod into Chriſtianity. But a particular inſtance of the deceit of their philoſophy is mentioned in the 18th verſe of this chapter. *Let no man beguile you of your reward in a voluntary humility,* (or, more exactly according to the Greek, *pleaſing himſelf in humility) and worſhipping of Angels.* For it ſeems theſe Gnoſticks were diſpoſed to worſhip Angels, and thought it no little ſpecimen of their humility and modeſty to do ſo. They would not be ſo bold as to offer prayers to God immediately, but they begged of the Angels to preſent them to him. It is certain that Celſus, and other Pagan philoſophers uſed to defend their Polytheiſm this way. And it is plain, that it was a ſpice of Gentiliſm, becauſe the Heathens had their *Dii Medioxumi,* ſpirits that were mediators between the Supream Deity and men, whoſe office was to offer the prayers and oblations of mortals to the gods. To this queſtionleſs the Apoſtle refers in his *worſhipping of Angels.*

This part of the Gentiles theology concerning demons or inferior deities, whoſe office was to mediate between the ſovereign gods and mortal men, is that philoſophy which the Apoſtle admoniſheth the Coloſſians to take heed of. To this purpoſe, Mr. Mede interprets that Prophecy in 1 Tim. iv. 1. *The Spirit ſpeaketh expreſly, that in the latter days ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils.* Whereby theſe *doctrines of devils* are not meant, ſaith he, in his apoſtacy of the latter times, ſuch doctrines as ſprung from the Devil, or from deviliſh teachers and impoſtors, but the *doctrines about demons or deceaſed ſpirits.* And he explains this by a like ſpeech, in Acts xiii. 12. *the doctrine of the Lord,* i. e. the doctrine about the Lord. So that, according to this learned man, here is meant that Paganiſh and idolatrous doctrine of worſhipping demons or departed heroes. And this part of the Gentile theology the Apoſtle foretels ſhall creep into the Church, and be received among Chriſtians, i. e. worſhipping and invocating of ſaints, who anſwer to the Pagan heroes, ſhall be practiſed among ſome of them, as it was by the Gnoſticks: And that it is in uſe among the Papiſts is evident to all the world, and there are few of that Church that are very ſollicitous to deny it.

This worſhipping of Saints and Angels, though it was reckoned a piece of modeſty, was, as the Apoſtle tells us in the next words, a ſingular inſtance of boldneſs and impudence; for the man who worſhippeth them *intrudes into thoſe things which he hath not ſeen, vainly puffed up by his fleſhly mind.* He ſaucily preſumes to determine of matters not known; he peremptorily aſſerts what he pleaſeth of the orders and ranks of Angels, whoſe œconomy is not diſcovered to us below. His humility therefore which he talks of is but a pretence; as meager and lank as he ſeems to be, he is really ſwell'd and puft up: Whiles he pretends humility, he hath nothing of it; or if he hath any ſuch thing, he is proud even of that.

The Gnoſtick philoſophy then is deſervedly ſtiled *knowledge falſely ſo called,* it makes a ſhew of being humble, and at the ſame time dictates the higheſt arrogance. Their diſputes therefore are called *prophane janglings,* becauſe they ſavour only of their own inſolent humour, and proceed without any ground of revelation. For this is it we are to rely upon in this matter, namely, that *there is but one mediator between God and man, even the man Chriſt Jeſus.* Invocation and worſhip are proper to God only, and Chriſt is the only interceſſor to the Father, and therefore to apply our addreſſes to ſaints or angels, is an abſolute diſhonour to the merits and interceſſion of our Saviour. From whence you may take notice how abominable the doctrine and practice of the Papiſts are. They blaſpheme whilſt they pretend to worſhip, they are groſly idolatrous in attributing that to the creature, which is due only to the Creator.

And thus you ſee how the Gnoſticks, (from whom the Church of Rome borrowed her doctrine as to this particular; (ſee *the heretical tree of Popery,* where you have the roots of all their doctrines;) by pretences to a higher and ſublimer knowledge than others had attained to, corrupted and ſpoiled mens minds, and by their bold and daring notions adulterated the ſimplicity of the Goſpel. Of which the Apoſtle was juſtly jealous, when he ſaid, *I fear leſt by any means, as the ſerpent beguiled Eve through his ſubtilty, ſo their minds ſhould be corrupted from the ſimplicity that is in Chriſt,* 2 Cor. xi. 3. And this is that which, it is likely, the Apoſtle ſpeaks of in his Epiſtles to Timothy and Titus, where, by *fables and endleſs genealogies,* he means the idle and fabulous pedigrees of Angels, which under the name of Æones the Gnoſticks talked ſo much of, which they partly borrowed from the Platoniſts and Pythagoreans, of which you may read a particular account in Irenæus, Tertullian and Epiphanius. They will ſatisfy you, that the Gnoſtick hereticks received theſe things from thoſe philoſophers who were adorers of demons and Angels, and made them mediators between God and man. I will quote only one paſſage out of Plato for the ſatisfaction of the learned, *God* (ſaith he, in Sympoſ.) *is not mingled with man,* i. e. *hath no converſe and intercourſe with him; therefore by theſe is held all that communication and intercourſe which is between God and men, theſe carry mens prayers to God, and God's commands to men.* Therefore, Plutarch (de Oſir. & Iſid.) repreſenting this philoſopher's opinions, tells us, that he held it to be the office of demons, *i. e.* Angels to convey mens petitions to Heaven.

And here by the by it might be obſerved, that many old hereſies roſe from philoſophy, eſpecially from the Platonick philoſophy in the three firſt centuries, as the hereſies of Simon Magus, and of the Valentinians, and of the Marcionites, and of the Manichees, as the fathers who confute theſe hereticks let us ſee, and complain of it often.

Tertullian (de Præſcript. Hæretic.) particularly ſheweth, that many hereſies in Chriſtianity came from philoſophy, particularly the doctrine of the Æones and Forms came from Valentinus who was a Platoniſt, and ſo other errors from Marcion who was a Stoick, and others from the Epicureans, &c. *All theſe,* ſaith he, *are made up of the fables and fancies of philoſophers. Athens and Jeruſalem were blended, the academy and the Church were unhappily mixed; there was a Stoical and Platonical Chriſtianity.* Hence he ſaith, (in Apol. c. 47.) that *hereticks are begot of the ſeed of philoſophers,* and that *philoſophers are the patriarchs of hereticks,* Adv. Hermogen, c. 8. Nay,

I might farther remark, that not only the theology of ſome of the hereticks, but likewiſe of ſome of the learnedeſt fathers was almoſt ſpoiled by philoſophy, and particularly by that of the Platoniſts. I might inſtance in Origen, Juſtin Martyr, and Clemens Alexandrinus, about the doctrine of the eternal Λόγος; they ſpoke as Heraclitus, Plato and Socrates did, and thereby gave ſcope for the Arian hereſy. More eſpecially it may be obſerved, that Origen borrowed his Divinity from Plato, and that corrupted him, as Gaudentius proves in ſeveral particulars. It was from his following of Plato, that he propagated the opinion of the ceaſing of hell torments. So likewiſe, he borrowed the pre-exiſtence of ſouls from Plato's ſchool, and therefore one (Harmenopul. de ſect. 9.) ſaid rightly, he taught according to the Greeks (meaning the Platoniſts) that ſouls did exiſt before their bodies. The reaſon of this is well known, Origen, Juſtin, Clemens, and other fathers, were Platonick philoſophers before they were converted to Chriſtianity, and therefore, it is no wonder that they brought ſome of their Philoſophical errors into Chriſtianity. I need not tell you, that the Church in its firſt times explained and defended its principles of religion by the way of Plato's philoſophy; beſides that, I might ſuggeſt this, (which is a great truth) that Platoniſm of all the ſects of philoſophy, came neareſt to Chriſtianity. Hence the Platoniſt who read the firſt verſes of the firſt chapter of John's Goſpel ſaid that Barbarian had ſtolen from his maſter. Yea, I could add what Clemens of Alexandria in his *ſtromata* tells us, that they made the Chriſtian Divinity as like Gentile Philoſophy as they well could, and they cauſed the Holy Doctrine of Chriſt to approach to the received notions of philoſophers; and made the Holy Scriptures ſpeak Platoniſm, that they might by that means gain proſelytes to the Chriſtian Religion. I appeal to you now upon theſe things, whether theſe good men were not in danger of being *ſpoiled through philoſophy.*

Secondly, Leaving the Platoniſts, I come to examine the falſe and pernicious principles of the Epicureans, with whom we are informed, by Acts xvii. 18. our Apoſtle encountred. Their *philoſophical deceits* were ſuch as theſe.

So they held that *chance* and *fortune* were the riſe of this world, and of all things in it: That the world was not made or created by an Underſtanding Being, but commenced by a ſtrong juncto of atoms, which clubbed together (though without counſel and intelligence) to erect this great and ſtately fabrick. Theſe men had no notion at all of a creation, for their old ſaw was, nothing is made of nothing; ſee Laert. in Epicuro. And therefore, according to their maſters, Democritus and Epicurus, they agreed to give the world its date from thoſe capering atoms, as if that would ſolve the buſineſs, Laert. in Democrito. But indeed according to their hypotheſis it had no date at all, for all this atomick buſtle was from eternity.

As the Platoniſts held the world was eternal by neceſſity, ſo the Epicureans aſſerted its eternity, but ſaid it was by chance. The world, according to them, was a ſtrange by-blow of nature, begot by mere fortune. Theſe were the wild conceits they took up, rather than they would be beholden to God for the production of the world; that is, rather than they would acknowledge a Wiſe Omnipotent Being that was the author of it, rather than they would own the principle of the world's beginning, and that by a Power Divine. As for their notion, it is ſo poor and precarious, that no man of any conſiſtency of thoughts can give credit to it.

Nay, not to ſpeak of the utter impoſſibility of the thing it ſelf; for what is made cannot be from eternity, *i. e.* cannot be without a beginning, for its being made, neceſſarily ſuppoſes one that made it to have been before it; and if he was before it, then it was not from eternity, for there is nothing hath the priority of eternity. But it is enough that this Epicurean doctrine is confronted by the Chriſtian Philoſophy. *Through faith we underſtand that the worlds were framed by the Word of God, ſo that things which are ſeen were not made of things which do appear*, Heb. xi. 3. And as the ſame inſpired author argues in another place, *Every houſe is built by ſome man, but he that built all things is God*, Heb. iii. 4. As much as to ſay, there is a great reaſon, nay greater, to be perſuaded that this vaſt ſtructure of the univerſe was built and erected by a Divine Hand, than that we ſhould believe that the ſtately habitations and palaces which we ſee, were made by ſome artiſts. The world is the fabrick of Divinity, the temple of God,

—*Mundi magnum & verſatile templum.*

So far Lucretius went, but we may go farther. It is a wonderful ſyſtem contrived by an All-wiſe and Omnipotent Being. It is a temple made by God, and dedicated to him. As the world had a beginning, ſo it had its beginning of exiſting from God. *In the beginning God created the Heaven and the earth:* In the beginning; therefore the world was not from eternity; *God created*, therefore it was not by chance.

2. As the Epicureans affirmed the world was by chance, ſo (conſiſtently enough with that principle) they held it was left to ſhift for itſelf. And truly this was no abſurd conſequence from the former aſſertion; for if the world made itſelf, it might as well be thought to look after itſelf. Theſe men, in their moſt ſober determinations, would not ſuffer God to intermeddle with the government of the world; they complemented the Godhead out of its juriſdiction over mankind and things here below, by ſaying he ſhould not give himſelf the trouble of having any reſentments of things on earth, and taking care of human affairs. Not unlike to theſe were thoſe abſurd Atheiſtical people in Zech. i. 12. *who ſaid, The Lord will not do good, neither will he do evil.*

The reaſon of this was that ἀταραξία, which the Epicureans ſay is in God; he is at quiet in himſelf, and it would diſturb him to provide for the world, Cic. de nat. deor. l. 1.) The Being which is happy (ſay they, Laert. in Epicuro.) hath no employ of its own, and it creates no buſineſs to others; for buſineſs and care would diſtract, and render unhappy. They yet more blaſphemouſly add, that ſuch a buſy God would cauſe perpetual dread in the minds of men, and they muſt always ſtand in awe of him, if he conſtantly took notice of them and their actions Cic. de nat. deor. l. 1.

Theſe were the vile blaſphemies of the Epicurean philoſophy. But,

Chriſtianity hath rendered it clear and undeniable, that God hath an inſpection into all human actions, and diſpoſes and directs all occurrences to his own glory. At his beck and command are all men and devils, glorified angels and departed ſouls: nothing comes to paſs in Heaven, or earth, or hell itſelf, without his cognizance and controul. Like a prudent maſter of a family he ſuffers nothing to be done by any member of it without his licenſe or permiſſion. Providence is ſpread as wide as the univerſe; nor is there any thing, be it never ſo little and mean, exempted from its tuition, no, not the *fall of a ſparrow*, nor of a *hair of the head*, as our great and infallible inſtructor hath aſcertained us. Well, therefore, doth Octavius (who repreſents the Chriſtian in Minutius Felix) in anſwer to Cæcilius's objection againſt Providence, *viz.* that God is in Heaven, and cannot ſee all things below; well doth he aſſert, "That all things are full of God; that he is not only moſt near to us, but infuſed into us; we not only act under him, but live with him; we are not only in his eye, but in his boſom.

This was the rate of the old Chriſtianity, as it was derived from the Prophets and holy men, and particularly from our Apoſtle, who excellently aſſerts the providence of God, ſaying, *He is not far from every one of us; for in him we live, and move, and have our being*, as he tells the Athenian philoſophers, Acts xvii. 27. intending thereby directly to confront the doctrine of the Epicureans, with whom he encountered at that time. All that I will add under this head is this, that the Epicureans exempting God from all employment and adminiſtration of things, was ſuitable enough to their known hypotheſis of an idle, lazy and pleaſurable life: They thought it a happy thing to be free from cares and buſineſs, and to indulge themſelves in all pleaſure; and accordingly they attributed the ſame happineſs to God which they deſired and liked themſelves. And this reminds me of the

Third deceitful opinion of the Epicureans, which was this, that *happineſs conſiſted in pleaſure*. Clemens Alexandrinus, ſpeaking of theſe words, *Beware leſt any man ſpoil you through philoſophy*, ſaith, the Apoſtle meant them of the Epicurean philoſophy, and eſpecially that part of it which denies providence, and deifies pleaſure. Theſe mens avowed principle was, that ſenſual delight is the ſource of all good, and the ſoveraign bleſſedneſs of mankind, Athenæ. Deipnoſoph. 1. Yet Epicurus is repreſented to be a very abſtinent and mortified man, Diog. Laert. in Epicuro; and others ſay he was a great glutton and drunkard. But from what he farther adds (when he diſtinctly ſets down his principles and perſwaſions) it is evident that this philoſopher placed not happineſs in bodily pleaſure, *i. e.* not in that only; for his avowed opinion was, that happineſs conſiſted both in mind and body, in the peace and tranquillity of the former, and in the eaſe and health of the latter, *ibid.* He held, that the pleaſure which ariſes from both theſe, is the beginning and end of a happy life. But that he might not be miſconſtrued, he adds farther, "When we ſay, ſaith he, that pleaſure is the end and happineſs of a man, we do not mean the pleaſures of the luxurious, and ſuch as are placed in the fruition of worldly delights, (as ſome ignorantly or maliciouſly interpret our words) but we ſay this pleaſure conſiſts in an abſence of bodily pain and perturbation of mind." Nay, he goes on further, and declares, that virtue alone, abſtracted from bodily pleaſure, is never ſeparated from pleaſure. And many other excellent notions he hath, which diſcover him to have been a good man, conſidering he was but a Heathen. Which may induce us to think, that ſome of thoſe other things, which he is reported to have held, are not a juſt repreſentation of his own opinions, but rather of what ſome of his deluded followers took up. But,

If I may gueſs at the reaſon of his being thus miſrepreſented, I conceive it was this, becauſe he was ſingular and different from the reſt of the philoſophers, as to his ſchool or place of philoſophizing, which was a pleaſant garden. Some might think that this had ſome influence on his ſtudies and opinions, and that he was a light airy man, addicted to bodily pleaſure, and that he placed man's happineſs in it, eſpecially when it was his real opinion and profeſſion, that *happineſs conſiſted in pleaſure.* This philoſopher's pher's caſe, methinks, was like that of *Nicolas the Deacon*, who, though he was himſelf of a pure and blameleſs life, yet from him the *filthy and diſſolute Nicolaitans* took their name. So though Epicurus himſelf might be a man of abſtinence and ſobriety, yet it is certain that his followers, *i. e.* thoſe who called themſelves after his name, did roundly maintain, that ſenſual and bodily pleaſure was the only good to be ſought after, and paſſionately proſecuted by all men. By brutes they ſhould have ſaid, for corporeal pleaſure is all the happineſs that thoſe creatures are capable of, or concern themſelves for. But man's chief part is his ſoul, which was made and deſigned for nobler pleaſures, and cannot find any ſolid ſatiſfaction but in them, and therefore God hath provided him ſuch to be his chief entertainment.

The Apoſtle takes notice of that Epicurean ſtrain, [*Let us eat and drink, for to morrow we die*, 1 Cor. xv. 32.] and replies to it, 1. With an intimation of the vain deceit of theſe ſwiniſh philoſophers, *Be not deceived.* 2. With a ſober check borrowed from one of their poets, *Evil communications corrupt good manners.* And 3dly, He anſwers yet more Apoſtolically in the words following, *Awake to righteouſneſs and ſin not, for ſome have not the knowledge of God.* Theſe, ſaith he, are downright Atheiſts, void of the true knowledge and ſenſe of a Deity, and of another life. Which brings me to the

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Thirdly; I will preſent to your view the deceitful ethicks of the Stoicks, who were another ſort of antagoniſts our Apoſtle grappled with; Acts xvii. 18. From what topicks he diſputed with them may be gathered from the knowledge of theſe things, which that ſect was moſt conſiderable for. And we read they were noted for the notion of fatal neceſſity, for their *proud and conceited humour*, and for their doctrine of *apathy*.

Their firſt beloved notion was that of *fatality*; they held that God and all things are tied up by fate, that the ſame irrevocable neceſſity hampers all beings Divine and human, and that particularly men are ſo reſtrained by the deſtinies, that they cannot act freely, but all their actions, whether internal or external, are forced; ſee Plut. de contradict. Stoic. and Seneca de Provident. cap. 5. This was the opinion of the ſevereſt ſort of Stoicks, which cramps all religion, and enervates all the attempts and enterprizes of virtue, and robs man of his rational nature, and indeed makes him a ſtock rather than a man, and therefore is a doctrine unworthy of mankind, and conſequently of the Chriſtian inſtitution, which is no ways repugnant to the reaſonable nature of man. Why therefore may not this be thought to be part of this deceitful philoſophy which the Apoſtle ſpeaks againſt? But to do the Stoicks right, this was the ſentiment but of ſome of them, and as for the more intelligent and ſober ſort of them, they were of another perſuaſion; or rather, to ſpeak more impartially, they ran counter to their own perſuaſions. Seneca, Antoninus, Epictetus, who every where inculcate faith, yet defend the liberty of the will. And Lipſius (who was well acquainted with thoſe mens writings and notions) declares, that the Stoicks fate is no more than the immutability of the Divine Decrees, which takes not away the freedom of man's will, or the contingency of events as to us; Phyſ. Stoic. l. i. Diſſertat. 12. Thus fate and freedom were reconciled, and there was no hurt done to Chriſtianity. And by the by, this doctrine of the Stoicks fatal neceſſity and free will being conſiſtent, may teach us to moderate our diſputes, and to reconcile the Divine Decree with the freedom of man. It was no abſurd doctrine among them, and I do not ſee why it ſhould be among us at this day. But I cannot ſo eaſily acquit the Stoicks of the

Second thing they were noted for, was their *pride* and *arrogance*, their inſufferable *inſolence* and *oſtentation.* Three inſtances; among others, I will give of their *proud* and *haughty ſpirit.*

1. They held that their wiſe man was not indebted to God for any virtue or worthy accompliſhment which he was maſter of, but that he was furniſhed out of his own ſtock. He was beholden to himſelf only that he was good and virtuous. The Stoicks *wiſe man* was upright and juſt of himſelf, and ſtood not in need of others helps: his happineſs was all from what he had by his own power and will; ſee Seneca Ep. 49, 59, and 31, 58, and 73.

And other Stoicks indulged this way of talking, this vain Rhodomontade. It is quoted by Stobeus; Eclog. Phyſic. and Plutarch, De commun. Notionib. as a ſaying of Chryſippus, (a man that was in high eſteem among that ſect of philoſophers; as being one of their founders) *Jupiter did not exceed Dion in virtue*, (which is yet better and more ſmartly expreſſed with an equivoke in the Greek) *yea, Jupiter and he were equally helpful to one another.* And that of Epictetus is ſomething like it; *If thou art a wiſe man, thou art not inferior to the gods in point of underſtanding and reaſon*; What think you now of theſe Stoicks? Can there be more manifeſt proof of their unmeaſurable arrogance and elation of mind? Are they not as well as the Epicureans horribly prophane and blaſphemous, though in a different way. The one denies a God and Providence, the other makes his God to come ſhort of his wiſe man; or, which is the ſame, he makes his wiſe man much better than his God.

You ſee therefore how reaſonable it was that our Apoſtle ſhould caution againſt this ſect of philoſophy, leſt the minds of men ſhould be perverted by it. This is the philoſophy that will ſpoil a man, or elſe there is none in the world that will do it. The Chriſtian religion therefore is in direct oppoſition to it. Thoſe arrogant and blaſphemous boaſtings are repugnant to the Chriſtian ſimplicity and the tenour of the Goſpel, which every where beateth down all high and lofty thoughts, and bids us pray and intreat, and humbly ſue for the Divine Aſſiſtance, and be throughly ſenſible of our own weakneſs and diſability. This acquaints us that *every good and perfect gift is from above*, and that *there is nothing which we have that was not received thence*, that we cannot think, nor ſpeak, much leſs act any thing that is good without the aſſiſtance of the Divine Power; that we are conſtantly beholden to God; that we depend upon him for all things, eſpecially as to grace and goodneſs. Theſe are wholly derived from him, and we are ever to acknowledge that he is the Author and Finiſher of them in us.

2. They held that it was below a man to do any good act, with any reſpect to a reward to be received for the doing of it. Theſe ſoaring ſouls would needs maintain that virtue is to be loved, and good to be done merely for its own ſake; they declared that the foreſight of a recompence did not influence upon them at all in what they did or ſuffered; and that no good man ought to make any thing a motive to virtue and goodneſs, but theſe themſelves. Seneca, Epictetus, Arianus, Antoninus and other Stoicks will furniſh you with paſſages to this purpoſe. But Chriſtianity (which is the ſublimeſt doctrine in the world) is not of this ſtrain, if we may credit one of the greateſt profeſſors of it, who freely declares, that *if in this life*

only we have hope, we are of all men moſt miſerable; 1 Cor. xv. 19. From whence it appears that there muſt be an expectation of another life, there muſt be the aſſurance of a future recompence joined with the pleaſure and intrinſic goodneſs of a holy life. It is true, it is ſervile to fix the eye altogether on the wages; but it is diſingenuous and ungrateful not to take notice of the reward which God hath purpoſely ſet before us. Therefore when theſe men; ſee Sen. Epiſt. 81. tell us that no reward is to be looked after, when like the *love-phariſees* (called ſo in the Talmud; Sota. c. 1.) they pretend to obey the law merely and only out of love of virtue, without the leaſt reſpect to a future ſtate, we may reaſonably conclude that in this, as in other things, they affect chimæra's and fictions, and are ready on all occaſions to give proof of their ſelf-conceit and haughty imaginations.

3. To give another inſtance of theſe mens unſufferable pride, they grew up to ſuch a pitch of it, that they were inclined to throw off magiſtracy and government, and to withdraw themſelves and others from the juriſdiction of the powers they lived under. Their wiſe man was a king, nay king of kings (as you heard before), and thence they would infer that he was above all allegiance and ſubjection to authority. This notion made them ſo domineering and imperious, that they broke out into tumults and ſeditions, as Tacitus obſerves of them in his Annals. It went againſt the philoſophick grain to be ſubjects and ſervants. But this is contrary to Paul's politicks, *Let every ſoul be ſubject to the higher powers*; and to his œconomicks, *Art thou called a ſervant? mind it not*, i. e. do not think that that condition renders thee the worſe in the ſight of God: Serve God and thy maſter at once, and therein thou wilt ſhew thy ſelf a good Chriſtian. So much of the Stoicks *pride*.

The third thing they were taken notice of for, and which was a piece of ſingularity in theſe philoſophers, was their apathy, as Laertius, in Zenone, acquaints us. And we are told by another, Plin. lib. vii. c. 19. that Diogenes the Cynick (for you muſt know the Cynicks were but overgrown Stoicks) was a great maintainer of it. This put an unneceſſary reſtraint and violence upon the natural affections of mankind, and would not allow human nature either to laugh or weep. Their wiſe man that they made was but a ſtatue, (and ſo indeed he was as good as ſome of their gods): He was ſtupid and ſenſeleſs upon occaſion: He was not permitted to reſent the occurrences of the world, were they never ſo ſurpriſing and admirable. He was to be ſilent upon the rack; and when the ſtone or gout tortured him, he was to force a ſmile: And it was a mortal ſin (for you muſt remember all ſins were alike with theſe gentlemen) to wax pale at the ſight or feeling of the inciſion-knife. He was to play with torments, and to ſport with pain and miſery. Thus they believed the ſenſe of morality was to devour all ſenſe of humanity. But this was the doctrine of ſome only of that rigid ſect. The ſobereſt of them did neither ſpeak nor think thus: The apathy or indolency which they maintained was a very laudable and innocent thing. Let Seneca ſpeak for them, *I do not* (ſaith he, in Epiſt. 71.) *draw out a man from amongſt mankind, and place him out of the number of men*; for he that is ſenſeleſs is no man. And this philoſopher's practice was ſuitable to this principle, for we find him in his writings often reſenting the evils which befel the world, himſelf, or his relations. So Antoninus ſirnamed the *Philoſopher*, ſhed tears upon occaſion of a friend's death; and his father Antoninus Pius (for he was his ſon by adoption) excuſed him, ſaying, *Permit him to be a man*. Arianus, l. 3. c. 2. profeſſedly declares againſt that apathy which takes away that natural affection. *It becomes a man* (ſaith he) *not to be ſenſeleſs and immoveable, but to keep and preſerve his natural and acquired affections and relations, as a father, a ſon, a brother, a citizen.* The affections are not to be eradicated and expelled, but the beſt way is to change them and turn about, and fit them for our purpoſe, and ſo make them eaſy and advantagious to us, Plut. de Curioſ. Reaſon, and nature, and Chriſtianity approve of the emotions of our affections ſo far as they are inſtrumental to virtue, and are reſtrained within their due limits. The paſſions are not wholly to be rooted up, but to be diverted; they are not to be baniſhed, but to be curbed and kept under. Theſe Gibeonites are not to be killed, but to be made ſerviceable, and kept in obedience. *Jeſus wept* over the grave of his friend, and thereby for ever hallowed all tears, and conſecrated all *natural* and *human affections*. It is certain that the paſſions are of great uſe in religion, and may be ſubſervient to the nobleſt ends and purpoſes of it. Therefore our Apoſtle might juſtly enter his caveat here againſt thoſe hard and flinty philoſophers, who talked of an utter diſpaſſion, and would make men to be iron and ſtones.

Thus I have acquainted you what were the opinions and practices of the Epicurean and Stoick philoſophers with whom Paul grappled. Thence you may gueſs what the Apoſtle and they diſputed about, and thence you may gather likewiſe what the Apoſtle means when he warns the Chriſtian Coloſſians that they *be not ſpoiled through philoſophy and vain deceit*. I will only make this remark or reflection in the cloſe, that theſe Epicureans and Stoicks among the Pagans anſwer to the Sadducees and Phariſees among the Jews. There is a great affinity between thoſe two ſorts of antagoniſts. The Epicureans, like the Sadducees, placed all their hopes in this life, and therefore would be very merry and frolick: The Stoicks, like the Phariſees, were demure, and great pretenders to auſterity and ſublime virtues, though they came but little ſhort of the others in point of true morality.

I have hitherto ſhewed the *deceitful opinions* which were peculiar and proper to thoſe particular ſects of philoſophers I have named. Now in the next place, I will ſet before you thoſe groſs and miſtaken notions, which for the moſt part were common to them all. I will diſcover the deceitfulneſs of the Pagan Philoſophy, by inſtancing in ſome principles and practices which were not only maintained by the particular ſects above named, but alſo by all the reſt of the philoſophers. I will reduce them to theſe two heads, 1. Their deceitful opinions and practices relating to ſome particular vices and virtues. 2. Their falſe ſentiments concerning happineſs.

In purſuance of the firſt, I ſhall preſent you with their pride, their revenge, their ſelf-murder, their lewdneſs, and other miſtakes in their morals.

1. *Pride* was the Catholick blemiſh, the general ſtain of all the philoſophers: Yea, it ſeemed even to be congenial to them to be immoderately proud of their attainments. There could not be a more viſible diſcovery of this than their deſire of applauſe and acclamations. By their ſubtilty and ſophiſtry they thought to conciliate a great fame and honour, than which nothing was dearer to them, even when they ſeemed to ſhun them. Excellently to this purpoſe Plutarch obſerves that the author of that ſaying, Λάθε βιώσας, *live retiredly and unknown*, would not lie hid himſelf: He would be known by that motto; whilſt he affected an obſcurity, he reached at fame. *Thoſe that give ſuch precepts*, (ſaith he, de occulte videndo.) *follow after glory, and yet at the ſame time ſeem to turn away from it: Whilſt they look full at it, they pretend to look another way. Some of them, even whilſt they writ againſt glory, ambitioned it.* Our own *philoſophers*, (ſaith Tully, in Tuſc. quæſt.) ſet their names to thoſe books which treat of deſpiſing of glory. And the ſame obſervation you meet with in Valerius Maximus, *Glory is not deſpiſed, no not of thoſe who endeavour to introduce the contempt of it; for we ſee they are very careful to affix their names to their very books that they put forth*, lib. 8. c. 14. A *philoſopher*, ſaith Tertullian, de Anima. cap. 1. is a vain-glorious animal; and Jerom, (in Epiſt. ad Pammach. & ad Julian.) ſaith the very ſame of him, and addeth, that he is a mercenary *ſlave of applauſe*. Tertullian, ſpeaking of the *philoſophers* in another place, ſaith they were *traders for fame*, Apolog. cap. 46. and this was the commodity they were moſt eager to purchaſe. Another time he ſaith they were *men that luſted after glory*, and made fame their miſtreſs. This was the noted badge of the beſt of them, to hunt after glory with too great an impatience; and they would do any baſe and ſervile thing to get a name.

We may truly ſay of them that they lived upon applauſe; and if fame did not trumpet them, they could not breathe. But to inſtance in the arrogant humour of thoſe who were thought the modeſteſt and moſt ſelf-denying *philoſophers*, viz. the Cynicks, their daily buſineſs was to decry the pride of others. But whilſt they did ſo, and profeſſed to be maſters of the greateſt humility, they pher's caſe, methinks, was like that of *Nicolas the Deacon*, who, though he was himſelf of a pure and blameleſs life, yet from him the *filthy and diſſolute Nicolaitans* took their name. So though Epicurus himſelf might be a man of abſtinence and ſobriety, yet it is certain that his followers, *i. e.* thoſe who called themſelves after his name, did roundly maintain, that ſenſual and bodily pleaſure was the only good to be ſought after, and paſſionately proſecuted by all men. By brutes they ſhould have ſaid, for corporeal pleaſure is all the happineſs that thoſe creatures are capable of, or concern themſelves for. But man's chief part is his ſoul, which was made and deſigned for nobler pleaſures, and cannot find any ſolid ſatisfaction but in them, and therefore God hath provided him ſuch to be his chief entertainment.

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When the reſurrection was preached to the Epicureans by Paul, which implies a future life, they were ſtartled at it, and looked upon it as a *new and ſtrange doctrine*; Acts xvii. 19. All is concluded, ſaid they, in this world, and therefore they made much of themſelves whilſt they were here, and lived as they liſted, not looking at all for any puniſhments or rewards hereafter. But this is ſo diametrically oppoſite to the natural notions and dictates of rectified minds, which are not debauched with prejudice and ſenſuality, and ſo fully baffled by the principles of the Chriſtian religion, that it will be but loſt labour to offer at the confutation of it. I ſhall only deſire you to reflect upon this and the other dangerous ſentiments of the Epicurean philoſophy, and to conſider how reaſonable and neceſſary it was that the Apoſtle ſhould caution his followers againſt it, and intimate to them that this was a philoſophy by which they would certainly be ſpoiled and ruined if they adhered to it.

Thirdly; I will preſent to your view the deceitful ethicks of the Stoicks, who were another ſort of antagoniſts our Apoſtle grappled with; Acts xvii. 18. From what topicks he diſputed with them may be gathered from the knowledge of thoſe things, which that ſect was moſt conſiderable for. And we read they were noted for the notion of fatal neceſſity, for their *proud and conceited humour*, and for their doctrine of *apathy*.

Their firſt beloved notion was that of *fatality*; they held that God and all things are tied up by fate, that the ſame irrevocable neceſſity hampers all beings Divine and human, and that particularly men are ſo reſtrained by the deſtinies, that they cannot act freely, but all their actions, whether internal or external, are forced; ſee Plut. de contradict. Stoic. and Seneca de Provident. cap. 5. This was the opinion of the ſevereſt ſort of Stoicks, which cramps all religion, and enervates all the attempts and enterprizes of virtue, and robs man of his rational nature, and indeed makes him a ſtock rather than a man, and therefore is a doctrine unworthy of mankind, and conſequently of the Chriſtian inſtitution, which is no ways repugnant to the reaſonable nature of man. Why therefore may not this be thought to be part of this deceitful philoſophy which the Apoſtle ſpeaks againſt? But to do the Stoicks right, this was the ſentiment but of ſome of them, and as for the more intelligent and ſober ſort of them, they were of another perſuaſion; or rather, to ſpeak more impartially, they ran counter to their own perſuaſions. Seneca, Antoninus, Epictetus, who every where inculcate faith, yet defend the liberty of the will. And Lipſius (who was well acquainted with thoſe mens writings and notions) declares, that the Stoicks fate is no more than the immutability of the Divine Decrees, which takes not away the freedom of man's will, or the contingency of events as to us; Phyſ. Stoic. l. i. Diſſertat. 12. Thus fate and freedom were reconciled, and there was no hurt done to Chriſtianity. And by the by, this doctrine of the Stoicks fatal neceſſity and free will being conſiſtent, may teach us to moderate our diſputes, and to reconcile the Divine Decree with the freedom of man. It was no abſurd doctrine among them, and I do not ſee why it ſhould be among us at this day. But I cannot ſo eaſily acquit the Stoicks of the

Second thing they were noted for, was their *pride* and *arrogance*, their inſufferable *inſolence* and *oſtentation*. Three inſtances; among others, I will give of their *proud* and *haughty ſpirit*.

1. They held that their wiſe man was not indebted to God for any virtue or worthy accompliſhment which he was maſter of, but that he was furniſhed out of his own ſtock. He was beholden to himſelf only that he was good and virtuous. The Stoicks *wiſe man* was upright and juſt of himſelf, and ſtood not in need of others helps: his happineſs was all from what he had by his own power and will; ſee Seneca Ep. 49, 59, and 31, 58, and 73.

And other Stoicks indulged this way of talking, this vain Rhodomontade. It is quoted by Stobeus; Eclog. Phyſic. and Plutarch, De commun. Notionib. as a ſaying of Chryſippus, (a man that was in high eſteem among that ſect of philoſophers; as being one of their founders) *Jupiter did not exceed Dion in virtue*, (which is yet better and more ſmartly expreſſed with an equivoke in the Greek) *yea, Jupiter and he were equally helpful to one another.* And that of Epictetus is ſomething like it; *If thou art a wiſe man, thou art not inferior to the gods in point of underſtanding and reaſon*; What think you now of theſe Stoicks? Can there be more manifeſt proof of their unmeaſurable arrogance and elation of mind? Are they not as well as the Epicureans horribly prophane and blaſphemous, though in a different way. The one denies a God and Providence, the other makes his God to come ſhort of his wiſe man; or, which is the ſame, he makes his wiſe man much better than his God.

You ſee therefore how reaſonable it was that our Apoſtle ſhould caution againſt this ſect of philoſophy, leſt the minds of men ſhould be perverted by it. This is the philoſophy that will ſpoil a man, or elſe there is none in the world that will do it. The Chriſtian religion therefore is in direct oppoſition to it. Thoſe arrogant and blaſphemous boaſtings are repugnant to the Chriſtian ſimplicity and the tenour of the Goſpel, which every where beateth down all high and lofty thoughts, and bids us pray and intreat, and humbly ſue for the Divine Aſſiſtance, and be throughly ſenſible of our own weakneſs and diſability. This acquaints us that *every good and perfect gift is from above*, and that *there is nothing which we have that was not received thence*, that we cannot think, nor ſpeak, much leſs act any thing that is good without the aſſiſtance of the Divine Power; that we are conſtantly beholden to God; that we depend upon him for all things, eſpecially as to grace and goodneſs. Theſe are wholly derived from him, and we are ever to acknowledge that he is the Author and Finiſher of them in us.

2. They held that it was below a man to do any good act, with any reſpect to a reward to be received for the doing of it. Theſe ſoaring ſouls would needs maintain that virtue is to be loved, and good to be done merely for its own ſake; they declared that the foreſight of a recompence did not influence upon them at all in what they did or ſuffered; and that no good man ought to make any thing a motive to virtue and goodneſs, but theſe themſelves. Seneca, Epictetus, Arianus, Antoninus and other Stoicks will furniſh you with paſſages to this purpoſe. But Chriſtianity (which is the ſublimeſt doctrine in the world) is not of this ſtrain, if we may credit one of the greateſt profeſſors of it, who freely declares, that *if in this life*

only we have hope, we are of all men moſt miſerable; 1 Cor. xv. 19. From whence it appears that there muſt be an expectation of another life, there muſt be the aſſurance of a future recompence joined with the pleaſure and intrinſic goodneſs of a holy life. It is true, it is ſervile to fix the eye altogether on the wages; but it is diſingenuous and ungrateful not to take notice of the reward which God hath purpoſely ſet before us. Therefore when theſe men; ſee Sen. Epiſt. 81. tell us that no reward is to be looked after, when like the *love-phariſees* (called ſo in the Talmud; Sota. c. 1.) they pretend to obey the law merely and only out of love of virtue, without the leaſt reſpect to a future ſtate, we may reaſonably conclude that in this, as in other things, they affect chimæra's and fictions, and are ready on all occaſions to give proof of their ſelf-conceit and haughty imaginations.

3. To give another inſtance of theſe mens unſufferable pride, they grew up to ſuch a pitch of it, that they were inclined to throw off magiſtracy and government, and to withdraw themſelves and others from the juriſdiction of the powers they lived under. Their wiſe man was a king, nay king of kings (as you heard before), and thence they would infer that he was above all allegiance and ſubjection to authority. This notion made them ſo domineering and imperious, that they broke out into tumults and ſeditions, as Tacitus obſerves of them in his Annals. It went againſt the philoſophick grain to be ſubjects and ſervants. But this is contrary to Paul's politicks, *Let every ſoul be ſubject to the higher powers*; and to his œconomicks, *Art thou called a ſervant? mind it not*, i. e. do not think that that condition renders thee the worſe in the ſight of God: Serve God and thy maſter at once, and therein thou wilt ſhew thy ſelf a good Chriſtian. So much of the Stoicks *pride*.

The third thing they were taken notice of for, and which was a piece of ſingularity in theſe philoſophers, was their apathy, as Laertius, in Zenone, acquaints us. And we are told by another, Plin. lib. vii. c. 19. that Diogenes the Cynick (for you muſt know the Cynicks were but overgrown Stoicks) was a great maintainer of it. This put an unneceſſary reſtraint and violence upon the natural affections of mankind, and would not allow human nature either to laugh or weep. Their wiſe man that they made was but a ſtatue, (and ſo indeed he was as good as ſome of their gods): He was ſtupid and ſenſeleſs upon occaſion: He was not permitted to reſent the occurrences of the world, were they never ſo ſurpriſing and admirable. He was to be ſilent upon the rack; and when the ſtone or gout tortured him, he was to force a ſmile: And it was a mortal ſin (for you muſt remember all ſins were alike with theſe gentlemen) to wax pale at the ſight or feeling of the inciſion-knife. He was to play with torments, and to ſport with pain and miſery. Thus they believed the ſenſe of morality was to devour all ſenſe of humanity. But this was the doctrine of ſome only of that rigid ſect. The ſobereſt of them did neither ſpeak nor think thus: The apathy or indolency which they maintained was a very laudable and innocent thing. Let Seneca ſpeak for them, *I do not* (ſaith he, in Epiſt. 71.) *draw out a man from amongſt mankind, and place him out of the number of men*; for he that is ſenſeleſs is no man. And this philoſopher's practice was ſuitable to this principle, for we find him in his writings often reſenting the evils which befel the world, himſelf, or his relations. So Antoninus ſirnamed the *Philoſopher*, ſhed tears upon occaſion of a friend's death; and his father Antoninus Pius (for he was his ſon by adoption) excuſed him, ſaying, *Permit him to be a man.* Arianus, l. 3. c. 2. profeſſedly declares againſt that apathy which takes away that natural affection. *It becomes a man* (ſaith he) *not to be ſenſeleſs and immoveable, but to keep and preſerve his natural and acquired affections and relations, as a father, a ſon, a brother, a citizen.* The affections are not to be eradicated and expelled, but the beſt way is to change them and turn about, and fit them for our purpoſe, and ſo make them eaſy and advantagious to us, Plut. de Curioſ. Reaſon, and nature, and Chriſtianity approve of the emotions of our affections ſo far as they are inſtrumental to virtue, and are reſtrained within their due limits. The paſſions are not wholly to be rooted up, but to be diverted; they are not to be baniſhed, but to be curbed and kept under. Theſe Gibeonites are not to be killed, but to be made ſerviceable, and kept in obedience. *Jeſus wept* over the grave of his friend, and thereby for ever hallowed all tears, and conſecrated all *natural* and *human affections*. It is certain that the paſſions are of great uſe in religion, and may be ſubſervient to the nobleſt ends and purpoſes of it. Therefore our Apoſtle might juſtly enter his caveat here againſt thoſe hard and flinty philoſophers, who talked of an utter diſpaſſion, and would make men to be iron and ſtones.

Thus I have acquainted you what were the opinions and practices of the Epicurean and Stoick philoſophers with whom Paul grappled. Thence you may gueſs what the Apoſtle and they diſputed about, and thence you may gather likewiſe what the Apoſtle means when he warns the Chriſtian Coloſſians that they *be not ſpoiled through philoſophy and vain deceit.* I will only make this remark or reflection in the cloſe, that theſe Epicureans and Stoicks among the Pagans anſwer to the Sadducees and Phariſees among the Jews. There is a great affinity between thoſe two ſorts of antagoniſts. The Epicureans, like the Sadducees, placed all their hopes in this life, and therefore would be very merry and frolick: The Stoicks, like the Phariſees, were demure, and great pretenders to auſterity and ſublime virtues, though they came but little ſhort of the others in point of true morality.

I have hitherto ſhewed the *deceitful opinions* which were peculiar and proper to thoſe particular ſects of philoſophers I have named. Now in the next place, I will ſet before you thoſe groſs and miſtaken notions, which for the moſt part were common to them all. I will diſcover the deceitfulneſs of the Pagan Philoſophy, by inſtancing in ſome principles and practices which were not only maintained by the particular ſects above named, but alſo by all the reſt of the philoſophers. I will reduce them to theſe two heads, 1. Their deceitful opinions and practices relating to ſome particular vices and virtues. 2. Their falſe ſentiments concerning happineſs.

In purſuance of the firſt, I ſhall preſent you with their pride, their revenge, their ſelf-murder, their lewdneſs, and other miſtakes in their morals.

1. *Pride* was the Catholick blemiſh, the general ſtain of all the philoſophers: Yea, it ſeemed even to be congenial to them to be immoderately proud of their attainments. There could not be a more viſible diſcovery of this than their deſire of applauſe and acclamations. By their ſubtilty and ſophiſtry they thought to conciliate a great fame and honour, than which nothing was dearer to them, even when they ſeemed to ſhun them. Excellently to this purpoſe Plutarch obſerves that the author of that ſaying, Λάθε βιώσας, *live retiredly and unknown*, would not lie hid himſelf: He would be known by that motto; whilſt he affected an obſcurity, he reached at fame. *Thoſe that give ſuch precepts*, (ſaith he, de occulte videndo.) *follow after glory, and yet at the ſame time ſeem to turn away from it: Whilſt they look full at it, they pretend to look another way. Some of them, even whilſt they writ againſt glory, ambitioned it.* Our own *philoſophers*, (ſaith Tully, in Tuſc. quæſt.) ſet their names to thoſe books which treat of deſpiſing of glory. And the ſame obſervation you meet with in Valerius Maximus, *Glory is not deſpiſed, no not of thoſe who endeavour to introduce the contempt of it; for we ſee they are very careful to affix their names to their very books that they put forth*, lib. 8. c. 14. A *philoſopher*, ſaith Tertullian, de Anima. cap. 1. is a vain-glorious animal; and Jerom, (in Epiſt. ad Pammach. & ad Julian.) ſaith the very ſame of him, and addeth, that he is a mercenary *ſlave of applauſe*. Tertullian, ſpeaking of the *philoſophers* in another place, ſaith they were *traders for fame*, Apolog. cap. 46. and this was the commodity they were moſt eager to purchaſe. Another time he ſaith they were *men that luſted after glory*, and made fame their miſtreſs. This was the noted badge of the beſt of them, to hunt after glory with too great an impatience; and they would do any baſe and ſervile thing to get a name.

We may truly ſay of them that they lived upon applauſe; and if fame did not trumpet them, they could not breathe. But to inſtance in the arrogant humour of thoſe who were thought the modeſteſt and moſt ſelf-denying *philoſophers*, viz. the Cynicks, their daily buſineſs was to decry the pride of others. But whilſt they did ſo, and profeſſed to be maſters of the greateſt humility, they were the boldeſt and proudeſt fellows imaginable: Tho' they were the greateſt cenſors of pride, yet they were certainly moſt haughty, and under the very garb of humility there lurked an intolerable arrogance. They were rudely clothed, to witneſs outwardly a contempt of the world; but yet if a man looked narrowly into them, he might obſerve they were very proud of what they wore, though it was never ſo coarſe. Their beards and their ſullen looks, their affected geſtures and grimaces were enſigns not of their gravity, but ſingularity —— This made them harden their bodies againſt all injuries of weather, this made ſome of them beg of ſtatues, and provoke common women to rail with them, which were inſtances of affectation, not humility.

Diogenes in a froſty morning ſtood naked in the market-place, to ſhew (as he pretended) his patience; it happened that Plato paſſed by at that time, and knowing his vain-glorious humour, ſpoke to the people that came about him to leave him alone, and then my Cynick would ſoon retire, for he was buoyed up only by the peoples applauſe.

Diogenes another time thought to be even with Plato for this, (for you muſt know they underſtood one another well enough, though they deceived the people) and trampled upon a neat couch, or ſome ſuch trim furniture which Plato had in his houſe, and cried out, *I trample on Plato's pride*; to which Plato adjoined, *but with greater pride.* Thus they were conſcious to themſelves of the diſtemper which they ſo much laboured under. As for the academicks, who openly profeſſed they knew nothing; it is too evident from their carriage and wild contraſts that they were conceited they had an inſight into all things; for thoſe that undertake to diſpute againſt every one, do thereby proclaim their univerſal knowledge. The ſupercilious temper of the Stoicks I have partly given you an account of before, and I might here further do it by ſhewing you how they, above all ſects, delighted in high ſtrains and paradoxes, which is an argument that their philoſophy was ſtarched and formal, that it was more for ſhew and oſtentation, than to cheriſh in mens minds ſound and profitable truths.

The arrogant and vain-glorious ſpirit of the reſt of the *philoſophers,* and of all the men of parts and worth among the Gentiles, is ſufficiently obvious from many examples that could be produced, were they neceſſary. All which ſhew that they were tickled with applauſe, and impatiently thirſted after fame and repute. But,

Chriſtianity allows not of this, it permits us not to gaſp inſatiably after the acclamations of men. I do not ſay it is ſimply unlawful and againſt the rules of Chriſtianity to deſire or accept of honour and praiſe; for it is certain that he who doth virtuouſly, cannot hate the reward of doing ſo. But to look after theſe chiefly, and in the firſt place, and to make them the great end of our actions, is altogether blameable and vicious. To *love the praiſe of men more than the praiſe of God*; to do good acts not for the acts ſake, but only for the applauſe that follows them, is immoral as well as unchriſtian. Our chief end muſt be to contribute towards the honour and glory of God in the world, to be beneficial to mankind, and to promote the deſign of our maſter upon earth. If whilſt we are doing this, repute and a good name accrue to us, it becomes us not to be averſe to them, but to receive them as the due attendant of virtue; yea, as that reward of it which God himſelf hath pleaſed to annex to it. Moreover, Chriſtianity acquaints us, that it is a ſign of a mean and vulgar ſpirit to act only out of a deſire to be commended, and that it is truly noble and generous to deſpiſe the world, and to glory in the croſs, and to look for the Euge's of Angels, and the applauſe of Heaven: This is a worthy ambition. The advice of our Apoſtle is, *Let nothing be done through vain-glory*; and again, *Be not deſirous of vain-glory.*

Chriſtianity leads men to a true knowledge of themſelves, and that is the only ſpring of humility, and of ſober and becoming thoughts. Whereas, it is the nature of all other knowledge, as the Apoſtle obſerves, to puff up them that are poſſeſſors of it, to ſwell them into high conceits of themſelves. And this was the very caſe of the *philoſophizing* Gentiles, they grew big, and were ready to burſt with this tumour, or rather this poiſon. Their carriage was obſerved to be moſt abſurdly proud and lofty: Fame and vain-glory principled all of them, and the aggrandizing their names was the main thing they looked after.

2. Their *inſatiable deſire of revenge*, and their averſeneſs to forgive injuries, was another deceitful and unſound principle that they had imbibed. Their very *philoſophers* too often ſpoke the language of the poet,

——— *Nos hæc patiemur inulti ?*

Muſt we ſuffer ſuch affronts, muſt we undergo ſuch wrongs, and yet not revenge ourſelves ? *Vim vi repellere*, was accounted good morality: But it was held the mark of a low ſpirit to paſs by injuries and wrongs. *It is a ſervile and ſlaviſh thing, when we are uſed contumeliouſly, to ſuffer it without making returns.* This was the ſenſe of Ariſtotle, ad Nicomach. l. 4. c. 2. And that Tully, the great maſter of moral offices, placeth not forgiveneſs amongſt them, and that he reckons it not among natural dictates, Grotius, de Verit. Chriſt. Relig. will inform you in three or four quotations out of that philoſopher, tho' certainly it is a dictate of right and unbiaſſed reaſon. Nay, you will find that this famous moraliſt reckons revenge in the number of thoſe things which belong to the law of nature, de invent. 2. He doth but invite perſons to the commiſſion of a new offence, who paſſeth by an old one, was a Pagan maxim. It was thought the beſt way to defend themſelves againſt injuries for the future, to take revenge on thoſe that were paſt. And here what a great moraliſt, Iſocrates, ſaith, *Think it as baſe a thing to be out-done by thy enemies in ill turns, as by thy friends in good ones.* I know this is not the conſtant language of the Pagan *philoſophers*; they have better apprehenſions of this thing at other times, and ſpeak very laudably. But you ſee how eaſily their ſentiments are altered and perverted, and to what corrupt maxims their unſtable *philoſophy* betrayed them. But,

Chriſtianity on the contrary inculcates nothing more than patience and ſelf-denial, and a free forgiving of injuries. We are bid by Chriſt to *forgive not ſeven times, but ſeventy times ſeven*, Luke xvii. 4. i. e. to make it our conſtant and uſual practice to forgive offences. We are enjoined by the Chriſtian morals to overcome our enemies with patience, or (which is more heroical) by obligations and courteſies. *When they hunger*, we are bid *to feed them, and when they thirſt, to give them drink*, Rom. xii. 20. that by ſo doing *we may heap coals of fire on their heads*; that we may, if it be poſſible, ſoften and melt them, tame and charm them by our tenderneſs and benevolence; that we may by the flames of charity in our own breaſts, kindle a reſembling one in theirs. Our maſter hath commanded us to *forgive, that we may be forgiven*, Luke vi. 37. to pardon others, as we hope to find pardon and mercy at the hands of our offended God. It is truly Chriſtian to imitate him, who *makes his ſun to ſhine on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt*; who lets the greateſt delinquents ſhare in his favour, and communicates his mercies and bleſſings to the vileſt ſinners. In ſhort, it is the excellent and generous nature of Chriſtianity, to forgive offences when the criminal acknowledges them; it is yet a greater degree and height of it to take no notice of them, where the community is not concerned, but to paſs them by as not worth our obſerving; but the greateſt and higheſt glory of it, is to love our enemies, to pray for them that perſecute us, to return good for their evil, and to be kind and obliging even to the worſt of men.

3. *Self-murder*, which is a notorious affront and injury to human nature, was defended by the chiefeſt *philoſophers* of them all. They held that a man need not aſk leave before he went out of the world, that when they ſaw themſelves in danger, they might be as cruel to themſelves as the gods were, yea, that it was religious to diſpatch that life which the gods were reſolved to deſtroy. It was determined by the Stoicks, that a man might kill himſelf rather than endure ſervitude, reproach, or long and grievous diſeaſes: And this Cato defends, if Tully doth not belie him, as we have no reaſon to think he doth. That Stoick it ſeems was a ſevere commonwealth's-man, and could not fit himſelf to the turn of the times. The gods muſt give him a reaſon why Cæſar vanquiſhed Pompey; and becauſe they would not, he fell upon his own

ſword, and diſpatched himſelf. This the great Roman *philoſopher* approves of, Tuſc. quæſt. and thinks it was not without God's leave that he departed hence. He expreſly ſaith, *God gave him a juſt occaſion of dying, as he did Socrates*; and he reckons him among thoſe who are *diſcharged and diſmiſſed by God*. Some others of the moſt *philoſophical* men, either directly ſlew themſelves, or were wilfully acceſſary to their own deaths.

Thus Lycurgus, the great and renowned law-giver of Sparta, pined himſelf to death; which fact Plutarch, in vita Lycurg. approves and applauds with a jeſt, *viz.* that he made an end of himſelf by a total abſtinence from meat, to teach his countrymen temperance, Cic. Tuſc. Queſt. l. 1. Cleombrotus a Platoniſt, having read Plato's Phædo, where Socrates being about to die, diſcourſes of the immortality of the ſoul, went and threw himſelf down headlong into the ſea. And other great men of morals, as Empedocles, Demoſthenes, Anaxagoras, Chryſippus, yea and Zeno the Stoiciſm, were felons of themſelves. Thoſe who pretended to be great deſpiſers of pains and ſufferings, ran away from them as ſoon as they felt the anguiſh of them. Obſerve it, the very Stoicks, who were ſuch unpaſſionate and immoveable moraliſts, were for leaving the world before their time. This they called, *Withdrawing themſelves*, and *a fair retiring out of the world*.

And the famous Seneca, Epiſt. 70. in no fewer than four Epiſtles, maintains this practice. In one of which he plainly tells us, (whatever he had ſaid at other times concerning the great extremities which might put a man upon killing himſelf) that his wiſe man need not ſtay till extreme neceſſity urgeth him to ſuch a violent action, but as ſoon as his fortune begins to be ſuſpected, as ſoon as he perceives there is ſome likelihood of his being brought into ill circumſtances, he may prevent them all by going aſide. He hath this leave given him by the Stoicks, as well as by the Platoniſts and other *philoſophers*. But

Reaſon and Chriſtianity (and ſome of the philoſophers too in a better *mood*, oppoſe it as a *raſh* and *fooliſh* attempt, nay, as a vile and wicked enterprize. It is an uſurping on God's proper right and authority, who only hath power to diſpoſe of man's life. When God calls for our lives, then we are to part with them ſubmiſſively and willingly, and not before. In the mean time, we muſt entertain poverty, ſickneſs, diſgrace, or whatever croſſes befal us, with invincible patience and reſolution. We muſt not ſhamefully relinquiſh ſtations, and, like imprudent pilots, quit the guidance of the veſſel in the midſt of a ſtorm. We muſt bear up undauntedly againſt the briskeſt aſſaults, and reſolve to grapple with all ſorts of hazards and extremities. We muſt prepare ourſelves to look new dangers in the face, and, by the Divine Aſſiſtance, make way through the *thickeſt troops of oppoſition*. When we are aſſaulted with ſufferings, we muſt not crouch and ſneak, and fly like cowards, but we muſt reſolve to maintain our poſt, and weather out our miſeries with a courage becoming Chriſtianity. Be the way we paſs through *rough* or *ſmooth*, *difficult* or *eaſy*, it is the Divine Appointment, and God hath not made any calamity inſupportable; it may ſoon wear off of itſelf, however time will take it away. But we muſt be careful that we do not by any means put an end to it, by doing ſo to our lives. This is a high offence againſt God, againſt the community (of which we are a part,) and againſt ourſelves, and human nature itſelf. This is a manifeſt token of baſe fear and cowardice, and abjection of mind; it argues unmanly precipitancy and unadviſedneſs, a diſtruſt of Providence, a defect of faith, and hope, and Chriſtian courage, and even black deſpair itſelf. But how brave and noble is it, after all our hard ſervice, to go off honourably, with the *comfort of having fought a good fight, and finiſhed our courſe, and kept the faith*, and of having perſevered in our duty to the end, maugre all diſcouragements and hardſhips? This is true *Chriſtian philoſophy*.

4 *Lewdneſs*, *i. e.* immodeſt and obſcene ſpeeches, ribaldry and looſe talk, with laſcivious geſture and behaviour, with lewd and filthy practice, were countenanced by the greateſt pretenders to deep notions and morality; yea, and were not thought contrary to the principles of *philoſophy*. As for the *Stoicks*, they profeſſedly held that there is no obſcenity in words. And Chryſippus more particularly is named by Sextus Empiricus as the chief aſſertor of this: Chryſippus, who was the very *prop and buttreſs of the Stoicks porch* (as Tully tells us) was a great defender of this opinion, and propagated it among his diſciples. They were wont (as the ſame author ſaith) *to call every thing by its name*, Cic. Epiſt. l. 9. Ep. 22. ibid. hereby excuſing and palliating their obſcenity; and he ſeems to take their part, calling this lewdneſs of ſpeech *libertatem loquendi*, a liberty of ſpeaking. From tolerating of *obſcene words*, they proceeded to licenſe the *lewdeſt actions*, and therein were juſtified by the concurrent practice of other philoſophers. He that rifles Plato's *politicks*, ſhall find that *plurality of wives*, and even a *community of women* are allowed by him. The wiſeſt *philoſopher* ſhews himſelf here moſt abſurd, for thus he argueth: Becauſe all things in a commonwealth are to relate to the common good and publick advantage, therefore to have all things in common doth ſo, yea, to have the promiſcuous uſe of women. We are told by Laert in Zenone, that Diogenes, Zeno and Chryſippus (topping men among their parties) were of the ſame mind. Adultery was allowed the Lacedemonians by the ſober Lycurgus. See Plutarch in vit. Lycurgi. Common whores were permitted to the Athenians by the wiſe Solon, idem in vit. Solon. We are told that the Cynicks bluſhed not to act openly the moſt uncomely and lewd things.

Yea, Sodomy was approved of and practiſed by the greateſt pretenders to wiſdom among the Pagans. See Ovid. Metam. l. 10. Plutarch, Diodorus Siculus, Minutius Felix, Tertullian's Apolog. c. 46. Athenæus's, Deipnoſoph. l. 13. I know ſome are inclined to think that this charge againſt Socrates is a ſlander, and that he was clear and innocent as to this matter, and that theſe authors were too raſh in borrowing ſuch a report from ſome poets and light heads. And truly I am not averſe to think ſo too, ſince I have made ſome enquiry into the buſineſs. I conceive this may be given as the faireſt and trueſt account of this brave man, that he was taken with the ſociety of ingenious and ſweet-natured young men. Their intellectual beauty was that which was courted and loved by him; and this is that *manly beauty* which ſome of his dialogues (as Philæbus and Phædo) commend. He having made choice of the ſprightlieſt youths he could meet with, took great pains with them to ripen and improve thoſe ſeeds of virtue which he ſaw in them, and to fit them for the ſervice of their country. Among others, an example of this was Alcibiades, a young nobleman of Athens, who was ſhaped and formed in his manners by this *philoſopher*, and owed the excellent conduct of his whole life to the early inſtructions of ſo wiſe a maſter. Hence ſome took occaſion to tax him as guilty of unnatural luſt toward this and other young men, and of corrupting (in the worſt ſenſe that can be thought) the youth of Athens. Some were conſcious to themſelves of their own guilt, and knew that παιδεραστία was the vice of the country; and therefore concluded Socrates to be like themſelves, and that he made no other uſe of young mens company than they did. Ariſtophanes was the chief man that ſet this on foot, who wrote his comedy called the *Clouds*, only to abuſe Socrates: You muſt know then (as the true ground of this) that Socrates inveighed againſt the ſophiſts and mock-philoſophers of that age, men who had nothing in them of true and ſober *philoſophy*, but were a diſgrace and reproach to it. Hereupon theſe men got him jeered by Ariſtophanes, in that play of his beforenamed. Beſides, Socrates had diſobliged all the poetick tribe by that part of the model of his *commonwealth*, wherein he would have all poets baniſhed: Whence it is no wonder that the poets were ſet againſt him. Indeed, they were theſe who had the greateſt hand in the impeachment of Socrates, eſpecially the comedians, becauſe Socrates had a more particular diſlike of the *comick poetry*: For he being grave and compoſed, diſreliſhed that light humour of the ſtage, which was vain and drolling, but at that time moſt taking. Yea, Socrates was ſometimes preſent at, and applauded the tragedies of Euripides, but would not honour with his preſence Ariſtophanes's comedies. Whereupon this poet-laureat of that age conceived a diſpleaſure againſt the philoſopher, and ſeeing he would not approve of the comick way, he muſt fall under his laſh, to make the people ſport. Now, Socrates is every where laughed at; now virulent tongues ſay any thing of him; now they report he uſed the company of young men to vicious and lewd purpoſes. But that would not ſuffice; a formal indictment was drawn up againſt him. The poets take to them Melitus and Anytus, and other conſpirators, who, becauſe out of extreme hatred to the philoſopher, they ſought his death; inſiſted not much on the former accuſation, as not criminal enough, but accuſed him for perverting the laws, by introducing new gods and a new religion. If you look into the ſtory, you will find that Socrates had the honour to be impeached upon the ſame Athenian law that Paul was when he was convented before the Areopagites, *viz.* that the *ancient gods were to be worſhipped, and no new ones to be introduced contrary to the cuſtom of the country*, Acts xvii. 18. It was the breaking of this law which procured his death; he had diſcovered the unreaſonableneſs of the Pagan idolatry, and the ſhameful deities which were ſet up among the Athenians. This proved fatal to him, though, to make him doubly guilty, they inſerted the accuſation before-mentioned, by Laert. in Socr. which no man believed, who knew either Socrates, or his enemies malice. It was this which at laſt bereaved him of his life, after they had robbed him of his good name, by fixing the crime of unnatural luſt upon him.

But though Socrates, for the reaſons above alledged, may be thought not to be guilty of that foul vice; yet ſome *other philoſophers* of great name cannot be ſo cleared. I am loth to think that Plato was one of that number, but Diogenes Laertius ſaith he was, and that he diſguiſed this vice, calling παιδεραϛίαν μετὰ φιλοσοφίας. Ariſtotle, the prince of the Peripateticks, was guilty, ſaith Athenæus, ſo was Zeno, the father of the Stoicks, who, as both Athenæus and Diogenes Laertius teſtify, had a male ſweet-heart whoſe name was Cremonides: And this was ſo frequent among the *philoſophers*, that Lucian would have this love of boys left wholly to that ſort of men, Dialog. Amor. And other credible authors vouch this for a known truth, that the laws of moſt cities in Greece did not ſuppreſs that libidinous uſage, Xen. de Repub. Lacedæm. And Paul's teſtimony may be added to all theſe, in Rom. i. 27. *The men, leaving the natural uſe of the woman, burned in their luſt one toward another, men with men, working that which is unſeemly.* Which words are meant of that filthy and prepoſterous luſt, and are ſpoken of the wiſe men and *philoſophers* among the Pagans: Which is a farther proof and confirmation of this head of my diſcourſe, that the Gentile *philoſophy* patronized obſcenity and lewdneſs, and even unnatural acts of luſts. Thus

I am glad I have rid my hands of this ill ſubject, which yet it was requiſite to ſtay a while upon in purſuance of my underſtanding on theſe words, which was to ſhew the corruption of the Pagan *philoſophy*, together with that of philoſophical men. And you ſee the Apoſtle himſelf thought fit to make particular mention of this flagitious uſage among them, and at the ſame time to reprove and condemn it, as he doth likewiſe in 1 Cor. vi. 9. For,

Our moſt Holy religion forbids even the leaſt tendencies to lewdneſs, and the leaſt indications of it; *inordinate affection, evil concupiſcence*, laſcivious thoughts and deſires are criminal by the Evangelical laws.

We are aſcertained by our Saviour himſelf, that an unchaſte eye, *a luſtful look* is adultery; Matth. v. 28. All words and ſpeeches that ſavour of luſt, all *corrupt communications* and diſcourſe are condemned by the Apoſtle; Epheſ. iv. 29. And the ſame inſpired writer, who knew very well what was vice, and what was virtue, and who fully underſtood the nature of the Chriſtian religion, and what it allows, and what it forbids, ſtrictly commands us that we *abſtain from fleſhly luſts*; 1 Pet. ii. 11. that we *make not proviſion for the fleſh, to fulfil the luſts thereof*; Rom. xiii. 14. that *we flee fornication*; 1 Cor. vi. 18. aſſuring us of the everlaſting penalty which is awarded againſt thoſe that act contrary to theſe prohibitions; *Whoremongers and adulterers God will judge*; Heb. xiii. 4. Thoſe wanton and laſcivious flames ſhall certainly end in thoſe that are eternal.

I might proceed, and inſtance in other allowances incorporated into the body of thoſe morals which are left us by *philoſophers*, as the *deſtroying of the child in the mother's womb*, (if it be ſafe and poſſible for her) when ſhe thinks ſhe hath had a full and ſufficient number of children; this you will find ſuggeſted by Ariſtotle, in Polit. l. vii. c. 16. And the *expoſing of children* is another allowance. Plato would have this done whenever parents have exceeded the bounds of getting chidren, and when they grow too numerous. Ariſtotle is of opinion, that a child which is lame or blind, or any ways deformed, may be caſt out, and without pity or care expoſed to the wide world: And he ſaith it would be well if there were a law to forbid the bringing up of children that are any way maimed and imperfect. Thus two of the greateſt *philoſophers* that ever were, taught people to be cruel to the fruit of their own loins, to be brutiſh and unnatural to their own fleſh (nay, the worſt of brutes are ſeldom found to do ſo).

I could obſerve to you alſo, that theft was approved of by that wiſe lawgiver Lycurgus, who allowed to the Spartans on condition they could keep it cloſe. It was tolerated, (ſaith Plutarch in Vita Lycurgi) yea, enjoined by the law to ſteal, but it was looked on as a baſe and diſhoneſt thing to be found guilty of it: The being taken was criminal, the not ſtealing cunningly was the thing that was faulty. Laſtly, *Lying* had the approbation of the chief *philoſopher* among the Pagans. *It is lawful to lye for the good of the commonweath*, ſaith Socrates, as he is quoted by his ſcholar Plato, De Repub. l. ii. Thus you ſee what were the corrupt Ethicks of the Heathen world; for though many of theſe things which I have mentioned are repugnant to *true philoſophy*, yet being maintained, and ſometime practiſed by the maſters of *philoſophy*, they are juſtly reckoned among the *deceits of philoſophy*. However, if theſe latter inſtances be not ſo home to the purpoſe, it is certain that no man can pronounce ſo concerning the others before-mentioned, which were ſome of the chief ingredients and principles of the *Gentile Philoſophy*.

But though I have given you this large account of their miſtakes in morality, yet I will purſue this matter a little farther, and ſhew you in the next place, that the *philoſophy* the Apoſtle ſpeaks of was deceitful, in that it was groſly miſtaken about the happineſs of man. It was miſtaken, and conſequently deceived men as to this grand point. 1. By not aſſuring them of a future life. 2. By giving no notice of the eternal duration of it. 3. By not determining wherein true happineſs conſiſts. 4. By not directing them the right way to it.

It deceived them by not aſſuring them of a future life. The future exiſtence of the ſoul (though it was a notion dictated by the light of nature and reaſon, and ſometimes poſitively and plainly aſſerted by ſome of the *philoſophers*, yet it) was diſputed and doubted of among them at other times, by reaſon of falſe principles which they had wilfully taken up, and thereby clouded their reaſons and the natural dictates of their minds, as alſo becauſe of intereſt and ſenſual pleaſure which ſtifled the rational actings of their ſouls. Upon theſe accounts a future ſtate was hardly believed by ſome of the *philoſophers*, and wholly oppoſed by others. The Epicureans (as you have heard) flatly denied it: And it is no wonder, ſeeing their language was after this rate, *We can have no notion of an incorporeal thing, unleſs it be a Vacuum: They therefore that ſay the ſoul is incorporeal, talk vainly and idly*; ſee Laert. in Epicuro. Plutarch, De Placit. Philoſoph. l. iv. atteſts that Democritus held the ſoul to be corruptible, and that it periſhed together with the body. It is true, the Pythagoreans and Platoniſts aſſerted that the ſoul went on pilgrimage, and flitted from one man to another: Yea, they held, that mens ſouls paſſed into brutes as well as into other men; and he that was a man a while ago, is now an aſs, a wolf, a dog, or ſome other animal: But this is *vain philoſophy* indeed, and all that we can build upon it (if it were true) is this, that the ſame man is often begot, and as often born, and dieth: Indeed Plato, in Phædone, ſeu de Animo. brings in Socrates before his death, treating of the *Immortality of the Soul*; he makes him ſpeak ſome things that are admirable, excellent, and Divine, but other things are poor, mean, and frigid; he preſents him as dubious and uncertain, wavering and inconſiſtent with himſelf.

That Socrates doubted of a future ſtate and the ſoul's immortality, may be gathered from that paſſage of his, which Plato inſerts, *If theſe things we ſpeak of be true.* Again, Socrates ſaith, *One of theſe two is abſolutely neceſſary, either death utterly deprives us of all ſenſe, or we paſs from hence to another place*, Apologia Socratis. It ſeems he looked upon death as a ſound ſleep, or a long journey, but he could not certainly tell which. Plutarch, De Conſolatione ad Apollon. had this very notion of it, and on that account concludes that death is not evil. After this wavering manner ſpeaks the great Roman Philoſopher, Cic. Tuſc. qu. l. 1. *If the day of death be accompanied with the change of place only, and not an utter extinction, What can be more deſirable than death? Or, if it makes an end of us, and quite annihilates us, What is better than when we are wearied with the labours of this life, to fall aſleep, and never to wake again?* In like manner Seneca, Epiſt. 24. *Death doth either conſume, or ſends us out of this world into another: If the latter be true, there are better things remain for us when we are ſent out hence, and have laid aſide our terreſtrial clog and burden; but if the former be true, then there is nothing remaining for us, being utterly conſumed, and conſequently no hurt can befal us; that is our comfort.* Again, he thus faintly and ambiguouſly talks, in Epiſt. 63. *Perhaps if the report of wiſe men be true, and if there be any ſuch thing as a place hereafter to receive us,* &c. Thus Antonine (the Royal Philoſopher) cannot tell whether death be σβέσις or μετάστασις, an extinction, or a tranſlation; whether it be an annihilation, or a change of our condition. And many others have thus expreſſed their doubtfulneſs about another life; ſee Val. Max. l. 4. c. 6. But moſt remarkable is that paſſage of Xenophon in the life of Cyrus, lib. 8. whom that wiſe hiſtorian repreſents as a great heroe, and ſingular pattern of virtue. We muſt expect therefore that he will make him ſpeak like a brave prince, furniſhed with true and ſound notion of things. He tells us that this great man lying on his death-bed, and having certain preſages of his approaching departure out of the world, commanded his courtiers to come to him, and called his ſons and friends together, and ſpoke to them to this purpoſe, "You ought not to think you know certainly that I ſhall be nothing when I ceaſe to live here. For let me tell you, the ſoul whilſt it is in this mortal body, doth not live, though it gives life to the body, but when it leaves the body, then it properly lives, then it acts, and is truly knowing and wiſe. The tortures and puniſhments inflicted on murderers by ſouls thruſt out of their bodies, and the honour and rewards of good and innocent minds, proves that ſouls ſtill ſubſiſt. When man is diſſolved, it is not probable, that all things belonging to him to go their particular kind except the ſoul only. You may obſerve, that nothing is more like death than ſleep; but even in ſleep the ſoul diſcovers its Divinity, and never more than then, for it hath a proſpect of things to come, the ſoul being at that time more free than ever. If theſe things be ſo, reverence my ſoul when I am dead, and do according to my commands. But if theſe things be not ſo, but the ſoul periſheth with the body, yet reverence the gods who are immortal. And a little after, he ſaith, Call all the Perſians and my fellow-ſoldiers to my funerals, that they may congratulate with me that I am got to a ſafe place and ſtate, wherein no evil can befal me, whether it ſhall be my lot to be with God, or whether to be reduced to nothing." A fair ſpeech indeed! This was the faint reſult of all the knowledge which his wiſe tutor could let him have of another ſtate. He had not determined whether after death he ſhould be taken to the gods, or be annihilated. Thus *philoſophy*, as it was corrupted and depraved, was unſteady and doubtful about a future life and happineſs. Much leſs,

2. Had they any notice of the eternal duration of them. Thoſe of them who held that the ſoul was long-lived, had no firm apprehenſion of its being immortal. But eſpecially the Stoicks failed here; Zeno, the maſter of that ſect, expreſly aſſerted that the ſoul remains after death, but at length is corrupted; ſee Diog. Laert. in Zenone. The generality of this ſect went ſo far as to ſay, the ſoul ſurvives the body a good while. But if you aſk, How long? They tell you it is only till the conflagration of the world. Yet here they were divided, for there were ſome among them who held, that the weaker ſort of ſouls, *viz.* of the unlearned, periſh with the body; but the ſtronger ones, *viz.* of wiſe men, hold out till the conflagration. And with this agrees that account which Cicero, in Tuſc. qu. l. 1. gives of them; and Seneca relates the very ſame of this ſect of philoſophers. But the certain knowledge and aſſurance of the *endleſs duration* of ſouls, and the *eternal reward* of virtue, is the purchaſe only of Chriſt's appearing, who *hath brought life and immortality*, i. e. immortal life, *to light by the goſpel.* There was but a faint ſhadow of it before; the diſcoveries were dark and obſcure, but by the ariſing of the ſun of righteouſneſs, this darkneſs is diſpelled, and we have gained a clear manifeſtation of the everlaſting ſubſiſtence of our ſpirits in another world. For Chriſt Jeſus, whoſe ſoul was of the ſame nature with ours, commended his into God's hands, and ſo did the holy martyr Stephen in imitation of him; which aſſures us, that the ſouls of the righteous are taken into God's cuſtody at their departure out of the body. This, together with the reſurrection of our Saviour and his *aſcending into Heaven*, gives us an abſolute aſſurance and demonſtration of our riſing again, and living immortally in another world.

3. Their *philoſophy* proved deceitful in not determining *wherein the true happineſs of man conſiſteth.* The different notions of the divers ſchools of *philoſophy* about the chief good, proclaim aloud that they only gueſſed at it, and were not able to tell wherein it was placed. Their miſtakes were never ſo numerous and, which is worſe, ſo dangerous as here. It is of infinite conſequence to underſtand what is the chief felicity of man, what is the perfect ſtate of bliſs, what is the principal and laſt end of man, wherein there remains nothing further to be deſired. Now, he only can acquaint us with our *true happineſs* who is the author of it, the Lord of bliſs and glory, who purchaſed immortal life for us, and is himſelf the true, ſovereign, chief god, the ultimate object of our wiſhes and deſires, ſtudies and endeavours, the only reſt and center of our minds. *This is life eternal to know*, and in knowing to enjoy *the only true God, and Jeſus Chriſt whom he hath ſent.* It is the utmoſt happineſs of a man to have, in the diſcharge of his proper duty, the favour of God, to know and love him, and to be loved of him. This is the higheſt felicity our nature is capable of, and it is no where fully diſcovered but in the Holy Scriptures.

4. *Philoſophy* was miſtaken, and thereby proved deceitful in not diſcovering the *true certain way to this happineſs.* And indeed how could it? It was impoſſible for the philoſophers to know how to regain the favour of Heaven whilſt they underſtood not how they loſt it. They could not come to the full underſtanding of the true cauſe of the degenerate condition of mankind. Whence ſhould they know that man was at firſt created pure and holy, ſpotleſs and innocent, able to ſerve God with an unwearied obedience, and that he voluntarily abuſed his power and freedom, and diſobeyed the command of his Maker, and ſo by an act of his own will apoſtatized from God, and plunged himſelf into unſpeakable miſery? They could not reach this by their natural light and moral reaſon. The moſt philoſophical and inquiſitive brains, though they have made ſome gueſſes about the corruption of mankind, were not able to arrive to a clear account of this matter. They were apprehenſive that nature was vitiated; they perceived a ſtrange diſorder, a horrible ſhatter, but they were ignorant of the original ſpring and ſource of it. And thus not knowing the cauſe of human corruption and depravation, it is no wonder that they light not on the right remedy of them. In the Goſpel alone is ſet forth the way for the recovery of lapſed and degenerate ſouls; here is diſcovered the certain method of obtaining the pardon of our ſins, and the aſſurance of God's favour, and our everlaſting welfare. The contrivance of man's redemption by the blood of Jeſus was too high a flight for the moſt improved reaſon, and light of nature. And when it was revealed to ſome of the moſt knowing Pagans, they were loth to truckle to ſo low and mean a diſpenſation as the Goſpel, which teacheth us to truſt and rely upon another's merits. They all agreed in this, that *there is this one good thing which is the cauſe and foundation of happineſs*, viz. *a man's truſting to himſelf, and reſting upon what he can do by his own power*; ſee Sen. Epiſt. 31. Theſe lofty ſons of reaſon counted it abſurd to be beholden to another's undertakings for their felicity; eſpecially it ſounded as the moſt ridiculous thing ever heard of, to hope for life and happineſs by the death of another. Auguſtin's complaint of Tully's works may be the juſt impeachment of all the voluminous diſcourſes of philoſophers, that the name of Chriſt is not to be found there. There is nothing in them of the exalted morals of our

great and perfect lawgiver, of the great myſtery of Godlineſs manifeſted by a Redeemer, and of the knowledge of Jeſus Chriſt, and him crucified. Yea, in the account which the *philoſophers* gave of the ordinary moral virtues and vices, they are very wavering and uncertain. He that is acquainted with the writings of the chief moraliſts among them, knows that they frequently confute themſelves; their way is to ſet up their *wiſe men*, and then ſoon after to pull him down; which made an underſtanding perſon declare that the *Stoicks wiſe man*, is no where to be found upon earth; yea, and that he never was in being; ſee Plutarch. de contradict. Stoicorum. He is a chimera, a fiction, made up wholly of paradoxes, riddles and impoſſibilities; ſo that there is nothing real in their deſcription of him but their pride and conceit. The falſe and erroneous conceptions which theſe and other moraliſts had concerning virtue and vice, we have in ſeveral particulars laid open in the preceding part of this diſcourſe; and it is that which Lactantius, de vero cultu, cap. 17. long ago hath very largely proved, *viz.* that the *philoſophers* miſtook virtue for vice, and vice for virtue. I remember the excellent Des Cartes, in Præfat. ad Ethic. compares the moral writings of the Heathens to *ſplendid and magnificent palaces built upon mud and ſand.* They extol, ſaith he, virtue to the skies, and prefer it before all other things, but do not ſufficiently explain to us the true nature of it, or lay the ground of it right: Nay, oftentimes that which is called virtue by them, ought rather to be ſtiled vice. Now, theſe ill foundations cannot but be followed with as bad ſuperſtructures; and both of them will promote vicious practices in mens lives. So that upon this account we might conclude the Pagan *philoſophers* were very defective in ſhewing *the way to happineſs*; for how could they do this, ſo long as they were not able to build men up in *true Godlineſs*, and to make them *really better?*

But their greateſt blemiſh was that which I have already mentioned, *viz.* their ignorance of the way of life and ſalvation by Jeſus Chriſt. They knew not that *there is no other name under Heaven given among men whereby they muſt be ſaved.* They underſtood not that in the great and univerſal deluge of mankind, this is the only ark we can be ſafe in. They were unacquainted with the myſtery of faith and juſtification, and the abſolute neceſſity of the aſſiſtance of the Holy Spirit, and other ſuch Divine and ſaving truths, the diſcovery of which is peculiar to the Chriſtian Religion, which is the *only true philoſophy.* For this name you may obſerve it bears in the writings of the ancient fathers: Thus Juſtin Martyr, in his Dialog. cu. Tryph. ſpeaking of the Chriſtian inſtitution, hath theſe words concerning it, *Philoſophy truly is the greateſt good and moſt acceptable to God, it being that alone which leads us and commends us to him; and they are really holy, who apply their minds to this philoſophy.* And he tells us, that he found this to be *the only certain and uſeful philoſophy.* So the barbarous *philoſophy* with Clemens Alexandrinus, is the Chriſtian Religion, or the New Teſtament compoſed by thoſe whom the Greeks ſtiled *Barbarians.* This according to Iſidore is the new and Evangelical *philoſophy*, Epiſt. l. 4. and ſometimes it is called by him the Heavenly *philoſophy*, Epiſt. l. 5. by Sozomen. Eccl. hiſt. l. 5. c. 12. And in ſeveral other fathers this is the word for Chriſtianity; and the doctors and eminent profeſſors of the Chriſtian Church are ſtiled *philoſophers*, in oppoſition without doubt to thoſe among the Pagans who boaſted of this title.

Thus I have attempted to ſhew how the Apoſtle's words are to be underſtood; I have let you ſee what thoſe things are which were blameable in the Greek philoſophy, and why the Apoſtle cautions againſt it. I have particularly diſcovered how this philoſophy was abuſed of old, and thereby became moſt prejudicial to Chriſtianity, and how the profeſſors of it did συλαγωγεῖν (which is the word here uſed) *forcibly carry away*, and *make a prey and booty* of too great a part of the world by it. Whence it is, that the Apoſtle here couples *philoſophy* and *vain deceit* together.

Ver. 12. *Buried with him in baptiſm.*] As to ſin and Satan; ſee Rom. vi. 4. and below at ver. 13, and 20th.

Ver. 16. *Let no man therefore judge you in meat or in drink, or in reſpect of an holyday, or of the new moon, or of the ſabbath-days*; ſee Romans xiv. 3, 10, 13. Gal. iv. 10. and our Diſſertation on the ſabbath-day.

Ver. 18. *Let no man beguile you*, &c.] See the notes above on ver. 6, 8.

Ver. 19. — *The head.*] Chriſt, the head of the Church; ſee Epheſians iv. 15, 16.

Ver. 22. — *After the commandments and doctrines of men.*] See the notes above on ver. 6. and Matt. xv. 9.

CHAP. III.

1 *He ſheweth where we ſhould ſeek Chriſt.* 5 *He exhorteth to mortification,* 10 *to put off the old man, and to put on Chriſt,* 12 *exhorting to charity, humility, and other ſeveral duties.*

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Chriſt in God.

4 When Chriſt *who is* our life ſhall appear, then ſhall ye alſo appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry:

6 For which things ſake the wrath of God cometh on the children of diſobedience.

7 In the which ye alſo walked ſometime when ye lived in them.

8 But now you alſo put off all theſe; anger, wrath, malice, blaſphemy, filthy communication out of your mouth.

9 Lye not one to another, ſeeing that ye have put off the old man with his deeds.

10 And have put on the new *man*, which is renewed in knowledge, after the image of him that created him.

11 Where there is neither Greek nor Jew, circumciſion nor uncircumciſion, barbarian, Scythian, bond *nor* free: but Chriſt *is* all, and in all

12 Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering:

13 Forbearing one another, and forgiving one another, if any man have a quarrel againſt any: even as Chriſt forgave you, ſo alſo *do* ye.

14 And above all theſe things, *put on* Charity, which is the bond of perfectneſs.

15 And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful.

16 Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admo-

niſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord.

17 And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him.

18 Wives, ſubmit your ſelves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter againſt them.

20 Children, obey *your* parents in all things: for this is well-pleaſing unto the Lord.

21 Fathers, provoke not your children *to anger*, leſt they be diſcouraged.

22 Servants, obey in all things *your* maſters according to the fleſh; not with eye-ſervice, as men-pleaſers, but in ſingleneſs of heart, fearing God:

23 And whatſoever ye do, do it heartily, as to the Lord, and not unto men:

24 Knowing that of the Lord ye ſhall receive the reward of the inheritance; for ye ſerve the Lord Chriſt.

25 But he that doeth wrong, ſhall receive for the wrong which he hath done; and there is no reſpect of perſons.

The Apoſtle having aſſerted the truth of the Goſpel, and confuted ſome contrary errors in the two former chapters, begins in this chapter with,

An Exhortation to general Duties, ſuch as heavenly-mindedneſs; becauſe they were *riſen* with Chriſt, who is now in heaven, ver. 1. beſides this ſhews, ſays he, that you are ſpiritually dead to earthly things, ver. ii. 3. and that God doth preſerve your life for you, ver 3. which is the glorious eſtate we ſhall enjoy at Chriſt's ſecond coming, ver. 4. and therefore we ought to flee from all things that ſhall any ways oppoſe, let, or hinder our attainment of that happy ſtate. Then the Apoſtle gives a catalogue of thoſe luſts and corruptions from ver. 5 to ver. 9. and and ſubjoins his reaſons againſt them from ver. 9, to ver. 12. and then he encourages us to reſiſt them by the exerciſe of certain graces, mentioned in ver. 12, 13, 14, 15, 16, 17. in hopes of attaining eternal glory. Then

He exhorteth them to ſome ſpecial Duties belonging to Chriſtians, as they are members of families, ſuch as the duties of wives, in ver. 18. of husbands, ver. 19. of children, ver. 20. of parents, ver. 21. and of ſervants, ver. 22, 23, 24, 25.

Ver. 1. *If ye then be riſen with Chriſt*] See ch ii. ver 12.

Ver. 7. *In the which*] Fornication, &c. ſee ver. 5.

Ver. 12, *Put on therefore (as the elect of God, holy and beloved) bowels of mercies*, &c. Let us ſee what theſe excellent words contain for our inſtruction, and for the better apprehending thereof, let us view the context. Now

In the 8th Verſe, the Apoſtle ſpeaking of putting off *anger*, *wrath* and *malice*, &c. as part of the *old man*, which a new convert is to lay aſide; he after gives us to underſtand, there is ſomething to be put on by ſuch in the room thereof, ver. 10. inſomuch that let men be *Jews* or *Greeks*, ver. 11. Heathens or Chriſtians, there muſt not be any wrathful reſentments, any haughty and unmerciful inſolence ſhow'd towards them; ſince none, let them diſtinguiſh themſelves how they will, are of themſelves accepted before God for any merit of their own, but only in and thro' *Chriſt*, who *is all and in all*: And therefore inſtead of anger, and wrath, and malice, there muſt be *bowels of mercies*, that is, the contrary thereunto; a tender pity and compaſſion, and ſympathizing love, as the words import, which cannot be conſiſtent with bearing malice and ill-will: and ſuch is accompanied with *kindneſs*, as it follows, without which there cannot be ſuch compaſſion; and an *humbleneſs of mind*, *meekneſs*, which diſpoſes men to overlook thoſe faults, that may cauſe any miſunderſtanding and diſreſpect, and to ſee more of their own infirmities, for the preventing their taking offence at others reflections; and to be ſure there will be *long-ſuffering*, a *forbearing and forgiving*, as is further added; and a *putting on of Charity*, and a labouring for *peaceableneſs*, as is ſuggeſted in ver. 14 and 15, which a chriſtian that hath put on bowels of mercies cannot but be led unto.

So that what is implied in the exhortation, is a compaſſionate, friendly, and humble deportment, a wiſhing and doing all the good we can; and as the conſequence hereof, and avoidance of a quarrelſome, malicious, revengeful, or arrogant carriage, that deſtroys all love, compaſſion and peace, And

We ſhall find how much it is the great duty of our chriſtianity to comply with the Apoſtles Words, in *putting on bowels of mercies*, as to the ſeveral things imply'd, by conſidering the divine commands and declarations of God's will given us in his word; which being ſo very numerous, I ſhall do but little more than barely name: And yet I think it may not be amiſs to run over moſt of them, that we may ſee what a ſhameful thing it is to overlook a duty, which is ſo extreamly preſt upon us.

How many times, and in what moving ſtrains, are we called to that ſweet and kind temper, which is ſhown in love and charity? Above all things *put on charity*, ver. 14. after the text. And follow after *charity*, 1 Cor. iv. 1. and let all things *be done with charity*, 1 Cor. xvi. 14.—Howſoever, this in the law of Moſes was forgot, Lev. xix. 18. *Thou ſhalt love thy neighbour as thy ſelf*; or, whatſoever allowances ſome of old had to abridge, and confine their kindneſs to a party, ſo as to love none but thoſe of their own nation; yet it is now enforced anew, and is to be extended under the Goſpel. *A new commandment give I unto you, that ye love one another*, ſays our Saviour, John xiii. 34. and *by this ſhall all men know that ye are my diſciples, if ye have love one to another.* And the like is enjoined by his Apoſtles, to make thoſe that are too regardleſs hereof more mindful; though it might be otherwiſe ſaid unto them, as the Theſſalonians were told, 1 Theſ. iv. 9. *as touching brotherly love, ye need not that I write unto you, for ye your ſelves are taught of God to love one another:* They therefore tell us, *though a man ſhould ſay I love God, and hateth his brother, he is a liar*, 1 John iv. 20. *And this commandment have we from him, that he who loveth God, love his brother alſo*, ver. 21. that we *conſider one another, to provoke unto love*, Heb. x. 24. *that we love the brotherhood*, 1 Pet. ii. 17. that we *owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law*, Rom. xiii. 8. and *that we be kindly affectioned one towards another, with brotherly love*, Rom. xii. 10. and *he that dwelleth in love, dwelleth in God*, 1 John iv. 16. *every one that loveth, is born of God, and knoweth God*, ver. 7. But on the contrary, *he is not of God, who loveth not his brother*, 1 John iii. 10. And though it hath been ſaid, as our Saviour tells us, "Thou ſhalt love thy neighbour, and hate thine enemy: Yet the charge is now, love even your enemies, Matt. v. 43. ſo far as to be ready to do them any acts of kindneſs, when they are not like to be empowered thereby to become farther hurtful; and to deſire ſuch a change here, as may make for their eternal welfare; and not to curſe them with wiſhes of hell and damnation, and much leſs ſuch as are friends and neighbours.—And is it not a faint and complimental reſpect that is to be ſhewn towards each other; but that is the fulfilling the royal law, relating to our duty towards man, *Thou ſhalt love thy neighbour as thy ſelf*; though not with the ſame height of love, yet with ſuch a real reſpect as inclines us to perform any kind offices, if we have opportunity, as we would for our ſelves. The ſame is repeated, Gal. v. 14. and ver. 13. it is expreſly commanded, that by love we ſhould ſerve one another. And we are "not to love in word, and in tongue, but in deed and in truth," 1 John iii. 18. and therefore, "whoſo hath this worlds goods, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?" ver. 17. and much more contrary to the Divine Will do they act, who, under a fair cover of a pretended reſpect, do hide all their deceitful and malicious deſigns againſt any. *The end of the commandment, is charity out of a pure heart*, 1 Tim. i. 5. Charity which *ſeeketh not her own*, 1 Cor. xiii. 5. with an excluſion of all concern for the promoting another's wealth, 1 Cor. x. 24. And therefore, when we have purified our hearts, in obeying the truth, there will be an unfeigned love of the brethren, and we muſt *ſee that we love one another with a pure heart fervently*, 1 Pet. i. 21. and our love muſt be *without diſſimulation*, Rom. xii. 9. *and above all things we muſt have fervent charity amongſt ourſelves*, 1 Pet. iv. 8. and we are entreated to *encreaſe more and more*, 1 Theſſ. iv. 10. and it is made a part of the Apoſtle's prayer, that Chriſtians ſhould *abound in love one to another, and towards all men*, 1 Theſſ. iii. 12. and of his thankſgiving, where their *charity towards each other aboundeth*, 2 Theſſ. i. 3. and ſo much is he ſet upon it, that for fear men ſhould fall therefrom, he tells us, Heb. xiii. 11. *Let brotherly love continue.*

So alſo, as for that peaceable amity and concord, which a compaſſionate reſpect for one another will lead unto, how frequently urged, and that with a very pathetick vehemency, and in all the moſt entreating terms, in order to win upon us. *I beſeech you, brethren, by the name of our Lord Jeſus, that ye all ſpeak the ſame things, that there be no diviſions amongſt you: But that ye be perfectly joined together, in the ſame mind, and in the ſame judgment*, 1 Cor. i. 10. and Phil. ii. 1, 2. *If there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be like-minded, having the ſame love, being of one accord, and of one mind.* And 2 Cor. xiii. 11. *Brethren, be of one mind. And if it be poſſible, as much as in you lieth live peaceably with all men*, Rom. xii. 18. and *ſeek peace and purſue it*, 1 Pet. iii. 11. and *follow peace with all men*, Heb. xii. 14. and *follow righteouſneſs, charity, peace*, 2 Tim. ii. 22. and *follow after thoſe things which may make for peace*, Rom. xiv. 19. *endeavour to keep the unity of the Spirit, in the bond of peace*, Eph. iv. 3. and *ſtudy to be quiet*, 1 Theſſ. iv. 11. and *have peace one with another*, Mark ix. 1. and *be at peace amongſt your ſelves*, 1 Theſſ. v. 3. *The kingdom of God is righteouſneſs and peace*, Rom. xiv. 17. *be of the ſame mind one towards another*, Rom. xii. 16. and *the God of patience grant you to be like-minded one towards another*, Rom. xv. 5. And it is *exhorted that prayers and ſupplications be made for all men, and for kings*, &c. *that we may lead quiet and peaceable lives*, &c. 1 Tim. ii. 1.

And as to that tenderneſs of ſpirit in a patient bearing with, and forgiving one another, amidſt any infirmities or offences, how much is it enforced upon us? "See that ye walk worthy of your vocation, *&c.* with meekneſs, longſuffering, and forbearing one another in love, Eph. iv. 1, 2. A ſervant of the Lord muſt be gentle towards all men, patient, 2 Tim. ii. 24. and we ought to bear the infirmities of the weak, and not to pleaſe ourſelves, Rom. xv. 1. and if any be overtaken with a fault, reſtore ſuch a one in the ſpirit of meekneſs: And bare one another's burthens, Gal. vi. 1, 2. and let your moderation be known to all men, Phil. iv. 5. Be patient towards all men, 1 Theſſ. v. 14. and ſee that none render evil for evil, ver. 15. And be all of one mind, having compaſſion one of another, Love as brethren, be pitiful, be courteous; not rendring evil for evil, or railing for railing, but contrarywiſe bleſſing, 1 Pet. iii. 8, 9. and bleſs them that curſe you, do good to them which hate you, and pray for them which deſpitefully uſe you, and perſecute you, Matt. v. 44. Bleſs them which perſecute you; bleſs, and curſe not, Rom. xii. 14. recompence to no man evil for evil, ver. 17. revenge not your ſelves, but rather give place unto wrath, ver. 19. be not overcome of evil, but overcome evil with good, ver. 21. and reſiſt not evil. But whoſoever ſmite thee on the right cheek, turn to him the other alſo," Matt. v. 39. Yield unto the ſuffering of, or parting with ſome little things for peace ſake, and a greater good that may enſue thereby; or whenſoever we vindicate ourſelves in the puniſhment of another, let it not be with ſpight, and a rejoicing at his ſufferings for revenge ſake. But we muſt *be kind one to another, tender-hearted, forgiving one another*, Eph. iv. 32. and how often ſoever our brother treſpaſſes againſt us, we muſt forgive him; not in few inſtances only, as *until ſeven times*; *but*, if need be, *until ſeventy time ſeven*, as our Saviour tells, *Mat.* xviii. 22. this is the *Charity* of the Goſpel that *ſuffereth* thus *long and is kind*, 1 Cor. xiii. 4. that *is not eaſily provoked*, ver. 5. that *beareth all things, endureth all things*, ver. 7. This the *meek and quiet ſpirit*, that *is in the ſight of God of great price*, 1 Pet. iii. 4. theſe *the fruits of* God's *ſpirit* upon men, *love, peace, long-ſuffering, gentleneſs, meekneſs*, Gal. v. 22.

And how much is there ſaid to diſſwade from theſe cenſorious thoughts and upbraidings which are diſpleaſing unto a kind and forbearing temper? *ſpeak not evil of one another*, Jam. iv. 11. *ſpeak evil of no man, be no brawlers, but gentle, ſhewing all meekneſs unto all men*, Tit. iii. 2. *comfort the feeble minded*, 1 Theſ. v. 14. *judge not, that ye be not judged*, Mat. vii. 8. *judge nothing before the time*, 1 Cor. iv. 5. *him that is weak in the faith, receive, but not to doubtful diſputations*, Rom. xiv. 1. *let not him that eateth, deſpiſe him that eateth not*, ver. 13. and becauſe there may be difference in our ſentiments or actions, *let us not therefore judge and condemn one another*, ver. 13. *charity thinketh no evil*, 2. Cor. xiii. 5. will not give way to any hard ſuſpicions of what there is not ſome evidence of, but *believeth all things, hopeth all things*, ver. 7. it will make the beſt of things, and not aggravate; much leſs will it ſeek to find or make faults, where are none, and raiſe any falſe reports or promote the ſpreading of them, where it knows they are ſo; that *rejoicing not in iniquity, but rejoicing in the truth*, 1 Cor. xiii. 6.

And how plain are the expreſſions of the divine will againſt an haughty ſpirit and carriage, *by which cometh contention*, which prompts men highly to reſent any ſlight againſt themſelves, to carp at and play upon others, and ſtiffly to refuſe any the leaſt conceſſion; and ſo ſhuts out that ſweet and kind temper which is commanded. *God reſiſteth the proud, but giveth grace to the lowly*, James iv. 6. 'tis *lowlineſs of mind*, that we are exhorted unto, *Eph.* iv. 2. at the ſame time we are preſt to *meekneſs, long-ſuffering*. And after the command, *Rom.* xii. 6. *be of the ſame mind*, 'tis added, *mind not high things, but condeſcend to men of low eſtate.* And when we are called to *be kindly affection'd one towards another*, Rom xii. 10. the next thing that follows is, that *in honour* we ſhould *prefer one another.* The like whereunto we have, *Phil.* ii, 3. *Let nothing be done thro' ſtrife or vain glory, but in lowlineſs of mind, let each eſteem other better than themſelves.* And *Gal.* v. 26, *be not deſirous of vain-glory, provoking one another, envying one another.* And ſuch therefore is the property of charity, that it *vaunteth not it ſelf, does not behave it ſelf unſeemly*, 1. Cor. xiii 4.

And further, what is more condemn'd, than the ill nature that does diſcover it ſelf in inordinate anger, ſtrife, malice, envy, hatred, and the like; which is fully oppoſite to the kind diſpoſition and courteous carriage of a chriſtian. The *proud* man is complain'd of, 1 *Tim.* iv. 4. who *doubts about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, and railing.* And *he loveth tranſgreſſion, that loveth ſtrife*, Prov. xvii. 9. but we are to *walk honeſtly as in the day, &c. not in ſtrife and envying*, Rom. xiii. 13. we muſt not bare ſuch a grudging ill-will towards any, as to rejoice at their falls from their proſperity; or to be grieved at the continuance and encreaſe of it; when the ſame hath not been, nor is like to be prejudicial: but rather *rejoice with them that do rejoice, and weep with them that weep.* Rom. x. 15. And ſo ſtrict is the charge againſt *hating* ones *Brother*, that he that does ſo, is pronounc'd in God's ſight, a *Murderer*, 1 Joh. iii. 15. and *every man is* commanded to *be ſlow to wrath*, Jam. i. 19. which tho' there may be ſome lawful occaſion for ſome little diſcovery of; yet we muſt not let it run too high, or hold too long, for fear of its degenerating into hatred, or what is worſe: The advice is therefore, *let not the ſun go down upon your wrath.* —— And we have ſeveral liſts of theſe things, which are very contrary to the Chriſtians bowels of compaſſion, put together and condemn'd. The Apoſtle tells us, he *fears leaſt he ſhould find* men *ſuch* as he *would not*; *leaſt there be debates, envyings, wraths, ſtrifes, backbitings, ſwellings, tumults*, 2 Cor. xii. 20. and he makes it the character of the unregenerate, that they *live in malice, envy, hateful, and hating one another*, Tit. iii. 3. and the remnants of the *old man* which muſt be *put off, anger, wrath, malice*, &c. by thoſe who would be the *elect, holy and beloved of God*, who are to have *bowels of mercies* *And whereas* *there are among you envyings, ſtrifes and diviſions, are ye not carnal, and walk as men*, 1 Cor. iii. 3. ſuch are reckon'd amongſt *the works of the fleſh*, as *hatred, variance, emulations, wraths, ſtrifes, ſeditions, envyings, murders*, Gal. v. 5, 20. and *wars and fightings come from* mens *luſt*, Jam. iv. 1. *Wherefore lay aſide all malice, and evil-ſpeaking*, 1 Pet. ii. 1. and *let all bitterneſs, envyings, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you with all malice*, Eph. iv. 31.

Thus you ſee by ſuch multiplied commands and declarations in God's word, how much a kind, and peaceable, and compaſſionate temper is inſiſted on: Which that we may ſtill find more of our duty in, let us conſider,

The examples we have, in the ſame Sacred Writings, recommended to our imitation: And in ſhort, theſe are no leſs than thoſe of God himſelf, our Bleſſed Saviour, and his greateſt followers and miniſters.

This does enhance our duty of loving our enemies, Matt. v. 45. *that we may be the children of our father, who makes his ſun to riſe on the evil and on the good:* Whom ought we to affect to be like more than our heavenly father? now to ſhew any reſpect to thoſe, who do oblige us by their power and kindneſs thereto, we diſcover nothing of a Chriſtian virtue; doing no more than what the nature and intereſt of a *Publican* and Heathen will lead him unto. But herein lies our duty, whereby we copy after our father's example, when we ſhew mercy and kindneſs, even among the failings and affronts of the helpleſs and worthleſs. For who ſo *ready to forgive* and *plenteous in mercy*; he that is here ſo gracious to foes as well as friends; he that condeſcends to *dwell with the humble and contrite*, tho' he be infinitely exalted above all; he that is unwilling to caſt off ſuch as will return; he that is deſirous to be reconciled, nay, firſt entreats by his *Embaſſadors*, Men's *reconciliation* to him; and all this when there is nothing to draw or drive him to the leaſt pity from any hope of benefiting by us, or fear of ſuffering from us; he that offers the remiſſion of our innumerable debts, which there cannot be the thouſandth part of contracted between one man and another: And is not the demand then fair and equal, that is made in the parable, Matt. xviii. 33. *I forgave thee all thy debt*, as great as it was, *ſhouldſt not thou have compaſſion on thy fellow-creature, even as I had pity on thee?* And how particularly amazing is the love of God unto us in his ſon? from which the Apoſtle infers our duty, 1 *John* iv. 11. *if God ſo loved the world, we ought alſo to love one another:* and verſe 8. *he that* therefore *loveth not God, knoweth not God, for God is love*; when this, that is ſo ſhining an attribute of his Nature, is made his very name; as again, ver. *16. God is love.*

And how does our Saviour propoſe his love and meekneſs, which was unconceiveably endearing and obliging, and makes the foundation of his command, *John* xiii. 34. *love one another, as I have loved you*; as likewiſe does his Apoſtle, *walk in love, as Chriſt alſo hath loved us*, Eph. v. 2. and as *even Chriſt forgave you, ſo alſo do ye*, Col. iii. 13. *learn of me*, ſays our Saviour, *for I am meek and lowly in heart*, Matt. xi. 29. learn of him, who, tho' *he did no ſin, neither was guile found in his mouth*, yet *when he was reviled, he reviled not again, when he ſuffered, he threatned not*, 1 Pet. ii. 22. learn, of him who could pray for his moſt abuſive enemies, at a juncture of their greateſt cruelty, *father, forgive them, for they know not what they do.* And how did his miniſters and diſciples think it their duty to follow their meek and merciful maſter? His ſervant *Stephen* could beg of God in the behalf of his murtherers, that he would *not lay their ſin to their charge*, Act vii. 60. And what patience and pity did others diſcover, as we find in many places? *Paul* does confeſs in their name, 1 Cor. iv. 12. *being reviled, we bleſs; being defam'd, we entreat.*

And now, what do the furious, and unmerciful, and contentious think of all this? what do thoſe think, who *wet their tongues like a ſword, and bend their bows, to ſhoot out their arrows, even bitter words*? Can they ſay, that the declarations of God's will are ſo dark or few, or the examples ſo mean, that they cannot find a plain and neceſſary duty in what I have been ſhewing? No wonder would it be to ſee Pagans, who are unacquainted with theſe things, entertaining the moſt ill-natured thoughts, and pouring out the hotteſt and hardeſt words againſt one another. But to behold the height and ſpight, the curſes and quarrels of Chriſtians, who know and believe the Scriptures, good God! what matter of admiration! and much more ſtrange ſtill, to hear of the heart-burnings and unfriendly feuds of thoſe who do profeſs more than a common veneration for the Scripture-doctrine. Whereas Chriſtianity, if obſerved according to the tenour of the duty mention'd, would tend to cool mens paſſions, to file off the roughneſs of their temper, and to produce a kind converſation in the world: But that we may be more engaged hereunto, let us

See what reaſon there is for it, from that relation there is between men, as to their nature, profeſſion, &c.

Now, tho' the lines of our relation may be remote, as to our deſcent from the ſame head, and there may be elder and younger branches, ſo as that we cannot call one another brethren, according to the common uſe of the name; yet in a larger ſenſe thereof, as we come from one common father the firſt parent of mankind, we are ſo; and ſhould there be then an unbrotherly enmity and variance amongſt us? or ſhould we diſreliſh Abraham's advice to his nephew Lot? Gen. xiii. 18. *let there be no ſtrife between me and thee, for we are brethren.* And when we all partake of the ſame kind of being, having all in ſome meaſure thoſe powers and faculties that are the reſemblances of the Divine Image, and the diſtinguiſhing ornaments of our nature; how unreaſonable is it for any to ſhew ſuch diſdain and ill-will as many times they do; as if they themſelves were of a more exalted kind than their neighbours, no leſs than gods or angels; or others, whom they treat with ſuch inhumanity and unkindneſs, were brutes or devils.

But, if ſince we are all related together as men, we ought to carry it with better temper; ſurely, as Chriſtians, we have much more reaſon to do ſo; here being another bond of *brotherhood*, 1 Pet. ii. 17. to unite us together in love. This is the motive which is made uſe of for the ſame, *Eph.* iv. 4. becauſe as Chriſtians we all own, *there is one body, and one ſpirit, even as ye are call'd in one hope of your calling, one faith, one baptiſm, one God and father of us all, who is above all.* —— When herein we have all *one calling*, (how different ſoever our ſecular vocations be) why ſhould we not endeavour to unite under it? And tho' we can't agree in every particular of it, why ſhould we be ſo much divided, as if we did agree in nothing? Others can be friends, when combin'd in a bad cauſe? Herod and Pilate could agree, when crucifying our Saviour; a *legion* of *devils* could agree to be together, whilſt they are tormenting one man, and ſhall not we agree when we are ſerving *one God?* — And when we believe we are all ſervants to one, *who is above* us *all*; why ſhould we take upon us, imperiouſly and unmercifully to rail at, and lord it over others, as if we *our ſelves* where ſome abſolute governours? ——— And when we believe we are all *one body*, the members of one head, Chriſt Jeſus; how can we find in our hearts to foment and keep up any brawls againſt each other? This is the argument the Apoſtle uſes, *Rom.* xii. 4, 5. in his exhorting us, *not to think more highly of our ſelves than we ought to think; and to be kindly affection'd towards one another*; for *as we are many members in one body, and all members have not the ſame office; ſo we being many are one body in Chriſt, and every one members one of another*: Now whatſoever difference there may be in the members, as to their uſe and excellency, yet ſtill ſince they are ſo nearly related, as to belong to *one body*; how unnatural would it be to quarrel and wiſh ill one to another? for the eyes to envy the hands, or the hands to abuſe the feet, for one to ſay to the other, *I have no need of thee*, 1. Cor. xii. — And when we profeſs there is *one ſpirit*, that is the ſole cauſe of the uſefulneſs and ſucceſsfulneſs of any ones powers or labours; why ſhould we make ſuch vaſt and wicked diſtinctions in our eſteem and carriage towards men, as almoſt to idolize one, and ſacrifice another; to bawl and brangle with ſuch odious cries, *I am for Paul*, and hate *Apollos*: When, let men be what they will, let their charity be more or leſs; let them preach or pray, long or ſhort, within book or without; *plant or water*; 'tis *God alone that giveth the encreaſe*, 1 Cor. iii. — And ſince we have all *one hope*, expecting to live together for ever; why ſhould we be ſo much at odds here; and the ſalvation offer'd is not a ſingle *Prize*, ſo as that, tho' a great many ſhould *run*, one ſhould only *obtain*; that there need to be any ſcuffling and contending for fear of anothers carrying all away; but that they may *run, not* *as uncertainly*, the offer being made to all to accept of happineſs, and Heaven being large enough for all, if they will prepare for it: Or, ſhould I endeavour to ſtop or trip up my fellow-traveller, if he does not run juſt in my track, or go my pace towards it, or thereupon wiſh he may never come thither? May we not very juſtly apply the counſel Joſeph gave his brethren upon their returning to their father? that as we are journeying to one home, to our father's houſe, we ſhould *ſee that we fall not out by the way*.

And is it not reaſonable we ſhould *conſider one another* in *love*, when we are near of kin, not only in our great aim and profeſſion, as Chriſtians; but in our tranſgreſſing againſt the ſame, as ſinners. ***Be not many maſters***, ſays James, *for in many things we offend all:* Be not ſo high, and harſh, and furious againſt another, as if he had all the faults, and you were exempt from all; ſince there are none but have ſome, though all may not have the ſame: He may be guilty of the greateſt in one kind, and you in another; he may be free from infirmities in ſome reſpects, and you in others. But alas! Men do commonly gaze, as through a magnifying glaſs, on others vices, and their own virtues; and ſo do not ſee how much they are alike to incline them to a more favourable carriage. Or, let men be never ſo exact and upright in their walking, they cannot, in this imperfect ſtate, with their greateſt confidence, be out of all danger of being miſlead; and therefore, ought in prudence to labour for mildneſs and moderation towards others, not knowing how ſoon they may have occaſion to deſire the like of them; according to the Apoſtle, Gal. vi. 1. *If a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch a one in the ſpirit of meekneſs; conſidering thy ſelf, leſt thou alſo be tempted.*

And let us, to prevent a quarrelſome and diſdainful ſpirit, behold, how that we are all ourſelves equally worthleſs before our God; one of his beſt ſervants confeſſing, that his goodneſs *extended not to him*, Pſal. xvi. 2. and our Saviour telling us, that *when we have done all we are commanded*, we muſt ſay that *we are unprofitable ſervants*, Luke xvii. 10. And the Apoſtle before in this context, ſays, that neither Greeks nor Jews, *&c.* are any other before God; for that *Chriſt is all and in all*; that good reaſon there is for putting on bowels of mercies.

Or take a view of one another's preſent wants, or thoſe which probably may be; and you will find you are not ſo very unlike, or can be ſure long to continue ſo; but that you may ſtand in need of each others favours. If providence cauſes ſome good fortune to attend on you now, you know not how ſoon it may be ordered to ſhift about.

May we not thus ſee, how great a diſſuaſive the relation and likeneſs, that is between us, is againſt an unkind deportment? Or if this be inſufficient to work upon us, let us

Conſider, how much we have need to forbear the ſame, in order to promote any perſonal eſteem, eaſe and intereſt, and the general comfort and welfare of mankind in this world.

And one may be ſenſible, how great an attractive of reſpect is a mild and courteous temper. Where there is envy and fury, and the like, how does it naturally tend to wean mens affections from the perſons in whom they are found: And though it is our duty, as we ſee, to maintain a good will to all, ſo as to be ready to befriend them when convenient occaſion calls for it; yet it cannot be thought, that any are bound to reſpect them for their infirmities, as theſe at beſt are; but for any other good that appears in them; and for that relation they bare to us; and out of regard to the command of God, and thoſe advantages that may enſue thereby: Theſe moſt certainly are ſuch blemiſhes, as render them many times an eye-ſore to the world, and ſo far leſſens their character in the account of Scripture-doctrine. For though the hot and bluſtering man may be ſometimes cried up by an unthinking multitude, as one of a great mind, and a large ſoul; in that he can ſo highly reſent, and ſo loudly exclaim againſt any offence; yet can ſuch be ever thought, by thoſe who guide their opinions by the judgment of God, to have any other than a mean and narrow ſpirit, void of all that noble generoſity, that ſhould incline to put up quarrels, or to uſe more candour and mercy; and that he hath got at beſt but a falſe honour raiſed upon a bad foundation? As we may find teſtified by the authority of the Inſpired Writers; who may be allowed, it is to be hoped, to have the trueſt notion of what is excellent and honourable, Jam. iii. 13. "Who is a wiſe man, let him ſhew out of a good converſation his works with meekneſs of wiſdom; but if ye have bitter envying and ſtrife in your hearts, Glory not; this wiſdom deſcendeth not from above, but is earthly, ſenſual, and deviliſh." And Prov. xix. 11. "the diſcretion of a man deferreth his anger, and it is his glory to paſs over a tranſgreſſion." And xvi. 32. "He that is ſlow to anger is better than the mighty; and he that ruleth his ſpirit, than he that taketh a city;" he gains ſuch a conqueſt as is more to be prized and praiſed: Or,

Whatſoever eſteem he may miſs of in the world, he is more at eaſe in himſelf, than others under their furious heats amidſt their greateſt glory. Where mens paſſions run high, how do theſe fret and gnaw the ſpirits; and raiſe ſuch a tempeſtuous hurricane within, as overturns all the order and compoſure of a man's mind.

And how much is a man's intereſt many times impaired by his ill temper and unkind carriage? How many good friends loſt; how many uſeful counſels thrown away, and how many that would be equally as uſeful kept from him, which there is no encouragement to aſſiſt him with? ——— It is not indeed a ſoft and eaſy temper which makes men trampled on, and betrays them to many inconveniencies, which is ſo beneficial; unleſs there be boldneſs and courage joined therewith; and ſuch there may be, conſiſtent with a mild nature, as contrary to the furious and malicious: This hath the meek man, who hath the general promiſe given of *inheriting the earth*, Matt. v. 5. ***He that will*** therefore *love life, and ſee good days, let him* according to Peter, 1 Ep. iii. 10. *refrain his tongue from evil*, &c. *let him ſeek peace, and enſue it.*

And it is peaceableneſs and concord makes for the benefit and comfort of a place where it comes. This is the way for the hearts of people to be comforted, by being *knit together in love*, Col. ii. 2. This they cannot but find true, Pſal. cxxxiii. 1. "How good and pleaſant a thing it is for brethren to dwell together in unity. But where envying and ſtrife is, there is confuſion and every evil work, Jam. iii. 16. By long forbearing, is a prince perſwaded, but a ſoft tongue breaketh the bone, Prov. xxv. 15. A ſoft anſwer turns away wrath, but grievous words ſtir up ſtrife, Prov. li. 1. But where there is heat, and no yieldings, no reconciling tempers; what convulſions and frettings ariſe, that put families, neighbourhoods, and kingdoms into the greateſt uneaſineſs? Where there are churliſh Nabals, that there is no ſpeaking unto; where there are flaming *fire-brands*, that there is no coming near without heat; what little enjoyment can there be? — And when men are at variance with one another, how many deſigns are put by, for giving thoſe publick and private helps as might be of uſe againſt the approaches of any worldly evils, and the inſinuations and encroachments of vice? That our Saviour's words are too often verified, Luke xi. 17. *A kingdom divided againſt it ſelf, is brought to deſolation*; and the Apoſtle ſpeaks with no little reaſon, Gal. v. 15 *If ye bite and devour one another, take heed ye be not devoured one of another.* What more common, than to make miſchief one for another, where there is want of unity and friendſhip; or to ſuffer a black ſtorm to gather and fall, that at firſt appeared no bigger than a man's hand, which, if they had been ſo kind, they might have eaſily prevented from each other? What frequent advantages are gained by enemies, through the ſeparation of the hearts and ſtrength of a people, which when united, would, with the Divine Bleſſing, have been able to have debarred them from the ſame? And what a common inroad is made for Atheiſm and Irreligion, by thoſe gaps that are owing to our heats and diviſions, which ſlacken mens endeavours after a reformation? — But when we are ſpeaking of a mild and peaceable temper, it is not to encourage a ſlothful connivance in magiſtrates or miniſters, or any that have a charge over others: As that they lay aſide reproof and puniſhment, which are of the higheſt uſe. They may have compaſſion and meekneſs at the ſame time; they muſt *be zealouſly affected in a good matter*. A miniſter is to *rebuke ſharply*, Tit. i. 13. but yet *with all long-ſuffering*, 2 Tim. iv. 2. *In meekneſs inſtructing*, 2 Tim. ii. 25. without any wrathful and malicious words and wiſhes. Others are to correct, but it muſt be in love, and with an hearty deſire of promoting ſome good thereby. When kindneſs goes along with diſcipline, then it is moſt likely to take effect. And it is therefore neceſſary, that mens zeal in ſetting forward the ſame be proportioned to the nature of offences; that it may be ſeen it is not made up of ſpite and revenge: For nothing does blaſt the operation more, than a diſcovery of ſuch ill nature.

But if men will not be perſwaded to a better temper for the ſake of any thing in this world, yet the neceſſity thereof for a future happineſs, one ſhould think might incline them;

For, if we act in defiance againſt the Divine Will, there can be, without repentance, no hopes of mercy. But the promiſes and threatnings relating hereunto, make all ſtill more plain. " We are to have compaſſion one of another, *&c.* knowing that ye are thereunto called, that ye may inherit a bleſſing, 1 Pet. iii. 9. The merciful are thoſe that ſhall obtain mercy, Matt. v. 7. and the peace-makers, that ſhall be called the children of God, ver. 9. But he ſhall have judgment without mercy, who ſhewed no mercy, Jam. ii. 13. and we are to follow peace and holineſs, without which no man ſhall ſee the Lord, Heb. xii. 14. and whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment; and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council; and whoſoever ſhall ſay, thou fool, ſhall be in danger of hell-fire, Matt. v. 22. And if ye forgive not men their treſpaſſes, neither will your Father forgive you, Matt. vi. 14. and he is to be delivered to the tormentor, who will not have compaſſion on his fellow-ſervant, even as the Lord hath pity on him, ch. xviii. 34. And all his prayers for pardon and mercy will not be accepted, unleſs there be lifting holy hands without wrath. For, firſt be reconciled to thy brother, and then come and offer thy gift, ch v. 24. and any pompous work of religion, if without charity, it profiteth nothing, 1 Cor. xiii. If men continue guilty of the works of the fleſh, hatred, variance, *&c.* they ſhall not inherit the kingdom of God, Gal. v. 51. That is not a place for ſuch to come near to make diſturbance in; there being none but thoſe to be there, that will dwell togther in love; that will have all ſweetneſs in their carriage and tenderneſs in their affections, and mutual rejoicings at each others happineſs; joying and uniting together in ſinging the everlaſting praiſes of their God: And this is the Apoſtle's exhortation in this chapter to the Coloſſians.

Ver. 15.—— *In one Body.*] *Viz.* the Church, which is the body of Chriſt, its head.

Ver. 23.—— *As to the Lord.*] Or, as commanded ſo to do by the word of the Lord. See Eph. vi. 6, 7, 8, 9.

CHAP. IV.

1 He exhorteth them to be fervent in prayer, 5 to walk wiſely toward them that are not yet come to the true knowledge of Chriſt. 10 He ſaluteth them, and wiſheth them all proſperity.

MAſters, give unto *your* ſervants that which is juſt and equal, knowing that ye alſo have a Maſter in heaven.

2 Continue in prayer, and watch in the ſame with thankſgiving;

3 Withal, praying alſo for us, that God would open unto us a door of utterance, to ſpeak the myſtery of Chriſt, for which I am alſo in bonds:

4 That I may make it manifeſt, as I ought to ſpeak.

5 Walk in wiſdom toward them that are without, redeeming the time.

6 Let your ſpeech *be* alway with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.

7 All my ſtate ſhall Tychicus declare unto you, *who is* a beloved brother, and a faithful miniſter, and fellow-ſervant in the Lord:

8 Whom I have ſent unto you for the ſame purpoſe, that he might know your eſtate, and comfort your hearts:

9 With Oneſimus a faithful and beloved brother, who is one of you. They ſhall make known unto you all things which *are done* here.

10 Ariſtarchus my fellow-priſoner ſaluteth you, and Marcus ſiſter ſon to Barnabas (touching whom ye received commandments; if he come unto you, receive him)

11 And Jeſus, which is called Juſtus, who are of the circumciſion. Theſe only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a ſervant of Chriſt, ſaluteth you, always labouring fervently for you in prayers, that ye may ſtand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke the beloved phyſician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the Church which is in his houſe.

16 And when this epiſtle is read amongſt you, cauſe that it be read alſo in the church of the Laodiceans; and that ye likewiſe read the epiſtle from Laodicea.

17 And ſay to Archippus, Take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it.

18 The ſalutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Coloſſians, by Tychicus and Oneſimus.

This chapter contains,

I. The duty of maſters, with a motive to inforce it; ver. 1.

II. Exhortations to ſeveral duties, as (1.) to prayer; concerning which he ſhews the *manner*, that it ſhould be offered with perſeverance, watchfulneſs and thankfulneſs, ver. 2. Then he ſhews the *matter* of a good and effectual prayer, as the perſons for whom, and the things for which prayer may and ought to be made, ver. 3, 4. (2.) He exhorts a diſcreet carriage towards Heathens; amplified by one particular branch, redeeming the time, ver. 5. (3.) He exhorts to an holy communication, ſo as to fit and enable us to give particular anſwers on all occaſions, ver. 6.

III. The concluſion of the Epiſtle; which contains an account of his ſending Tychicus and Oneſimus to them; on which occaſion he praiſes Tychicus, ver. 7, 8. and Oneſimus, ver. 9. He ſends the ſalutations of many perſons by name, ver. 10—15. gives direction concerning the reading of this Epiſtle, ver. 16. and admoniſheth Archippus their miniſter to be diligent and faithful in his miniſtry, ver. 17. and ſo concludes with his ſalutations of them, requeſt to them, and prayer for them, ver. 18.

Ver. 3. — *In bonds.*] At Rome; ſee the Introduction.

Ver. 5. — *Towards them that are without.*] The pail of the Church of Chriſt, *i. e.* the Heathens.

Ver. 11. — *Which have been a comfort unto me.*] In my bonds at Rome; ſee the Introduction.

Ver. 14. *Luke, the beloved phyſician.*] The ſame that wrote the Goſpel, which bares his name; ſee the Introduction to that Goſpel.

Ver. 18. *Remember my bonds.*] In your prayers, that God would deliver me out of them.

And now having finiſhed this Epiſtle which was levelled by the Apoſtle againſt thoſe, who would have ſeduced the Coloſſians from the faith in Chriſt, by inticing words, and having ſhewn in the notes, the reaſon of the Apoſtle's declaiming againſt the philoſophy of the Heathens, I ſhall conclude with ſome account of their knowledge of God in

A Diſſertation on natural Theology or Divinity, and human learning, abſtract from Revelation.

It has already been ſeveral times noted, that there is ſuch a thing as natural theology; that is, a knowledge of God, and Divine Affairs, attainable, in ſome degree, by the light of nature only.

If it were not ſo, it would be very difficult, perhaps impoſſible, to ſay how the generality of Heathens, who had no other light to walk by, ſhould come by the little knowledge they had of Divine Affairs; who by the ſtrength of unaſſiſted reaſon only, which is that I call the light of nature, were convinced of the being of a God, and Providence; of their duty to worſhip, and pay Religious Reverence to the Deity; and of their obligation to mutual offices of love, and kindneſs, and beneficence, to all acts of juſtice and mercy to one another: All which, I have obſerved, on other occaſions, is very plain from their own authors of all ſorts, Hiſtorians, Poets, and Philoſophers. And if the knowledge of theſe things were not attainable, in ſome degree, by the light of nature only; how can we think they ſhould come by it, when, it is plain, they had no other light to guide them to it, no revelation, as the Jews had, and we Chriſtians have, whereby they might acquire it?

'Tis true, they had tutors and inſtructors of their own, ſuch as they were; I mean, their prieſts and magi, their ſoothſayers and philoſophers, who from what diſcoveries they were capable of making by nature's light, that is, by collection and inference from ſenſible objects, did teach the common people what they knew of Sacred Things: But, as all the knowledge theſe men had muſt come from nature's light alone, by ſuch collection and inference; ſo others that were taught by them, owed all their knowledge of Divine Affairs to the ſelf-ſame original; and if they had not had thoſe teachers to inſtruct them, as they muſt have been at ſome more pains, ſo they might, and we may very well ſuppoſe they would have found out many of the things they taught them, by the ſame means as they had done. For as all men are by nature endued with reaſon, that is, a faculty of apprehending, comparing and judging, of collecting, inferring, and drawing conſequences and concluſions from what they ſee and find in the greater and the leſſer world, in the Heavens and the earth, and in themſelves; though all men have not reaſon in the ſame degree, and therefore all men are not capable of, and conſequently, would not make the ſame diſcoveries, how intent ſoever they might be, and whatever pains they might be at; yet, I make no ſcruple to affirm, the leaſt ſagacious of mankind may by the light of nature only diſcover, apprehend and know ſome things, according to his meaſure, that are needful to be known and done by all men, in order to their happineſs. But this will be more properly inſiſted on, and particularly illuſtrated, under another head.

At preſent, I have only one thing more to ſay to this affair, and that is this: That though men might attain to a knowledge of God, and ſome other Sacred Matters, by the light of nature only; yet, for want of Revelation to aſſiſt them in their ſearch, their knowledge of theſe things muſt needs be very ſhort of perfect, very defective in ſeveral reſpects, of a very low degree, and only in proportion to the light they have.

Indeed, the Apoſtle, ſpeaking in and of the earlieſt times of the Goſpel-Revelation, tells us, *Now we ſee thro' a glaſs darkly, but then face to face: Now I know in part, but then I ſhall know even as alſo I am known,* 1 Cor. xviii. 12. From whence we may infer, That if the light and knowledge of Sacred Matters, which we have by the Goſpel-Revelation, the brighteſt and moſt glorious that ever was, or ever will be vouchſafed to men in this world, be ſo dark and imperfect, as that the Apoſtle ſhould compare it to looking and ſeeing as only *through a glaſs*, and that too when the Church had ſuch an intimate converſe and correſpondence with Heaven, and was immediately and extraordinarily aſſiſted and enlightned from above; then the light into, and knowledge of Divine Affairs, which the moſt ſagacious and aſpiring ſages and philoſophers among the Heathens could poſſibly attain unto by nature, or unaſſiſted reaſon only, muſt needs be much more dark, and much leſs perfect: And conſequently, all they could pretend to, was only ſome faint glimmerings of light, a very dusky and imperfect knowledge, in compariſon of that which is now attainable by us, and which the Jews might formerly attain unto, by the light of Revelation, ſuperadded to the light of nature. And now,

As to the extent of natural theology, with reſpect to the moſt material things it teaches, as neceſſary to be known and done by men, in order to their happineſs; the Apoſtle plainly intimates, in Rom. xi. 14. That the Gentiles, who had not the law, did by nature the things contained in the law. Where, by *the things contained in the law*, are meant, the principal *duties preſcribed by the law*, and to be performed by men, in order to their happineſs, both at preſent, and hereafter. And if the Gentiles did by nature do thoſe things, if they did perform thoſe duties, though they had not the written law; it is not againſt reaſon, nor contrary to truth, but agreeable to both, that the Heathens might, and did attain to ſome good degree of knowledge both of God, and of their duty to him, and to one another, by the light of nature only, without the help of Revelation; and that the knowledge of theſe things, attainable by nature's light, was of no ſmall extent, though it did not reach ſo far as that we have by Revelation, but went a great way, as the caſe then ſtood, towards making men both good and happy. For the Apoſtle tells us, that the Gentiles did by nature the things contained in, or preſcribed by the law: He ſpeaks indefinitely, without ſaying either what, or how many things they did; and therefore, we may fairly underſtand him, as intending all thoſe duties of the moral law, which are diſcoverable by nature's light, if there had never been any external Revelation of them.

Now, the Gentiles having by the light of nature found a God; it was eaſy for them to diſcover, by the ſelf-ſame light that this God muſt be honour'd with ſome kind of worſhip, ſuitable to the notions and conceptions they had of him; that all things belonging to the Deity are ſacred, and not to be prophan'd; that ſome part of our time is due to him, from whom we have our being and our life; that ſome proportion of our ſubſtance is his due, from whom we have receiv'd our all; and that, conſidering the mutual dependance of men on one another, for the advantage of ſocieties in general, and the benefit and welfare of every member in particular, there are duties neceſſary to be perform'd by inferiors to ſuperiors, and by ſuperiors to inferiors, and by all men to their equals; in ſhort, that all men ought to deal with others, all circumſtances duly weigh'd, as they would have others deal with them. Theſe things the Gentiles did by nature: That is, the thinking ſort diſcover'd, the wiſe among them taught, and the good and virtuous, who were therefore truly wiſe, did practiſe all theſe things by the light of nature only. And ſo the Gentiles, having not the law, were a law unto themſelves: That is, they did to themſelves, by nature's light, ſupply the place of the law of Moſes.

And ſurely, if the light of nature did in them ſupply the place of the written law; then, though this knowledge of Divine Affairs, which the Heathens had by nature, was very ſhort of perfect, yet is was ſuch, as, if well improv'd, and regularly follow'd, would ſet them fair for happineſs, tho' it could give them no aſſurance of it.

To make good this, we need only look to *Rom.* xi. 12. and then to ver. 16. comparing one with t'other; and we ſhall ſee, in both, this matter ſtated and reſolv'd to ſatisfaction. As many as have ſinned without law, ſhall alſo periſh without law: And as many as have ſinned in the law, ſhall be judged by the law. ——— In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my Goſpel. As if he had ſaid thus; "All thoſe of the Gentile world, who having not receiv'd the Moſaical law, have ſinned againſt that knowledge of God which has otherwiſe been afforded them, ſhall be adjudged to perdition: That is, they ſhall partake of that final doom which ſhall involve all, both Jews and Gentiles, at that great day, when Chriſt Jeſus, being by his father ſeated in his regal power, ſhall at the end of all come forth again to judge the world, not according to outward privileges or performances, but inward qualifications and demeanours, being as he is, a ſearcher of hearts: For then ſhall the Jews be dealt with, either in judgment or mercy, as they have liv'd or not liv'd according to the rules of the Moſaical Law; and ſo the gentiles alſo, according as they have obey'd or not obey'd the law of nature." I think there is no need of adding any thing to this, for a farther proof and illuſtration of this matter; eſpecially ſince the whole paſſage makes it evident. I ſhall therefore

Proceed to enquire, whether this natural theology may be ſaid to be, in any meaſure or degree, innate in men? and conſider, how this innate knowledge of Divine Affairs differs from that which is acquir'd either by experience, or revelation; and ſhew, how far the light of nature is concern'd in each.

As to the enquiry, whether the knowledge of Divine Affairs be in any degree innate in men? If we allow, as all men do, that men may have a knowledge of theſe things, in any meaſure, by the light of nature, that is by the dictates of unaſſiſted reaſon only, then this muſt neceſſarily follow; or elſe we muſt deny man to be endu'd with the faculty of reaſon from his birth, or firſt appearance in the world, and how he ſhould come by it afterwards, is hard to tell.

I do not ſay, that every man, as ſoon as he is born, hath ſuch a knowledge of Divine Affairs immediately; but that he is born with ſuch a faculty, by which, ſo ſoon as he comes to be able to exert it, he may, without any other help, arrive to ſome degree of knowledge of theſe matters. For it is one thing to have this faculty, and another to be able to exert it. And this I take to be the ground of thoſe mens error, who have diſputed with ſo much vehemence againſt innate ideas; that they do not diſtinguiſh, as they ought, between a perſon's having ſuch a faculty as reaſon, and his being capable of uſing or exerting it. For every man is born a man, in all reſpects a man, tho' he be but a child in underſtanding, as well as ſtature; that is, he has, from his beginning to exiſt in this world, the faculties of human nature, though he be not able to exert them. And to ſay, an infant has not reaſon, becauſe he is not capable of uſing it; is as abſurd, as to ſay, he is not man, only becauſe he is not ſo big as one at thirty.

So that, we muſt not argue from the capacity of man in infancy or childhood; but from the capacity of human nature: And the queſtion is not, Whether man by nature, in his infant ſtate, can have any ſenſe or knowledge of Divine Affairs? but, Whether man, as man, that is, as he is endued with reaſon, can by the uſe of that, without any other help, arrive to any meaſure or degree of apprehenſion of theſe things? If he can, and I think it is no more than all men grant; then this knowledge, or, which is much the ſame, the faculty by which he does acquire it, is innate in man. An infant certainly has reaſon, though he cannot reaſon; that is, he has the faculty, though he is not capable of uſing it: Or elſe he is not man, but a monſter as prodigious as any; a brute in human ſhape.

No, if man has that faculty by nature, from his very birth or firſt appearance in the world, by which, ſuppoſing him capable of uſing it, he may diſcover and come to the knowledge of ſome Sacred Matters; then this knowledge may be ſaid to be innate in man, becauſe that faculty is ſo And for any man to ſay, that all the knowledge man can have by nature, comes by conſideration and reflection, or by collection and inference from ſenſible objects, is nothing to his purpoſe, or rather very much to mine; for theſe being only ſo many ways whereby the faculty of reaſon is exerted, do plainly ſhew, that reaſon is innate in man, becauſe, without this faculty, the thing could neither conſider nor reflect, neither collect nor infer; but muſt be ſuppoſed, like other brute animals, to have ſight without knowledge, and hearing and all other ſenſes without underſtanding.

But, to put this matter out of doubt, let us ſuppoſe ſome perſon, ſome individual of human race, appearing in the world in full proportion of body and of mind, that is, with all his parts and faculties compleat, as much accompliſhed as we can ſuppoſe a man to be at his full growth, and not improved by converſation and experience, having no one to inſtruct him, nor any other light whereby to diſcover any thing, but his own unaſſiſted reaſon: The queſtion is, if we may make a queſtion of it, Whether this perſon of himſelf, by the ſole ſtrength and evidence of reaſon, by contemplating himſelf, and all things elſe he ſees about him, could arrive to any apprehenſion of a firſt cauſe of all theſe things? Whether he could, in any meaſure or degree, by conſideration of, and reflection on himſelf, or by collection and inference from ſenſible objects, find out that Being, who was the Author of all others? If he could not, then it would follow, that the exiſtence of a God could never be diſcovered by the light of nature only; which yet has always been made uſe of as an argument to prove his Being, againſt thoſe that have denied or doubted of it. But if he could diſcover this in any meaſure under theſe dark circumſtances, as undoubtedly he might, or elſe he either has not reaſon, or has it to no purpoſe; then it is plain, that the ſenſe and apprehenſion of a Deity, that is, of ſome Supreme Almighty Being, who was the cauſe and author of all other beings, is innate in man; that is, a man, as man, may by the light of nature only, arrive to ſome degree of knowledge of a God, though he cannot, as no man can, have juſt and adequate conceptions of him.

In ſhort, and to conclude this point, all that I mean, and all that any man can mean, by an innate knowledge of Divine Affairs, is only ſuch a meaſure or degree of knowledge of theſe things as man is capable of attaining to by the light of nature only, without the help of revelation, or any other monitor beſides his own naked unaſſiſted reaſon. And I think, upon the whole, I have juſt cauſe to fear at leaſt, that ſome learned men have gone too far in their diſputes againſt innate ideas, by which nothing can be meant, but ſuch a ſenſe and knowledge as men may have of Sacred Matters by nature's light alone; and have, either purpoſely or unawares, betrayed the cauſe they would at other times ſeem to defend, by being ſo far advocates for Atheiſm and Irreligion, as to leave the greateſt part of mankind, who have not the light of revelation to direct them, utterly deſtitute of any light at all whereby to find out God, or to diſcover any kind of worſhip to be due unto him: Becauſe, according to their reaſoning, mens reaſon can be of no advantage to them to this purpoſe, and nature's light alone can make no ſuch diſcoveries in any meaſure or degree.

And now, to ſhew how this innate knowledge of Divine Affairs differs from that which is acquired either by experience or revelation; as alſo, how far the light of nature is concerned in each: I ſhall only briefly hint theſe following things.

Firſt, That the mind of man is capable of improvement as well as his body; and conſequently he may grow and increaſe in knowledge as well as in ſtature, till he comes to the perfection of manhood in bulk and underſtanding. So we are told *That Jeſus increaſed in wiſdom and ſtature*, Luke ii. 52. That is, in reſpect of his human nature, conſiſting of ſoul and body, he did grow or improve; his ſoul improved in wiſdom, and his body in ſtature, as others of his age are wont to do.

Secondly, This improvement of the mind in knowledge, as the growth of the body in ſtature, comes on by degrees, and is increaſed by inſtruction and experience. No man is perfectly wiſe and knowing at once; but he increaſes knowledge, as he increaſes ſtrength, by little and little: And according to the aſſiſtances he has, either from experience or revelation, and the uſe he makes of thoſe aſſiſtances, his knowledge of Divine Affairs, as well as his inſight into natural things, is daily more and more refined and perfect, and the man grows ſtill more wiſe and knowing the longer he lives, though he cannot in this life bring knowledge to perfection.

Thirdly, The light of nature, by which I mean that faculty of reaſon which is in every man by nature, is concerned, as in enabling him to make his firſt diſcoveries, ſo to improve his knowledge of the things he has diſcovered. For, as it is by means of reaſon that he becomes more knowing, or is confirmed in the notions he already has of things, by obſervation, which is what I call experience; ſo it is upon the evidence of reaſon, that he receives and makes uſe of that other help to knowledge, revelation. For, by this he judges of the things revealed unto him, whether they be plain and obvious to his underſtanding, and conſequently, ſuch as cannot be denied or doubted of; or whether the authority by which they are revealed is ſuch as may and muſt be credited, and by conſequence the things themſelves are true, and ought to be believed, though he cannot comprehend the nature or the manner of them. And now I come,

To enquire briefly, what is meant by reaſoning? or, what it is to reaſon? And this enquiry will lead me to conſider the nature and extent of human reaſon. And then

I ſhall enquire alſo, What is meant by reaſoning out of the Scriptures? Which is the very thing that the Apoſtle Paul is noted for. And this enquiry again will lead me to conſider, of what uſe human reaſon is in Sacred Matters; that is, what part it has to act, and how it does exert itſelf, in diſcuſſing points or matters that are purely theological. Now,

Reaſon is that faculty in man, whereby he is diſtinguiſhed from all other ſublunary beings, and ſhews the excellency of human nature above that of all brute animals. To know preciſely what it is, and give a perfect definition of it, is not within our power; but is a ſecret hidden with that firſt and author of all beings, who endowed our nature with it. That mankind is endued with reaſon, is very plain from its effects; but what this faculty in mankind is, is not ſo plain: Nor can we have an adequate and clear conception of it in this ſtate, but muſt expect the perfect knowledge of it in another ſtate to come.

It is the diſtinguiſhing mark or character of man, and ſhews him to partake of the image of his Maker; and renders him capable of much higer aims, an unſpeakably nobler end, and an infinitely greater happineſs than any of the inferior creatures can have, or poſſibly attain unto. It is that ſtamp or ſignature upon the ſoul of man, which ſhews its original to be Divine, and ſpeaks its extraction much more noble, and makes it ſhine with greater luſtre, and appear more eminently the workmanſhip of God, if I may ſo expreſs it, than that of other animals.

But the nature of this faculty will beſt appear, by conſidering, which I ſhall do very briefly, its effects and operations.

Now reaſon, as a learned prelate of our Church has very well defined it, "is that faculty in man, whereby he apprehends, compares, and judges of moral things; that is, ſuch things as do not come within the ken of any of the ſenſes, but are the objects of the underſtanding only."

Firſt, then, by reaſon's apprehending any thing, I do not mean its having an adequate and perfect notion and conception of the thing it is ſaid to apprehend; but its having ſuch a notion and conception of it, as is commenſurate to its preſent circumſtances and capacities. I mean, it does not ſignify an exact and perfect knowledge of the thing propoſed, as to its nature, and the manner of its exiſtence and operations; but only a capacity of underſtanding any propoſition, and the terms of which it is compoſed, in ſuch meaſure or degree, by which reaſon is enabled to give a judgment of the thing propoſed, whether it be true or falſe, good or evil; or the like.

For it is one thing for a man to apprehend, that is, to underſtand a propoſition, and the terms of which it does conſiſt, and by comparing circumſtances, to paſs his judgment on the things propoſed, as to the truth or falſhood, the good or evil of them; and another thing to know exactly the nature of thoſe things, and the manner of their exiſtence and operations: The former human reaſon may; but the latter, in many inſtances, it cannot do.

Hence reaſon may be ſaid to apprehend, though it cannot comprehend the thing propoſed; by the firſt of which is meant, its underſtanding ſo much of the thing as is needful to be underſtood, and it is capable of underſtanding; and by the latter, ſuch a full and perfect knowledge of the thing, its nature, manner of exiſtence, qualities and operations, as any being, however qualified, can have, or poſſible attain unto.

And hence a difference is eaſily perceivable betwixt Divine and human reaſon; the firſt of which extends it ſelf at once to all things in the world, and all particulars relating to them, and knows and comprehends them all moſt perfectly; whereas the latter reaches but a very little way, can only apprehend and know things ſuperficially, not as to what and how they are in every reſpect, but only *prima facie*, as they do or may appear in a manner ſuitable to its capacity.

Therefore, for any man to think his reaſon capable of comprehending what it can only apprehend in ſome very low degree, is to think himſelf not man, but God; to magnify himſelf beyond his ſize; to exalt himſelf, in his vain imagination, far above what he can attain unto; and to graſp at things that are many, even infinite degrees out of his reach. Even in natural things, I mean objects of ſenſe, and thoſe among them that we have the cleareſt and moſt perfect knowledge of, there are abundance of particulars, whoſe nature, manner of exiſtence, qualities and operations the moſt exalted human reaſon cannot know; at leaſt, it cannot make a full diſcovery of them in this ſtate. And then, how vain a thing is man, when he fancies his ſhort-ſighted reaſon capable of comprehending not only all created, but even uncreated nature, the incomprehenſible Divinity itſelf? To dream of bringing the Divine Perfections, and confining them within the narrow limits of human underſtanding, and ſo to ſtate the bounds of infinity itſelf, as to make our ſcanty reaſon capable of ſurrounding it, would ſhew the ſame degree of folly, as if we ſhould compare Eternity with time, Omnipotence with impotence, Omniſcience with the moſt imperfect knowledge, or, to ſay all in a word, God with man; and make the latter equal with, if not ſuperior to the former. That queſtion, therefore, which Zophar put to Holy Job, is not impertinent to this purpoſe; *Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection? It is as high as Heaven, What canſt thou do? deeper than Hell, What canſt thou know? The meaſure thereof is longer than the earth, and broader than the ſea,* Job xi. 7, 8, 9. For, though all this is ſpoken only of one Attribute of God, to wit, his wiſdom; yet, ſince whatever may be ſaid of the Divine Perfections ſingly and apart, may as truly be ſaid of the Divinity itſelf, in which they are; by conſequence, if human reaſon cannot fathom the Divine Wiſdom in particular, neither can it comprehend the nature of God in general, in whom that Wiſdom is: But if this be unſearchable by man, the other muſt needs be ſo.

However, human reaſon may be very well allowed to apprehend the thing propoſed, whether natural or Divine, though it cannot comprehend it. That is, a man may, by reaſon's light, attain to the meaning of the terms of any propoſition, though he cannot by that light diſcover or diſcern the manner of exiſtence, the qualities and operations of the things propoſed. For inſtance; let the propoſition be, that *man conſiſts of ſoul and body:* Though we cannot ſee the ſubſtance of the ſoul, nor penetrate the manner of its exiſtence, nor know preciſely how it moves and actuates the body; yet we may apprehend the meaning of the terms, that ſoul and body are the two conſtituent parts of man; that the body, being ſenſeleſs matter, cannot live alone, nor move it ſelf, but receives its life and motion from the ſoul: We are by reaſon and experience aſſured that theſe things are and muſt be ſo.

Again, let it be propoſed, concerning any thing or being, that it is both one, and three; that though it be but one, yet it is three, and though it be three, yet it is but one, in different reſpects: We may clearly underſtand the meaning of the terms, one and three, and perceive the difference of one from the other; and we ſee it may be ſo, and know it to be ſo in ſome things obvious to ſenſe, as in a triangle which conſiſts of three equal ſides, and yet is but one triangle: But when this is ſaid of God, that he is one and three; that there are three perſons in the Godhead, of the ſame ſubſtance, power and eternity, and yet but one God; though our reaſon cannot comprehend the manner of exiſtence of three equal perſons in one eſſence, yet, ſince reaſon will inform us that this may be, and experience does aſſure us that ſomewhat like it is in nature, and Revelation does affirm a Trinity in Unity, with reſpect to God; we may conclude it ſuch a truth, as is worthy of, and juſtly requires our belief, though there be ſome things relating to it, which ſurmount our underſtandings, and ſome difficulties in it, which human reaſon cannot ſolve. But,

Secondly, Another act or property of human reaſon is, that of comparing things propoſed with one another, in order to its paſſing judgment on them.

Thus when two different things or perſons are made the terms of any propoſition, the work of reaſon is, to ſet one againſt the other, and by viewing each on every ſide, and conſidering impartially the circumſtances with which either is attended, ſo to compare them with their different reſpects to truth and falſhood, good and evil, as to be able to make choice of which ſoever of the two appears to be the trueſt or the beſt. For inſtance, if it be affirmed, that virtue is good, and vice is evil; we know what good and evil is, that is, we apprehend the meaning of thoſe terms, upon the firſt propoſal of them; that good is ſomething beneficial, and evil ſomething hurtful: But now, the work of reaſon is, to diſcover how, and in what reſpects, virtue is good, and vice evil. And this it muſt endeavour, by a nice compariſon of one with the other, weighing exactly and impartially every circumſtance, together with the tendency of each; ſtripping both naked of all things that may either render the former more deformed, or the latter more amiable than indeed it is; and ſo expoſing both in their ſeveral native ſhapes to the underſtanding for its judgment, and to the will for choice: And thus it will be eaſy to perceive, that virtue is more charming, and vice much more deformed, when both appear unto us naked, than when dreſſed up in ſuch circumſtances as do many times attend them. Let it be ſaid again, that God is the beſt of friends, and the Devil the worſt of enemies unto us: Here we clearly underſtand God and the Devil to be as contrary to each other, as a friend and enemy can be; but how they are ſo, as to us, we cannot know, but by conſidering each apart, with their ſeveral deſigns and aims towards us, and the ways and methods taken by each party to do us good or hurt. And if upon a ſtrict enquiry we find, that all God's dealings with us are only for our good, both here and hereafter, and that he affords us all the means that are neceſſary and conducive to that end; and that the ſole aim of the Devil is, to work our ruin and deſtruction, at preſent and for ever, and that all his ſuggeſtions and practices towards us have a natural tendency thereto: We may from hence conclude, and we ſhall have the evidence of reaſon for it, that the former is our great and only friend, and the latter our great and only enemy. And then it is eaſy to determine, on whom the choice muſt fall.

And this leads me to conſider the third and laſt work reaſon has to do; to wit, after apprehending and comparing things propoſed, to paſs its judgment on thoſe things, as to the truth or falſhood, the good or evil of them, to the underſtanding, that the will may make its choice accordingly of one or the other.

Now, though it be true, that as human reaſon is imperfect, and cannot comprehend thoſe things, which yet it may be ſaid in ſome degree to apprehend, ſo its judgment on thoſe things is not infallible at all times; yet, when it is unbiaſſed, and unprejudiced, and exerts its utmoſt ſkill and power for the finding out of truth, though it may ſometimes fail us, ſo that we may judge amiſs, yet, ſince the error is not wilful, but reſulting only from the frailty and ſhort-ſightedneſs of human underſtanding, after our beſt endeavours to inform ourſelves aright, we have ſome reaſon to infer, at leaſt to hope, that ſuch a failure in our judgment will not be imputed to us for a fault, as being only our infirmity, which ſince the fall we cannot help; though it may influence us ſomething, as the effect of that primitive tranſgreſſion by which we fell. But this I ſpeak of human reaſon, as to its capacities by nature, without the aſſiſtance of Revelation; that if in ſuch dark circumſtances we are ſincere in our endeavours, and do our beſt to find out truth, and when it is found, do chuſe impartially what ſhall appear to us to be the beſt, upon the niceſt ſearch that we can make; then our conſciences will bear witneſs for us, that we have done what in us lies towards our happineſs: And we know, that if we do our beſt, we have a merciful and gracious God to deal with, who will not be ſevere with any man for what he cannot help. And now,

Having thus ſhewn what is meant by reaſoning, and in that, the nature and extent of human reaſon, chiefly as unaſſiſted by Revelation: I proceed, to conſider alſo, what is meant by *reaſoning out of the Scriptures*, and likewiſe of what uſe human reaſon is in Sacred Matters; that is, what part it has to act, and how it does exert itſelf, in diſcuſſing points or matters that are purely theological.

It is ſaid of the Apoſtle Paul, in Acts xvii. 2. *That he reaſoned with the Jews out of the Scriptures.* That is, he endeavoured to convince them, by arguments drawn from the writings of the Old Teſtament, which they held to be Sacred and Canonical, That Jeſus Chriſt was the true Meſſias, who was to come into the world. This was the great deſign and buſineſs of the Apoſtles in all their dealings with the Jews, to perſwade them, that Jeſus was the Chriſt, the very Meſſias foretold from time to time, and ſo often promiſed to them by Moſes and the Prophets, and in the Pſalms: Which three parts, according to our Saviour's diſtribution, do on one account or other take in all the Jewiſh canon of the Scripture, Luke xxiv. 44.

Now, to reaſon out of the Scriptures, is to argue from the words and ſenſe of Scripture, for or againſt any matter in diſpute. The matter in diſpute between the Apoſtles and the Jews was this; Whether that perſon, that very Jeſus, whom the Apoſtles preached, was the Chriſt, the Meſſias promiſed to the Jews, or not? The Jews contended that he was not the perſon, and thought, no doubt, they had the Scriptures on their ſide. The Apoſtles, on the other hand, affirmed, he was the very perſon promiſed, and proved he was ſo, from thoſe very Scriptures, which they muſt needs be judged by, becauſe they owned them for Canonical, and that they were the Word of God. And in order to their doing this effectually, that they might ſo reaſon out of, or from the Scriptures, as to convince the unbelieving Jews that this muſt needs be ſo, two things were requiſite.

1. A competent ſkill in the language and phraſeology of Scripture. And,

2. An ability, by other uſual helps, to reach the genuine ſenſe and meaning of the Sacred Writings.

1. I ſay, that they might *reaſon out of Scripture* to the purpoſe, it was requiſite the Apoſtles ſhould be competently ſkilled in the language and phraſeology of Scripture.

For unleſs they underſtood the words and phraſes, they could never be certain of the ſenſe of Scripture. Which I the rather mention, not only with reference to the Jews themſelves, the generality of whom did not at that time underſtand the original language in which the Scriptures of the Old Teſtament were written; and therefore had a tranſlation of them into their vulgar tongue for common uſe: But alſo with reſpect to after-ages; to ſhew the advantage and neceſſity of human learning to this purpoſe. For ſince tranſlations are ſo faulty, as generally they are in ſome reſpects or other, they cannot be ſuppoſed ſo ſafe and ſure a guide to truth, as the original for certain is. And therefore, if we would be certain of the ſenſe, we muſt be firſt endued with ſuch a ſtock of human learning, whereby to underſtand the language of the Scriptures.

In the Apoſtles times, indeed, the place of human learning was generally ſupplied by inſpiration; though ſometimes, as in Paul particularly, both theſe met together in one perſon. But, ſince inſpiration ceaſed, as it has long ſince done, whatever ſome pretenders to it have affirmed; the only means now left, beſides the bleſſing of

God upon our juſt endeavours, for which we always ought to pray, whereby to underſtand the language of the Scriptures, is our being, by the help of human learning, competently skilled therein: By which I mean, our being ſo far maſters of thoſe languages, wherein the Scriptures were originally written, as to be able rightly to interpret the words and phraſes, either literally as they nakedly occur, or alluſively, according to the uſages and cuſtoms, and whatever other circumſtances, to which they may, or do moſt probably refer. But,

2. There are other helps, beſides this of human literature, whereby reaſon is aſſiſted to find the genuine and proper ſenſe and meaning of the Sacred Writings, and without which we cannot find it, and conſequently cannot reaſon rightly out of Scripture. And they are ſuch as theſe.

Firſt, The perſpicuity of any place of Scripture, in and of itſelf; when it is ſo plain and obvious to our underſtanding, that we need look no farther than the text itſelf, to find the ſenſe and meaning of it.

Secondly, Obſerving the coherence and connexion of one ſentence with, and its dependance on another. By which I mean, reading the text together with the context: By which means the ſenſe of any part, that elſe would ſeem obſcure and unintelligible, will be cleared up, and made more plain and eaſy to be underſtood.

Thirdly, Bringing in other paſſages, as third parties, to reconcile ſuch texts as ſeem to contradict, or claſh with one another. As when it is ſaid in one place, *No man hath ſeen God, that is the Father, at any time*, John i. 18. and in another place, *He that hath ſeen the Son, that is, Chriſt, hath ſeen the Father alſo*, chap. xiv. 9. There muſt be other paſſages conſulted, to reconcile theſe two, and find the meaning of them. And to this purpoſe, *Believe me*, ſays our Saviour in one place, *I am in the Father, and the Father in me*, ib. ver. 11. and in another place, *I and my Father are one*, chap. x. 30. So that, tho' no man had ever ſeen the Father without the Son; yet as many as had ſeen the Son, had ſeen the Father alſo in the Son.

Fourthly, Laying ſeveral paſſages together, which are differently expreſſed in words, and yet agree in ſenſe. As when our Saviour ſays in one place, *Bleſſed are the poor in ſpirit*, Matt. v. 3. which would be very plain, but that in another place, or according to another Evangeliſt, he ſays only, *Bleſſed be ye poor*, Luke vi. 20. as if he had ſpoken this to his diſciples only, and only with reference to their external poverty, which makes the ſenſe appear quite otherwiſe than it did before: But when both paſſages are laid together, and looked upon at once, the ſeeming difference will quickly vaniſh, and the meaning muſt be this; That not only his diſciples, but all other members of his Church, who were then, or ever after ſhould be *poor in ſpirit*, ſhould be bleſſed.

Fifthly, Collating ſentences that are more difficult, with others of the like importance that are more plain, and eaſy to be underſtood. For, as an ancient father very well obſerves, there is no paſſage in the Scriptures ſo difficult, but it is ſomewhere elſe explained in the Scriptures. And we muſt either ſearch the meaning out; or, we muſt only blame ourſelves, our own negligence and careleſſneſs, if we do not underſtand it.

Sixthly, Being careful to diſtinguiſh rightly betwixt figurative expreſſions, and ſuch as are to be literally underſtood. Of each of which we have an inſtance, in what our Saviour ſaid; ſee Matt. xxvi. 26, &c. Mark xiv. 22, &c. Luke xxii. 19, 20. when he diſtributed the *bread* and *wine*, at the inſtitution of his *Holy Supper*, *this is my body, which is given for you.* —— *This is my blood, which is ſhed for you*, 1 Cor. xi. 23, &c. Where the bread is called his body, and the wine his blood, only in a figurative ſenſe, as the breaking of the former, and the pouring out of the latter, ſignified and repreſented typically the breaking of his body, and the ſhedding of his blood for us: But his body is ſaid to be given, and his blood to be ſhed for us, in a literal ſenſe; becauſe they were really ſo diſpoſed of for our ſakes.

Seventhly, Weighing duly and impartially the conſequences of doctrines ſeemingly repugnant to each other; and taking ſuch as are leſs plain, and ſeem to claſh with the Divine Perfections in ſuch a qualified ſenſe, as that they may not overthrow others that are more expreſly taught, and do more exactly ſquare with thoſe perfections which we know to be in God, and do more directly aim at the promotion of holineſs and virtue.

Laſtly, Bringing the types and antitype, the Prophecies and perſon propheſied of, together, and comparing one with the other, to ſee how they agree. This courſe, no doubt, the Apoſtles always took, when they ſet themſelves to reaſon with the Jews, and prove that Jeſus was the Chriſt out of the Scriptures; ſhewing them how exactly he anſwered and agreed with all the types of him who was to come into the world, to redeem and ſave mankind, and how fully all the ancient Prophecies concerning the Meſſias were accompliſhed in his perſon.

Theſe are the helps that *reaſon* has, and muſt make uſe of, for *interpreting* the Sacred Writings. To which I ſhall only add this general rule to be obſerved; that when we meet with any matter there affirmed and taught, the *manner* or the reaſon of which we cannot *comprehend*, our *reaſon* in ſuch caſes ſhould be ſubjected to our faith; and we ſhould aſſent, without more ado, to whatever we are ſatisfied God has revealed, becauſe he has revealed it, though we cannot comprehend the thing that is ſo revealed, as to the reaſon or the manner of it: That is, though reaſon be not able to determine how, or why it ſhould be ſo, as we are aſſured it is by revelation. Therefore,

When the Apoſtle at any time bids us beware of philoſophy, or human learning, we are only to underſtand him, that it is not the uſe, but the abuſe thereof, which he forbids. And,

Now the uſe to be made of this Diſſertation, and of the Apoſtle's exhortation; not to be ſo *proud* upon this faculty of *reaſon* in us, which appears to be ſo imperfect and ſhort-ſighted, as to eſteem and ſet it up for the *meaſure* and *ſtandard* of all moral truth; nor to pronounce concerning things revealed by God, only becauſe we cannot comprehend the *manner* or the *reaſon* of them, that therefore it is impoſſible they ſhould be true: For, this would be to make man equal with, if not ſuperior to God himſelf. But to be humbly content that *human reaſon* and *underſtanding* ſhould ſubmit and vail to the Divine; and thankful for the helps we have to find out truth by revelation. In ſhort, that we be humble and ſincere in all our ſearches and enquiries after truth, and make the word of God, who cannot lie, nor will deceive, the ſtandard and the meaſure of it; aſſenting readily to what we find he has revealed in thoſe *unerring* writings, though *human reaſon* cannot find the meaning of it to perfection: Wiſely conſidering, that it is no derogation from the wiſdom and goodneſs of God, who is in his nature incomprehenſible, if he does reveal ſome truths concerning himſelf, which, though we muſt believe, yet we cannot comprehend.

In a word, and to conclude; Let us have faith, though in this imperfect ſtate we have not, neither can have viſion. And let us make that wiſe uſe of our reaſon to aſſent to, and believe, whatever truths we know God has revealed in Sacred Writ, becauſe he has revealed them, though we cannot yet diſcover the *meaning* or the *reaſon* of them: Concluding, that whatever he, who is the God of truth, reveals, muſt needs be true, and ought to be believed on his bare word, though we cannot comprehend it.

Critical and Explanatory ANNOTATIONS,

ON THE

Firſt Epiſtle of *PAUL* the *APOSTLE*,

TO THE

THESSALONIANS.

The INTRODUCTION.

This Epiſtle was wrote to the Church at Theſſalonica, the chief city of Macedonia in Greece, which had been planted by Paul, and conſiſted of ſome converted Jews and a great number of Gentiles, ſome of which were called *devout Greeks*, being probably proſelytes of the Gate; ſee Acts xvii. 1---5. And that a great part were Gentiles, appears from the Apoſtle's ſaying, They *turned to God from idols*, ch. i. 9. Now,

The Apoſtle, I ſay, underſtanding by Timothy their ſtedfaſtneſs, wrote this Epiſtle to confirm them in the Chriſtian Faith, which they had received from him, and in a perſeverance therein, notwithſtanding any tribulation or perſecution, ch. i. 2, 3 Where obſerve, that the Apoſtle might mean that perſecution in particular, to which the unbelieving Jews, according to their uſual manner, excited the Gentiles, mentioned in Acts xvii. 5. To which purpoſe he, in the following chapters, inſtructs them in a godly courſe of life, and comforts them with the glorious hopes of the Reſurrection, and of being *for ever with the Lord Jeſus*, which ſhould ſatisfy them in the midſt of their concern for their deceaſed friends, eſpecially if any were perſecuted to death for the cauſe of religion.

He further ſhews, in ch. v. that *the day of the Lord*, or the time of Chriſt's coming to judgment at the general reſurrection (of which he was treating juſt before in the latter part of the foregoing chapter) was uncertain, and that it would ſurprize the *ungodly* world; but for thoſe that are Chriſtians, they need not be afraid, provided that they lived as ſuch, in that holy converſation which he inſtructs them in to the end of the Epiſtle.

CHAP. I.

1 The Theſſalonians are given to underſtand both how mindful of them St. Paul was at all times in Thanſgiving and Prayer: 5 and alſo how well he was perſuaded of the truth, and ſincerity of their faith, and converſion to God.

PAUL, and Silvanus, and Timotheus, unto the church of the Theſſalonians, *which is* in God the Father, and *in* the Lord Jeſus Chriſt: Grace *be* unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

2 We give thanks to God always for you all, making mention of you in our prayers,

3 Remembring without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God, and our Father:

4 Knowing, brethren beloved, your election of God.

5 For our Goſpel came not unto you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance; as ye know what manner of men we were among for your ſake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt:

7 So that ye were enſamples to all that believed in Macedonia and Achaia.

8 For from you ſounded out the word of the Lord, not only in Macedonia and Achaia, but alſo in every place your faith to God-ward is ſpread abroad, ſo that we need not to ſpeak any thing.

9 For they themſelves ſhew of us, what manner of entring in we had unto you, and how ye turned to God from idols, to ſerve the living and true God,

10 And to wait for his Son from heaven, whom he raiſed from the dead, *even* Jeſus which delivered us from the wrath to come.

The Apoſtle in this chapter ſtirs up the Theſſalonians to perſeverance, by a conſideration,

I. Of the rich grace of God beſtowed upon them by his miniſtry, ver. 2—7. And,

II. Of the great and general fame thereof in the Churches of God, ver. 8—10. and therefore they ſhould take care to maintain their ſtation, ſince the caſe of revolters is much more deſperate than of refuſers.

Ver. 9. *How ye turned to God from idols.*] i. e. How ye have embraced the faith, and Revelation of the Will of God through Jeſus Chriſt, having forſaken the Heatheniſh ſuperſtition, and worſhip of idols; ſee the Introduction.

Ver. 10. —*His Son from Heaven.*] At the day of judgment.

CHAP. II.

1 In what manner the Goſpel was brought and preached to the Theſſalonians; and in what ſort alſo they received it. 18 A reaſon is rendred both why Saint Paul was ſo long abſent from them, and alſo why he was ſo deſirous to ſee them.

FOR your ſelves, brethren, know our entrance in unto you, that it was not in vain.

2 But even after that we had ſuffered before, and were ſhamefully entreated, as ye know, at Philippi, we were bold in our God to ſpeak unto you the goſpel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanneſs, nor in guile:

4 But as we were allowed of God to be put in truſt with the goſpel, even ſo we ſpeak, not as pleaſing men, but God, which trieth our hearts.

5 For neither at any time uſed we flattering words, as ye know, nor a cloke of covetouſneſs; God *is* witneſs.

6 Nor of men ſought we glory, neither of you, nor yet of others, when we might have been burdenſom, as the apoſtles of Chriſt.

7 But we were gentle among you, even as a nurſe cheriſheth her children:

8 So being affectionately deſirous of you, we were willing to have imparted unto you, not the goſpel of God only, but alſo our own ſouls, becauſe ye were dear unto us.

9 For ye remember, brethren, our labour and travel: for labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the goſpel of God.

10 Ye *are* witneſſes, and God *alſo*, how holily, and juſtly, and unblameably we behaved our ſelves among you that believe:

11 As you know, how we exhorted and comforted, and charged every one of you (as a father *doth* his children)

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that believe.

14 For ye, brethren, became followers of the churches of God, which in Judea are in Chriſt Jeſus: for ye alſo have ſuffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jeſus, and their own prophets, and have perſecuted us; and they pleaſe not God, and are contrary to all men:

16 Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to fill up their ſins alway: for the wrath is come upon them to the uttermoſt.

17 But we, brethren, being taken from you for a ſhort time, in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire.

18 Wherefore we would have come unto you (even I Paul) once and again; but Satan hindred us.

19 For what *is* our hope, or joy, or crown of rejoycing? *are* not even ye in the preſence of our Lord Jeſus Chriſt at his coming?

20 For ye are our glory and joy.

In this chapter the Apoſtle continues to exhort the Theſſalonians to perſeverance, and progreſs in the faith, received by,

I. A relation of his miniſterial carriage among them, ver. 1—12.

II. By their own experience of the efficacy and ſucceſs of his miniſtry among them. And,

III. From his ſingular care and tenderneſs over them.

Ver. 2. — *At Philippi.*] See Acts xvi. 22.

Ver. 3. — *Not of deceit.*] See our notes on Coloſſians ii. 8. and on the next verſe.

Ver. 4. — *Not as pleaſing men, but God which trieth our hearts.*] Paul doth here ſpeak of pleaſing men, and of pleaſing God, as things not only different in ſpeculation, but inconſiſtent in fact. When he profeſſeth of himſelf, that in the diſcharge of his miniſtry, he did not aim at *pleaſing men, but God, which trieth our hearts*; he ſeems to imply, that theſe are two oppoſite ends, and that thoſe who purſue the one, do thereby plainly ſhew that they have no regard at all to the other. But in other parts of his Epiſtles, he ſpeaks as if he was of a quite contrary opinion: He adviſes the Corinthians againſt doing any thing that might diſpleaſe any ſort of men: And that we may not think he exhorted them to what he did not practiſe himſelf, he recommends this advice to them, by the authority of his own example, 1 Cor. x. 32, 33. *Give none offence*, ſaith he, *neither to the Jews, nor to the Gentiles, nor to the Church of God, even as I pleaſe all men in all things.* What therefore he in this place declares, muſt receive ſome limitations; and it may be of uſe to us, not ſo much to juſtify Paul's conduct in this matter, as to regulate our own, to know what thoſe limits are; to enquire into the meaſures we ought to preſcribe to ourſelves, in our ſtudy to pleaſe men; to examine, when, and in what caſes an endeavour to pleaſe men is innocent, when unlawful, when the duty of a good and ſincere Chriſtian. I ſay, an endeavour to pleaſe; for the actual pleaſing of men is not within our power, nor doth it depend upon our choice; ſo that it cannot properly be the ſubject of any command or prohibition. When Paul therefore ſaith, that he did *not pleaſe men, but God*; this cannot be underſtood of his actual pleaſing men, but of his aim and endeavour to pleaſe them. Men may be pleaſed with thoſe actions that are performed, without any deſign to pleaſe them; but this pleaſure cannot be aſcribed as a virtue, or imputed as a fault, to thoſe who intended it not: When therefore we are either commanded or forbidden to pleaſe men, this precept is of the ſame nature, and muſt admit of the ſame interpretation, as that of Paul to Timothy, *Let no man deſpiſe thee.* It was not wholly in Timothy's power, whether he ſhould be deſpiſed or not; nor is it in ours, whether we ſhall pleaſe men, or not: But as by that command Timothy was enjoined to do ſuch things as might procure reverence, and to forbear ſuch as might cauſe contempt; ſo, when we are either commanded or forbidden to pleaſe men, we are enjoined or prohibited to do thoſe things which are moſt likely to pleaſe, or to intend the pleaſing of men by our actions: So that in this caſe, we are to meaſure the goodneſs or evil of our actions, not by their actual pleaſing, but by our deſign and endeavour to pleaſe; and are to ſhew when, and how far, this endeavour is innocent, when it is a ſin, and when it is a duty. Therefore,

Let it be obſerved, that God hath implanted in our ſouls a natural deſire of pleaſure; which conſequently in ſome caſes we may give way to; becauſe otherwiſe this deſire would be implanted in vain: To be pleaſed therefore, is not always a ſin, but is good or evil, according to its different cauſes, occaſions, and circumſtances. What things God hath not forbid us to be pleaſed with, in thoſe we may innocently take pleaſure; and as we may, without guilt, be pleaſed ourſelves, ſo may we, with innocence, contribute to the warrantable pleaſures of each other; For what another can innocently be pleaſed with, that I may do without ſin; ſince if I could not do it without ſin, neither could he without guilt be pleaſed in my doing of it, becauſe no one ought to be pleaſed with any action which is in the leaſt ſinful; and if an action be in itſelf lawful, it cannot become otherwiſe by its pleaſing others, unleſs there were ſome law of God againſt doing any thing which might pleaſe our brother. But that a thing pleaſes, is ſo far from making what is in it ſelf innocent to become ſinful, that rather of indifferent, it makes it a duty; for ſince we are bound to contribute to the happineſs of our brethren, and ſo far as we do pleaſe them without expoſing them to any miſchief, we do make them happy; to pleaſe others, where it can be done without ſin, ſeems to be an act of brotherly charity. God hath been ſo indulgent to us, that he hath debarred us from no pleaſures, but ſuch as will at laſt end in grief and pain; and we are ſo far from being forbidden to promote the pleaſure of others, that we are never reſtrained from pleaſing them, but where the pleaſure which we afford them, will at laſt tend to their hurt.

This rule will juſtify us in the uſe of all innocent methods of pleaſing each other. We may comply with the warrantable cuſtoms of the age and manners of thoſe we live with: We may make our perſons acceptable to thoſe with whom we converſe, by civil and obliging converſation: We may divert their imagination with the pleaſantry of wit, and innocent mirth; and much more feed their underſtandings with delightful truths: In ſhort, we may miniſter to any unforbidden pleaſure of each other, without being guilty of ſo pleaſing men, as to diſpleaſe God, who trieth our hearts. Yet,

The pleaſures of men are to be bounded within certain limits, beyond which if they paſs, they became unwarrantable. The will of man, by the law of our creation, ought to be ſubordinate to the will of God: Whilſt it conforms it ſelf to that rule, it is juſt: When it any way tranſgreſſes that, it becomes unjuſt. When man therefore is pleaſed with that which diſpleaſes God, this pleaſure is ſinful, becauſe nothing, which is contrary to the Will of God, ought to be the object of our pleaſure. And as men ought not to be pleaſed with any thing which is ſinful, ſo ought they not to do any thing which is ſinful, to pleaſe each other: For, what is in itſelf unlawful, cannot become lawful by its pleaſing; ſince the pleaſing or diſpleaſing men is wholly extrinſical to the morality of our actions, any otherwiſe than as God commands or forbids us to pleaſe them: To ſome men indeed our actions will be pleaſing or diſpleaſing, as they are good or bad; but they are good or bad, only as they are pleaſing or diſpleaſing to God.

This rule will condemn all endeavour to pleaſe men, by doing any thing which is evil; evil to them or to us; deſtructive to their ſalvation, or to our own.

And firſt, We muſt not to pleaſe men, do any thing which is prejudicial to their ſalvation. It is the height of folly, to be pleaſed with what tends to our ruin, and of cruelty to pleaſe others, at the expence of their eternal happineſs. He would do a very inhuman office to his friend, who ſhould adminiſter him a deadly draught, tho' it pleaſed his palate, and were ſweeter than honey in his mouth. By this vicious complaiſance, the ſerpent firſt beguiled Eve; and ſhe, being deceived, brought Adam into the tranſgreſſion: When ſhe had taſted the forbidden fruit, and eaten thereof, ſhe was willing, in great courteſy, to oblige her Lord, by communicating to him, in the ſame morſel, pleaſure and death. Of the ſame fatal treachery are all thoſe inſtruments of Satan guilty, who inſtruct raw and unpractiſed ſinners in the ways of vice; bring them firſt acquainted with ſin, and take upon them, with the Devil on the mount, to ſhew them the world, and the pleaſures of it. Theſe make it their buſineſs to call aſide paſſengers, who are going on right in the ways of virtue, and to lead them officiouſly into the more pleaſant paths of vice, Prov. ix. 16, 17. *Whoſo is ſimple, they bid him turn aſide thither; and as for him that wanteth underſtanding, they ſay unto him, ſtolen waters are ſweet, and bread eaten in ſecret, is pleaſant.* Thus, Prov. vii. 21, &c. *With much fair ſpeech they cauſe him to yield; with the flattering of their lips they enſnare him. He goeth after pleaſure ſtrait way, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks: As a bird, he haſteth to the ſnare, and knoweth not that it is for his life*; 'till at laſt he finds, by ſad experience, that this pleaſant way *leads to hell, and goes down to the chambers of death.*

Next to this firſt rank of ſinners, who pleaſe men by being their tutors and directors in vice, are thoſe complaiſant perſons, who though they do not plainly and expreſly invite men to be wicked, yet countenance them in their vice, and encourage them to continue in it, by flattery or connivance. They know how unable vice is to ſuſtain itſelf under diſgrace; and how glad a vicious man is, when his ſins, of which he himſelf is naturally aſhamed, are kept in countenance by thoſe with whom he converſes. Theſe courteous men therefore, are careful ſtrictly to watch all their words, leſt any ſhould eſcape them, which might betray the leaſt diſlike of what thoſe perſons do, whoſe ruin they had rather ſee, than feel their diſpleaſure. If by oppoſing themſelves to the licentious practices of a daring ſinner, they ſhould chance to offend him, ſome ſmall temporal intereſt of their own might be in danger; which, becauſe it is their own, they do not think worth hazarding, to purchaſe the eternal ſalvation of another. If their deluded friend ſhould be ſo hardy, as to walk upon a precipice, they are more complaiſant than to ſpoil a frolick, though the next ſtep may be into the depths of hell. Over men of ſuch ſordid ſpirits, ſinners have as great a power, as they have over their own conſciences: When ungodly men have once prevail'd with their conſciences not to accuſe them, theſe flatterers ſoon take the hint, and preſently ſtop their mouths; and both together ſuffer the habitual ſinner to go on quietly to perdition: For ſuch men think it ſufficient, that their charity to the ſoul of their brother, ſhould keep pace with his love to himſelf: And if it is his pleaſure to ſacrifice his ſoul to his luſts, he diſpoſeth of what is his own; and they will not be ſo impertinently rude, as to intermeddle in the concerns of another.

They find it is his humour to live without controul, and they know how to make their court better than to attempt to ſave a man againſt his will. This ſordid compliance with the wicked, for fear of diſpleaſing them, as it is a ſign of a baſe and ſervile ſpirit, wherever it is met; ſo is it attended with greater degrees of guilt and ſcandal in thoſe, whoſe peculiar office it is boldly to rebuke ſin, and to ſhew the people their tranſgreſſions. God hath denounced very ſevere woes againſt thoſe Seers, who ſhut their eyes, and will not ſee; who ſpeak ſmooth things, and prophecy deceit; who ſow pillows under the arms of ſinners, that they may ſleep on ſecurely, and take their eaſe. Should the miniſters of the Goſpel ſuit their doctrines not to the edification, but to the palates of their hearers; ſhould they, who are allowed of God to be put in truſt with the Goſpel, even ſo ſpeak, *not as pleaſing God, which trieth our hearts, but as pleaſing men*; ſhould they handle the word of God deceitfully, not *by manifeſtation of the truth, commending themſelves to every man's conſcience*, but diſſimulation of the truth, commending themſelves to ſome mens favour; ſhould they, in order to compliment ſinners of diſtinction and rank, repreſent the way which leadeth unto life, as much broader, and the gate which entreth into Heaven, as a great deal wider, than Chriſt in the Goſpel hath taught us they are; ſhould they take more care to advance pleaſing errors, than to preach uſeful truths; ſhould they alter, ſhould they diſguiſe, ſhould they ſtifle any fundamental points, either of the Chriſtian Faith, or of the Chriſtian Practice, which they had formerly inculcated with zeal and earneſtneſs, not becauſe they judged ſuch points to be leſs true, leſs neceſſary, or leſs ſeaſonable, but merely becauſe they found them to be leſs taking, leſs popular, and leſs faſhionable, than they had been; ſhould, I ſay, the ſtewards of the myſteries of God be at any time thus unfaithful, they would probably incur the diſpleaſure even of thoſe very men, whom by ſo ſcandalous a conduct they ſought to pleaſe; they would certainly expoſe themſelves to the juſt cenſures of all wiſe and good men, and to the utmoſt indignation of an offended God. Should we thus *depart out of the Way*, ſhould we *cauſe many to ſtumble at thy law*, ſhould we *corrupt the Covenant of God*, it would be juſt in God to make us *contemptible and baſe before all the people, according as we have not kept his Ways, but have been partial in his law.* But were we ſure to pleaſe men by ſuch baſe compliances, yet ſhould we deſerve ill of thoſe, whom by thus pleaſing we expoſed to ruin. Better are the keeneſt reproofs of an open enemy, than the fatal endearments of thoſe falſe friends, who, whilſt they flatter men into damnation, and betray thoſe to whom they make their court, have no other title than Judas had, to be numbered amongſt the faithful ſervants of Jeſus Chriſt. But,

2dly, As we may not pleaſe men, by doing any thing which is deſtructive to their ſalvation; ſo neither may we pleaſe them, by doing any thing which may endanger our own. Charity to my brother, obliges me rather to incur his diſpleaſure than to contribute to his ruin; and charity to my own ſoul, will make me rather venture to diſpleaſe man than God. It is not lawful for any man to make his pleaſure the rule of his own actions; much leſs ought another to make his will the meaſure of mine: He, who expects that I ſhould comply with him, is himſelf bound up by the ſame laws as I am: We are both limited by the laws of God, and it can be no excuſe to either of us, that we ſeek to gratify our fellow-ſervant, by tranſgreſſing the commands of our common Lord and Maſter.

When at any time we conſult the pleaſure, and comply with the deſires of each other, it is not ſo properly men whom we deſire to pleaſe, as God, who hath commanded us in ſome things to pleaſe men: And to ſhew that it is not the pleaſure of man which governs us any otherwiſe than in ſubordination to God's, when the will of our fellow-creatures runs counter to the commandments of God our Creator, we ought no longer to ſhew our ſelves obſequious and complaiſant. Whatever motives can be urged for our compliance in any thing which is ſinful, will betray the cauſe which they are brought for, and plead much ſtronger for a peremptory refuſal. If to work upon our gratitude paſt favours are pretended, why we ſhould not ſtand out, the mercies we have received from God are infinitely greater, the obligations to him earlier, and the ties by which we are bound to him much ſtronger.

If thoſe who would have us do their pleaſure, addreſs themſelves to our hopes, by ſhewing that it is our intereſt to humour them, or would prevail upon our fears, by repreſenting to us the ill conſequences of diſobliging them, yet Heaven hath greater rewards in ſtore than they can promiſe, much more than they can make good; and hell hath greater plagues in reſerve than they can threaten, much more than they can inflict. If we chuſe to offend them, rather than diſobey God, we have juſt reaſon to hope, that his providence will ſhelter us from any ill effects of their diſpleaſure: But if to pleaſe them, we offend God, their power is unable to ſecure us from, or to ſupport us under his diſpleaſure.

His anger is unavoidable, ſo that there is no flying from it: His vengeance is inſupportable, ſo that there is no abiding under it. We may ſometimes incur the diſpleaſure

pleaſure of men, for not conforming our practice to theirs, but we can never deſerve it; and this teſtimony of our own conſcience, that we ſuffer unjuſtly, will bear us up againſt their frowns: But we can never diſpleaſe God, but we muſt at the ſame time wound our own conſcience, which will then be ſo far from ſupporting us under the weight of God's diſpleaſure, that it will it ſelf prove a burden too great for man to bear. From men's diſpleaſure, be the effects of it at preſent never ſo ſevere, there will in a ſhort time be a final releaſe; but the Divine Vengeance will purſue us out of this world into the next; in the grave we ſhall not find any ſanctuary againſt that puniſhment, which will laſt as long as the guilt which deſerves it, the ſoul which ſuffers it, and God, who inflicts it.

Theſe thoughts ought always to be preſent to our minds, to deter us from ſeeking to pleaſe men by any ſinful practices; for no temptation which Satan uſeth, turns better to his account, or betrays more ſouls into the ſnares of death, than his fear of diſpleaſing men: It is not the perſecution of tyrants only, that makes men fall from their duty, but every private man hath that awe over his neighbour, as to fright him into ſin: It is not only out of the fear of death, or baniſhment, or poverty, or any evils of the firſt magnitude, that we tranſgreſs the laws of God; but the fear of an angry word, an unkind look, a cool indifference towards us, ſhall make us comply with what we know to be ſinful and damnable.

Nor doth this fear work only upon baſe and cowardly ſpirits, but upon thoſe alſo that have the reputation of the moſt brave. He that can undauntedly mount a breach, and advance to the mouth of a cannon, yet hath not courage enough to be ſober amongſt the intemperate, or to refuſe a challenge. Nay, thoſe very perſons who have not been afraid at the frowns of a prince, but have been content to loſe all they had, rather than to abjure their religion at his command, yet have been known to live in direct oppoſition to it, rather than by being ſingular to diſoblige thoſe with whom they have converſed. This compliance with ſinful practices, in order to pleaſe ſinners, borroweth the diſguiſe of ſeveral good qualities, and puts on very plauſible names. When one who gives himſelf a latitude in living, would prevail with us to do as he doth, he calls this good nature: To fall in with all the modiſh vices of the age, is ſtiled good breeding; and thoſe who would perſwade others to run into the ſame exceſs of riot, as they allow themſelves in, term this good fellowſhip. That indifference to all religions, and all communions, which is deſervedly odious, when it is called by its own true name of luke-warmneſs, muſt be recommended under the more ſpecious title of temper and moderation: And that atheiſm and infidelity, which would fright people from being proſelytes thereto, if they were directly propoſed as ſuch, muſt, in order to gain converts, borrow the gentler appellation of free-thinking, and diveſting ourſelves of the prejudices of education. The more frequent this vicious compliance is, and the more ſpecious appearances it carries, the more we ought to be upon our guard againſt it, as knowing it is too great a ſtrain of complaiſance to commit ſin, rather than to do what they call a rude thing. And we carry the compliment too far, when we pleaſe men at the expence of our own everlaſting ſalvation.

But though we ought not to pleaſe men by doing any thing which may endanger their ſouls, or our own, yet there are other caſes, wherein it is not only lawful, but our bounden duty to pleaſe men, ſince in theſe the pleaſing of men is one part of that duty, which we owe to our Lord and Saviour Jeſus Chriſt. For,

What men ought to be pleaſed with, that we ought to do, that men may be pleaſed therewith.

Since God's will is the rule of man's, whatever actions are agreeable to the laws of God, ought to be pleaſing to men; and as men ought to be pleaſed, when God's name is glorified by the performance of his will, ſo ought they to promote the pleaſure of each other, by the mutual obſervance of his commandments. Good men are juſtly pleaſed, when the laws of God are kept, and his name is honoured. This pleaſure they have a good right and title to; and that they may have frequent opportunities of exerciſing it, *Our light ought ſo to ſhine before theſe righteous perſons, that ſeeing theſe our good works, they may be pleaſed, and glorify our Father which is in Heaven.* I do not ſay, that we ought to perform good actions only that we may pleaſe men; for if they be done barely for this end, they commence bad actions; and ſuch as good men, if they are aware that they proceed from this bad principle, ought not to be pleaſed with. But ſince God hath annext praiſe and eſteem to virtuous actions, which, as they are pleaſing to him, ſo they procure us alſo the good will of men; ſuch actions as theſe, are not leſs, but more our duty, for being amiable and pleaſing. *Whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any virtue, any praiſe,* our Apoſtle, commands us *to think on ſuch things.* We are not to think of theſe only, becauſe they procure us love, reputation, and praiſe; but becauſe being juſt, pure, and virtuous, they are ſuch as ought to be beloved, eſteemed and praiſed. This love, eſteem, and praiſe, were they ſeparated from juſtice, purity, and virtue, ought not be aimed at by us. But ſince the pleaſing of men naturally ariſes from our performance of ſuch laudable actions, we muſt, by the doing theſe, contribute to the pleaſure of godly men.

This rule will not only warrant us, but oblige us to pleaſe good men, by keeping all the laws of God. And becauſe all men, whether they are or not, yet ought to be pleaſed with what tends to the honour of religion, to the good of men's ſouls, and to the publick peace, it will be our duty to endeavour the pleaſing of men, in order to promote theſe great ends. And,

1ſt, We muſt pleaſe men, that we may thereby promote the honour of our religion. Some men miſtake ill-nature for a certain ſign of grace, and think they are not ſuch as they ought to be, unleſs in every thing they are ſingular. To hate the world, and to be hated by it, is, in their opinion, the duty and lot of all Chriſt's diſciples, and they are apt to ſuſpect themſelves, if others think well of them, or are pleaſed with any thing they do. Hence, in the whole conduct of their lives, they take a great delight to thwart and to croſs others. By a rude and churliſh behaviour, they declare an open defiance to mankind, and think they can never pleaſe God, but by diſpleaſing men. This ſowre and rugged temper of ſome men, who pretend to be good Chriſtians, purely becauſe they are not like other men, and who exclude all ſuch from being religious, who are not like themſelves, brings a great ſcandal on that faith which they profeſs, and by this malignancy of ſpirit diſparage. For ſweetneſs of nature, and an obliging deportment, have a good title to, and are in preſent poſſeſſion of, a very fair reputation in all civilized parts of the world; ſo that religion muſt needs ſuffer much in the opinions of men, if it ſhould be thought to countenance ill-nature and ill-breeding. Courteouſneſs and affability, meekneſs and deference to others, have had a place amongſt moral virtues, in all the ſchemes of duty that have yet appeared in the world. And it would be a great reproach on the Goſpel, to ſuppoſe that we muſt put off all humanity, before we can commence good Chriſtians.

There are indeed ſeveral things, wherein it is unlawful for us to comply with the cuſtoms of the world; but the more we are bound up in theſe caſes, the more cautious we ought to be in other things not to be ſtiff and humourſome. If in ſome things we are forced to be ſingular, becauſe our Holy Religion will not permit us to do as others do; the beſt way to convince mankind, that this proceeds not from frowardneſs, and that we do not take delight to oppoſe others, will be by ſhewing a ready compliance, and a ſincere deſire to pleaſe, where we have a greater ſcope, and where the laws of God are ſo far from forbidding us, that they oblige us to comply.

This endeavour to pleaſe men, will free our religion from the ſcandal of ſowring men's tempers, of rendring them moroſe and unſociable, ſullen and perverſe, ill-natured and untractable, which are qualities of ſo odious a character, that a religion which ſhould ſeem to inſpire them, would be thought very improper for perſons of good nature, and ingenious education; that is, for the very beſt part of mankind to be governed by. And as we ought thus to pleaſe men, in order to vindicate the honour of our religion. So, 2dly, We ought to pleaſe men, in order to promote the ſpiritual good of their ſouls.

When our Apoſtle lays down this general precept, *Let every one pleaſe his neighbour*, he immediately ſubjoins to what end this pleaſing of our neighbour ought to be directed, i. e. *For his good to edification.* This, as it is the end which he recommends to others to purſue, ſo was it the ſcope to which his own endeavours to pleaſe, were conſtantly directed. *I pleaſe men*, ſaith he, *in all things, not ſeeking mine own profit, but the profit of many, that they might be ſaved.* This was the reaſon of his eaſy compliance, and adapting himſelf to the ſeveral tempers and humours of thoſe he converſed with: If he was a *ſervant unto all men*, it was *that he might gain the more: Unto the Jews he became as a Jew, that he might gain the Jew: To them that were under the law, as under the law, that he might gain them under the law: To them that were without law, as without law, that he might gain them that were without law; to the weak, he became as weak, that he might gain the weak; and was made all things, to all men, that he might by all means ſave ſome.* For

Our Apoſtle, who was perfectly well ſkilled in all the arts of Divine Oratory, underſtood very well how neceſſary it is, in order to convincing men's judgments, and influencing their actions, to be firſt of all maſter of their affections. If we would have men come in eaſily to our opinions, and be governed by our counſels, we muſt take care ſo to demean ourſelves, that they may be pleaſed with us, and have an eſteem for our perſons.

It will be difficult to convince any, that we may have an earneſt zeal for the good of their ſouls, and a paſſionate deſire to promote their eternal welfare, if at the ſame time we do any thing which may juſtly offend and diſquiet them, and make their preſent condition uneaſy and unpleaſant. He who pretends to adviſe and direct another, challengeth ſome ſort of ſuperiority over him; which the pride that is natural to all men, makes them very difficultly bear; it is neceſſary therefore, that he ſhould temper his advice with a mixture of ſweetneſs, and take care, that his demeanour be ſuch, as may prepare the mind of his diſciple to ſubmit more willingly to his direction.

Thoſe wholſome inſtructions, which charity requires us to give to our brethren, are generally ſuch, as in their own nature are not very grateful and pleaſing to the depraved appetites of men. To make them therefore the more acceptable, and that they may be the better reliſhed, they muſt be ſet off with an air of pleaſantneſs; and what of itſelf is diſtaſteful, muſt have its bitterneſs diſſembled, that it may be the eaſier taken down, and convey health to the diſtemper'd ſoul. Hence

The wiſdom of the ancients thought it proper to couch the ſevere precepts of morality under the pleaſantneſs of fable; they cloathed their notions of philoſophy and the ſober dictates of right reaſon, in the gayeſt dreſs that poetry could furniſh; and took care to pleaſe the fancies of their hearers, that by theſe means they might inſinuate themſelves into their good eſteem; and by pleaſing, might profit them. And our Saviour, in condeſcenſion to the infirmities of men, hath vouchſafed to uſe, and by his uſing hath ſanctified this method of inſtruction. He hath delivered the doctrines of the Goſpel in the delightful ſtyle of parables, which in their firſt and literal meaning are fitted to entertain and to divert the hearer, and ſo to prepare his mind for the reception of thoſe practical truths, which are concealed under them, and conveyed by them. Now ſince Chriſtian charity obligeth us to ſeek the ſpiritual good of others, and experience ſheweth us, how naturally eſteem or diſeſteem, approbation or diſlike, paſs from perſons to doctrines, that our endeavours to promote the ſpiritual welfare of our brethren may have the better effect, we ought to ſtudy the pleaſing thoſe, whom without pleaſing we cannot profit; to this end our Apoſtle made it his utmoſt care to pleaſe men, and by thus pleaſing them, did the office of an Apoſtle or ſervant of Jeſus Chriſt. And as the private intereſt of our neighbour is a good end of endeavouring to pleaſe. So,

3dly, We muſt endeavour to pleaſe others, in order to promote the publick peace. We are commanded *to follow peace with all men*; and becauſe there are ſome proper means of attaining this end, we are alſo obliged to *follow after the things which make for peace.* All thoſe words and actions, which have any influence towards the eſtabliſhing an amicable correſpondence amongſt our Fellow-Chriſtians, are, by virtue of this precept, matter of ſtrict duty; and all, which have the leaſt tendency to diſquiet the minds of our brethren, are, by force of the ſame precept, utterly unlawful. Now,

If we cloſely obſerve the origin of all quarrels, we ſhall find, that they ariſe from the diſpleaſure we conceive one againſt another. We may perceive by ourſelves, how nicely tender ſelf-love is; how deſirous we are, that every one ſhould do what we like; and how we are preſently upon the alarm, if any one betrays the leaſt ſlight of us, by doing what is diſpleaſing to us: We may be ſure this ſelf-love is planted as deeply, and works as ſtrongly in other men, as in us: They are as much addicted to their own humours, as we are to ours; and love as little to be thwarted in them as we do: If therefore we are ſenſible how quick and ſevere our own reſentments are, when any thing is done which offends us, if we would not awaken the ſame reſentments in others, we muſt be careful not to do any thing which may juſtly diſpleaſe them. We all naturally deſire to be pleaſed, but if each ſhould conſtantly follow his own humour, we ſhall mutually interfere one with another.

The beſt way to provide for our own ſatisfaction, and the publick peace, will be to gratify each other; to procure the courteſy of others, by complaiſance towards them, and by a mutual commerce of the offices of humanity to keep up that good order, which, upon the leaſt failure of theſe duties, is preſently diſturbed. That inward peace which conſiſt in unity of mind, and agreement of judgment, is rather to be wiſhed, than hoped for, in a perverſe generation: But even then, when we cannot come up to this happy ſtate, we may preſerve that outward quiet, which conſiſts in the reciprocal diſcharge of all the duties of civility. This tender care how we diſpleaſe others, as it procures their good will to us, ſo it keeps alive ours to them: For ſince it is difficult to have a warmth for any, in whom we perceive a coolneſs towards us, the ſame actions of ours, which create an averſeneſs in them, will by degrees extinguiſh in our minds that charity, which ought always to be active in us towards our Chriſtian brethren. The reconciling of differences, when they are come to full growth, and the reſtoring of peace, where it hath been long broken, are attended with ſo many difficulties, that they ſeldom prove ſucceſsful. It will be much eaſier by pleaſing each other, to ſuppreſs this evil in its firſt riſe, to prevent its birth, and to hinder its conception. *The beginning of ſtrife, is as the letting out of water*, which, having once paſt its banks, ſpreads itſelf to a vaſt extent, but might, by a moderate care at firſt, have been kept within its due compaſs. Now,

Since all thoſe quarrels, which diſturb that mutual concord that ought to be amongſt all Chriſtians, have their firſt riſe from ſome miſunderſtandings betwixt them; ſince theſe ariſe from our diſobliging each other by words or actions not pleaſing; to prevent theſe miſchiefs, and to preſerve that brotherly love, which is the peculiar duty and character of Chriſtians, we are obliged to endeavour the pleaſing of each other. Glory to God, peace on earth, and good-will towards men, are the great ends of the Goſpel: Since therefore by pleaſing men, we may promote the honour of our religion, the publick peace, and the ſalvation of each other, to pleaſe men, in order to theſe good ends, is to acquit ourſelves faithful ſervants of Jeſus Chriſt.

But though in theſe things we ought to pleaſe men, yet we muſt not reſt here: The pleaſing of men muſt not be the chief reaſon and ultimate end even of our good actions. For, he who is governed by no better a principle than this, acts by a very unſteady, inſufficient, dangerous, and falſe rule.

Thoſe actions can never be uniform, which are directed by a rule capable of change: So that there muſt neceſſarily be a great deal of uncertainty and variety in that man's actions, who adapts all he doth to the pleaſing of men. For what ſome men are pleaſed with, will be diſpleaſing to others; and here he will be at a loſs, how to determine himſelf, ſince the danger of diſappointment is equal to the hopes of ſucceſs. Nay, ſo inconſtant are the minds of men; ſo mutable their intereſts, and with them their inclinations, that the ſame actions do not always pleaſe the ſame man: So that were we to govern our lives according to any one man's pleaſure, we ſhould never be able by any art to hit the mark, which conſtantly wavers.

But were this rule of acting more fixed than it is, yet ſtill it would prove inſufficient: for there are ſeveral degrees and inſtances of duty, to which it would not extend. Actions in themſelves very faulty, and which want many of thoſe circumſtances which are neceſſary to make them truly good, may yet by a fair out-ſide chance to pleaſe men; ſo that ſuch a principle of acting, would rather miniſter to oſtentation, than make us ſincerely virtuous. There are many actions, which we are ſtrictly bound to, which in ſome times and circumſtances may not be pleaſing to thoſe, whoſe eſteem of us we moſt value: and ſuch as theſe we ſhall very unwillingly venture on, if our utmoſt aim in doing well, is to pleaſe men. There are moreover ſeveral acts of charity and devotion to be done in private, and thoſe men cannot be pleaſed with, becauſe they are induſtriouſly hidden from them; which therefore are in great danger of being omitted by thoſe, who look not beyond the eſteem of men.

Nor is this only an inexpedient and defective, but alſo a dangerous and unſafe rule. If an endeavour to pleaſe men, is the main ſpring of our motion towards good; if their love and eſteem, their applauſe and approbation, ſeem to us bleſſings of that importance, that we cannot be eaſy or happy without them, and therefore incite us ſtrongly to the performance of thoſe good actions, by which they are ſometimes to be attained; we are in great danger of being tempted to evil alſo, when the pleaſure of men, of which we are ſo fond, is no otherways to be procured. For he who performs good actions only to pleaſe men, doth not chooſe theſe, as they are virtuous, but as they are pleaſing and agreeable; ſo that if evil actions ſhall appear to tend equally, or more, to the end he aims at, he will be by this principle equally or more inclined to thoſe. But though this wrong biaſs on the ſoul ſhould not carry it ſo far as to comply with what is confeſſedly and notoriouſly evil, yet it will make us apt to entertain a favourable opinion of all actions, which miniſter to an end we ſo eagerly purſue: it will make us at firſt wiſh them lawful, and at laſt by eaſy degrees, we ſhall paſs on to eſteem them ſuch.

But after all, the chief and true reaſon why we ſhould not make the praiſe of men the rule of our actions, is becauſe it is a falſe one. It is not that rule by which we ought to live, becauſe it is not that by which we ſhall be finally judged. God hath not only required, that we ſhould perform ſuch and ſuch preſcribed actions, but that we ſhould do them out of a true ſenſe of our duty to him, and entire regard to his law. At the laſt day, when our few good actions ſhall be ſet againſt our numberleſs ſins, thoſe which were done barely to pleaſe men, ſhall not come into account with the former. Actions done to pleaſe men only, can expect no reward but from men: but if the pleaſing of God be the ſcope of all our actions, we have a fair proſpect of a reward from the hands of God. We muſt therefore in all things act, not *as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart, with good will doing ſervice as to the Lord, and not to men; knowing that whatſoever good thing any man doth*, upon this good principle, *the ſame he ſhall receive of the Lord*, in the great day of retribution.

Ver. 6. *Nor of men ſought we glory*, &c.] See the preceding note on verſe 4.

—— *We might have been burdenſome.*] Or, uſed authority, as the original has it, and agreeable to the antitheſis of the next verſe, *But we were gentle among you*, &c.

Ver. 8. *But alſo our own ſouls.*] See 2 Cor. xii. 15, i. e. We are ready to ſpend our ſtrength, and lay down our lives for your advantage, and that we might not be chargeable unto any of you; ſee the next verſe.

Ver. 14. —— *Ye alſo have ſuffered like things of your own countrymen.*] See Acts xvii. 5—13.

Ver. 15. — *Have perſecuted.*] Or, chaſed us out from our own country.

—— *They pleaſe not God.*] See the notes on ver. 4.

Ver. 16. *Forbidding us to ſpeak to the Gentiles.*] See Acts xiii. 50. xiv. 5, 19. xvii. 5, 13. xviii. 12. and xix. 9.

—— *The wrath is come upon them to the uttermoſt.*] See Matt. xxiv. 6, 14.

Ver. 18. — *Satan hindred us.*] By the hands of wicked men, who being the inſtruments of Satan perſecute us, and endeavour to ſtop the progreſs of the Goſpel of Chriſt.

CHAP. III.

1 *Saint Paul teſtifieth his great love to the Theſſalonians, partly by ſending Timothy unto them to ſtrengthen and comfort them, partly by rejoicing in their well-doing:* 10 *and partly by praying for them, and deſiring a ſafe coming unto them.*

WHerefore when we could no longer forbear, we thought it good to be left at Athens alone:

2 And ſent Timotheus, our brother and miniſter of God, and our fellow-labourer in the goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your faith;

3 That no man ſhould be moved by theſe afflictions: for your ſelves know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we ſhould ſuffer tribulation; even as it came to paſs, and ye know.

5 For this cauſe, when I could no longer forbear, I ſent to know your faith, leſt by ſome means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, deſiring greatly to ſee us, as we alſo *to ſee* you:

7 Therefore, brethren, we were comforted over you in all our affliction and diſtreſs by your faith:

8 For now we live, if ye ſtand faſt in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before our God.

10 Night and day praying exceedingly that we might ſee your face, and might perfect that which is lacking in your faith?

11 Now God himſelf and our Father, and our Lord Jeſus Chriſt direct our way unto you.

12 And the Lord make you to increaſe and abound in love one towards another, and towards all men, even as we *do* towards you:

13 To the end he may ſtabliſh your hearts unblameable in holineſs before God even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints.

This chapter contains farther evidences and demonſtrations of the Apoſtle's great love to them; *viz.*

I. His ſending Timothy to them; wherein the inward moving cauſe, or his great love is ſhewn, ſo that he *could not longer forbear*, though by ſending of Timothy he was left alone; yet he could put up with that inconveniency, for their eſtabliſhment and comfort; ver. 1, 2.

All which he amplifies by ſhewing what occaſion he apprehended there might be for their eſtabliſhment and comfort at that time, leſt they ſhould be withdrawn, or ſtagger at the report of his afflictions; againſt which therefore he arms them by two conſiderations, (1) God's appointment, which ſhould be ſubmitted unto, as they were ſenſible; ver. 3. and (2) his foretelling them of it, whereby they came to know it. It was no more than they were forewarned of, and taught to expect; verified by the anſwerable event; ver. 4. And

Then he tells them alſo that another reaſon why he ſent Timothy, was, that he might have a true account of their faith; ver. 5.

II. His rejoicing at the good news Timothy brought at his return. Wherein we find,

(1) Timothy's return.

(2) The report he makes of the graces of God in them, *viz.* Faith, love, and of a ſpecial love to Paul, manifeſted by theſe effects, their remembrance of him, and their deſire to ſee him; amplified by a reciprocal deſire in him; ver. 6.

(3) The effects of this in the Apoſtle, as comfort; ver. 7. proved by chearfulneſs; with another ground thereof, their ſtedfaſtneſs; ver. 8. and his unexpreſſible thankfulneſs to God, and joy in this reſpect; ver. 9.

(4) Conſtant fervent prayer; concerning which is ſhewn the matter thereof, to *ſee them*; and his end therein, to *perfect their faith*; ver. 10.

III. A fervent prayer; wherein we are to obſerve that God and Chriſt are the object; and the matter is, that he might obtain a proſperous journey to them; ver. 11. and that their love might increaſe and abound, inforced from his own example; ver. 12. That ſo they might be eſtabliſhed in holineſs, and be pacified in their hearts and conſciences; ver. 13.

Ver. 1.—*We thought it good to be left at Athens alone.*] See Acts xvii. 15.

Ver. 2. *Timotheus.*] Or, Timothy; ſee the introduction to the firſt Epiſtle to Timothy, and Rom. xvi. 21.

Ver. 3—*By theſe Afflictions.*] Or, perſecutions which Paul and the other Apoſtles underwent at Athens and other places, for the ſake of the Goſpel; ſee Acts xiv. 22. and 1 Cor. iv. 9. 2 Tim. iii. 12. 1 Pet. ii. 21.

Ver. 5.—*The tempter.*] Satan

Ver. 8. *For now we live.*] Ye give us new life and ſpirits.

CHAP. IV.

1 He exhorteth them to go on forward in all manner of godlineſs, 6 to live holily and juſtly, 9 to love one another, 11 and quietly to follow their own buſineſs: 13 and laſt of all to ſorrow moderately for the dead. 17 And unto this laſt exhortation is annexed a brief deſcription of the reſurrection, and ſecond coming of Chriſt to judgment.

FUrthermore then we beſeech you, brethren, and exhort *you* by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jeſus.

3 For this is the will of God, *even* your ſanctification, that ye ſhould abſtain from fornication:

4 That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour;

5 Not in the luſt of concupiſcence, even as the Gentiles which know not God:

6 That no *man* go beyond and defraud his brother in *any* matter: becauſe that the Lord *is* the avenger of all ſuch, as we alſo have forewarned you, and teſtified.

7 For God hath not called us unto uncleanneſs, but unto holineſs.

8 He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you: for ye your ſelves are taught of God to love one another.

10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beſeech you, brethren, that ye increaſe more and more;

11 And that ye ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands (as we commanded you)

12 That ye may walk honeſtly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are aſleep, that ye ſorrow not, even as others which have no hope.

14 For if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.

15 For this we ſay unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, ſhall not prevent them which are aſleep.

16 For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt:

17 Then we, which are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord.

18 Wherefore, comfort one another with theſe words.

In this chapter the Apoſtle begins to ſtir them up to progreſs in holineſs; wherein are ſeveral exhortations.

I. To holineſs and ſanctification in general; ver. 1—3. And,

II. To ſome particular branches of ſanctification; as

(1) Abſtinence from fornication; ver.—3.

(2) Exerciſe of chaſtity; ver. 4. explained by ſhewing the extent of the negative part of the duty; that it reaches to the inward luſt, and diſſuaded, becauſe it is heatheniſh; ver. 5.

(3) Abſtinence from all ſorts of oppreſſion and fraud, diſſuaded by the diſmal effects thereof; ver. 6. By reaſon

of God's end in calling of them; ver. 7. by a conſideration of the heinouſneſs of the ſin, and of the means afforded by God to prevent it; ver. 8.

(4) Brotherly love; wherein the comparative needleſsneſs of his preſſing this duty; the reaſon of this needleſsneſs; becauſe they were taught of God; ver. 9. a proof of their teaching by their practice, and an expreſs exhortation to abound therein; ver. 10.

(5) Quietneſs and induſtry in our callings; inforced from his apoſtolick authority; ver. 11. the credit of religion in the eyes of Heathens; the fruit of diligence; competent proviſion; ver. 12.

(6) Moderation of ſorrow for the dead in Chriſt; upon which occaſion he falls into a diſcourſe concerning the ſtate of believers after death, and concerning Chriſt's ſecond coming; ver. 13—17. and ſo concludes with an application thereof to their comfort; wherein we read of a duty enjoined, *viz. to comfort one another*; and the means; *with theſe words*; ver. 18.

Ver. 2.—*By the Lord Jeſus.*] i. e. Which are commiſſioned by the Lord Jeſus to preach and teach all nations.

Ver. 3.—*Fornication.*] The Apoſtle in the verſes next following, explains what he means here by fornication.

Ver. 8.—*Deſpiſeth.*] Or, rejecteth our doctrine, rejecteth not man or human advice, but God, who has revealed his will to man.

Ver. 12.—*Towards them that are without.*] The pail of the Church, Jews and Gentiles unconverted to the faith of Chriſt.

— *That ye may have lack of nothing.*] Or that ye may ſtand in need of no man's goods or labour for your ſupport.

Ver. 13.—*Which are aſleep.*] i. e. Dead, who have laid down their lives for the cauſe of our holy faith; that ye do not ſorrow for them, as the Heathens mourn for their dead, becauſe they have not that aſſurance of a joyful eternity, as ye Chriſtians have, after this life, if ye believe and do as God commands.

Ver. 14.—*Which ſleep in Jeſus.*] i. e. Who die for, or in the true faith and practice of Chriſt's doctrine.

Ver. 16.—*The dead in Chriſt ſhall riſe firſt.*] Before thoſe, who are to expect the ſentence of condemnation for their evil works; ſo that when the righteous are placed on the right hand of the throne of grace, they who have not believed, or die in their ſins, ſhall be ſummoned to eternal judgment.

Ver. 17.—*Then we which are alive and remain.*] Or, if any of us ſhould live upon earth to ſee that day.

CHAP. V.

1 He proceedeth in the former deſcription of Chriſt's coming to judgment, 16 and giveth divers precepts, 23 and ſo concludeth the Epiſtle.

BUT of the times and the ſeaſons, brethren, ye have no need that I write unto you.

2 For your ſelves know perfectly that the day of the Lord ſo cometh as a thief in the night.

3 For when they ſhall ſay, Peace and ſafety; then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape.

4 But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkneſs.

6 Therefore let us not ſleep as *do* others; but let us watch and be ſober.

7 For they that ſleep, ſleep in the night; and they that be drunken, are drunken in the night.

8 But let us who are of the day, be ſober, putting on the breaſt-plate of faith and love, and for an helmet, the hope of ſalvation.

9 For God hath not appointed us to wrath; but to obtain ſalvation by our Lord Jeſus Chriſt,

10 Who died for us, that whether we wake or ſleep, we ſhould live together with him.

11 Wherefore comfort your ſelves together, and edify one another, even as alſo ye do.

12 And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you;

13 And to eſteem them very highly in love for their works ſake. *And* be at peace among your ſelves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, ſupport the weak, be patient toward all men.

15 See that none render evil for evil unto any man: but ever follow that which is good, both among your ſelves, and to all men.

16 Rejoyce evermore.

17 Pray without ceaſing.

18 In every thing give thanks: for this is the will of God in Chriſt Jeſus concerning you.

19 Quench not the ſpirit.

20 Deſpiſe not propheſyings.

21 Prove all things: hold faſt that which is good.

22 Abſtain from all appearance of evil.

23 And the very God of peace ſanctify you wholly: and *I pray God* your whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

24 Faithful *is* he that calleth you, who alſo will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiſs.

27 I charge you by the Lord, that this epiſtle be read unto all the holy brethren.

28 The grace of our Lord Jeſus Chriſt *be* with you. Amen.

¶ The firſt *epiſtle* unto the Theſſalonians, was written from Athens.

The Apoſtle having treated in the latter part of the preceding chapter concerning the laſt reſurrection, and ſtate of the dead at Chriſt's coming, now in this chapter,

I. Purſues the ſame argument, ſhewing,

(1.) The uſefulneſs of an enquiry into the particular time of his coming, ver. 1.

(2.) Proves the impoſſibility of knowing it; from their own knowledge of the ſuddenneſs and unexpectedneſs of it, illuſtrated by a compariſon of a thief coming to ſpoil, ver. 2.

(3.) Proves the ſuddenneſs thereof, by its terrible effects on ſecure ſinners, *viz.* ſudden and unavoidable deſtruction, illuſtrated alſo by a ſimilitude, ver. 3.

(4.) Comforts the godly againſt the terrors of that day, by conſideration of their eſtate, which now is not darkneſs; and of their privilege in reſpect of that ſtate, *not overtaken*, ver. 4. And finally of their poſitive ſtate, ver. 5.

II. Exhorts to ſome other branches to ſanctification, (by way of inference from the conſideration both of their ſtate and privileges) *viz.*

(1.) Watchfulneſs; expreſſed both negatively and poſitively.

(2.) Sobriety, ver. 6. inforced by theſe reaſons; becauſe ſleep and drunkenneſs are the works of darkneſs and ignorance, ver. 7. and becauſe they are in a contrary ſtate which requires ſobriety, ver. 8.—

(3.) The exerciſe of faith, love and hope; ver.—8. inforced from the certainty of ſalvation, both in reſpect of God's decree; ver. 9. and the Mediator's purchaſe. Where he declares the means whereby Chriſt purchaſed ſalvation, *viz. by dying*, and the end propoſed by him in his death, that we ſhould live together with him; ver. 10.

(4.) Mutual edification (by way of inference from what went before) amplified by a commendation of them on account of their preſent diligence therein, ver. 11.

(5.) The duties of people to their miniſters; where he begins with a deſcription of their miniſters, whom he deſcribes by their work, *i. e. labour*; by their dignity or office; in theſe words, *are over you:* And by a particular branch of their office, *to admoniſh*. Then he ſets forth the people's duty towards them, who ſhould own and acknowledge them as ſuch, ver. 12. ſhould entertain an high eſteem of them, and love them, *for their work ſake*, ver. 13.—

(6.) Mutual peaceableneſs, ver.—13.

(7.) Several duties joined together, ver. 14.

(8.) Forbearing revenge and exerciſe of kindneſs, ver. 15.

(9.) A cheerful frame of ſpirit under all diſpenſations, ver. 16.

(10.) Perſeverance in prayer, ver. 17.

(11.) Thankfulneſs in all eſtates; with the reaſon, ver. 18.

(12.) Not to quench, but to cheriſh the gifts and motions of God's Spirit, ver. 19.

(13) Not to deſpiſe, but highly eſteem the publick preaching of the Word, ver. 20.

(14.) To try what doctrine they hear, and after trial to embrace what is ſound, ver. 21.

(15.) To abſtain from whatſoever has any national appearance of evil, ver. 22.

III. Concludes the Epiſtle by a prayer for their ſanctification and preſervation, ver. 23. and with a promiſe, aſſuring them that God would anſwer his prayer, and do it, aſſigning the reaſon, ver. 24. to which he ſubjoins a requeſt for their prayers, ver. 25. and ſo concludes the whole with a ſalutation, ver. 26.

Ver. 1. *But of the times paſt and the ſeaſons*, &c.] See Matt. xxiv. 36, 43, 44. Luke xvii. 27, 28. and xxi. 34, 35.

Ver. 4. — *In darkneſs.*] Such as the Heathens were in, who did not enjoy the benefit of a Divine Revelation; ſee Luke i. 79. and the notes on Luke ii. 32.

Ver. 5. — *The children of light.*] Which ſhines unto the world through the Revelation of God by Jeſus Chriſt; ſee Luke ii. 32.

Ver. 6. — *Let us not ſleep.*] i. e. Let us not be neglectful of our ſalvation, as they are, who as it were ſleep in their ſins.

Ver. 9. — *To wrath.*] Which all men incur originally from the juſtice of God, for the crime of our firſt parents.

Ver. 10. — *Whether we wake or ſleep.*] This is to be underſtood literally, that if we ſerve God and keep his commands, we are ſure that he will be always our defence from the danger of the enemy.

Ver. 14. — *Unruly.*] Or, diſorderly in their moral behaviour.

Ver. 16. *Rejoyce evermore.*] See Philip. iv. 4.

Ver. 17. *Pray without ceaſing.*] Grotius, Vorſtius and Cornelius a Lapide, are of opinion, that theſe words ought to be connected with thoſe in the following verſe, *in every thing give thanks; for this is the will of God in Chriſt Jeſus concerning you*; and if ſo they manifeſtly contain this propoſition, that we Chriſtians are obliged, by the tenure of our profeſſion, and, as we are ſuch, to great meaſures of our devotion. That we are bound to have a conſtant, and aſſiduous commerce with our good God, in prayer, and thankſgiving; who hath vouchſafed to us, in the Goſpel of his Son, a more expreſs Revelation of his nature and his will; of his love and kindneſs to us, in ſending his Son to redeem us, and his Holy Spirit to inſtruct, reform, and ſanctify us; and of our duty conſequent thereupon, to walk worthy of God, 1 Theſſ. ii. 10. i. e. To act, and live in ſome proportion to that honour God hath herein done us; who is now in Chriſt Jeſus, after a more peculiar manner, our Lord, our Maſter, our Friend, and Benefactor, our Father, and our God. That ſince God is come down to us, (the Word was made fleſh, and dwelt, or had his tabernacle, among us; appeared glorioully in our nature) our ſouls muſt now be always mounting up to him, on the wings of prayer, and in the daily ſacrifice of praiſe, and incenſe of thankſgiving. And that we Chriſtians muſt habituate, and accuſtom our ſouls to dwell above; and to converſe with the original of our being, the God of all our mercies, and all our hopes; ſince it is the great buſineſs of our religion to diſpoſe, and qualify us in this life, for the enjoyment of God in the next; and by raiſing our minds from groſs, and ſenſible objects, to a reliſh, and taſte of things ſpiritual and inviſible, to naturalize us to Heaven.

And, ſince theſe general precepts, *pray without ceaſing; in every thing give thanks*; do unqueſtionably import both frequency, and perſeverance in the whole extent and latitude of devotion; both as to its ſeveral parts, as alſo, as to its circumſtances of time and place, including all kinds, and all manners of addreſs to God, whether ſettled, and regular; or accidental and occaſional, in point of time; publick in Churches, or private in our cloſets and retirements; or with our families, in point of place: It muſt be confeſſed, that we are chiefly, and more eſpecially obliged to that kind, or manner of addreſs, which moſt fully anſwers the principal ends, and fundamental reaſons of prayer in general.

Now, the great end and deſign of praying to God, being to do honour to him, in the acknowledgment we make, that as we derive from him, ſo we wholly depend upon him, for all that we are, or have, or hope for; and, to procure from God a ſupply to all our own, and others wants, both in our private and publick capacities; it evidently follows, that the commands here given, *To pray without ceaſing; and, to give thanks in every thing*; or upon all occaſions, and opportunities, which do preſent themſelves, muſt be underſtood, and that principally, to lay an obligation upon us to make conſcience of frequenting the daily publick worſhip of God, where we have an opportunity of ſo doing. Since this manner of application to God, doth apparently, above any other, advance the glory of God, and promote all the valuable intereſts both of ourſelves, and others; whether conſidered perſonally,

nally, or collectively, as we make a ſociety or body, either civil or religious, as hence it follows,

That we Chriſtians do ſtand obliged, both by virtue of theſe, and the like precepts, and by the reaſon of the thing itſelf, conſcientiouſly to frequent the daily publick prayers of the Church, where we have opportunity; and can find, or make leiſure ſo to do. For no man, or woman ought to think it altogether an indifferent thing, (generally ſpeaking, and the circumſtances of particular caſes being allowed for) whether they go to ſerve God with the congregation; or ſtay at home, and employ themſelves in ſome other thing, though lawful, yet at that time, not neceſſary; or not ſufficient to furniſh them with ſuch a reaſon as may ſerve to juſtify them to God, and their own conſcience, directed by the meaſures of Chriſtian prudence and piety; of love to God, and a due care of their immortal ſouls. Becauſe,

We Chriſtians are obliged to frequent the daily publick worſhip of God, out of regard to his authority, who hath enjoined us ſo to do, in this and the like places of Scripture; ſuch as are theſe following, Epheſ. vi. 18. *Praying always* ['Eν παντὶ καιρῷ, at every ſeaſon] *with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance*, Luke xviii. 1. Where our Saviour, ſpeaks a parable, *to this end, that men ought always to pray, and not to faint*, μὲ ἐκκακεῖν, not to be ſlothful, remiſs, and negligent in this great duty, 1 Tim. ii. 8. *I will therefore that men pray every where.* Which both Baſil, and Beza do expound of houſes, or Churches ſet apart for the publick worſhip of God; in which Paul would have Chriſtians to pray, and not only at the temple at Jeruſalem; ſee Dr. Patrick's Diſcourſe concerning Prayer. Now, although it muſt be granted, that none of theſe Scriptures do expreſly enjoin the daily uſe of publick prayers; yet ſince theſe do more compleatly anſwer all the ends of prayer, than any private devotion can do, they muſt of neceſſity be comprehended, and by parity of reaſon chiefly deſigned in thoſe general commands.

Beſides that, *to pray without ceaſing*, or continually, may be very properly expounded of our preſenting our ſelves before God, in his houſe, as often as we are either obliged thereto by publick authority, or invited by the laudable cuſtom, and example of pious, and well-diſpoſed perſons. For *this, in a popular and legal ſenſe, is doing a thing indefinitely, or without ceaſing*; (ſee Dr. Barrow) *when we perform it ſo often as we are required by law, or cuſtom.* Thus the prieſts are ſaid, Heb. ix. 6. to go always into the tabernacle, accompliſhing the ſervice of God. Always, *i. e.* at all thoſe ſolemn times which were appointed for ſuch ſervice, and the Apoſtles are ſaid, Luke xxiv. 53. after Chriſt's aſcenſion, and their return to Jeruſalem, to have been continually in the temple, bleſſing, and praiſing God, *i. e.* They went daily to the temple at the uſual times, or hours of prayer. Since then we are commanded, *To pray without ceaſing; and to give thanks in every thing, or upon every occaſion; to pray always, to pray every where,* —— in every ſeaſon, or upon every opportunity; except a man ſhall be ſo abſurd as to deny the ſolemn times ſet apart every day for publick devotion, to be ſeaſons, and opportunities of prayer; the material Church to be a place; and the hours of prayer to be any part of time; (and ſo to be neceſſarily included in the terms, *always, without ceaſing, continually)* he muſt confeſs, that all theſe precepts of our Saviour, and his Apoſtles, may, and ought, by the analogy of faith, and deduction of right reaſon, to be interpreted at leaſt, as well of the publick, as of our private addreſſes to God. And conſequently, that we ought for this great reaſon to be aſſiduous, and conſcientiouſly diligent in our daily publick approaches to God in his ſanctuary; becauſe this is a conſiderable part of our duty, as we are Chriſtians; or, *this is the will of God in Chriſt Jeſus concerning us.* And,

Theſe things conſidered, it will not certainly become any wiſe and good man, who loves his God, his religion, or his own ſoul, uſually, and cuſtomarily, or indeed at any time, to abſent himſelf from the daily publick worſhip of God, without a very juſt and warrantable reaſon. And he who allows himſelf in ſuch plain omiſſions of his duty, upon any unjuſtifiable account whatever, denies to yield obedience to this precept, *Pray without ceaſing*; ſince he ceaſes, nay he refuſes to pray, when the Providence of God, the direction and order of the Church, the cuſtom and example of devout perſons, do ſtrongly invite, and ſollicit him, by reſorting to God's Houſe, and hearing his part in the publick worſhip, to do open honour to God, and advantage both to himſelf, and the whole Church militant.

We are alſo obliged to frequent the publick prayers, becauſe we do thereby bring glory, and honour to God; and give credit and reputation to our religion; and that in much greater degrees than we can do by any private addreſſes to him, either in our cloſets, or with our families. For though it be true, that we may worſhip God acceptably at home; and it is both our duty and our advantage ſo to do; yet ſince honour, and glory, are properly outward ſignifications of the inward value and regard we have for perſons; we do not properly honour, and glorify God, in our private devotions; but do then more eſpecially give him the honour due unto his name, and make his name to be glorious, when we pray unto, and praiſe him, before much people. For, when we every day make our court to him, as to the Great King and Lord of all; and wait upon him, in his own houſe, we thereby give a publick teſtimony of the eſteem and reverence we have for him. We own our ſelves to be of his family and retinue; to depend upon him, and to hold all we have as from him, by the daily publick homage we thus pay unto him. Hereby we may alſo properly be ſaid to ſerve God, or to do our duty to him in promoting his intereſt, (if I may ſo ſpeak) by keeping up, and maintaining a lively ſenſe of his being in the hearts of men; and propagating and advancing conceptions of him, worthy of his greatneſs, and tranſcendant Majeſty; of his infinite Wiſdom, Power, and Goodneſs; when we thus avowedly celebrate him, as the univerſal Parent, Preſerver, and Governor of mankind; who alone underſtands, and alone is both able, and willing to ſupply the wants of all his creatures, who invoke, and depend upon him.

Hereby we likewiſe bring credit, and reputation to our religion; which can hardly be ſupported, without ſuch viſible profeſſion. We openly declare ourſelves its champions; and that we are not aſhamed of our Bleſſed Lord, nor of his words, or the laws of his Holy Inſtitution, in the midſt of a crooked, and perverſe, a ſcoffing and Atheiſtical generation. We let all profane miſcreants ſee, that they can no more baniſh the notion of God out of the world, than they can pluck the ſun out of the firmament; though they may poſſibly wink hard enough, neither to ſee the one, nor take due notice of the other: That notwithſtanding their affected blindneſs, and wilful ignorance, God hath ſtill a very conſiderable party in the world; numbers of men, who think it their greateſt honour to be, and to be accounted his ſervants, and every day publickly own that name, and title; and ſuch as pay their daily attendance on their dear Lord and Maſter in his own Houſe.

3. Another motive, or reaſon obliging us to frequent the daily prayers of the Church, is the conſideration of the advantages we our ſelves ſhall reap from our ſo doing. For,

The time we ſpend in the publick ſervice of God is the beſt ſecured, and the beſt beſtowed of any other. This is certainly the beſt, becauſe the moſt Heavenly employment; it being the continual buſineſs of the Angels, and the Archangels, and all the hoſt of Heaven, with joint praiſes to laud, and celebrate the Divine Majeſty. So that by thus doing, we begin Heaven here; we do already enter upon the life, and ſtate, and employment of Angels; being united to that bleſſed choir, and doing as they do. And he that ſhall duly acquit himſelf herein, will have this great ſatisfaction, that he hath ſpent at leaſt one hour every day to the beſt advantage, as an anticipation, and fore-taſte of that life, which we hope to lead in the preſence of God for ever.

Again, our ſo doing lays a ſtrong, and daily obligation upon us to live a more ſtrict, and holy, a more Divine and Heavenly life, than others do; to be unblameable, unreproveable in all our converſation. And he who doth not charge himſelf with the daily practice and exerciſe of all thoſe graces, for which he prays to God, hath reaſon to ſuſpect himſelf of hypocriſy, and formality in theſe his open prayers. Thoſe then who make conſcience of approaching God as oft as opportunity ſerves in his publick ordinances, muſt alſo for this very reaſon, beſides all others, make more conſcience of preſenting him, as with a pure heart, ſo with a circumſpect, innocent, unſpotted life. And certainly if ſuch men are not much better than others, who pretend leſs, they are much worſe; ſince they do hereby, openly profeſs more zeal for God's glory, more love to him, and more care to pleaſe him; and a greater ſenſe both of his goodneſs to them, and their duty to him, ſo that if they diſparage ſuch their profeſſion, by unſuitable practice; they give juſt reaſon to believe, they have ſome other end to ſerve than that of religion. And ſo

We ſhall grow in grace; and particularly in the love of God, and of our neighbour; thoſe two eminent and comprehenſive graces, on which hang all the law, and the Prophets. For the firſt of theſe, the love of God; 'tis certain, that the more often we converſe with him, the more intimately we are acquainted with him (who being the ſupreme good needs only to be known, that ſo he may be loved by us) the more ſtrongly will our ſouls cleave unto him: So that if to our private meditation, and prayers, we add ſuch daily ſolemn converſe with him in the publick prayers and thankſgivings, and hearing of his word, our love to him muſt needs grow and increaſe thereby. And as to the love of our neighbour; ſince every ſiding, and taking part, though but in ſome inconſiderable opinion, intereſt, or cuſtom, education, or courſe of life, is a peculiar endearment, and ground of affection towards thoſe of the ſame opinion, intereſt, or way; how much more prone will they be to bear an hearty good will and kindneſs toward each other, who are daily engaged in the ſame common intereſt; and that of the higheſt importance, *viz.* a joint endeavour to bring publick honour to their common Lord; and to forward their own ſalvation; who twiſt and combine their prayers, and praiſes; and converſe here with one another, as they hope to do hereafter in Heaven. Not to mention now the ſolemn interceſſion made twice a-day for the whole Catholick Church, and the open declaration of our *ſo* forgiving all men, who offend, or injure us, *as* we deſire and hope for mercy, and forgiveneſs at the hands of God. Now, beſides the efficacy of the united prayers of a Chriſtian congregation, put up for themſelves and for each other (at which Chriſt hath promiſed to be preſent in a ſpecial manner, Matt. xviii. 20.) It is, I think, an undeniable certainty, That he who ſhall both in private, and alſo in publick, thus daily importune the throne of grace, ſhall obtain a greater meaſure of theſe, and all other graces, than he who contents himſelf with his private, ſolitary prayers only.

Another conſideration enforcing this duty of our waiting upon God in his ſanctuary, is the great benefit and good which others may receive from our ſo doing; and that, not only as particular perſons taking notice of our regular, ſteady, exemplary piety, joined with an unblemiſhed life; and a truly Chriſtian converſation may be won by our good example to the ſame practice; and by the ſhine of our light, by ſeeing our good works, may alſo themſelves come in like manner to glorify our Father which is in Heaven But alſo, becauſe publick prayers, both as they tend to the bettering all thoſe who do conſcientiouſly frequent them, and ſo to the augmenting the number, and improving the graces of righteous perſons, for whoſe ſake God often ſpares a wicked place or people; and alſo, in their nature, deſign, and end, are the proper inſtrument for the obtaining and continuing publick peace and tranquility; or the eſtabliſhment and proſperity of a Church and ſtate. Whence R. Maimonides well obſerves, that he who dwells in a city in which there is a ſynagogue or houſe of prayer, and doth not therein pray with the aſſembly, he is to be cenſured as an ill neighbour; as one that is wanting in his duty to promote, by his prayers, the good of that community, of which he is therefore an unworthy member. This is the doctrine of a Jewiſh Rabbi, and, no doubt, but the received practice of the ancient Jewiſh Church, of which Paul had been a zealous member: and therefore commends it in thoſe words, *pray without ceaſing.* And this will appear plainer from

This conſideration, that publick prayers has been by general conſent, and univerſal practice of the Church of Chriſt, eſtabliſhed in all ages and places almoſt in the world, as a neceſſary part of our holy religion. The Apoſtles, as we read, Luke xxiv. 53. after Chriſt's aſcenſion, were continually in the temple, *i. e.* every morning and evening (in which ſenſe the morning and evening ſacrifice was called the continual burnt offering) at the time of publick prayer, praiſing and bleſſing God. And the Apoſtolical Conſtitutions (which are by all allowed to be very ancient) do enjoin the Biſhop *to admoniſh and command the people to come every day, both morning and evening, to the publick prayers; and that none by abſenting himſelf, ſhould maim the Church, and take away one member from the body of Chriſt.* 2. Conſtit. ch. 59.

And as in all ages, ſo in all places, the Churches both of the eaſtern and weſtern communion, Greek, Armenian, Roman, Lutheran and Calviniſt; all Chriſtian Churches almoſt do ſo univerſally underſtand and agree, that the daily publick worſhip of God is enjoined both by the Scriptures, and the very nature of a Chriſtian Church, that there is ſcarce any place in which it is not conſtantly and religiouſly obſerved and uſed. For, a Chriſtian Church is, in its proper notion, *An aſſembly of men and women met together to worſhip God by Chriſt*; or, *A company joined together to have fellowſhip with God, and one with another in all holy duties; of which prayer, thankſgiving and praiſes are the chief.* As thoſe who need, or deſire farther information, or ſatisfaction in this argument, may find largely, and convincingly handled, in a diſcourſe concerng prayer, publiſhed by a pious and learned divine of our Church, Dr. Patrick.

Ver. 19. *Quench not the ſpirit.*] i. e. Now, that the ſpirit of God which is the Holy Ghoſt the Comforter inſpires you with ſuch holy purpoſes and reſolutions, let not any thing in this world hinder your proficiency in the faith and love of God, to which you are called; ſee Eph. iv. 30. 2 Tim. i. 6. 1 Cor. xiv. 30.

Ver. 20. *Deſpiſe not propheſyings.*] Or, turn not your back on the preacher of God's word, becauſe it is his duty to warn every man, and to teach every man in all wiſdom, that he may preſent every man perfect in Chriſt Jeſus; ſee Coloſſ. i. 28.

Ver. 21. *Prove all things: hold faſt that which is good.*] Here let us obſerve, that nothing concerns us ſo much as the ſalvation of our ſouls, and in order to that the choice of our religion, as theſe words and the context give us to underſtand. Therefore it well becomes us to uſe great care, and ſtrictly to examine things. This we do in matters of leſs moment; when we purchaſe, and when we trade; when we are concerned for our health, our eſtates, and properties. The Holy Scriptures frequently put us upon this care; and the man who is diligent herein will be able to give the beſt account of himſelf hereafter, as well as find the greateſt ſatisfaction here. Such a man will have ſteady principles, and have this comfort, that it is not by mere *chance*, but *choice*, that he is what he is. This is the way to be certain that we are in the right, which no man can be without underſtanding. We may be confident, indeed, but can't never be certain without knowledge and a due examination of things. This is the purport of theſe words in the text. But as they have been often diſputed and wreſted to the ſubverting of many babes in Chriſt, I ſhall conſider them more largely, and ſhew,

I. Who thoſe perſons were to whom the Apoſtle gives this advice, to *prove all things, and hold faſt that which is good.* And I ſay, The perſons to whom this advice is given, *was the whole Church of the Theſſalonians*, ch. i. 1. Not to the biſhops and governors of the Church only, but to the people alſo. This appears from the words, ver. 12. *We beſeech you, brethren, to know them which labour among you, and are over you in the Lord and admoniſh you.*

It cannot be ſuppoſed that Paul does here direct himſelf to the head and not unto the members. He does generally addreſs himſelf to the Church in the moſt diffuſive ſenſe of that word, as, Rom. i. 7. *To all that be in Rome, beloved of God, called to be ſaints.* And 1 Cor. i. 2. *Unto the Church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus called to be ſaints with all that in every place call upon the name of Jeſus Chriſt the Lord.* Again, 2 Cor. i. 1. *Unto the Church of God which is in Corinth, with all the ſaints which are in all Achaia.* Again, Gal. i. 2. *Unto the Church of Galatia:* And, Eph. i. 1. *To the ſaints which are at Epheſus, and to the faithful in Chriſt Jeſus.* And where the biſhops and other miniſters of the Church are named the body of the faithful are not forgotten. Thus, Phil. i. 1. *To all the ſaints in Chriſt Jeſus which are at Philippi with the biſhops and deacons.* Again, Coloſſ. i. 2. *To the ſaints and faithful brethren in Chriſt which are at Coloſſe.* And, chap. i. 1. 2 Theſ. i. 1. *To the Church of the Theſſalonians.* And thus alſo James, i. 1. *To the twelve tribes ſcattered abroad.* Thus Peter, 1 Pet. i. 1. *To the ſtrangers ſcattered,* &c. And, 2 Pet. i. 1. *To them that have obtained like precious faith with us.*

And John (as a learned man hath obſerved) may well be ſuppoſed to direct that Epiſtle to the Church, or whole body of Chriſtians, which according to our verſion is ſaid to be directed to the *elect lady.* Jude directs his *to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt and called;* Jude v. 1. Paul where he gives laws about the officers and government of the Church directs his Epiſtles to the governors only, as in his Epiſtles to Timothy and Titus; otherwiſe he directs, as here, to the whole body of Chriſtians.

II. Of what importance it was to adviſe them to *prove all things.* The Greek word, which we render *prove,* ſignifies to examine the truth or goodneſs of a thing; and to diſcern the difference between one thing and another. It ſignifies to try and examine, and ſometime (as the reſult of ſuch tryal) to approve; ſee Luke xii. 56. xiv. 19. Rom. ii. 18. 1 Cor. iii. 13. xi. 27. xvi. 3.

It hath in the New Teſtament a particular reference to matters of religion: Theſe things deſerve examining, and there are about religion many dangerous errors which want not the vogue and colour of truth. We are required *to try the ſpirits,* and warned *not to believe every ſpirit;* ſee Rom. ii. 18. xii. 2. Eph. v. 10. Phil. i. 10. 1 John iv. 1.

We are required to examine and try the truth and goodneſs of things, *yea of all things,* and not to take them upon truſt: And this precept is ſubjoined to that, *Deſpiſe not propheſyings;* i. e. the preaching of the Word, as may be collected from the Apoſtle's words elſewhere, 1 Cor. xiv. 3, 4, 5.

Paul doth frequently put us in mind to reverence the miniſters of religion, and tells us, how they are to be eſteemed, Heb. xiii. 17. 1 Cor. iv. 1. 2 Cor. v. 20. He requires us in this chapter, *to eſteem them very highly in love for their works ſake,* ver. 13. and bids us *not deſpiſe propheſyings,* and yet even to this he adds *prove all things,* &c. Whence,

Collect that it is the duty of Chriſtian people to examine the grounds of their religion and faith, and not to take them upon truſt. Where note,

What I plead for, is a judgment of diſcretion and not of juriſdiction and direction, which belongs to our ſuperiors. It is here as in the laws of a kingdom. The people are obliged to know and keep them. It is the duty and the intereſt of every man to know ſo much of them as concerns his life and property, and the diſcharging his duty to his prince and country. But then the power of making theſe laws lies in his prince or governors; and the learned in the law are only fit to direct and guide men in the matters of doubt and queſtion. And ſo it is in religion. It does not belong to every private man to be a preacher and interpreter of Holy Writ, much leſs hath he any thing to do to make laws for other men. But the private man hath a ſoul to ſave, and in order thereunto is bound to inform himſelf in matters of faith, and thoſe things which tend to the regulating his life and converſation, Rom. xiv. 1. We do not receive the people as judges of controverſies, and *doubtful diſputations;* yet think them concerned in religion in the mean time. For matters of diſpute and queſtion *the prieſts lips are to preſerve knowledge.* Here it becomes private men to be modeſt, and to preſerve a great reverence for their ſpiritual guides. But there is a great deal of difference between asking the way, when we are at a ſtand, and pulling out our eyes and leaving ourſelves wholly to be led by another. We may uſe our own eyes and our guides too.

It is likewiſe a judgment of private diſcretion which I plead for. It is not fit that a private man ſhould judge for himſelf and his brother too. His conſcience is not to be the common ſtandard and meaſure of other mens. *Let every man be fully perſwaded in his own mind,* Rom. xiv. 5. Every man ought to have this liberty to himſelf and to be content therewith, and not to cenſure his brother.

The practice of private men muſt alſo (notwithſtanding this liberty) be governed by the laws of their juſt ſuperiors. And nothing can excuſe them from an active obedience, but where their governors command what God hath forbid, or forbid what he hath commanded.

And this determination of our practice (eſpecially in matters of order and diſcipline, of which I would be chiefly underſtood) is very conſiſtent with that judgment of diſcretion which I am now pleading for. Indeed if the thing commanded be evil I muſt obey God rather than man; but if it be not, I ſin againſt God when I diſobey my ſuperiors. A private man is not judge of what is convenient, moſt decent and orderly, but ought to judge between good and evil, lawful and unlawful, true and falſe.

In a word, men are not to take their religion upon truſt; they ought to examine their religion; to try the doctrines which they are taught whether true or falſe, revealed by God or not: And alſo to conſider whether what is enjoined them be lawful or not. And

This is the doctrine which the Scripture teacheth us. We are here commanded to *prove all things;* and our Saviour bids his followers, Matt. xxiv. 4. xxiii. 10. *Take heed that no man deceive them.* Chriſt allows no man a tyranny over the conſciences of men, 1 Pet. v. nor would Peter have it uſurped, nor did the Apoſtles themſelves practice it. Paul declares himſelf *not to be a Lord over their faith but an helper of their joy,* 2 Cor. i. 24. Heb. xiii. 20. Chriſt is our Maſter and great Shepherd. His miniſters are but ſtewards and embaſſadors, and are no farther imitable than they follow Chriſt, 1 Cor. xi. 1.

Our Saviour calls upon his followers to *beware of the doctrine of the Phariſees and Sadducees,* and to *ſearch the Scriptures,* Matt. xvi. John v. 39. 1 John iv. 1. And we are required *to try the ſpirits,* and not to believe an Apoſtle or an Angel that ſhould preach any other Goſpel, Gal. i.

God gave his law for our direction: And we are aſſured that the Scripture is ſufficient to *render the man of God wiſe unto ſalvation through faith in Chriſt.* And thoſe men are commended who ſearched the Scriptures and examined the doctrine of the primitive preachers by them; ſee Deut. iv. Pſal. i. 2 Tim. iii. Luke xvi. Acts xvii. 11.

If the blind lead the blind (ſays Chriſt, Matt. xv. 14.) *both ſhall fall into the ditch.* Men will not be excuſed becauſe they have been miſled by their guides, and believed as their Church believed. Ezekiel tells us that where the people are not warned they ſhall die in their iniquity; Ezek. iii. 17, 18. Religion is every man's concernment, and every man is obliged to take care of his ſoul, and not blindly to give himſelf up to him that pretends to be an infallible guide.

Be ready always, ſays Peter, *to give an anſwer to every man that asketh you a reaſon of the hope that is in you,* 1 Pet. iii. 15. We muſt then judge of the grounds of our faith and not to take it upon truſt. And therefore,

If the people were bound to lay aſide their own diſcretion and entirely to give themſelves up (without examining) to be led as their guides pleaſe.

It would juſtify the idolatry of the Iſraelites which was at any time introduced upon them by their high-prieſts, or falſe prophets, or evil kings. We read of their ſacrificing in high places, their worſhip of the golden calf, and the calves of Dan and Beth-el, of their brazen ſerpent and their falſe gods. It was not a juſt excuſe for them that the golden calf was made by Aaron: They were not without blame for offering upon that altar, which reſembled that which was at Damaſcus, becauſe Uriah their high-prieſt ſet it up, and Ahaz their king commanded the uſe of it, 2 Kings x. But we know that God was angry with them when they followed their blind guides, which he would not have been, had they done well in it.

This principle would have juſtified the Jews in rejecting our Saviour. For who could blame them for doing that which their high-prieſt and Sanhedrim, their prieſts and elders had done before? It is true he wrought many miracles: But to this they might reply, that their Church did not believe them effected by the power of God. Indeed Jeſus appeals often to the Scripture; but, according to this principle, to this they might have pleaded that it was not for private men to underſtand Scripture, and that their Church did underſtand it otherwiſe. They might have pleaded moreover that the interpreting of Scripture did not belong to private men as they were, and that they were to be governed by tradition or the oral law, and not by the written one only; that they had among them an high-prieſt and Sanhedrim, ſcribes or men learned in the law and traditions, which latter they received with equal reverence with the written word. *Have any of the rulers and the Phariſees believed on him?* ſay they, John vii. 48. They were ſo far from it that they agreed that he who confeſſed him to be the Chriſt ſhould be put out of the ſynagogue, John ix. Would ſuch pretences, think ye, have ſerved the turn of the Jews? By no means. They ought to have read the Scriptures, to which Jeſus appealed, and to have compared events with prophecies. This our Lord puts them upon, John v. 39. 45, 46, 47. and it was at once their duty and intereſt to have done it; and they are commended who took this courſe; ſee Acts xvii. 11.

This principle might afterwards have juſtified the Jews in their rejecting the Chriſtian doctrine and the Apoſtles and firſt preachers thereof. The Jews might have pleaded againſt the Apoſtles many things, as, the undoubted antiquity of the Jewiſh Church, and novelty of the Chriſtian doctrine: The neceſſity of giving themſelves up to the conduct of their prieſts, *whoſe lips were to preſerve knowledge*, and they were to ſeek the law at their mouth: They might have pleaded that they were in the ſafeſt way to ſalvation; for, though they denied the poſſibility of it to the Chriſtians, yet, Jeſus himſelf owned that ſalvation was of the Jews. They might have urged the 17th of Deuteronomy to prove the infallibility of their Church with a far greater ſhew than ever *Thou art Peter*, &c. was produced to prove that of the biſhop of Rome. It being expreſly required, Deut. xvii. 8—10. That in matters of controverſy men ſhould abide by the ſentence of the law pronounced by the prieſt, or judge of that time; whereas no ſuch thing is ſaid of the biſhop of Rome in the New Teſtament.

This principle would effectually have hindred the propagation of the Chriſtian Religion among the Gentile or Pagan part of the world. They had their prieſts and high-prieſts too as well as the Jews, they had antiquity to plead, and great ſucceſs and proſperity under their way of worſhip. *Sequendi ſunt nobis parentes qui feliciter ſequuti ſunt ſuos*, ſaith Symmachus. If this principle might be allowed there could be no way left to ſpread the faith among them.

This one principle where ever admitted would have put a perpetual bar to the converſion of Jews and Infidels to the Chriſtian Faith. For what method can we take to bring them over if we cannot convince them that we are in the right and they in the wrong? And how can they be made ſenſible of this, if we allow them not the liberty of judging? And ſure if they be fit to judge of the whole matter they are not unfit to judge of the ſeverals. If we allow them the liberty to judge of Chriſtianity before they embrace it, it is not reaſonable to deny them a judgment of diſcretion when they are received into the Chriſtian Faith.

This principle admitted would have excuſed the people that ſhould have continued in Arianiſm, when the biſhops and prieſts and generally the whole Church was infected with it. The Arians once filled the Church, called themſelves orthodox and catholicks and others hereticks. According to this principle the people ought to have continued thus always; for they were to be governed by their biſhops and prieſts; and why ſhould they think themſelves obliged to hearken to what you had to offer from Scripture, or reaſon, or the council of Nice, when it was againſt the ſenſe of the preſent Church? Again,

This principle, not being ſelf-evident, is inconſiſtent, and manifeſtly deſtroys it ſelf. For it is liable to be examined, and ought to be ſtrictly examined becauſe very much depends upon it. If it may be examined by the people they who maintain it have loſt their queſtion. For then the people are not obliged to deſpoil themſelves of their faculties and wiſer powers but may judge in matters of religion, this being of the moſt principal concernment of all. This ought not to be taken upon truſt becauſe their ſalvation depends upon it. If this chance to be falſe they may blindly give themſelves up to a guide who may lead them to the regions of darkneſs. But,

Suppoſing there were any truth in this principle, yet it would be of no uſe to us unleſs we were alſo directed to the Church and guides to whom we are to ſurrender our ſelves. Suppoſing we were bound to believe as the Church believes and blindly to follow the prieſts, yet if we do not know what Church is to be thus truſted, and what prieſts thus to be confided in, and under what profeſſion we are to do it we ſhall be at as great a loſs as ever. For it cannot be ſuppoſed that it is the duty of all people, in every country and under every profeſſion to do this. For Jews, Chriſtians and Infidels cannot be all under an equal obligation. It is then to be conſidered to what Church this belongs. Beſides,

This principle invades the prerogative of God, and uſurps upon his peculiar. He only hath a direct dominion over the conſciences of men. *He is the one lawgiver who is able to ſave and to deſtroy*, Jam. iv. 12. We are obliged to believe a verity becauſe he ſaith it. There muſt be a revelation before a Divine Faith. Men have not power to make articles of faith, or to require our aſſent upon preſumption of ſuch power. And,

Many things in religion are ſo plain that a man of ordinary capacity and competently inſtructed in the principles of religion is able to judge of them: But this principle deſtroys that power, and ſuppoſeth men unable to judge in the plaineſt caſes whatſoever.

I grant that there are ſome things in them hard to be underſtood, and every man therefore is not fit to interpret them. God hath appointed an order of men to do this. He hath given ſome Apoſtles, ſome Prophets, Evangeliſts, Paſtors and Teachers, Eph. iv. 11. not to hoodwink the people and lead them out of the way, but for the *perfecting of the ſaints, and for the edifying of the body of Chriſt*, and preſerving the people from the *ſlight of men and cunning craftineſs whereby they lie in wait to deceive.* This is the great purpoſe of the inſtitution. It is for the inſtruction and building up of the faithful. For,

Our way is generally plain, and there we need no guide if we uſe our eyes, and mind our rule. Matters of faith, as well as manners, are plainly revealed.

Such are all the articles of our moſt ancient Creed: They are ſo plainly taught in the Holy Scriptures, that he who runs may read them there.

That we love God and our neighbour are the weightier things of religion, and eaſy to be underſtood: Juſtice and mercy and peaceableneſs are plain. That we obey the king, be charitable to the poor, juſt to all men, and do as we would be done by: That we uſe no craft or equivocations, but be ſincere in all our actions and profeſſions, are things not hard to be underſtood.

But if men ſhould undertake to be guides to the people, and teach them rebellion, injuſtice, cruelty, diſſembling and equivocation; to kill their king and deſtroy their enemies; a man of mean underſtanding may diſcern that theſe are not the gifts which Chriſt gave unto men, but that they are a company of falſe people, or rather ravenous wolves; by whom it is pretended that this doctrine will introduce hereſies and ſchiſms into the Church. And on the other hand that the people, who confide in their paſtors, and believe as the Church believes, are kept in unity and at peace. To this I anſwer,

1. It is a fooliſh thing to imagine that there ſhall be no hereſies or ſchiſms, and that we have found a way to prevent them. This is like the boaſt of a mountebank who pretends to a *panacea* or univerſal remedy for all diſeaſes, who gains ſmall credit with wiſe men. I grant that hereſies and ſchiſms are great evils, and that we ought to prevent them what we can. And much might be done towards it if the miniſters of religion could as eaſily ſecure the practice as inform the minds of men. But ſcandals or offences are great evils as well as hereſies: And yet Chriſt tells us, that *it muſt needs be that offences come*, Matt. xviii. 7. And Paul tells us as plainly, *There muſt be alſo hereſies among you, that they which are approved may be made manifeſt among you*, 1 Cor. xi. 19. God hath foretold that there ſhould come a *falling away*, and that ſome ſhould be under *ſtrong deluſions and believe a lye*, 2 Theſſ. ii. It is a vain thing to pretend a remedy againſt that evil againſt which God himſelf hath provided none.

2. To believe without examining, is ſo far from preventing hereſies that it ſecures men under them without any hope of emerging. A blind obedience may as well detain men in hereſy as keep them in the faith. This principle ſhuts men up, and is ſo far from preventing the diſeaſe, that whenever men are overtaken with it all that it does is, that it hinders all remedy.

3. That the principle which I have expoſed, being not ſelf-evident but conteſtable, may well be ſuppoſed to divide men about the main queſtion. It ought to be examined becauſe it does not carry its evidence along with it. And then who can tell but that the principle, which is deviſed to unite, may chance to divide men when they go about to examine it?

4. We will ſuppoſe this principle ſelf-evident, and that it hath been anciently and univerſally received (which is by no means to be granted) yet we know that it was not effectual. The Gnoſticks, Arians and other hereticks did infeſt the primitive Church. This principle then was received in the Church from the beginning or it was not: If it were not, it is then a new doctrine, and we are not obliged to receive it now. If it were received in the ancient Church, I would then know how hereſies and ſchiſms got into the Church? Was this principle then ineffectual, and ſhall it not now fail to be effectual?

II. It may be objected again, that a liberty of judgment in matters of religion granted to every private perſon will deſtroy that reverence which is due from the people to their paſtors, and make them their judges.

1. I anſwer, There is a great honour due from the people to their paſtors, 1 Theſſ. v. 13. Heb. xiii. 17. 1 Cor. ix. 11. 2 Tim. v. 17. Gal. vi. 6. This cannot be denied. They are bound to pay it by all inſtances of regard and kindneſs. *He that receiveth a Prophet in the name of a Prophet, ſhall receive a Prophet's reward*, Matt. x. 4.

2. This honour hath its bounds and meaſures. It is due for the ſake of their maſter and their work, and in proportion to their faithfulneſs and labours. *Let the elders that rule well be counted worthy of double honour, eſpecially they who labour in the word and doctrine*, 1 Tim. v. 17. But we need not put out our eyes, that they may lead us whither they pleaſe; nor are bound to pay that honour to the ſervants and ſtewards which is only due to their Lord and maſter.

3. That we may give them all due honour, though we do not think them infallible. This the Apoſtle ſuppoſeth in the text. For though he had required this eſteem from the people towards their paſtors, (ver. 13.) yet he commands them to *prove all things*. We are obliged to honour our judges and civil magiſtrates, and may truly do it, though we do not believe every ſentence and determination of theirs to be according to exact truth and equity.

For our judges in civil matters we are obliged to ſit down by their ſentence, when we do not think it juſt; we are to ſuffer wrong, and not reſiſt. It does not hence follow that we muſt follow our ſpiritual guides without examining. The civil magiſtrate determines only our outward actions, or diſpoſeth of ſome of our goods and properties (which we have power to alienate) but he does not preſcribe upon our inward ſenſe, nor touch upon our conſcience as our ſpiritual guides do in their commands. And though we do not appeal from the civil magiſtrate, it cannot hence be inferred that we think him infallible.

III. But this doctrine, ſome will ſay, will leave us at great uncertainty, and our ſalvation will be very contingent and hazardous, unleſs we be provided of an infallible guide, without whom we cannot be ſafe. And that God hath made a ſlender proviſion for our ſouls, if we be not thus provided for. To which I anſwer,

1. We are not fit judges of what God ought to do, but ought to thank him for what he hath done. We diſcourſe at random, and very inconſequently when we undertake to ſay what is fit for God to do, and then infer he hath done what we judged fit for him to do. At this rate we may as well infer that God hath eſtabliſhed a ſovereign umpire to decide all civil controverſies about *meum* and *tuum*. For, ſince theſe things divide the world, and are occaſions of feuds and wars, it may be as fairly ſaid that this is for the intereſt of the world, as an infallible judge is for that of the Church. Shall we then conclude that God hath appointed ſuch an one, or elſe he had been wanting to his creatures? It is for the intereſt of the Church that the members of it ſhould be free from poſſibility of ſinning as well as of erring, and yet we know God hath made no ſuch proviſion. An infallible guide of manners is as neceſſary as ſuch a guide of controverſies, and yet we cannot ſay there is any ſuch. And then we have no cauſe to make ſuch a concluſion.

2. That ſuppoſing it neceſſary there ſhould be an infallible Judge, yet this would do us no good, unleſs we could be infallibly ſure of this infallible Judge. And there are two things in this caſe we muſt be infallibly certain of, *viz.* 1. That there is ſome infallible Judge. 2. Who that Judge is. Both theſe are neceſſary. We muſt be ſure of a treaſure firſt, and then know where it lies before we can have cauſe to boaſt of our wealth. So that

This ſerves for the reproof of thoſe who would deprive the people of that liberty which God hath given them. This is to deſpoil them of the great prerogative of their nature, and degrade them into a lower rank of being, which is the greateſt tyranny imaginable. There is nothing ſo much concerns mankind as religion and the intereſt of their immortal ſouls. We are here put upon trying or proving all things. *Believe not every ſpirit* (ſays John) *but try the ſpirits whether they are of God*, 1 John iv. 1. Chriſt bids the Jews ſearch the Scriptures. Surely then the Scriptures are not to be kept from the people: And they muſt be allowed their rule when they are obliged to prove all things. If they are obliged to give a reaſon of their hope, they muſt be allowed to examine its grounds. And finally,

This ſerves for the reproof of thoſe who do not uſe that liberty of examining which is allowed them; who neither know nor will underſtand: That are crafty and diligent in worldly affairs, but ſupinely negligent in their trueſt and greateſt intereſt. Too many are wedded to their faction and fond opinions, and both practice and preſcribe that which they condemn in others. Did they ingenuouſly examine things, and ſincerely ſeek the truth, they might eaſily avoid the errors and ſchiſms they may be juſtly charged with.

Critical and Explanatory ANNOTATIONS,

ON THE

Second Epiſtle of *PAUL* the *APOSTLE*,

TO THE

THESSALONIANS.

The INTRODUCTION.

Paul having in his former Epiſtle, put the Chriſtians of Theſſalonica in expectation of ſeeing him again in their city, chap. iii. ver. 11. when he found that his intended journey was prevented, he ſent this ſecond Epiſtle, which is much to the ſame purpoſe as the former to encourage them in perſeverance, and comfort them in their ſufferings; ſhewing God's judgments on all thoſe that obey not the Goſpel of our Lord Jeſus Chriſt, but the glorious reward which waited for them that obeyed. And,

Becauſe they miſtook his former Epiſtle in that part thereof, where he treated of Chriſt's coming to judgment, chap. v. ver. 1, &c. leſt they ſhould be heartleſs and waver in faith, becauſe it was not to be immediately, he in this ſecond Epiſtle, ch. ii. ſhews, that as he had told them formerly, that terrible judgment was not to fall on the ungodly, till after ſome things came to paſs, which he now mentions, *viz.* a great apoſtacy, or falling away from the faith, and the more plain diſcovery of antichriſt, or the grand oppoſer of Chriſt. Where

Note, Some, as Grotius and Hammond, in 1 Theſſ. v. 2. by *the coming of Chriſt*, and *the day of Chriſt*, mentioned chap. ii. ver. 1, 2. here, and in the former Epiſtle, chap. v. underſtand the coming of Chriſt to deſtroy the unbelieving Jews and their temple, of which they ſuppoſe the Chriſtians might be over inquiſitive to know the time; in which ſenſe the coming of Chriſt, as has been noted, is uſed in Matt. xxiv. 2, 3. and hereafter in James v. 7, 8, 9. But yet this paſſage ſeems to refer to the ſame time, which the like phraſe doth four times in the former Epiſtle, *viz.* ch. ii. 19. ch. iii. 13. ch. iv. 15. ch. v. 23. and that is to the Day of Judgment.

Then the Apoſtle, at ch. ii. 13, &c. returns again to encourage and comfort them; giving them ſome inſtructions, particularly to avoid idleneſs, and the diſorderly behaviour of ſome *buſy-bodies*, and ſo concludes with a Chriſtian Salutation.

CHAP. I.

1 *Saint Paul certifieth them of the good opinion which he had of their faith, love and patience: And therewithal uſes divers reaſons for the comforting of them in perſecution, whereof the chiefeſt is taken from the righteous judgment of God.*

PAUL, and Silvanus, and Timotheus, unto the church of the Theſſalonians, in God our Father, and the Lord Jeſus Chriſt:

2 Grace unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

3 We are bound to thank God always for you, brethren, as it is meet, becauſe that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

4 So that we our ſelves glory in you in the churches of God, for your patience and faith in all your perſecutions, and tribulations that ye endure.

5 *Which* is a manifeſt token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer:

6 Seeing *it is* a righteous thing with God to recompenſe tribulation to them that trouble you;

7 And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven with his mighty angels.

8 In flaming fire taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt:

9 Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.

10 When he ſhall come to be glorified in his ſaints, and to be admired in all them that believe (becauſe our teſtimony among you was believed) in that day.

11 Wherefore alſo we pray always for you that our God would count you worthy of *this* calling, and fulfil all the good pleaſure of *his* goodneſs, and the work of faith with power:

12 That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.

The Apoſtle's ſcope in this chapter (after the Preface in ver. 1, 2.) is to comfort the perſecuted Theſſalonians under their preſent ſad ſufferings; for which end he propounds ſeveral grounds of conſolation to them: As,

I. The high eſteem he himſelf had of their graces, maniſeſted by his thankſgiving to God for them, ver. 3. and his boaſting of them upon theſe accounts in the Churches, through which he journeyed; amplified by the ground of it, their patience and faith ——, ver. 4

II. The ſignification or betokening of their ſufferings, *viz.* a glorious recompence at the day of judgment, ver. 5. proved by God's righteouſneſs or juſtice, which he explains in reſpect of,

(1.) The acts thereof, ver. 6—7.

(2.) The time when, at Chriſt's revelation, deſcribed by the glorious manner of his coming, in reſpect of his attendants, *the glorious Angels*, ver. 7. of the terror to the wicked, *in flaming fire*, and of the end, which is twofold.

(1.) In reference to the wicked, *to take vengeance on them*; amplified by the two ſorts of wicked, not *knowers*, and *diſobeyers*, ver. 8. and by the quality or kind of the vengeance, ver. 9.

(2.) In reference to the Godly, where we have a deſcription of the perſons, *ſaints*, *believers*, the end of his coming, *to be glorified and admired in them*; the ground of his application of this to the Theſſalonians; *becauſe they believed*, and the time, *at that day*, ver. 10.

III. His prayers to God for them, wherein we are to obſerve,

(1.) The matter, conſiſting of three branches, ver. 11.

(2.) The reſult or end propoſed to be brought about hereby, *viz.* Glory both to Chriſt and them.

(3.) The ground or motive, *free grace*, ver. 12.

Ver. 1. *In God our Father, and the Lord Jeſus Chriſt.*] i. e. Who believe in God our Heavenly Father through Jeſus Chriſt.

Ver. 2. *Grace*, &c.] Salvation through the Goſpel of Jeſus Chriſt, and peace of conſcience in the midſt of all afflictions for the ſake of the Goſpel of truth.

Ver. 3. *We.*] See ver. 1.

——— *Charity.*] i. e. Love, by which Chriſt ſays his diſciples ſhall be known.

Ver. 4. —— *We ourſelves glory in you*, &c.] See 2 Cor. vii. 14. ix. 2. and 1 Theſſ. ii. 19.

——— *That ye endure.*] For the profeſſion of your faith; ſee 1 Theſſ. ii. 14. and below at ver. 5.

Ver. 5. —— *The kingdom of God.*] The Goſpel of Chriſt.

Ver. 6. —— *To recompenſe tribulation.*] In the day of eternal judgment; ſee ver. 8, 9.

Ver. 7. —— *Who are troubled.*] By the power and malice of the Devil, or man.

——— *Reſt.*] See ver. 10.

Ver. 12. *May be glorified in you.*] By your patience in afflictions and tribulations before men.

——— *And ye.*] Shall alſo be glorified in the ſight of all men at the day of univerſal judgment, ſee ver. 10.

CHAP. II.

1 *He craveth their prayers for himſelf,* 3 *teſtifieth what confidence he hath in them,* 5 *maketh requeſt to God in their behalf,* 6 *giveth them divers precepts, eſpecially to ſhun idleneſs, and ill company.* 16 *And laſt of all concludeth with prayer and ſalutation.*

NOW we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and *by* our gathering together unto him,

2 That ye be not ſoon ſhaken in mind, or be troubled, neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt is at hand.

3 Let no man deceive you by any means: for *that day ſhall not come*, except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition:

4 Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he as God ſitteth in the temple of God, ſhewing himſelf that he is God.

5 Remember ye not, that when I was yet with you, I told you theſe things?

6 And now ye know what withholdeth, that he might be revealed in his time.

7 For the myſtery of iniquity doth already work: only he who now letteth, *will let*, until he be taken out of the way.

8 And then ſhall that wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming:

9 *Even him* whoſe coming is after the working of Satan, with all power, and ſigns, and lying wonders,

10 And with all deceiveableneſs of unrighteouſneſs in them that periſh; becauſe they received not the love of the truth, that they might be ſaved.

11 And for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie:

12 That they all might be damned, who believed not the truth, but had pleaſure in unrighteouſneſs.

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth:

14 Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.

15 Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word, or our epiſtle.

16 Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given *us* everlaſting conſolation, and good hope through grace,

17 Comfort your hearts, and ſtabliſh you in every good word and work.

In this chapter the Apoſtle rectifies their judgment concerning the time of Chriſt's coming to judgment: (1.) Giving them a caution againſt that ſpreading error of the proximity of Chriſt's ſecond coming, ver. 1, 2, 3 — And, (2.) A confutation of the forementioned error from two neceſſary antecedents of Chriſt's coming; as firſt, a general apoſtacy, and then the revelation or appearance of Antichriſt, whom he deſcribes, ver. 3, 4, 5. ſhews the time of his appearance, ver. 6, 7, 8 — the certainty of his deſtruction, ver. 8. and the continuance of his reign, ver. 9. and ſo concludes with a deſcription of his ſubjects and their eternal ſtate of puniſhment, ver. 10, 11, 12. Then

He comforts them againſt the power and terror of this apoſtacy, ver. 13, 14. Exhorts them to the uſe of means for the preventing of ſeduction, ver. 15. and concludes with prayer for their comfort and eſtabliſhment, ver. 16, 17.

Ver. 7 —— *He who now letteth.*] i. e. He who perſecuteth you, and hindreth the open profeſſion of the Goſpel.

Ver. 9 —— *After the working of Satan,* &c.] See Deut. xiii. 1. Matt. xxiv. 24. Rev. xiii. 13.

Ver. 11 —— *Shall ſend them ſtrong deluſion.*] Or permit them to be deluded by the working of Satan. See ver. 9.

Ver. 12 —— *The truth of the Goſpel.*] Of the Goſpel.

—— *Unrighteouſneſs.*] In diverſe luſts and falſe doctrines.

Ver. 13. —— *Choſen you.*] Becauſe ye have had pleaſure in the truth.

Ver. 14 —— *Our Goſpel.*] i. e. Our preaching of the Goſpel of Jeſus Chriſt.

Ver. 15. *Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word, or our Epiſtle.*] Here the Apoſtle expreſly cautions, and indeed commands the Theſſalonians to beware of, and not to embrace any doctrines, but thoſe which he had taught them in perſon, or by his miniſters, whom he had ſet over them, or by his written epiſtles.

CHAP. III.

1 *He craveth their prayers for himſelf,* 3 *teſtifieth what confidence he hath in them,* 5 *maketh requeſt to God in their behalf,* 6 *giveth them divers precepts, eſpecially to ſhun idleneſs, and ill company.* 16 *And laſt of all concludeth with prayer and ſalutation.*

FInally, brethren, pray for us, that the word of the Lord may have *free* courſe, and be glorified even as *it is* with you;

2 And that we may be delivered from unreaſonable and wicked men: for all men have not faith.

3 But the Lord is faithful, who ſhall ſtabliſh you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do, and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Chriſt.

6 Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh diſorderly, and not after the tradition which he received of us.

7 For your ſelves know how ye ought to follow us: for we behaved not our ſelves diſorderly among you,

8 Neither did we eat any man's bread for nought; but wrought with labour and travel night and day, that we might not be chargeable to any of you:

9 Not becauſe we have not power, but to make our ſelves an enſample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither ſhould he eat.

11 For we hear that there are ſome which walk among you diſorderly, working not at all, but are buſy-bodies.

12 Now them that are ſuch, we command, and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread.

13 But ye, brethren, be not weary in well-doing.

14 And if any man obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed.

15 Yet count *him* not as an enemy, but admoniſh *him* as a brother.

16 Now the Lord of peace himſelf give you peace always, by all means. The Lord *be* with you all.

17 The ſalutation of Paul with mine own hand, which is the token in every epiſtle: ſo I write;

18 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

¶ The ſecond *epiſtle* to the Theſſalonians, was written from Athens.

This chapter contains ſeveral particulars by way of exhortation, direction, &c. as an exhortation to pray for himſelf, and other faithful miniſters, ver. 1, 2. An encouragement and comfort againſt fear of falling from the truth, ver. 3. His charitable confidence of their obedience, both preſent and future, ver. 4. His prayer for them, ver. 5. A command concerning the reviving of Church Diſcipline, ver. *6*—12. An exhortation to well-doing, ver. 13. An exhortation concerning the cenſuring of delinquents, ver. 14, 15. Then he concludes the Epiſtle with a prayer for peace, and God's preſence with them, ver. *16*. and his ſalutation, ver. 17. and laſtly, with his Apoſtolical bleſſing, ver. 18. And,

Now from the whole of the two Epiſtles to the Theſſalonians, it may be obſerved,

1. That obedience to all God's commands is a neceſſary duty, to which all men are obliged by natural religion.

II. That therefore we can challenge no reward from God, as due to ſuch obedience.

III. That we are obliged to obſerve and practiſe many things, which God has not commanded, to render our obedience to his laws more perfect, and ſo more acceptable to him. See 2 Theſſ. iii.

That tho', in ſuch inſtances, we may ſeem to have done more than God commands, that is, more than he has any where expreſſly required of us; yet we have therein done no more than what is certainly our duty by the law of nature, and what, by conſequence from his commands, all men are obliged to do. See Luke xvii. 10.

V. And laſtly, that though after we have done our beſt, in obedience to the will of God, we are but unprofitable ſervants; our beſt endeavours and performances being utterly incapable of merit: Yet he is faithful who has promiſed, and therefore we have all the reaſon in the world to reſt aſſured, that, provided we are careful to perform our part the moſt and beſt we can, he will undoubtedly reward us according to his promiſe. See 2 Theſſ. chap. i. ver. 7.

I. Obedience to all God's commands is a neceſſary duty; to which all men are obliged by natural religion.

The neceſſity of ſuch obedience is plainly hinted by our Saviour, in that he ſays, *When ye have done all thoſe things which are commanded you*, Luke xvii. 10. thereby ſuppoſing, and taking it for granted, that the diſciples knew it was their duty to obey all God's commands, without his telling them they ſhould do ſo. For,

1. They could not poſſibly be ignorant of their duty ſo to do; it being ſo expreſſly, and ſo frequently inculcated by God himſelf, in the writings of Moſes and the Prophets, which they knew and owned to be the Word of God, and therefore muſt conclude, that whatever was inculcated therein, was undoubtedly their duty, and that their obligation to it could not be diſpenſed with. But,

2. They might have known their duty to obey all God's commands, though it had not been externally revealed unto them; it being eaſy for them to diſcover, that they were obliged to do ſo by the light of nature only. For, having firſt diſcovered by that light the being of a God, who by his providence governs the world, and ſuperintends all human affairs; it muſt follow, of neceſſity, that they ought to be obedient to his will, in all reſpects, from the following conſiderations.

Firſt, That he has an abſolute right to diſpoſe and order all things as he pleaſes. For it is a natural, and therefore an uncontroverted principle. That wherever ſuch a right is found, there obedience is indiſputable and indiſpenſible; it being evident, by nature's light, that he who has ſo abſolute a right to diſpoſe and order all things, muſt alſo have as abſolute a right to the ſervice and obedience of all things; ſince ſuch a right muſt needs ſuppoſe an equally abſolute and uncontroulable power of making and impoſing whatever laws he pleaſes, and this, again, ſuppoſes the neceſſity of an unlimited obedience to be paid to all the laws he makes, by all that are at his diſpoſal; that is, by all mankind.

Now as all men own a God, who are inſtructed by, and hearken to the dictates of right reaſon, ſo all muſt own themſelves, and all they have, to be at his diſpoſal; and that therefore their obedience to all his laws is a juſt and neceſſary duty. For, to ſuppoſe a God, who can diſpoſe of all men, and order all men as he pleaſes, and yet has no ſuch right to their obedience, nor power to oblige them to it, is to ſuppoſe a contradiction; ſince both parts of the ſuppoſition cannot poſſibly be true: For if the affirmative be true, the negative is falſe; and if the negative be true, the affirmative is falſe; or elſe he is, and is not God, which is utterly impoſſible. My meaning is, that if he has not ſuch an abſolute right to our obedience, and power to oblige us to it, he neither is, nor can be God; and conſequently, if he be, he muſt have ſuch a right and power: And on this latter ſuppoſition, which is undoubtedly moſt true, it follows unavoidably, that obedience to all his laws is our neceſſary duty. And,

Secondly, Our duty to obey all God's commands, will appear to be neceſſary, as well as juſt and reaſonable, if we conſider the dependance all men have upon his providence, for their well-being in the preſent life.

Paul tells the Epicurean and Stoick philoſophers at Athens, *In him*, that is, in *God, we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his off-ſpring*, Acts xvii. 28. By which he ſhews, that even the very Heathens were not without ſome ſenſe of the original of man, that he is the off-ſpring of God, as to his ſoul, as well as the workmanſhip of God, as to his body; or, at leaſt, that as to both, all men have their being from him: And that they had a notion of that manifeſt dependance, which all men have upon the providence of God, for the ſupport and comfort of their being; that their life, motion, and ſubſiſtence is wholly owing to him; and that it is from his good providence alone, that they receive, and muſt expect whatever is needful for, and advantageous to their being and well-being.

Now, if it be thus, and there is all the reaſon in the world to believe that ſo it is; then it is certainly the duty of all men, to be obedient to all his laws, on whom their ſole dependance is. For ſo it is, with reference to all created beings; every inferior is ſubject, and obedient to the laws of his ſuperior, by whom he is protected, and provided for. Even in brute creatures this is manifeſt: *The ox knoweth his owner, and the aſs his maſter's crib,* Iſa. i. 3. And another Prophet tells us, *The ſtork in the Heaven knoweth her appointed times, and the turtle, and the crane, and the ſwallow obſerve the time of their coming,* Jer. viii. 7. That is, theſe creatures conſtantly obſerve, and are obedient to the laws of their creation; ſo as to anſwer, moſt exactly, the ends for which they have their being. And ſurely, man has his for ſome end too: And what ſhould that end be, but the ſervice of his Maker and Preſerver? If God by his power has created man; and by his goodneſs made him what he is, ſo much ſuperior to all viſible, corporeal beings; and by his providence continues him in being, and takes care for his well-being: There is undoubtedly ſome duty owing, nay, the higheſt duty ſhould be paid by man to God, as to him, from whom alone he has his being, and on whom only he depends, for whatſoever he can need, to make him happy. So that, our ſo manifeſt dependance on the providence of God, is another cogent reaſon for our beſt obedience to his commands. And,

Thirdly, another reaſon for it, is our manifold experience of his goodneſs, in the many benefits he daily heaps upon us.

As it is from him alone, that we at firſt received our being; and as our ſole dependance is upon his providence, for all things neceſſary to our well-being: So it is only from his goodneſs, that we have, and do enjoy thoſe things. For, whatever means, or inſtruments, he may make uſe of, for conveying all our good things to us; he is the ſource and fountain, from whence they flow originally, and therefore our firſt and beſt acknowledgments are due to him: And if we do not pay them firſt to him, to whom undoubtedly, they are firſt due, we may very well expect in juſtice, to be looked upon, as not only moſt ungrateful to him, but moſt unworthy of his favour. Now it is very natural for all men, and no more than what may reaſonably be expected, to be inclined, and always ready as much as in them lies, to oblige their benefactors: And certainly it is much more our duty to make him what returns of gratitude we can, who is our firſt and greateſt, and in a ſtrict and proper ſenſe, our only benefactor. And ſince we have no other way of expreſſing our gratitude to him, for all his favours, ſo frequently, though undeſervedly vouchſafed us, than by our juſt obedience to his commands; this, as it is the moſt that he expects, ſo it is the leaſt that we can pay, and therefore, it is undoubtedly the duty of all men by natural religion, if there were no revelation to enforce it, to do their utmoſt to perform it. And,

Fourthly, Another reaſon, why we ſhould obey all God's commands, is, that he makes ſo plentiful proviſion for our happineſs, ſo by his providence he always watches over us, to preſerve us from, or deliver us out of, the many frequent dangers to which we are obnoxious and expoſed.

As the preſent life is full of trouble, ſo it is no leſs full of danger; ſo that, were it not for the watchful care of a never-ſleeping providence, we ſhould not only not be happy, but in very little time, from our firſt appear in the world, we ſhould not be at all. My meaning is, not that we can be totally deprived of being, ſo as to be no where, by becoming nothing; for not only revelation, but even natural reaſon alſo will inform us, that God has otherwiſe determined for us, that we ſhall be always ſomething, and always in ſome ſtate of being, though not always in the ſame: But, as to our preſent ſtate, ſuch and ſo many are the dangers that attend us, and ſo various are the accidents, to which we are continually expoſed; that almoſt whatever we are doing, or which way ſoever we are going, it is wholly owing to his providential care, that we eſcape being taken off much ſooner than we are, and we have reaſon to eſteem each other moment's reſpite from the grave, next to, if not indeed, a miracle. Since, therefore, God ſo watches over us, and all men muſt acknowledge, that not only their deliverance from whatever dangers they have been at any time encompaſſed with, but their preſervation likewiſe, from thoſe many others, to which they are obnoxious, and which might overtake them, are both owing, not to their own ſagacity and foreſight, but to his providence and care; we cannot do too much in obedience to his will, who always does ſo much for our ſafety and defence. In ſhort; as the firſt natural motive to obedience to all earthly higher powers, is their preſerving to us our juſt rights, and protecting us from all the wrongs we might otherwiſe receive, either from our foes at home, or from our foreign enemies; ſo we have all the reaſon in the world to be obedient to all God's laws, becauſe, as all the bleſſings we enjoy do come originally from him, and are continued to us by his goodneſs; ſo our protection and deliverance from all dangers, whether foreign or domeſtick, are principally owing to the watchfulneſs and care of his good providence, without whoſe permiſſion, our Saviour has aſſured us, *Not a hair of our head ſhall fall to the ground*, Matt. x. 30. For this we may conclude to be the ſenſe of what he there affirms, as moſt agreeable to what he ſays, with relation to the ſparrows, in the verſe before; that though they are ſo very cheap, yet *not one of them ſhould fall to the ground*, but by Divine Permiſſion, ver. 29 To which he adds immediately, *but the very hairs of your head are all numbered.* As if he had ſaid, God has the knowledge, and care, and overruling of even the leaſt things that belong to you, or that may befal you; ſo that no evil can happen to you, without his appointment, or permiſſion.

Fifthly, Another, and the laſt reaſon I ſhall mention, for obedience to God's commands, is the apprehenſion all men have, by nature's light alone, without the help of revelation, of a future ſtate of happineſs, or miſery.

That the Heathens did believe the immortality of the ſoul, though they had no other light than that of nature, whereby they might diſcover it, is very plain, from what the Roman orator has ſomewhere told us; *Permanere animas arbitramur, conſenſu nationum omnium: We ſuppoſe,* ſays he, *that ſouls live after death, from the conſent,* or *ſuffrage, of all nations.* And if they did believe the ſoul to be immortal, they had, undoubtedly, ſuch apprehenſions of its future ſtate, as were moſt ſuitable to that belief; to wit, that the ſoul, after it left the body, would paſs into a ſtate of happineſs or miſery. For though their notions of the future ſtate were very imperfect and obſcure, if compared with the ſo much clearer knowledge we have of it by the light of revelation; yet they believed the thing in general that there would be a future ſtate, in which the ſouls of all men ſhould ſurvive their bodies, and be either happy or in miſery, according as they had deſerved in this life: And though their apprehenſions of that future happineſs or miſery were very far from being juſt and true; yet, that they had ſome apprehenſions of theſe things, is what cannot be denied, their authors, of all kinds, being full of teſtimonies to this purpoſe.

And then, if all men had, and we, by conſequence, might have ſuch apprehenſions of a future ſtate of happineſs or miſery by the light of nature, ſuppoſing there never had been any revelations of theſe things; what more powerful motive can there be imagined to a juſt obedience to the laws of God, than the hope and proſpect of a future ſtate of happineſs, or the dreadful apprehenſion of a future ſtate of miſery? And that which makes the motive ſtronger yet, is the durableneſs of that future ſtate; that it will be a ſtate of happineſs or miſery to all eternity. For though the Gentiles, probably, did not know, or were not apprehenſive of this truth, in all reſpects by nature's light; yet we now know it clearly by the light that revelation has afforded us: And even they might have ſuppoſed it too, though they had no ſuch revelation to inſtruct them in it. For if, as they commonly believed, thoſe that were happy in the future ſtate, were to be always ſo; they might reaſonably thence infer, if they had not been ſo prone to overſtrain God's mercy, to the leſſening of his juſtice, that thoſe who in the future ſtate were in miſery for any time, were likewiſe to be always miſerable: The latter being a condition as unalterable as the former; ſo that as there can be no change for the worſe, neither can there be any alteration for the better; but into which ſoever ſtate men enter into firſt, therein they will and muſt remain for ever.

And thus, I think, it does ſufficiently appear ſufficiently plain, that obedience to God's commands is a neceſſary duty, to which all men are obliged by natural religion. I ſay, by natural religion; for though the Gentiles, who had not the written law of God, could not be ſuppoſed to know all things that he had in that law commanded; nor, conſequently, could it be expected of them in that ſtate, that they ſhould obey all thoſe commands, as ſuch: Yer, whatever they could by nature's light diſcover to be the will of God, ſuch a diſcovery, no doubt, had the force of a command; and they were undoubtedly as much obliged to do that thing, and their conſciences would as vehemently accuſe them if they did it not, as if God had, in any plainer manner, revealed it to them. Nay, the Apoſtle plainly intimates, that the Gentiles did thoſe very things by nature which were commanded in the written law, Rom. ii. 14. And this, very probably they did, ſuppoſing, from the naked reaſon of the things, that if God were to declare his will by word of mouth, he would command thoſe very things, which they conceived to be their duty to perform: And ſo, tho' they had not the law, they were a law unto themſelves.

However, thus much may for certain be diſcovered by the light of nature; that they to whom God has revealed his will more plainly, are undoubtedly obliged to be obedient to it: And this makes out the truth of what I firſt affirmed, though nothing more were to be ſaid whereby to prove it. For, if we are aſſured that God has ſo revealed his will, reaſon will tell us, that we ought to live and act, in all reſpects, according to it. And this is what I firſt intended, in affirming, that obedience to all God's commands is a neceſſary duty, to which all men are obliged by natural religion.

But farther, I affirmed it to be equally our duty to obey all God's commands; and the reaſon is, becauſe he has an abſolute inherent right to our obedience, which makes it our duty at all times, and upon all occaſions, to to do whatever he requires of us. And therefore, if, as our Saviour tells us, *We are unprofitable ſervants, when we have done all thoſe things that are commanded us*, Luke xvii. 10. we muſt needs be more unprofitable, and conſequently more unworthy of the Divine Favour and acceptance, if we leave any thing undone that God commands. And now,

II. Since obedience to all God's commands is our neceſſary duty, therefore we can challenge no reward from God, as due to ſuch obedience.

And this is plainly taught us. For, our Saviour ſays, *When ye have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants, we have done that*, or only that, *which was our duty to do*, Luke xvii. 10. Now,

An *unprofitable ſervant* is one who does his maſter no more ſervice, than barely what he had agreed to do when he contracted with him, as either *ploughing his ground*, or *feeding his cattel*, or the like; not conſidering, that it is the duty of all ſervants to do their maſters any other lawful ſervice, that may either pleaſe, or bring advantage to them.

Or we may take it thus, that an *unprofitable ſervant* is one, who having not contracted to do any one particular kind of work, and ſo is equally obliged to every thing that his maſter thinks of ſetting him upon, will do no more than juſt what he is from time to time commanded and required to do: But, for any other buſineſs, which his maſter does not think to tell him of, or does not bid him do, though he might pleaſe his maſter in it, and perhaps promote his intereſt by ſuch a piece of *voluntary ſervice*, yet he is careleſs of it, and neglects to do it, upon the ſole account of its being not commanded, and for that reaſon more than what he is by contract bound to do.

Now, in either of theſe caſes, the ſervant is unprofitable, in that he does not any thing to promote his maſter's intereſt, or to procure his favour, but barely what he is obliged to do by contract or expreſs command. And ſuch a ſervant can challenge no reward, no, not ſo much as thanks, from his maſter, for his ſervice. For wages, which he may demand, is not reckoned a reward, but debt, as due to the performance of ſuch ſervice as by agreement ought to be performed. And

This is only with reſpect to men: For, with reſpect to God, there is no wages due from him for any ſervice we can do. For all men, as his creatures, to whoſe obedience he has an abſolute and unconditional right, are obliged to do him ſervice in whatever he commands, though they expected nothing for their pains. And it is on this account, that what is called wages, with reſpect to men, as due, and to be paid by them; with reference to God, is ſtiled a gift: Becauſe, whatever things he vouchſafes to any perſon, either as to this life or a better, cannot on any ſcore be ſaid to be his due, but are the iſſues and effects of pure undeſerved grace and favour. Men may, indeed, and all men do deſerve to meet with juſtice from him, that is, to be puniſhed for their ſins, both at preſent and hereafter; but no man can be ſaid to merit any favour from him in the preſent, and much leſs in the future life: For, though ſalvation be by merit, yet it is by no means ours, but his who took our nature on him, and by his obedience and ſufferings therein on our account, has merited ſalvation for us, on the conditions of the Goſpel; even the eternal Son of God. Therefore death is properly ſtiled the *wages of ſin*, as juſtly due to men for ſin; but eternal life is truly ſtiled the *gift of God*, becauſe no man can expect it by deſert, but only from the free and undeſerved mercy of a gracious God, and upon the ſole account of the merit of his Son: For, ſo the Apoſtle tells us, *The wages of ſin is death, but the gift of God is eternal life, through Jeſus Chriſt our Lord*, Rom. vi. 23.

So that, ſuppoſing any man were capable of doing, and did actually perform all the *known duties of religion*, all that God has any where, or any how commanded, though his obedience ſhould extend in the moſt perfect, equal and impartial manner poſſible, to all God's laws without exception: Yet he would therein do no more than what is undoubtedly his duty, no more than what he is obliged to do; and therefore, he can challenge no reward from God, as due to ſuch obedience, becauſe, let him do what he can, he cannot merit any. And now,

III. We are *obliged* to *obſerve* and practiſe many things, which God has not *commanded*, to render our *obedience* to his laws more perfect, and ſo more acceptable to him.

To make this matter plain; God has indeed revealed his will unto us in a manner very plain, and eaſy to be underſtood; he has taught us what to do, and, generally, how we ought to do it, that we may pleaſe him, and be happy. But he has left much to our own prudence and diſcretion, which he expects we ſhould exert in ſuch a manner, as that the performance of our duty may be and tend, the moſt and beſt it can, to the due advancement of his honour and glory, the promotion of the true intereſt of religion, and the furtherance of other mens both preſent and eternal welfare.

To all theſe purpoſes, we are obliged duly to weigh all theſe circumſtances, that may at any time attend the performance of our duty; and wiſely conſider how we may beſt perform it, ſo as it may beſt comport with God's moſt wiſe and juſt deſigns, in making it our duty, and moſt effectually anſwer and promote the ends, for which we are required to perform it. For, elſe a man may do what God commands, according to the letter of the precept, and ſo may, in a ſenſe, be ſaid to have performed his duty; and yet he may be very far from having done it well, and as he ought to do it: Becauſe he did not well conſider and duly weigh the circumſtances with which, at ſuch a time, his performance of it was attended. I might give many inſtances, by way of illuſtration; but at preſent, three or four ſhall ſerve for all.

And firſt, one circumſtance to be conſidered, that the performance of our duty may be right, and as it ought to be, is, the right timing of it. For, the timing of a duty is very often of vaſt importance to it; ſo that, let the action or duty be never ſo good or neceſſary, if well and rightly timed, yet, if it be not, it may be neither good nor neceſſary, no, nor proper to be done.

To give an inſtance only in one caſe; we are commanded *not to hate our brother in our heart, but in any wiſe to rebuke our neighbour, and not ſuffer ſin upon him*, Lev. xix. 17. This, then, is a duty we are obliged to perform, becauſe God has commanded it, *in any wiſe to rebuke*, or *reprove our neighbour*, when we know him to be guilty of any ſin. But the time when this duty ought to be performed is not mentioned in the law; and yet we are not to ſuppoſe, that barely to reprove a man for ſin, at any time, will be taken for a due performance of this duty. For, though it be confeſſed, that whenſoever we reprove a man for ſin, we do according to the letter of the precept; yet, if we do not time it rightly, we may be very far from promoting the deſign, for which we muſt ſuppoſe it to be given. The deſign of the law, undoubtedly, is this, that we ſhould do our beſt to *convince* the ſinner of, and *convert*, and turn him from his ſin, that ſo we may bring *glory* to *God*, either by his *ſalvation*, if he repents, or by his heavier *condemnation*, if he will not hearken to us. But this we can have no juſt reaſon to expect, if our *reproofs and admonitions* are *unſeaſonably* exerted; as, if we ſo *admoniſh* or *reprove* a ſinner when he is drunk, either with *liquor*, or with *paſſion*; or, if in any other reſpect he be incapable of being bettered by it, *reproof* at ſuch a time is both *unſeaſonable*, and may chance to do more *hurt* than *good*. Since, therefore, the preſent time may often be improper for the performance of this duty; and ſince, as we are obliged to do it at ſome time or other, ſo we ought ſo to do it, that is, at ſuch a time, in which we have moſt reaſon to expect it ſhould have that effect upon the ſinner, as to bring that *honour* to *God* by his *converſion*, for which it is, or ought to be *performed*: It follows, that though the time is not expreſly mentioned in the law; yet it is our duty to conſider, when it is fitteſt to be done, and to pitch upon that time for doing of it, which, all other circumſtances duly weighed, appears moſt proper for the right and due performance of it to that end.

Secondly, Place is another circumſtance which ought to be regarded by us, as well as time in the performance of our duty. For though ſome duties are, and others ſeem to be confined to time and place; yet there are ſeveral others, which have neither time nor place preſcribed for the performance of them. And in ſuch caſes, as I have ſaid concerning time, ſo with reſpect to place, our duty will undoubtedly be beſt performed, that is, moſt effectually to the end for which we ſhould perform it, in that place, which appears to be moſt proper for it: And we ought to pitch upon that place, for doing any duty, in which we are convinced we may moſt effectually perform it.

For ſince the two main ends of doing any duty, are, to bring glory to God, and ſpiritual advantage to men; if our doing it in publick will more effectually promote thoſe ends, than our doing it in private; we ought to chuſe thoſe publick places to perform it in, where our performance of it is like to do moſt good. But if our doing it in ſuch a publick place does not apparently tend to either of thoſe ends, and privacy is manifeſtly more for our own ſpiritual advantage; then the more private place is better, as more proper for it. Nay, in ſome inſtances, a ſecret place may be more for the advantage, not only of our ſelves, but of others alſo; and then our duty will undoubtedly be beſt, becauſe it will be moſt effectually performed, in ſuch a place. And,

Thirdly, As we muſt have ſuch regard to time and place, ſo muſt we likewiſe to the manner of performing any duty: I mean, when the manner of performing it is not preſcribed. For it is only when theſe circumſtances are not determined, that we are left at liberty, and ought to chuſe that time, and place, and manner, which we think moſt fit and proper, in order to a right and due performance of our duty. Otherwiſe, it is our duty to attend to, and obſerve, and follow the preſcription of the law, whether it be Divine, or any human law that is not contrary thereto.

Now in thoſe inſtances of duty, as to which the manner of performances is not preſcribed, the rule we have, and ought to walk by is, ſo to perform it, that is, in ſuch a manner, as ſeems to us moſt likely to promote thoſe ends, for which we are obliged to do it. For, in a word, if we do perform our duty, in any inſtance, only according to the letter of the law, and have no due regard to the deſign of the law-giver in it, and ſo are careleſs of the manner, how we ought to do it, provided that it be but done; we may, indeed, be ſaid to have done in that reſpect, what we were bid to do; but it is certain, that we have not done our duty as we ought to do it, becauſe not in ſuch a manner, as we may very well ſuppoſe would have rendered our performance of it much more effectual to the great and glorious ends and purpoſes, for which it was preſcribed. And now,

Fourthly, Another circumſtance, and the laſt that I ſhall mention, which ought chiefly to be heeded by us; that we may effectually perform our duty, has relation to the means we ought to uſe, in order thereunto: There being ſome ſuch means to be made uſe of, and to which we ought to have recourſe in ſeveral inſtances of duty, without the uſe of which we cannot hope, much leſs expect, or promiſe to our ſelves, that we ſhall at any time, in any place, or after any manner do our duty, as we ought to do it. And it is chiefly with reſpect to the uſe of all ſuch means, that I ventured to affirm, that all men are obliged to obſerve and practiſe many things, which God has not commanded, to render their obedience to his laws more perfect, and ſo more acceptable to him.

For though God preſcribes the duty, and commands us to perform it; yet the law is often ſilent, as to the means we ought to uſe, in order to a right and acceptable performance of it. And yet we are as much obliged to the uſe of all ſuch means, in order thereunto, as if they had been expreſly ordered by him. For if the duty cannot be ſo well performed, that is, to ſuch a meaſure of perfection as we are capable of, and leſs we cannot think he will accept; I ſay, if the duty cannot be ſo well performed, unleſs we uſe ſuch means in order to it; and if it be our neceſſary duty, to do our utmoſt, that we may ſo well and perfectly perform it: Then it is undoubtedly our duty, and we are by natural religion certainly obliged to uſe thoſe means that are moſt likely to promote that end, tho' in the law by which the duty is commanded there is no mention of them. For, as we are obliged to do whatever God commands, ſo we are certainly obliged to do it to as great perfection as we can; becauſe, otherwiſe, our obedience will be very lame, much ſhort of what it ought to be, and ſo unacceptable to him: And therefore, though the law may not expreſly, yet be ſure it does implicitly oblige us to the uſe of all thoſe means, not only that are abſolutely neceſſary, but that are fit and proper, or but convenient to be uſed, that we may ſo perform our duty, as God expects we ſhould.

And this obligation to the uſe of means, even of ſuch as are not mentioned, much leſs commanded, in the law by which any ſpecial duty is preſcribed, will appear ſufficiently plain, from the commiſſion and command our Saviour gave to his diſciples, *To heal the ſick, cleanſe the lepers, raiſe the dead, and caſt out devils*, Matt. x. 8. That is, to work all manner of healing miracles wheresoever they came, for all that needed, and deſired them to do ſo. I ſay, our Saviour hereby gave to his diſciples not only a commiſſion and authority, but likewiſe a command, and ſo made it their indiſpenſible duty, to be kind and charitable in theſe reſpects, to all that needed the exertion of that power, with which they were inveſted, wherever they ſhould come.

But now, all the means that he inculcated, as needful to be uſed to all theſe ends, were only of two ſorts; the uſe of his moſt powerful name, and faith: The neceſſity and uſefulneſs of which, to the working of ſuch miracles, may be collected from what he ſays on ſeveral occaſions to this purpoſe. But, it ſeems, there were ſome other means, as needful to be uſed as either of thoſe two, and through neglect of which, they ſometimes failed in the performance of thoſe acts of mercy. Of which we have an inſtance, not long after our Saviour had given them this commiſſion, in Matt. xvii. Where we are told, that a certain man having a ſon that was lunatick, brought him to the diſciples, expecting they ſhould cure him, as they had many others, but they could not. And when our Saviour had done it, at their requeſt he tells them why they had not power to perform it; to wit, becauſe they did not uſe thoſe means in order to it, which their own reaſon might not direct them to, though he ſhould never have enjoined them. *This kind*, ſays he, at ver. 21. *goes not out, but by*, or without, *prayer and faſting*. As if he had ſaid; *If you would on all occaſions, according to your duty, cure diſeaſes and caſt out devils, you muſt do all thoſe things with all fidelity, which are means to that end, or never think you have performed your duty. When confidence of my power, and uſing the mention of my name will not caſt out devils, then ſolemn prayer is your duty, and muſt be ſuperadded to your faith; and when that and prayer both together will not do the buſineſs, you muſt add faſting alſo; and not think that it is free for you to do, or not to do theſe things, becauſe I did not tell you of them when I gave you this commiſſion and command, and, by conſequence, that if you do them, when they are not commanded, that it is eminent virtue, a work of ſupererrogation in you: But you muſt look upon the doing of theſe things, as your neceſſary duty, though they were not commanded; which when you have performed, you will have done no more, than what, by the duty you owe to God by nature, you are obliged to do.* For,

IV. As I have already ſhewn, that all men are obliged by natural religion, to *obey all God's commands*; ſo it muſt needs be the duty of all men, by the ſelf-ſame light, or law of nature, to do whatever may be fit and reaſonable to be done, in order to the greater perfection of their obedience, though he has not commanded it.

Men, by the light of nature only, may diſcover it to be their neceſſary duty, to ſerve and obey God in the beſt and moſt perfect manner poſſible; and if they can think of any thing, that either does, or may conduce to the making of their ſervice and obedience more perfect, and more acceptable to him, even unaſſiſted reaſon will inform them, that it is certainly their duty to make uſe of that, and do that thing, as a neceſſary means to that end, though it be not commanded by him. And,

I may therefore ſafely venture to affirm, that in making uſe of all ſuch means, in order to our pleaſing God, which he has not commanded, we do more than what, by conſequence from his commands, we are undoubtedly obliged to do.

For, if we muſt perform whatever duty he requires of us; then, ſurely, nothing can be clearer than this conſequence, that he expects we ſhould perform whatever does any way conduce to a right and due performance of that duty. For in commanding ſuch a thing, and ſo making it our duty to perform it, he implicitly, at leaſt, requires of us our doing all ſuch other things, as we can any way diſcover to be fit or neceſſary in order thereunto.

So that, whatever ſome may fancy, concerning *works of ſupererrogation*, built upon erroneous traditions, by which they think they merit a more than ordinary reward from God; not only Scripture, but even natural reaſon is apparently againſt them. For, if all men muſt do what they can, by any means, in obedience to God's commands, to render their obedience and ſervice acceptable to him; ſurely no man can do more, and it would, to ſay no worſe, be a downright contradiction for any to affirm he can: And therefore, ſince it is impoſſible for any man to do more than he can do, and it is either abſolutely, or by neceſſary conſequence, required of all men, to do as much as poſſibly they can in the ſervice of their Maker; it follows unavoidably, that no man can do more than what is undoubtedly his duty; and, conſequently, he that does the moſt, according to our Saviour, who be ſure has told us nothing but the truth, can merit nothing for his pains.

God has, indeed, been pleaſed to promiſe many great and glorious rewards to them that faithfully obey him. But then, his promiſe does not make him any otherwiſe indebted to the beſt among us, but only as he is infinitely faithful, juſt and true: And ſo, as all our hopes of a reward from him, for what we do, to ſerve and pleaſe him, are founded in his free and gracious promiſe; ſo we muſt expect to have that great reward conferred upon us, not as a debt, but as a gift; not as our due for any thing that we are capable of doing in his ſervice, but as flowing from his undeſerved goodneſs, whereby he was excited firſt to promiſe ſuch a glorious reward to our imperfect ſervices; and from his faithfulneſs and truth, by which he will think himſelf obliged to make good his promiſes to us, though made upon the ſole account of ſuch a poor obedience as we are able, or rather willing to perform. And therefore,

V. After we have done our beſt, in obedience to the Will of God, we are but unprofitable ſervants; our beſt endeavours and performances being utterly incapable of merit: Yet *he is faithful that has promiſed*, Heb. x. 23. and therefore, we have all the reaſon in the world to reſt aſſured, that, provided we are careful to perform our part, the moſt and beſt we can, he will undoubtedly reward us, according to his promiſe.

It was the unfathomable goodneſs of an infinitely gracious God, that prompted him to promiſe ſuch unſpeakably great and glorious rewards to the (at beſt) imperfect ſervices of his unworthy creature, *man*, and he has been pleaſed to make his truth and faithfulneſs the pledge, for our ſecurity, that he will perform what he has promiſed to us. And what is it that we have done, or what that we can do, to merit ſo much grace and favour from him? Wherein can man, the very beſt of men, be profitable unto God? Even what is good in any of us, can be no advantage, nor bring any benefit to him. For, ſays Eliphaz to Job, *Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf? Is it any pleaſure*, or additional happineſs, *to the Almighty, that any man is righteous? Or is it gain to him, that he makes his way perfect?* Job xxii. 2, 3. As if he had ſaid, This cannot be. For God has infinite and perfect goodneſs and felicity in and of himſelf; a goodneſs, and felicity, incapable of any diminution or increaſe from any thing that any man on earth, nay, that any envious fiend in hell, or glorified Saint in Heaven, can attempt, or poſſibly perform.

What then, does he require of us, in return of ſo much love and goodneſs? Be ſure, not more than we can do; and one would think, we ſhould do what we can to pleaſe him. He is not ſo ſevere, though he very juſtly might, as to exact perfection of obedience from us; for that he knows to be impoſſible for ſuch frail creatures as we are, in this ſtate of imperfection to perform. No; all that he expects is, that we do our beſt; not that we ſhould be perfect, but ſincere: And if we are the latter, though we cannot be the former, he will accept of our endeavours, and according to his promiſe, eternally reward our willing, tho' imperfect ſervices, upon the ſcore, and for the ſake of the moſt perfect, and infinitely meritorious obedience of his well-beloved Son, and our all-ſufficient Saviour and Redeemer, Jeſus Chriſt. And therefore the Apoſtle concludes his Epiſtles to the Theſſalonians with this exhortation, *Brethren, be not weary in well-doing*, 2 Theſſ. iii. 13. and Gal. vi. 9.

Critical and Explanatory ANNOTATIONS,
ON THE
Firſt Epiſtle of *PAUL* the *APOSTLE*,
TO
TIMOTHY.

The INTRODUCTION.

Paul had taken Timothy to travel with him, and to aſſiſt him in planting the Goſpel, Acts xvi. 3. *He puts his hands on him*; which ſome interpret, ordained him, with the aſſiſtance of the Presbytery, 2 Tim. i. 6. compared with this firſt Epiſtle, iv. 14. (as afterwards in the primitive Church the Biſhop ordained with the aſſiſtance of the Presbytery.) At length the Apoſtle is ſaid to conſtitute him Biſhop at Epheſus; (ſee Euſeb. hiſt. lib. 3. c. 4. Chryſoſt. hom. 15. in 1 Tim. v. 19. Hammond on the title to 1 Tim. and P. Cave's life of Timothy) and ſome time after that he wrote this Epiſtle to him. He calls him his ſon, as being converted by him to the Chriſtian Religion, whereby the Apoſtle became his ſpiritual father.

Timothy had been inſtructed in the Holy Scriptures of the Old Teſtament, ever ſince he was a child, by his grandmother and mother, being both religious *Jeweſſes*, and alſo become converts to Chriſtianity before him, Acts xvi. 1. 2 Tim. i. 5.

The deſign of this Epiſtle appears from chap. iii. 14, 15. that Timothy might know how to behave himſelf in the Church of God; that is, to inſtruct him how to diſcharge his great office, both as to his own behaviour, and alſo that of others, whether the inferior Clergy or people: And how to order ſome part of the publick ſervice by ſupplications, prayers, and giving of thanks; and warns him againſt ſome Judaizing, or other Hereticks and falſe teachers; particularly, not to give heed to their fables and genealogies, ch. i. nor to their doctrines forbidding of marriage and certain meats, ch. iv. See Grotius in ch. i. 4.

There are three paſſages in this Epiſtle to be particularly conſidered; [the firſt is in ch. ii. 14, 15.] where the Apoſtle ſays, women ſhould be in ſubjection to their huſbands, becauſe *the woman* (Eve) *being deceived, was in the tranſgreſſion*, i. e. being tempted by the ſerpent, which was the Devil, to eat the forbidden fruit, Gen. iii. 6. ſhe was firſt prevailed on, and ſo became the means of man's fall; but, for the comfort of the female ſex, he aſſures us that the woman notwithſtanding ſhall be ſaved in (or, διὰ τῆς τεκνογονίας, i. e. *by) child-bearing*; which may import either that ſhe ſhould go through child-bearing pangs with ſafety, or elſe her ſoul ſhould be ſaved by child-bearing; that is, by Chriſt being born of a woman, the Virgin Mary; whereby the ſame ſex became alſo inſtrumental to man's ſalvation, as before it had been to his fall, and deſtruction.

2dly, Among the characters of a biſhop, ch. iii. 2. one is, that he be the husband of one wife, which may be underſtood as having but one wife at a time; ſee Biſhop Blackall's Sermons, vol. iii. page 319. whereas the Gentiles, before their converſion had ſometimes two or three; which they might be permitted ſtill to retain, even after they were baptized, to avoid confuſion, though Chriſtians were not ſuffered to be married to more than one, during the life of that one, after converſion; however, a plurality of wives was ſo far diſcouraged, that whoever had been married to more than one at the ſame time, while he was a Gentile, was not allowed to be put into the miniſtry, though he was a convert to Chriſtianity.

One objection againſt this interpretation is, That in this ſame Epiſtle, chap. v. 9. a widow was to be choſen into the ſervice of the Church, being *the wiſe of one man*; but a woman among the Gentiles was not allowed many husbands at once.

It is replied, that the caſe is different; and that if the phraſe in this laſt paſſage of ch. v. cannot be ſo interpreted, it does not therefore follow that the other may not. Another ſenſe of the *husband of one wiſe* may be, as not having divorced one wife, and taken another, as was uſual among Jews and Gentiles; ſee Hamond, in loc. Dr. Whitby on 1 Tim. v. 9. and on 1 Cor. vii. 11. And this ſenſe agrees with ch. v. 9. for women were wont to divorce themſelves, and marry another husband, among both Jews and Gentiles.

As for a third interpretation of not marrying a ſecond wife after the death of the firſt, but continuing a widower; it is true, ſome ancient canons enjoin this to the Clergy, (at the firſt, no doubt, on account of the Heathen perſecutions) but then the opinions and practice of the ancients varied in this matter: Some underſtanding the place of thoſe who had more wives than one at a time, as Theodoret, in loc. and Chryſoſt. in loc. or had put away one, and married another. However, it is very certain, ſome very ancient Biſhops of the orthodox Church, were married again after the deceaſe of a former wife; ſee Tertul. de Monogamia, c. 12. and Bingham's Antiq. Book iv. c. 5. And ſince the end of marriage is not only for the propagation of children, but alſo for mutual comfort, and a remedy againſt fornication; it cannot be conceived, why a firſt marriage ſhould be allowed for ſuch ends, and not a ſecond; when there may be as much occaſion, in order to ſuch ends, for a ſecond marriage, as for a firſt. But,

Be this as it will, it is certain, that the celibacy of the Clergy, which is enjoined by ſome part of the preſent Chriſtian Church is abſolutely condemned by this Epiſtle; for it ſhews that the ſtate of marriage is not prohibited to ſuch orders of men. If it be forbidden in Scripture; it lies upon our adverſaries to tell us where it is ſo: For, according to the laws of arguing, we are not to prove that it is not forbidden, but they are to prove that it is. Yet in this caſe, we can with great eaſe, do more than they can reaſonably demand of us. The example of Samuel, Ezekiel, and others in the Old Teſtament, and of Peter in the New: Who are all known to have been married men, are plain and clear. As is the doctrine of Paul, concerning the wives and children of biſhops and deacons, in this, as in other places: As alſo the practice of the primitive Church, and of all Churches, except that of Rome, ſince it became corrupt by ſo many ſhameful innovations, both in doctrine, and practice. Among which, that of impoſing yokes, and laying ſnares is none of the leaſt conſiderable. And the neceſſity of celibacy in the Clergy is a ſignal inſtance of both. It is an arbitrary, tyrannical, unlawful impoſition; and a ſnare to the conſciences of men. Eccleſiaſticks are moulded out of the ſame common maſs with laicks; and human nature is the ſame in thoſe as in theſe. In the Jewiſh Church, prieſts were not only permitted to marry; but the prieſthood it ſelf was hereditary. And whether among Jews, or Chriſtians, it would be very wonderful, if a ſtate ſanctified by God, in the ſtate of man's innocency, ſhould be improper, and even unlawful for men, who are ſanctified by him, and for him: Or, that what is the type of the union between Chriſt and his Church, ſhould be prohibited to thoſe who are the miniſters of the firſt, for the edification of the laſt. As to the Church of Rome in particular; it is to be admired, that ſhe who pretends to a ſupremacy over all other Churches, upon the foundation of Peter, ſhould ſo ſtrangely overlook his example in this inſtance. And that ſhe who calls marriage a ſacrament, ſhould think any ſacrament fit to be given by a prieſt, which is not fit to be received by him. In the Euchariſt, (according to her doctrine and practice) part of it is to be received by the prieſt only: So that ſhe denies half of one ſacrament to the laity, and another whole one, as ſhe calls it, to the Clergy: Both by her own authority; and without any manner of foundation, either in reaſon, Scripture, or antiquity.

How far the celibacy of Eccleſiaſticks in that Church may have affected their morals, I will not pretend to determine. Many reflections, we know, have been caſt upon them: But though I charitably hope, and verily believe, they are not all true; yet this is certain, that it would be better, if in all Churches where there have been ſons, and daughters, there had likewiſe been wives, of the Clergy.

Againſt the marriage of whom the civil ſociety at leaſt, can make no reaſonable objection: Since the former, by their children give ſo many pledges to the latter: And by reaſon of intermarriages between the families of ſpiritual, and temporal perſons, the ſtate and the Church may mutually apply to each other that of David to Amaſa, *Art thou not of my bone, and of my fleſh?* Whereas the Church of Rome, by enjoining celibacy upon her Clergy, ſeems to ſet up an intereſt, not only ſeparate from the ſecular government, but in oppoſition to it. And however the powers of the Church and of the ſtate may be, as they certainly are, in their original inſtitution, not only diſtinct from, but independent of each other; there is no doubt, but that the more their intereſts are intermingled, the more likely are both to proſper and flouriſh.

One great advantage in the married ſtate of the Clergy, is their fuller *knowledge of the world*, and their being experimentally acquainted with the various turns and habitudes of human nature. So that thoſe of all relations to whom many of us miniſter, may in ſome meaſure, and by way of humble remote analogy, apply to us what the Apoſtle obſerves concerning the high-prieſt of our profeſſion; *We have not prieſts who cannot be touched with the feeling of our infirmities, but are in all points tempted, like as we are*, Heb. iv. 15. We cannot go on, and add, *yet without ſin:* That is not without falſhood to be affirmed, nor almoſt without blaſphemy to be imagined. God knows *in many things we offend all*; Clergy, as well as laity, and the beſt of both. We are not only tempted, but often foiled by temptation. Nor does our admitting that word, as applied to marriage, in the leaſt derogate from the truth of what I obſerve. Nay, I acknowledge, that the inconveniences which attend a married Clergy, are many, and great; and that ſundry temptations are adapted to that very ſtate of life as ſuch. But this is nothing to the point: All conditions in this world are ſubject to temptations, and inconveniences, to corruption, and ſin: And however, what the Apoſtle intimates concerning marriage, with relation to all Chriſtians, eſpecially in times of perſecution, may be particularly applied to the Clergy in all times, *He that marries does well, and he that marries not does better*, provided he be well aſſured, that he can avoid the dangers attending a ſingle life; I ſay, however true this may be, the only queſtions to our purpoſe are theſe two: Whether, any power upon earth has authority to make that unlawful *in point of morality*, which God left indifferent? And, Whether as the inconveniences are great on one ſide; ſo, all things conſidered, they are not greater on the other? As to the latter, the allowance of this ſtate to the Clergy appears to be leaſt exceptionable in point of prudence and expediency. And as to the former, to make it directly unlawful to any order of men, is certainly the height of preſumption: And we may with ſome variation apply to this caſe thoſe words of our Bleſſed Saviour, concerning marriage in general; *What God hath* at leaſt permitted to be *joined together*, *let not man* abſolutely *put aſunder*.

3dly, *The widow indeed*, mentioned chap. v. appears to be one altogether deſtitute, deprived of the help of both husband and child, and living an exemplary, pious, and devout life; of ſixty years of age, the wife of one husband, that is, either who had not been twice married; or, as others, who had not formerly, before converſion, parted with one husband, and married another, as I have already obſerved, was uſual among the Jews and Heathens. Such a one was to be received into the roll or liſt of thoſe who were maintained by the alms of the faithful, in the quality of *ſervants of the Church*, or deaconeſſes (as Phebe was, in Rom. xvi. 1.) who were to be employed for the relieving other deſtitute Chriſtians out of the Church's ſtock, and otherwiſe in the Church's ſervice, eſpecially towards thoſe of their own ſex, as in ſickneſs or when they were baptized, *&c.* it being more decent for them to attend on their own ſex on ſuch occaſions, than for deacons or other men to do it.

---- See more obſervations on this, and the following Epiſtle, in the Introduction to Titus: Therefore, I ſhall conclude this Introduction with obſerving, that this Epiſtle may be fitly ſtiled, Paul's directory for the management of the miniſterial office in the Church of God.

CHAP. I.

1 *Timothy is put in mind of the charge which was given unto him by Paul, at his going to Macedonia.* 5 *Of the right uſe and end of the law.* 11 *Of Saint Paul's calling to be an Apoſtle,* 20 *and of Hymeneus and Alexander*

PAUL an apoſtle of Jeſus Chriſt by the commandment of God our Saviour, and Lord Jeſus Chriſt, *which is* our hope;

2 Unto Timothy, *my* own ſon in the faith: Grace, mercy, *and* peace from God our Father, and Jeſus Chriſt our Lord.

3 As I beſought thee to abide ſtill at Epheſus, when I went into Macedonia, that thou mightſt charge ſome that they teach no other doctrine,

4 Neither give heed to fables, and endleſs genealogies, which miniſter queſtions, rather than godly edifying, which is in faith: *ſo do.*

5 Now the end of the commandment is charity, out of a pure heart, and *of* a good conſcience, and *of* faith unfeigned:

6 From which ſome having ſwerved, have turned aſide unto vain jangling;

7 Deſiring to be teachers of the law, underſtanding neither what they ſay, nor whereof they affirm.

8 But we know that the law *is* good, if a man uſe it lawfully;

9 Knowing this, that the law *is* not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners, for unholy and profane; for murderers of fathers and murderers of mothers, for man-ſlayers,

10 For whoremongers, for them that defile themſelves with mankind, for menſtealers, for liars, for perjured perſons, and if there be any other thing that is contrary to ſound doctrine,

11 According to the glorious goſpel of the bleſſed God, which was committed to my truſt.

12 And I thank Chriſt Jeſus our Lord, who hath enabled me, for that he counted me faithful, putting me into the miniſtry;

13 Who was before a blaſphemer, and a perſecutor, and injurious. But I obtained mercy, becauſe I did *it* ignorantly, in unbelief:

14 And the grace of our Lord was exceeding abundant, with faith, and love which is in Chriſt Jeſus.

15 This *is* a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief.

16 Howbeit, for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them which ſhould hereafter believe on him to life everlaſting.

17 Now unto the King eternal, immortal, inviſible, the only wiſe God, be honour and glory, for ever and ever. Amen.

18 This charge I commit unto thee, ſon Timothy, according to the propheſies which went before on thee, that thou by them mightſt war a good warfare,

19 Holding faith and a good conſcience; which ſome having put away, concerning faith have made ſhipwrack.

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaſpheme.

In this chapter (after the inſcription at ver. 1, 2.) Paul

I. Renews his charge formerly given to Timothy to reſtrain falſe teachers from preaching, ver. 3, 4. wherein he lays down ſeveral reaſons at ver. 5, 6, 7, 8, 9, 10, 11. Then he takes notice of his own call to the miniſtry, and the thanks due to God for it, ver. 12—17.

II. Gives him another charge, *viz. To war a good warfare*, ver. 18. and ſhews him by what means he muſt do it, *holding faith*, &c. amplified by the danger of neglecting theſe means, ver. 19. exemplified in the inſtance of Hymeneus and Alexander, amplified by their puniſhment with the end thereof, ver. 20.

Ver. 1—— *Our hope.*] i. e. Jeſus Chriſt, who is the hope of us Chriſtians, becauſe the ſubſtance of all our ſalvations conſiſts only in him.

Ver. 2. *My own.*] See the beginning of the introduction.

Ver. 3 —— *Other doctrine.*] Than that of Chriſt, which I have taught.

Ver. 4 —— *Fables.*] The Apoſtle ſeems to mean in this place, the fabulous hiſtories of the Jewiſh nation, which had been compoſed as allegories, and, by degrees, had obtained ſome credit of truth, a cuſtom too frequent in that nation.

—— *Endleſs.*] Or, whereof there can be no certain or final reſolution had, as they have no certain foundation.

—— *Genealogies.*] It is thought that the Apoſtle here reproves thoſe Jews who were not content with the genealogies of our Saviour, recorded by Matthew and Luke, but ſearched after ſome others, which it was not poſſible for them rightly to attain, becauſe Herod had burnt all the publick records, in which they were preſerved aforetimes, to extinguiſh all manner of authentick proof of David's deſcent.

Ver. 5. *The end of the commandment is charity, out of a pure heart, and of a good conſcience, and of faith unfeigned.*] Here the Apoſtle having told Timothy what Chriſtians ought not to mind, proceeds to ſhew them their duty in what they ought to do. For,

He is here putting Timothy in mind of the charge he had given him to guard againſt the introducing of new doctrines into the Chriſtian Church; and to enable him the better to execute that charge, he gives him this view of the deſign of Chriſtianity, a ſwerving from which is the ſource of the groſſeſt errors; he gives him this key, as it were, into the whole Chriſtian inſtitution; *the end of the commandment*, or of *the inſtitution, charge*, or *appointment*, as the original word ſignifies, is charity, &c. See ver. 18. Where Chriſtianity is conſidered as an inſtitution of Heaven, enforced by Divine Authority; and the end of it is declared to be charity, &c. And,

Though the word charity in common ſpeech is uſed in a narrow ſenſe, to expreſs only ſome one branch of that extenſive charity which is the end of the commandment; ſometimes bounty to the poor; ſometimes a favourable opinion of our neighbours: Both theſe are particular exerciſes of that charity here ſpoken of; but neither any one of them, nor both of them together, are comprehenſive of the whole of that charity which is the end of the commandment; yet the original word which here, and in other places, ſee 1 Cor. xiii. and xiv. 1. is rendered charity, might as well be rendered love. Now this love includes in it univerſal benevolence, and the prevailing love of goodneſs.

1. This love includes in it univerſal benevolence, or a kind affection towards all rational beings, particularly towards thoſe of our own kind, with whom we have a ſpecial connexion, and to whom we have ſpecial opportunities to be beneficial; ſuch a kind affection as makes us ſincerely and heartily deſire their welfare and happineſs, as we do our own; and readily promote it, if it is in our power; or, if any one's happineſs is ſo perfect and fixed, that it cannot be increaſed or promoted by us to be well affected towards it, and rejoice in it. In like manner, as our ſelf-love leads us to conſult our own happineſs; our love to others lies in our being well-affected to theirs. And this good-will and affection to the happineſs of others, muſt not be confined to thoſe of our own kind, but extended to the whole rational world; and muſt riſe to the greateſt joy in the perfect and unalterable happineſs of the ſupreme mind, the Head and Father of the rational ſyſtem.

This is the principle of goodneſs or benevolence; ſo far as it may be ſuppoſed in the mind antecedent to all reflection on what paſſes within, all contemplation of our own affections and actions, all ſenſe of inward beauty and deformity.

That there is ſuch a diſpoſition of benevolence, or ſocial affection in human nature, independent of all deliberate views of ſelf-intereſt; and exerting itſelf oft-times without any other proſpect of advantage, but the pleaſure ariſing from the view of happineſs around us, and ſeeing others well; is a point, which may indeed be artfully and plauſibly diſputed by a ſort of faſhionable moraliſts, who are for new-moulding the human heart; and making a moral world of their own, as a certain philoſopher attempted to do a natural one, by reſolving all the ſprings of action in our breaſts into either a raſh and haſty, or a cool and deliberate ſelfiſhneſs; but every plain man is ſenſible of ſuch a benevolent principle in himſelf; who can, with an honeſt heart, ſay to his neighbour, *I am glad to ſee you well*; every one may be ſenſible of it, who will reflect what an immediate uneaſineſs he feels upon beholding a fellow-creature in pain or calamity; what an immediate joy he feels on beholding others happy around him, eſpecially if it is by his means; without being conſcious to himſelf of any ſuch ſelfiſh reflections as thoſe Philoſophers would reſolve this joy or uneaſineſs into; and who, withal conſiders what force in the mind that ſympathizing ſenſe has, when the mind is under no byaſs from the view of ſome private good interfering with the good of others. But,

2. This love includes in it, the love of the diſpoſition of goodneſs and kindneſs it ſelf, flowing from a ſenſe of the beauty and amiableneſs of it. That love which is the nobleſt, and ſhould be the governing principle in the rational nature, is not a mere diſpoſition of kindneſs from inſtinct; but a rational principle, animated by the love of goodneſs ariſing from a juſt ſenſe of its excellency and amiableneſs. There is a paſſage in the Prophecies of *Micah*; chap. vi. ver. 8. which plainly leads to this thought; where the Prophet mentions, among the things that are good, and which the Lord requires of us, *to love mercy*. 'Tis the property of a rational creature, that he is not only capable of diſcerning thoſe outward objects which fall under his ſenſes; and of a liking or averſion to them: But he is alſo capable of reflecting on his own mind; taking a view of his own inward affections; diſcerning a good or ill within, in the temper of the mind; and of loving good affections, and hating evil ones. And, as kindneſs and benevolence is the moſt amiable affection of the ſoul; the juſteſt principle of the exerciſe of it is the prevailing love of mercy and kindneſs: This is the moſt ſtrong and ſteady principle of the exerciſe of goodneſs and kindneſs; when the diſpoſition itſelf is loved, and from love to it is cheriſhed in the ſoul.

We may diſcern ſomething of the beauty and amiableneſs of goodneſs and kindneſs, compaſſion and generoſity, by reflecting on our own minds when we are at any time remarkably affected that way: We may have a moſt conſpicuous and affecting view of it, in beholding a character remarkably good and generous ſet forth to obſervation. If we will catch our ſelves in the natural excurſions of our thoughts, and the play of our own hearts, even in our moſt eaſy and careleſs hours; we ſhall find our minds often employed in forming ſuch characters; the moſt elegant pens have ſhewn the greateſt art in this way: In the view of ſuch an amiable picture it is natural for the heart to take part, and to feel the moſt lively touches of the love of goodneſs; to be intereſted in it, and engage for it: The force of ſuch a view is conſpicuous even on the moſt vicious and abandoned perſons; who, in viewing ſuch a character, are apt to be touched with remorſe for forſaken virtue; and can hardly eſcape feeling ſome inward admiration of what they behold, and forming ſome ſecret wiſhes that ſuch a character and ſuch actions were their own. And the more of goodneſs and kindneſs there be in any character, the more amiable and engaging is it: The contemplation and love of ſuch a fair form of virtue tends naturally, and even inſenſibly, to ſtrengthen the diſpoſition of goodneſs in our ſelves. And, if goodneſs, wherever it appears, commands eſteem and love, according to the degree of it, and is naturally viewed with pleaſure; it muſt certainly be ſuperlatively amiable in its higheſt perfection and brighteſt luſtre, in the bleſſed God the Father of mercies, who is love, and who delights in mercy.

Now, this love of goodneſs is the ſtrongeſt principle of the exerciſe of it; and ſerves to ſecure the conſtancy of it: This principle of a rational and prevailing love of goodneſs and kindneſs is not ſo liable to be ſhaken, by innumerable occurrences that will ſpoil a mere ſweetneſs of temper: The more our goodneſs grows into a rational habit and principle; the more able will it be to over-ballance the force of oppoſite affections, and ſtand proof againſt thoſe haſty ſallies of paſſion, which the ſweeteſt and kindeſt temper is liable to be overcome by, where kindneſs is from temper and inſtinct merely, and not from a ſettled rational principle.

And thus I have ſhewn what is contained in that love the Apoſtle here ſpeaks of. But the nature of it may be yet further illuſtrated, by mentioning ſome properties of it. And,

[1.] This love muſt be the prevailing and governing principle in the mind. Our other affections muſt be brought into ſubjection to it, and under the government of it: And thoſe unnatural paſſions, and exceſſes of our ſelf-affections, that are contrary to it, muſt be rooted out, and put far from us.

[2.] It is an univerſal and extenſive love. Not confined by narrow and particular diſtinctions, (though in a ſpecial manner exerciſed towards thoſe with whom we are joined by ſpecial ties) but extended to all mankind. Nay, our love muſt not be confined even to thoſe of our own kind: But we muſt be well-affected to the common and univerſal good of the whole rational world; and this exerciſe of love opens a joy to the mind that is poſſeſſed of juſt notions of God; from the ſatisfaction it has, that this general good and happineſs is ſecured, amidſt all events, by the perfectly good, wiſe, and powerful adminiſtration of the univerſal Governor of the world. Nor muſt our love be confined to the inferior and created part of the rational ſyſtem: But it muſt riſe to the higheſt eſteem of, and delight in, God, the Head and Father of it; whoſe character is, the perfection of goodneſs, joined with thoſe other properties which ſerve to ſecure the ſucceſsful, extenſive, and perpetual exerciſe of it: It muſt riſe to the pureſt joy, in the perfect and unalterable happineſs of that

Being, whoſe character the truly good and generous mind ſtands beſt affected to; an entire good affection to his perfectly wiſe and good adminiſtration; and an acquieſcence in every part of his diſpoſal of things. Thus our love muſt be extenſive and univerſal. But yet

It is to be obſerved, that the Holy Scriptures, in deſcribing the exerciſe of this love, do particularly inſiſt upon the ſeveral exerciſes of it towards thoſe of our fellow-creatures with whom we live and converſe; and to whom we have opportunity to be beneficial by it. And this may be for theſe two reaſons.

1. Becauſe the exerciſe of our love towards them is the ſpecial proof and tryal of the ſincerity of it: It is eaſy to pretend to love in caſes where there is no opportunity to put that pretence to the tryal; by beſtowing benefits on him whom we pretend to love, at any trouble or expence to ourſelves, or with the croſſing of our ſelf-appetites: But the proof of our love lies in the exerciſe of it towards thoſe to whom we can be beneficial.

2. Becauſe the true love of God is no other than the higheſt exerciſe of that ſame principle of benevolence and the love of goodneſs, which leads us to be kind and beneficent to our fellow-creatures; namely, as it is exerciſed towards a being of perfect and unalterable goodneſs, the Head and Father of the rational creation; by whoſe wiſe and good government the univerſal good and general happineſs is ſecured; in which is included the particular happineſs of all thoſe whoſe ſouls, by the means his infinite wiſdom and goodneſs has been pleaſed to afford them, are formed into the temper of bliſs, and fitted to enter into the joy of the Lord. And our love to God is not only to be exerciſed in thoſe inward acts of eſteem and admiration, delight and joy, above-mentioned; but alſo in concurring with the deſigns of his goodneſs; and in ſubſtantial and beneficial effects; not to him indeed, to whom we cannot be profitable, but to thoſe to whom he requires us to be beneficent, as we love him. For,

3. That love which is the end of the commandment is an active and operative principle. In ſo far as it prevails in the ſoul, it will be exerted not in faint wiſhes and ineffectual deſires of the welfare of others; but will prompt us to do them real benefits, as we have opportunity; and the beſt in our power: It will make us heartily deſire, and readily promote the happineſs of others, as our own; rejoice in their welfare, and ſympathize with them under their wants and calamities: In a word, it will exert itſelf in thoſe ſeveral amiable exerciſes of love beautifully deſcribed by the Apoſtle, 1 Cor. xiii. 4—8. *Charity ſuffereth long, and is kind*, &c.

But I muſt not omit to take ſome notice of the properties of this charity or love, mentioned in this text, under our preſent conſideration.

It is *charity out of a pure heart*, or, compared with Rom. xii. 9. *Love without diſſimulation*, ſincere and entire; the ſeveral exerciſes of it proceeding from an inward and prevailing principle of goodneſs in the ſoul.

It is *charity out of a good conſcience*; exerciſed from a regard to the impartial judgment of our own minds, and dictates of our own hearts, under the juſt awe and reverence of a higher tribunal; and from a concern to approve ourſelves to God who is greater than our hearts; that, our own hearts not condemning us, we may have confidence towards him, 1 John iii. 18—22.

It is *charity out of faith unfeigned*; animated by a firm and effectual belief of the great truths of Religion and Chriſtianity, which have the moſt direct influence and tendency to promote the principle and exerciſe of love and goodneſs; ſuch a faith as proves its own ſincerity and ſtrength by its working by love.

This is that true Chriſtian charity, or love, which is *the end of the commandment*, or of the Chriſtian inſtitution: For,

It is expreſly declared that, in Chriſt Jeſus the great thing which is of *avail* is *faith that worketh by love*, Gal. x. 6. that charity, exerciſed in a way of mercy and compaſſion to our neighbours, particularly ſuch as are in ſpecial circumſtances of diſtreſs and exigency, and preſerved pure from the contagion of worldly luſts; is expreſly declared to be *pure and undefiled religion*, James i. 27. and in fine, that love, particularly deſcribed as exerciſed in a way of kindneſs and beneficence to our fellow-creatures, has the preference given to it; not only before the moſt ſhining natural endowments, but alſo the greateſt pretences to religion, and the moſt extraordinary ſupernatural gifts; and even before faith and hope, the other moſt neceſſary graces of the Chriſtian life, as the end is preferred to the means, 1 Cor. xiii.

But nothing, methinks, can in a more clear and ſatisfying manner ſhow, that the end of the Chriſtian inſtitution is love; than the conſideration how evidently every thing in it conſpires to that end.

And here it is proper to conſider, in the

Firſt place, the diſcoveries it gives us of the nature and character of God; the ſtandard of all moral perfection. Chriſtianity tends to ſweeten our diſpoſitions, by the moſt amiable view of perfect goodneſs and love reigning above, and animating the whole conduct of the governor of the world: It raiſes us to the love of the perfection of goodneſs, as a real object of our affection; and animates us by the glorious example of God, to aſpire after a reſemblance to him in goodneſs; and to act in concurrence with him, in our place and ſphere, for promoting the deſigns of his goodneſs in the world. It raiſes our minds to the view of the perfection of goodneſs, as reigning in Heaven, and influencing the whole management of things in the univerſe: It ſhews us that nothing in the world is left to be conducted by blind chance, or inferior and imperfect ſkill; but every thing managed *according to the purpoſe of him whoſe kingdom ruleth over all*, Pſ. cxiii. 19. *and who worketh all things after the counſel of his own will*, Eph. i. 11. whoſe *works* in all their variety of forms are *all made in wiſdom*, and made *very good*, Pſ. civ. 24. Gen. i. 31.

It gives us the moſt engaging repreſentation of the pure Goodneſs and diſintereſted Benevolence of the Deity. Shews us that, as *fury is not in him*, Iſa. xxvii. 4. and all thoſe dire and horrid paſſions, that are the ſtain of any rational nature in which they are to be found, are far removed from him: So, he has no narrow and particular intereſt to turn him aſide, or make him ever ſwerve, from the exerciſe of the moſt pure and unbounded goodneſs and kindneſs; being infinitely perfect and happy, independent of his creatures, and ſtanding in need of nothing; ſo that he cannot be profited by our righteouſneſs, neither can our wickedneſs hurt him, Job xxxv. 6, 7, 8.

The Scriptures deſcribes to us his perfect goodneſs, in characters full of condeſcenſion to our capacities and ways of thinking; and therefore moſt ſuited to affect our minds: Of old his name was proclaimed, *the Lord, the Lord God, merciful and gracious, long-ſuffering and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin*, Exod. xxxiv. 6, 7. At the ſame time we are told, that he *will by no means clear the guilty*: His goodneſs is not a partial and ungovern'd fondneſs; but is the extenſive goodneſs of the Univerſal Governor, and is always conducted in the particular exerciſes of it by the moſt conſummate wiſdom, and a prevailing regard to the general good of the world; and therefore the ſanctions with which he has wiſely guarded thoſe laws he has given to his reaſonable creatures for the good of his rational kingdom, are not to be diſpens'd with out of weak and partial fondneſs; and for this reaſon the wicked and impenitent tranſgreſſors of theſe laws muſt not paſs unpuniſhed; nor can his goodneſs and wiſdom ſuffer him to let his creation go to ruin, and laws formed for its good be ſecurely tranſgreſſed, in partial favour to a wretch who is the ſtain of his glorious work. But

I muſt take particular notice of what is moſt peculiar to the Chriſtian inſtitution; as to the manner in which it diſplays to us the character of God, as love and goodneſs, *viz.* that it gives us ſomething upon this head which goes beyond bare deſcription; and is far more fitted to affect our minds: Namely, as the Goſpel exhibits to our view a glorious Work of God, in which his goodneſs and mercy ſhine forth moſt illuſtriouſly, in an exerciſe of them that particularly concerns us; and in which his other perfections are repreſented to us as joining together for the accompliſhment of the deſigns of the moſt amazing Divine Love and tender mercy: Namely, the work of our redemption by Chriſt Jeſus.

The foundation of Chriſtianity is laid in the moſt glorious and engaging diſplay of the kindneſs and mercy of God our Saviour towards men; *while they were ſinners*; ſee Rom. v. 8. and thus in circumſtances both wretched and provoking; exceedingly ſtanding in need of mercy from God, but deſerving none at his hands.

When the Redeemer made his entry into the world, the multitude of the Heavenly Hoſt, filled their ſong of praiſe with *glory to God in the higheſt, on earth peace, good-will towards men,* Luke ii. 14. And this is the ſum of the revelation of the Goſpel; *God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life,* John iii. 16. And, *beloved,* ſays the Apoſtle, *if God ſo loved us, we ought alſo to love one another,* 1 John iv. 11.

In the diſcovery of this great myſtery of Divine Love; we behold infinite goodneſs employing infinite wiſdom and Almighty Power in a way of compaſſion to wretched men, and for bringing about their recovery to purity and happineſs: We behold the Father ſending his only begotten Son to ſave us; and *giving him to be the propitiation for our ſins,* 1 John iv. 10. We behold the Son of God veiling his glory, and appearing in the world *in the likeneſs of ſinful fleſh,* Rom. viii. 3. and, *being found in faſhion as man, humbling himſelf to death, even the death of the croſs,* for our ſalvation and happineſs, Phil. ii. 8. In this glorious work the Divine Love and Goodneſs ſhine forth in its greateſt luſtre and glory: And the other perfections of the Divine Nature are exhibited to us, as acting in concurrence, for promoting the deſigns of the moſt wonderful Love and tender Mercy.

This is that *glory of the Lord,* which by the Goſpel we are given to behold; and to behold for this end, that by the engaging and transforming view of it *we* may be *changed into the ſame image from glory to glory, even as by the Spirit of the Lord,* 2 Cor. iii. 18. And, of what engaging force is the juſt view of *this glory of God,* to reconcile us to God, and raiſe our Souls to the higheſt love of him? Of what force is this great example of love to animate us to an imitation of it? How glorious and engaging is this Divine Example of goodneſs? And how ſhould our particular intereſt in this exerciſe of God's love further oblige us to imitate it?

The promoting of this diſpoſition of love and goodneſs is likewiſe repreſented as the great end of all the inſtitutions of the Chriſtian worſhip. In general; it is repreſented as the deſign of a miniſtry in the Church, *to edify the body of Chriſt in love;* that *ſpeaking the truth in love, we may grow up into him in all things who is the head, even Chriſt,* Eph. iv. 12, 15, 16. I ſhall only take particular notice, how conſpicuouſly this is the deſign of thoſe poſitive inſtitutions of the Chriſtian Worſhip, the two ſacraments. The firſt, baptiſm, contains a proper emblem of that change which is brought on the minds of thoſe who become true diſciples of Jeſus; when, as the Apoſtle Peter expreſſes it, they *purify* their *ſouls by obeying the truth through the Spirit, to the unfeigned love of the brethren;* 1 Pet. i. 22. and therefore plainly points out to us the obligations we are under to *love one another with a pure heart fervently;* as being *all baptized into one body,* 1 Cor. xii. 13. As to the other, the Lord's Supper; the very outward action uſed in it is a proper and natural ſymbol of that mutual love and charity, that common friendſhip, which ſhould be among Chriſtians of all ranks and characters; eating and drinking together at the ſame table, 1 Cor. x. 16, 17. and, the amazing and condeſcending love of the Redeemer, *there* commemorated, cannot be remembred as it ought; without animating us to the like love, kindneſs and benevolence, towards our neighbours. Again,

One ſpecial advantage of the Chriſtian Inſtitution is, that it ſets before us a perfect example of Divine Virtue, exerciſed in a human character; the example of Jeſus, *the author and finiſher of our faith,* Heb. xii. 2. Now his character was, that he *went about doing good,* Acts x. 38. that *he loved us, and gave himſelf for us,* Eph. v. 2. and almoſt in all places where the example of Chriſt is particularly propoſed to our imitation, it is to recommend to us *love* and *benevolence,* or ſome of the *ſocial* virtues, that are included in it, and ſpring from the prevalency of it.

When our Bleſſed Saviour tells us on what terms we muſt be his diſciples; the firſt thing he inſiſts upon is ſelf-denial: *If any man will come after me, let him deny himſelf,* Matt. xvi. 24. i. e. let him renounce thoſe narrow and ſelfiſh principles, that are oppoſite to univerſal love and benevolence; let him mortify and ſubdue his ſelfiſh appetites and paſſions; his deſires of ſenſual pleaſure, of worldly honour and glory, of worldly profit and gain, and even his love of life itſelf; let him bring all theſe under the government of a prevailing principle of goodneſs. This is the firſt leſſon of Jeſus Chriſt. Again,

The character of brotherly-love is what our Bleſſed Saviour pitches upon, as the ſhining and diſtinguiſhing mark by which all men are to know his diſciples, John xiii. 35. Our title to the character of Chriſtians is, by our Bleſſed Saviour, put not upon the clearneſs of our heads, but on the honeſty and ſincerity of our hearts; not upon the exactneſs of our ſpeculative notions in matters of intricacy and nicety, but on the goodneſs of our diſpoſitions; particularly, our being well-affected towards thoſe of our own frame and nature, kindly diſpoſed towards that body of which we are members. Again,

One ſpecial mean by which Chriſtianity excites us to *all holy converſation and godlineſs,* 2 Pet. iii. 11. is, that it ſets our accountableneſs to God, as the moral governor of the world, in the cleareſt and ſtrongeſt light: It ſets before us the awful ſolemnities of a great day of judgment; when *we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad,* 2 Cor. v. 10, 11. and Acts xvii. 30, 31. Now, when that great day ſhall come, what account does our Saviour and our Judge give us of the procedure of it? We may ſee it, Matt. xxv. 31——46.

Let us finally conſider the repreſentation the Goſpel gives us of that *life and immortality,* which is brought to light by it, 2 Tim. i. 10. of that glorious and happy ſtate in the other world, which it calls us to aſpire after, as the end of our faith and hope: And we ſhall find it repreſents the perfection of love, as a main ingredient in a ſtate of conſummate bliſs, and the foundation of the happineſs of that ſtate: It raiſes our minds to a view of the amiableneſs of goodneſs, and of the joys ariſing from it; by ſome diſtant proſpect of its higheſt exerciſe, and moſt perfect ſtate. According to the hints given us by the Apoſtles Paul (ſee 1 Cor. xiii.) and John (ſee Rev. xxi. 22.) we find that in the other world prophecies ſhall fail, tongues ſhall ceaſe, our preſent knowledge ſhall vaniſh away; even faith and hope ſhall ceaſe, and ſhall be ſwallowed up in ſight and enjoyment; and all thoſe ordinances and means that are calculated for the infirmities of our preſent condition, and appointed for the edifying of the body of Chriſt in love, ſhall all be aboliſhed, when love is perfected; as the ſcaffoldings in a building are pulled down, when it is finiſhed. But charity, or love, never faileth: It enters into the Heavenly State; there it receives its perfection; and, being there made perfect, maintains a perpetual and undiſturbed ſway in the breaſts of all the members of that exalted ſociety. There, the moſt pure and ſuperlative love of God ſhall for ever reign: Love exerciſed, not in effectual wiſhes, but the pureſt joy in the perfect and unalterable happineſs of that Being, whoſe character and government the glorified ſoul ſtands perfectly well affected to; Love exerciſed, not in a way of painful deſires in a ſtate of abſence from the Lord, 2 Cor. v. 6. but fulneſs of joy in his preſence, Pſ. xvi. 11. There ſhall be the moſt pure and perfect intercourſe of love and kindneſs, among all the inhabitants of the Heavenly Manſions: Love and kindneſs exerciſed, not in a way of ſympathy and compaſſion, under wants, weakneſſes and imperfections (which has a mixture of pain, tho' an over-ballancing pleaſure, in it) but the pureſt joy in the perfection and happineſs of one another.

And thus, from the diſcovery the Chriſtian inſtitution gives us of the character of God; from the view it affords us of his love and goodneſs manifeſted in our redemption; from the improvement it calls us to make of this view and diſcovery; from the conſpicuous deſign of the ſeveral inſtitutions of the Chriſtian worſhip; from the example of the Bleſſed Jeſus; from the firſt leſſon he teaches his diſciples; from the mark he aſſigns whereby all men are to know them; from the repreſentation he gives us of the procedure of the great day of judgment; and from the view the Goſpel opens to us of the Heavenly State: From all this, methinks, it is abundantly evident, that *the end of the commandment is charity;* that the great deſign and purpoſe of Chriſtianity is to form our ſouls into the diſpoſition of love and goodneſs, and to train us up to the perfection of it. And now,

Let us admire the goodneſs of that God we ſerve; and the excellency of that religion we profeſs.

The goodneſs of God is no leſs conſpicuous in the laws and commands he has given to us; than in his other works, and the reſt of his merciful conduct towards us; yea more, than in the ordinary conduct of his providence: *He hath magnified his word above all his name*, Pſ. cxxxviii. 2. In the ordinary conduct of his providence, he ſhews his care of our bodies, in continually doing them good; but in his laws and inſtitutions he ſhews himſelf the Father of our ſpirits, the kind parent of human ſociety; in giving laws intirely calculated for the perfection and happineſs of our ſouls, and for the peace and welfare of ſociety; which is evident and conſpicuous from this, that *the end of his commands is love.*

Sure then, none of his inſtitutions can be mere arbitrary injunctions; but are all proper means, known to be ſo by that infinite wiſdom which preſcribes them, for attaining to the beſt and moſt valuable end. The diſpoſition of love and goodneſs; how happy a diſpoſition is it for the ſoul that is poſſeſſed of it! Every exerciſe of love is accompanied with an inward pleaſure and delight; a ſatisfaction and joy, which leaves no ſting behind it; but, on the contrary, improves upon a review, and in the reflection upon the happy temper, and on what we have done in that good bent of mind. How happy is that ſoul in which univerſal love reigns, and bears the ſway over all other affections and paſſions! What would life be, were it an uniform train of the enjoyments which ariſe from the prevalency of it! In this light it is, that a man is ſaid *to be ſatisfied from himſelf*, Prov. xiv. 14. Withal, this noble diſpoſition diffuſes its benign influences on all around it. It checks, in the very root, thoſe miſchiefs that diſturb and embitter human ſociety; and render men plagues to one another: It is the effectual principle of all thoſe good offices, by which the benefit of others about us, and the proſperity of the publick is promoted. And this happy diſpoſition is that which God chiefly requires and regards; and is the end of all his laws and inſtitutions to us.

Is the end of Chriſtianity univerſal love? How amiable and engaging, then, is the religion of Jeſus! How gloriouſly diſtinguiſhed from thoſe religions that prevail in *the dark places of the earth, which are full of the habitations of cruelty*, Pſal. lxxiv. 20. where the character of the Deity that is worſhipped, or the nature of the worſhip performed to him, inſpires the worſhipper with rage and fury, and prompts him to act in blood and maſſacre? How evidently and entirely is Chriſtianity calculated for the greateſt happineſs of thoſe who comply with the deſign of it; and for the general benefit of mankind? How conſpicuous would this appear to ocular obſervation; were the deſign of Chriſtianity more univerſally complied with; were its excellent precepts more practiſed, and the temper and conduct of its profeſſors more formed by its pure and peaceable ſpirit and tendency? Then we could hardly doubt of our religion's bringing us to Heaven at laſt, when that love which is the end of it is perfected; while we ſaw how naturally it produced a Heaven wherever it prevailed, and ſo far as its influence took place.

Ver. 6. *From which.*] Charity, love or commandment.

—— *Vain jangling.*] i. e. Idle queſtions about tables and curious diſputations concerning genealogies, and other points both *needleſs*, and not to be attained unto by any other way than by the Goſpel; ſee ver. 4.

Ver. 8. *The law.*] Of Moſes.

—— *Lawfully, according to God's order, appointment and intention.*] viz. That ſinful men might thereby be brought to a due ſenſe of their own ſin and ſtate of wrath, and to repent and flee unto the remedy of grace in Chriſt; ſee Rom. iii. 20. and vii. 7. Gal. iii. 24. And that the regenerate man may take it for a rule in all his actions, a curb to his will and a guide to his life; and neither of them to found their righteouſneſs of ſubſiſtence before God upon it, nor the obſervation thereof; becauſe that righteouſneſs is in Chriſt alone.

Ver. 9. — *The law is not made for a righteous man.*] For they who readily embrace thoſe opportunities, which God hath vouchſafed to grant unto us for our ſalvation, having righteouſneſs and holineſs in themſelves, as an inward and living law, have no need of the terror and conſtraint thereof, and ſo being juſtified in Chriſt, are freed from the condemnation thereof; for a ſovereign's pardon is known to ſtop and put an end to all actions and accuſations grounded upon the law.

—— *Lawleſs.*] Or, *wicked.* Here the Apoſtle names the moſt grievous ſins, not intimating that the leſſer ſins are excuſed by the law; but only purpoſing to confront thoſe hypocrites, who were conſtantly crying up the righteouſneſs of the law, and at the ſame time were often guilty of ſome of theſe moſt horrible vices; ſee Rom. ii. 21, 22.

Ver. 10. — *Men ſtealers.*] Such as ſtole away or concealed other mens ſlaves, ſervants or children, to make them ſlaves; ſee Exod. xxi. 16.

—— *Liars.*] Or, falſe-witneſſes.

—— *Sound doctrine.*] Or, the pure and ſaving doctrine of the Goſpel of Chriſt, which Timothy had learnt of Paul; ſee ver. 11.

Ver. 11. *According to the glorious Goſpel of the bleſſed God, which was committed to my truſt.*] It is called the glorious Goſpel, or *Goſpel of the glory*, becauſe it is altogether glorious and Divine, as well in ſplendor or brightneſs of truth, as in power and efficacy of ſpirit, to diſcover and condemn ſin; ſee 2 Cor. iii. 9. and iv. 4. Where

Obſerve, that the Apoſtle in this whole argument to ſhew that there was no need to call in the law of Moſes into the conſtitution of the Chriſtian Church, for the condemnation of wicked and diſobedient men, becauſe that the Goſpel did fully ſerve for their conviction and condemnation and reproof, of which he was a truer Apoſtle than the falſe teachers, who oppoſed its diſcipline and obſervance under the pretence of a more perfect way.

Ver. 12. *Enabled me.*] By his Holy Spirit, to forſake the prejudice of my education, and not only to become a Chriſtian, but a miniſter of his Word and Sacraments: [J. E.] And ſo it follows, *for that he counted me faithful putting me into the miniſtry.*

Ver. 13. *Who was before a blaſphemer.*] See Acts viii. 3. and ix. 1.

—— *Becauſe I did it ignorantly in unbelief.*] i. e. By a falſe zeal without knowledge; ſee Acts iii. 17.

Ver. 14. *And the grace of our Lord was exceeding abundant with faith and love, which is in Chriſt Jeſus.*] But though I was then unbelieving and cruel, ſince I am converted to Chriſt, I am now as full of *faith* and *love*, which is the end of the commandment, (ſee ver. 5.) and the effect of my communion with Chriſt.

Ver. 15.—*Came into the world.*] i. e. Took upon him our nature, and became man.

Ver. 16.—*In me firſt.*] Of thoſe who ſhould believe in Chriſt through my miniſtry. Or, we may interpret it thus, The Lord, before he would ſend me to preach the Goſpel, gave me great experience in the benefits thereof, that I might preach it more zealouſly.

Ver. 17. *Now unto the King eternal, immortal, inviſible, and only wiſe God.*] I have already proved the eternity, immortality, and infinite wiſdom of God, in diſtinct Diſſertations in the courſe of theſe annotations; and therefore ſhall now only prove his *Inviſibility*, or *Spirituality*.

A Diſſertation on the Spirituality of God.

I might begin with that noted text of John iv. 24. where our Saviour Chriſt ſays in expreſs terms, *God is a Spirit*; but as arguments founded upon reaſon and nature are commonly moſt acceptable to the generality of readers, I ſhall at preſent wave my proofs from Scripture, and begin to prove the Spirituality of God from the very nature of the thing.

If God were not a ſpirit, and wholly immaterial, it would follow, that he ſhould be, not only a merely natural, but a neceſſary agent, and as ſuch, he could not poſſibly be God. For, the notion of a God implies in it the utmoſt freedom of will to move and act, both whenſoever and howſoever he is pleaſed to move and act. But in all kinds of matter, or material beings, it is otherwiſe. All matter, in and of it ſelf, is lifeleſs, and unactive; and though it ſometimes is in motion, and other times at reſt, yet it can have neither reſt nor motion, but from ſome cauſe without it ſelf. Matter is moved, but does not move; that is, it moves not of it ſelf, but owes its motion to ſome external impulſe, cauſing it to move: And though it ſometimes be at reſt, yet, properly, it does not reſt; that is, not of it ſelf, but only by the intervention, or interpoſition of ſome other matter, whoſe bulk and weight hinders and ſtops its farther motion. In ſhort, matter is altogether paſſive; and therefore every body, as all bodies are material, is moved, or is at reſt, according to the impulſe it receives, or the oppoſition and impediment it meets with from ſome other body, or ſome other part of matter: So that, meeting with another body in its way, it loſes, of neceſſity, ſo much of its preſent motion, as by concuſſion is communicated by it to that other body, and perhaps is thereby cauſed to reſt, till it receives again the like involuntary motion from ſome new, unſeen, unfelt, and unknown impulſe from without it ſelf.

If then God were not wholly ſpiritual, if he had any thing of matter in his nature, he muſt, in that reſpect at leaſt, be deemed an involuntary, becauſe, as every material ſubſtance is a neceſſary agent, as owing, ſo far as matter is concerned, all his motion to another: Which is utterly repugnant to the Nature of God, and deſtructive of the very being of religion, For neither is any good to be expected, nor any evil to be feared, from ſuch a neceſſary agent: Which expectation of good and fear of evil, are, if not the main, yet very principal foundations of all religion. And,

If we proceed to enquire after the *Spirituality of God*, from what we read concerning Spirits, diſperſedly in Scripture, nothing can be plainer.

1. The author to the Hebrews, Heb. i. 14. tells us, of the Angels, which are creatures, as created by God as well as men, *That they are all miniſtring ſpirits*; and before, ver. 7. in the ſame chapter, *That he maketh his angels ſpirits*; Pſal. civ. 4.

2. The inſpired Preacher expreſly calls the ſoul of man a ſpirit, when he tell us, *Then ſhall the duſt*, or *body*, *return to the earth as it was*; *and the ſpirit*, or *ſoul*, *ſhall return to God who gave it*, Eccleſ. xii. 7.

3. The Apoſtle ſpeaking of the reſurrection, plainly teaches, That the ſouls of men, at leaſt of all good men, ſhall in the future ſtate be *living ſpirits*, after the ſimilitude of the ſecond Adam. For, ſays he, *The firſt man Adam was made a living ſoul*; *the laſt Adam was made a quickning ſpirit. And as we have born the image of the earthly*, or firſt Adam, *we ſhall alſo bear the image of the heavenly*, or ſecond Adam; ſee 1 Cor. xv. 45. compared with ver. 49.

Now God is the Creator of both men and Angels: And if Angels are ſpirits, and the ſouls of men are ſpirits, as theſe Scriptures make it plain they are, if there were no other reaſon for their being ſuch; then it will follow, That God, as the Creator of them, muſt be a Spirit to. For, ſince a ſpirit is of a much more excellent and noble nature than a body, if God were a body, or corporeal ſubſtance, it were impoſſible for him to produce, that is, to create a ſpirit; becauſe a leſs noble cannot be the author of a more noble nature. Hence, therefore, he is ſtiled by Moſes, more than once. Numb. xvi. 22. and xxvii. 16. *The God of the ſpirits of all fleſh*; becauſe the Creator of them all: And by the author to the Hebrews, *the Father of ſpirits*; in oppoſition to the *Fathers of our Fleſh*; Heb. xii. 9.

But our Saviour, in the place firſt cited, puts this matter out of doubt; for he expreſly tells us there, John iv. 24. *God is a Spirit*. For though the words are not in the original, *God is a Spirit*, but only, Πνεῦμα ὁ Θεὸς, *God a Spirit*; this is no more than what is frequent in the Scriptures, an elliptical expreſſion, or form of ſpeech, wherein there is ſome word wanting, that muſt be ſupplied, to make the ſenſe compleat. And any one may eaſily perceive, that *God a Spirit*, cannot but ſignify as much, as if it had been ſaid, *God is a Spirit*; and ſo the ſenſe is plainly this, That the notion of a God infers his *Spirituality*, as that without which he could not poſſibly be God. In ſhort, our Saviour urges the *Spirituality* of God, as an argument to prove the neceſſity of worſhipping him in ſpirit and in truth. *God is a Spirit*, ſays he, *and* therefore, *they that worſhip him, muſt worſhip him in ſpirit and in truth.* And in the verſe before, *The true worſhippers ſhall worſhip the Father in ſpirit and in truth: For the Father ſeeketh ſuch to worſhip him.*

There are indeed, two reaſons offered, ſuch as they are, why this text does not prove God to be a ſpirit.

One is, Becauſe the rule of worſhipping God is not taken from his nature, but from his will; and therefore the nature of God is not to be inferred from the worſhip he requires: For the Apoſtle tells us, *That we ought to glorify God in our bodies*, as well as in our ſpirits, 1 Cor. vi. 20. From whence we will not grant it may be rationally concluded, that therefore God is a body, as well as a ſpirit: For we contend, that nothing can be God that has a body. And,

The other reaſon, if it may be called a reaſon, is, becauſe, from ſuch an inference as this, God requires ſpiritual worſhip, therefore he is a ſpirit, one of theſe two muſt follow; either that the ancient worſhip of the Jews, which was for the moſt part external and bodily, was not of Divine Inſtitution, as being not agreeable to the Divine Nature; which we muſt own to be a very falſe concluſion: Or, if that worſhip were of Divine Inſtitution, it ought to have been ſpiritually performed; and then there had been no reaſon for the abolition of it. Therefore, ſome have underſtood our Saviour's Words to ſignify no more than this; that ſince God requires men to worſhip him not only with their bodies, but with their ſpirits alſo, or with theſe rather than the other, therefore, *the true worſhippers of God will worſhip him in Spirit and in Truth.*

But that neither of theſe reaſons is of force ſufficient to evince, that the ſpirituality of God is not to be inferred from thoſe words of our Saviour, will, I think, be evident enough, from this ſingle conſideration: That God requires of all men the moſt perfect worſhip they are capable of performing; but that is the moſt perfect worſhip, which beſt agrees with his Divine Nature. And therefore, ſince it is out of doubt, that ſpiritual worſhip is the moſt perfect worſhip that can be performed by men, and that God requires ſuch a worſhip of them; we may reaſonably hence infer, that ſuch worſhip is moſt ſuitable to the nature of God, and therefore, that he is a ſpirit: And that becauſe he is a ſpirit, therefore he requires all men to worſhip him in ſpirit and in truth. Again,

I aſſert, that God is not only a ſpirit, but that he is, according to the purport of the word *inviſible*, a moſt pure, and ſimple ſpirit; void of all mixture, or compoſition.

The preciſe nature of a ſpirit requires a much greater knowledge, than any man is maſter of, at leaſt in this imperfect ſtate, to be able to define; becauſe it is a thing that we know very little of at preſent, and it may be, we may never know it perfectly. However, thus much we are ſure of; that what a ſpirit is, that God, the Creator of all ſpirits, muſt be in the utmoſt perfection. So that, if it be the proper definition of a ſpirit, that it is a pure and ſimple eſſence, unmixed, and uncompounded with any thing corporeal; a living, active, but moſt ſubtil ſubſtance; whoſe eſſential property is thinking, and to which it is peculiar to act by thought; and being perfectly immaterial, is therefore neither viſible, nor tangible, neither to be ſeen, nor felt: The ſame conceptions muſt be entertained of God; that he is moſt perfectly a pure, and ſimple immaterial eſſence, without any thing of body, and wholly void of parts; nothing but perfect mind; a ſubſtance inviſible as thought, and more ſubtil than the air; the moſt pure and perfect of all ſpirits in the world.

But now, there are two objections urged from Scripture, againſt the ſpirituality and ſimplicity of God; to which, becauſe they may ſeem to be material, I ſhall at leaſt return them a brief anſwer.

The firſt objection is, *That the Scriptures frequently aſcribe to God the members of an human body*; *and the Sacred Pen-men generally deſcribe him after the ſame manner, as men are deſcribed.*

To which I anſwer, That in the Scriptures, the diſcourſes and deſcriptions of God are generally accommodated and adapted to our underſtandings and capacities; ſo that, becauſe we cannot comprehend the actions of a ſpirit, unleſs by ſome ſuch conceptions as we generally have and entertain concerning the operations of human ſouls in human bodies, by the miniſtry of the members of thoſe bodies; therefore, God is ſet forth as acting after ſuch a manner, as if he had and uſed the members of a body. But when we find him ſo deſcribed, the deſcription is not to be underſtood according to the letter, as if he really had and uſed ſuch members; but as ſpoken by the figure Ἀνθρωποπάθεια, frequent in the Scriptures; whereby God is repreſented as having and exerting the affections and actions, and conſequently, with the members of a man. And,

That this figure muſt be underſtood in ſuch deſcriptions of the Deity, is evident, becauſe we no where find him ſo deſcribed, as if he had and uſed the more ignoble members of a body, ſuch as are put to the more ſervile uſes and employments; but only ſuch as are more noble, ſuch as are employed about the moſt excellent and perfect operations: As, to give ſome few inſtances, the heart, which is the principle of all vital acts; the hands, to ſignify his ſtrength and power; the eyes, to intimate his knowledge, becauſe our knowledge, generally ſpeaking, comes by them; the ears, to ſet forth his benignity, becauſe we are eſpecially inclined and ready to lend an ear to them, to whom we are affected; the mouth, as that by which he is ſaid to utter his decrees, becauſe the declarations of the mind of man, and his determinations, as to all affairs of moment that concern him, come that way; and laſtly, the face, to ſignify his favour or averſion towards any perſon, or for any people, as we are uſed to turn our faces towards thoſe we favour, and to turn our faces from thoſe perſons, for whom we have, and care to ſhew, no kindneſs. Theſe, I ſay, which are the more noble and uſeful parts of human bodies, are ſometimes found to be aſcribed to God; not to aſſert that he has any of them really, but only to expreſs the manner of his dealings with mankind more ſuitably to the capacities of human nature; and becauſe we cannot comprehend the actions of the Deity, who is, as has been ſhewn, a moſt pure, moſt ſimple, and moſt perfect ſpirit, much leſs can we comprehend the manner of his actions with us, but by their being in ſuch a way, or by ſuch ſimilitudes, made known and repreſented to us. And ſo much may ſuffice for an anſwer to the firſt objection.

The other is, from what we read concerning man in the account of his creation, which we have from Moſes, that *God made man in his own image, and after his likeneſs*, Gen. i. 26, 27. From whence the oppugners of God's ſpirituality would infer, that God muſt have an human ſhape, or elſe man is not truly ſaid to be created in his image.

To this objection I ſhall anſwer, that when man is ſaid to be created in the image, and after the likeneſs, or ſimilitude of God, that is not to be underſtood as ſpoken of the *external viſible ſhape or form of human bodies*; for God expreſly tells the Iſraelites, *that they ſaw no ſimilitude, when he ſpake to them in Horeb, out of the midſt of the fire*, Deut. iv. 15. Whereas, if man were like to God, as to his *external bodily ſhape*, they had ſeen, and did ſee ſimilitudes of him every day. And the Apoſtle therefore reprehends the Gentiles, for that *they changed the glory of the uncorruptible God into an image made like to corruptible man*, Rom. i. 23. But man is ſaid to be created in the image, or likeneſs of God, in reſpect of the internal qualities of his ſoul, which is inviſible, wiſe, or rational, and immortal; and by that, and the qualities with which it is endowed, he is ſaid to repreſent the Deity on earth. Eſpecially he may be ſaid to be God's image, on the account of that dominion, which God inveſted him withal, over all other creatures of this lower world; in which reſpect, as Lord of all the creatures here below, he ſeems to be a kind of viſible Divinity: And yet, ſo far from perfect likeneſs to the Deity in this reſpect, as he is from having that dominion of and from himſelf, when he receives it from another, even from God, who is the fountain of all power. To what, therefore, or to whom, ſhall we liken him, who is inviſible? 1 Tim. i. 17. And,

That God is inviſible, is neceſſarily conſequent upon his being a ſpirit: For, a ſpirit having nothing of corporeal ſubſtance, neither extenſion, nor figure, nor colour, nor any thing proper to a body, to render it viſible, muſt remain inviſible: and conſequently, God, as being a moſt pure, and ſimple ſpirit, muſt likewiſe be inviſible. Accordingly, the Scriptures do expreſly teach, in many places, that God is ſuch a ſpiritual Being, as is not to be ſeen. Thus, when Moſes made it his requeſt, Exod xxxiii. 18. That he might ſee the glory of the Lord, he received this anſwer, at ver. 20. Thou canſt not ſee my face; for there ſhall no man ſee me, and live. Which words ſome have underſtood, as if they ſignified, that whoſoever of mankind ſhould ſee the face of God, however repreſented or diſcovered to him, ſhould inſtantly die. So the Jews generally underſtood them, as appears by two inſtances eſpecially; the firſt is, that of Gideon, who having ſeen and talked with the Angel of the Lord, as ſoon as he diſcovered him to be ſo, he cried out, Alas! O Lord God: For becauſe I have ſeen an Angel of the Lord face to face, Judg. vi. 22. The reaſon of his crying out in ſuch a manner, was, that he feared a preſent death on that account: As appears from what immediately follows, at ver. 23. And the Lord ſaid unto him, Peace be unto thee, fear not, thou ſhalt not die. The other inſtance is, (Judg. xiii,) that of Manoah, the father of Samſon; who having alſo, with his wife, both ſeen and held diſcourſe with an Angel of the Lord, ſo ſoon as he diſcovered him to be ſo, thus beſpeaks his wife, at ver. 22. we ſhall ſurely die, becauſe we have ſeen God. But though this was the opinion of the ancient Jews, and it is plain from theſe two inſtances, that they generally underſtood thoſe words of God to Moſes according to the firſt literal ſenſe or acceptation of them; yet this was their miſtake, For Moſes himſelf did ſee God at that time, though not his face, indeed, that is, not the fulneſs of his glory; and yet remained alive. Therefore, the meaning of them muſt be this; That no living man, or no man in this preſent life, can ſee the face of God. And hence God is expreſly ſaid to be inviſible; 1 Tim. i. 17. that is, by man on this ſide Heaven; whom no man hath ſeen, nor can ſee, as the Apoſtle tells us, Heb. xi. 27. 1 Tim. vi. 16. In ſhort, if God were viſible, he could not be a ſpirit, at leaſt, he could not be wholly ſpiritual; for no ſpirit, as ſuch, is viſible. And if he were not a moſt pure and ſimple ſpirit, he could not be God. So that, as his Godhead infers his ſpirituality; ſo his ſpirituality as neceſſarily infers his inviſibility. And yet,

We meet with ſeveral inſtances in Scripture, of perſons that are ſaid to have both ſeen, and talked with God: As we read, Gen. xxvi. 2. of Iſaac, That the Lord appeared unto him, and ſaid, Go not down into Egypt: Dwell in the land that I ſhall tell thee of, *&c.* And Gen. xxxii. 30. of Jacob, That he called the name of the place, where one wreſtled with him, Peniel; becauſe he had ſeen God face to face, and yet his life was preſerved. So likewiſe, Exod. xxiv, 9, 10, 11. of Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael, That they ſaw the God of Iſrael: And there was under his feet, as it were a paved work of a ſaphire-ſtone, and as it were the body of Heaven in his clearneſs. And upon the nobles of the children of Iſrael he laid not his hand: Alſo they ſaw God, and did eat and drink. So again, 1 Kings xxii. 19. we read concerning the Prophet Micaiah, ſpeaking thus of himſelf; I ſaw the Lord ſitting on his throne, *&c.* And ſo, laſtly, of Iſaiah, in his Prophecy, vi. 1. That he ſaw the Lord ſitting upon a throne, high and lifted up, and his train filled the temple. Theſe, and ſeveral other inſtances of the like nature to be met with in the Sacred Writings, ſome have been inclined to underſtand, as ſo many expreſſions of the viſibility of God. But that none of all theſe paſſages are to be ſo interpreted, will, I think, be ſufficiently manifeſt, from the following conſiderations.

Firſt, That as to ſeveral of them, it is certain, that by God, and the Lord, ſaid to be ſeen and talked with, is to be underſtood no other than ſome Angel, appearing and ſpeaking in the place and name of God. For, as to the third inſtance, which is as expreſs as any to the purpoſe, to wit, that of Moſes and Aaron, Nadab and Abihu, and the ſeventy elders; that it was only an Angel whom they ſaw, and not God in his own perſon, ſeems very plain, from the requeſt of Moſes afterwards, That he might ſee the glory, or the face of God, Exod. xxxiii. 18. For why ſhould he deſire this, if he had ſeen the face of God already? Surely, he there deſires to ſee ſomething that he had not ſeen before; nay, ſomething which, God tells him, no living man, that is, no man in this preſent life, could ſee, And then, 'tis evident, that he, whom they ſaw before, was not God himſelf, but an Angel appearing in his ſtead, and by his order. For an Angel, by God's appointment, might appear, on ſome extraordinary occaſion, clothed with ſo much majeſty and glory, and ſo eminently repreſenting God, that he might, by men, who knew no better, be taken for God himſelf. Or,

Secondly, It might be the Angel, or meſſenger of the covenant, who is the true and proper Son of God, and therefore truly God, who ſo appeared; and ſeeing him, they might be ſaid to have ſeen God: But not in a ſtrict and proper ſenſe. For God, as God, in his naked eſſence, was never, neither could be ever ſeen by man. And yet this does not hinder; but the Son of God, who is truly God of God, as really partaking of the eſſence of the Father, who is the fountain of the Deity, might appear to men, on ſome occaſions, and for wiſe and gracious ends, in ſuch a form, as to be viſible, for ſuch a time, unto them: But then, it was the form, or medium only, which the Deity aſſumed, and not the Deity itſelf, they ſaw.

And laſtly, when the Prophets ſpoken of are ſaid to have ſeen God upon his throne, which cannot ſignify an Angel, but muſt be meant of God himſelf; that is to be underſtood, as only a deſcription of ſome viſion they had of him, either when ſleeping, in a dream; or in an ecſtacy, when waking. In either of which kinds of viſion, the thing itſelf that's repreſented, is not ſeen according to its real nature, but only ſome faint ideas of it are impreſſed upon the mind, or the imagination of the man who is ſo ſaid to ſee it; by which ideas, things are repreſented, not as they really are, but, in condeſcenſion to the capacities of human nature, under ſuch appearances as that is fitted to perceive. And this appears moſt evidently, in that inſtance of Micaiah's viſion, before mentioned; in which he is ſaid to ſee, not only God, but all Iſrael likewiſe, *ſcattered upon the hills, as ſheep that have not a ſhepherd:* Whereas this is ſpoken of ſomething that had not yet, but was afterwards to happen; for Iſrael was not really ſo ſcattered and diſperſed, till after they received the news of Ahab's being ſlain in battle.

Well, but, ſome may ſay, God is viſible, though not in this life, yet in that which is to come. For ſo our Saviour tells us, *Bleſſed are the pure in heart, for they ſhall ſee God*, Matt. v. 8. And the Apoſtle has aſſured us, That in the future ſtate, *We ſhall ſee him face to face*, 1 Cor. xiii. 12.

To which I anſwer, That it is true, theſe things are ſpoken with reſpect to the happineſs of good men in another world; which will mainly conſiſt in the beatifick viſion, at leaſt, that will be a principal ingredient of it. But then we are not ſo to underſtand that viſion, as if it ſhall conſiſt in a clear and perfect view or ſight of the Divine Eſſence: For we cannot ſee the eſſence of any thing in nature; much leſs of him who is the author of nature, and therefore muſt be the moſt pure and ſimple eſſence, and, as ſuch, abſolutely inviſible. And though John has told us, *That we ſhall ſee him as he is*, 1 Ep. iii. 2. yet this is not ſo to be underſtood, as if we ſhall then ſee the very eſſence of the Deity, for the reaſon before given. For even as to men, and other natural things, though we are ſaid to ſee them as they are; yet we cannot ſee their eſſence, but only ſuch things of them as are properly objects of our ſight, ſuch as, their ſhapes, and colours, and the like, of which the Deity is wholly deſtitute, and therefore cannot poſſibly be ſeen by any eye of man, even in his moſt perfect ſtate of Being. But how then muſt we underſtand the beatifick viſion? How is it that the Juſt ſhall ſee God in the future ſtate? This, I confeſs, is a great difficulty, too great to be reſolved in this imperfect ſtate, where we ſee all things future only as through a glaſs, and only know in part; and therefore what I dare not venture to determine.

Some there are, who think it ſignifies a clear, and intuitive knowledge of the Divine Eſſence, or Nature. But the word *ſeeing*, ſeems to intimate ſomewhat more; becauſe in that viſion our eternal happineſs is placed, which it cannot be in knowledge, though the moſt perfect that we can by any means acquire, or attain unto. Not that all our happineſs in t'other world will conſiſt only in that bleſſed ſight; but becauſe that beatifick viſion will be the foundation of all our happineſs. For whoever ſhall ſee God, will enjoy him too; and he that ſhall enjoy God, will enjoy, together with, or in him, whatever can be needful to make up, or conſtitute his happineſs, to make it perfect and compleat.

Others, again, there are, who ſeem to be perſuaded, that God ſhall indeed be ſeen by all the Bleſſed in the future ſtate; though not with eyes of fleſh, ſuch as they now have, but with eyes more pure and ſpiritual, ſuited to their bodies, which ſhall then be ſpiritualized, and glorious; to which ſuch virtue ſhall be imparted, whereby they ſhall be able to behold the Deity itſelf, which to all fleſhly eyes is utterly inviſible. But then, if this were ſo, ſomething muſt follow, which will unavoidably run us up to a manifeſt abſurdity at laſt. For, granting this, we muſt of neceſſity agree, that God is truly viſible; and that the reaſon why we do not ſee him in this life, is not becauſe he is inviſible, but becauſe our eyes, at preſent are not duly modify'd for ſuch a Sight. So that according to this notion, God is not abſolutely inviſible, but only ſo to our preſent eyes of fleſh. But in this ſenſe, there are many other things which may be called inviſible, upon the account of their being of too ſubtil a ſubſtance for our eyes, ſuch as they are at preſent, to diſcover, or diſcern. And it may not be amiſs for men of this opinion to conſider, whether it may not lead them, by inſenſible degrees, to think of God, as of a material and corporeal ſubſtance, but only of a more ſubtil texture than all other ſubſtances? And whether ſuch a thought as this would not tend to deprive him of his Deity? For, to think him any thing material, is to think him ſomething leſs than God, and by conſequence, no God at all; ſince no Being that has any kind of matter in its nature, can poſſibly be God.

But others, laſtly, have been of opinion, and I think that their opinion approaches neareſt to the truth: That by the *beatifick viſion* is to be underſtood, a being familiarly preſent, and perpetually converſant with God in his eternal kingdom of bliſs and glory. And ſo they underſtand our Saviour's words; *Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in Heaven their Angels do always behold the face of my Father which is in Heaven*; Matth. xviii. 10. And in this reſpect the ſaints in glory are compared to *ſons in the houſe of their father*; on the account of their free poſſeſſion, and uninterrupted enjoyment of all thoſe good things, which ſhall perpetually flow unto them, from the unbounded love and goodneſs of a merciful and gracious God; and by which God will manifeſt his glory to them. So that, to ſee God, ſignifies as much as to enjoy him, and all ſpiritual and eternal good things in and from him. What more it may intend, I ſhall not venture to determine.

Now, therefore, let us ſee what uſe we ought to make of this diſcourſe. If God be a Spirit; if he be a moſt pure and ſimple Spirit; and if, by conſequence, he is inviſible: Then,

Firſt, we learn, from this great truth, the ſin and folly of endeavouring to repreſent the Deity by any kind of likeneſs or ſimilitude, or any image whatſoever. For every image repreſents a body, but no image can be made to repreſent a ſpirit: And therefore God being the moſt pure and ſimple of all ſpirits, no image can be made, or thought of, whereby to repreſent him. For to what can we liken, or what can we fancy to reſemble him, who is inviſible? It is the very argument that God, by Moſes, urges, to diſſuade the Iſraelites from making any kind of image, whereby to worſhip, or ſo much as repreſent him; Deut. iv. 15, &c. *Take ye therefore good heed unto your ſelves (for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb, out of the midſt of the fire) leſt ye corrupt your ſelves, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female*, &c. On this account the Prophet thus beſpeaks the Jews; *To whom will ye liken God? or what likeneſs will ye compare unto him?* Iſa. xl. 18. To which purpoſe alſo, the Apoſtle, to the idolatrous Athenians; *We ought not to think*, ſays he, Acts xvii. 29. *that the Godhead is like unto gold, or ſilver, or ſtone, graven by art, or man's device.* And he expreſly reprehends the Gentiles, generally, for that, *they changed the glory of the uncorruptible God, into a image made like to corruptible man, and to birds, and four-footed beaſt, and creeping things*; Rom. i. 23.

But beſides the ſin and folly of endeavouring thus to repreſent the Deity, which is wholly ſpiritual, and, by conſequence, inviſible, and ſo not to be reſembled by any likeneſs we can fancy; the danger of all ſuch endeavours is likewiſe very great at leaſt, if not ſometimes unavoidable,

able. For how eaſily the making an image of the Deity may lead men to the worſhip of that image, the practice of the Church of Rome has ſufficiently demonſtrated: And, I think, I need not ſtay to ſhew the ſin and danger of that practice; ſince both are evident enough from the Divine Precept to the contrary.

Secondly, Another uſe that may be made of the premiſes is, That ſince God is ſuch a pure and ſimple, as well as *ſelf originated* and eternal ſpirit, we may, and ought, with confidence and full aſſurance, to depend on him alone, for a ſupply of all ſpiritual gifts and graces, both for this life, and a better; becauſe he has not only promiſed them unto us, and we know that he is faithful, who has promiſed; but we are likewiſe well aſſured, That as they muſt all come from him, as the ſource and fountain of them all, ſo he both can and will abundantly vouchſafe them to us; provided only, that we ſo behave our ſelves towards him, as that he may account us worthy of them. And therefore,

Thirdly, Another, and the laſt uſe I ſhall mention, is the ſame that our Saviour urges, in the place firſt cited; John iv. 24. That ſince God is a Spirit, we therefore ought to *worſhip him in ſpirit and in truth.* For ſuch as his nature is, pure and ſpiritual; ſuch worſhip, namely, ſpiritual, that is, from the heart, and in ſincerity, he requires of us; and ſuch only he will accept. Not but that he does undoubtedly expect the worſhip of our bodies alſo; but this, without the other, will not ſatisfy. He expects our lips and hearts ſhould go together; and that we *glorify him in our bodies, and in our ſpirits, which are his;* and ought, therefore, both to be devoted to his ſervice, that at the laſt day, the *great day of the Lord,* they may be both eternally rewarded by him.

Ver. 18. — *Son Timothy.*] Why Paul calls Timothy his ſon, is accounted for, in the Introduction.

——— *According to the propheſies which went before of thee.*] Here the Apoſtle means according to that Divine Inſtinct which I felt, that prompted me to make you a paſtor and biſhop of the Church of Chriſt, having firſt obſerved your ſtedfaſt faith and pious behaviour in the ſame.

Ver. 20. — *Whom I have delivered unto Satan.*] Or excommunicated; ſee 1 Cor. v. 5.

CHAP. II.

1 *That it is meet to pray and give thanks for all men, and the reaſon why.* 9 *How women ſhould be attired.* 12 *They are not permitted to teach.* 15 *They ſhall be ſaved, notwithſtanding the teſtimonies of God's wrath, in childbirth, if they continue in faith.*

I Exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, *and* giving of thanks be made for all men:

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty.

3 For this *is* good and acceptable in the ſight of God our Saviour:

4 Who will have all men to be ſaved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one Mediator between God and men, the man Chriſt Jeſus;

6 Who gave himſelf a ranſom for all, to be teſtified in due time.

7 Whereunto I am ordained a preacher, and an apoſtle (I ſpeak the truth in Chriſt, *and* lye not) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting:

9 In like manner alſo, that women adorn themſelves in modeſt apparel, with ſhamefacedneſs and ſobriety: not with broidered hair, or gold, or pearls, or coſtly array;

10 But (which becometh women profeſſing godlineſs) with good works.

11 Let the woman learn in ſilence with all ſubjection.

12 But I ſuffer not a woman to teach, nor to uſurp authority over the man, but to be in ſilence.

13 For Adam was firſt formed, then Eve.

14 And Adam was not deceived, but the woman being deceived, was in the tranſgreſſion.

15 Notwithſtanding ſhe ſhall be ſaved in child-bearing, if they continue in faith and charity, and holineſs with ſobriety.

In this ſecond chapter the Apoſtle gives Timothy ſome directions to be obſerved by him in publick worſhip, that it might be rightly performed, and particularly,

I. Concerning prayer in publick; where he ſhews, what ſorts of prayer ought to be uſed; the perſons to be prayed for, ver. 1, 2. and the reaſons why we muſt pray for all, ver. 3, 4, 5, 6, 7. Then he directs concerning the *place* of prayer, and the diſpoſition of the perſon, who is to pray, ver. 8.

II. Concerning women's behaviour in the publick aſſemblies, both in regard of their *dreſs*, ver. 9. and to their actions, ver. 11—15.

Ver. 1. *I exhort therefore that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men.*] Theſe ſeveral words of the Apoſtle contain the ſeveral acts and offices of thoſe that meet together in the congregation for the publick worſhip of Almighty God. For, then it is we are to offer up unto the throne of grace, *ſupplications* for the averting or turning away from us ſuch judgments as we feel or fear. *Prayers* for ſuch bleſſings we ſtand in need of; *interceſſions* for the bleſſings and mercies of God, upon all the ſons of men; and *thankſgivings* for the benefits we have received and enjoy. And theſe are our conſtant and daily duties when we meet together in the preſence and houſe of God.

Ver. 2. — *And for all that are in authority.*] See Rom. xiii. 1.

——— *That we may lead a quiet and peaceable life in all godlineſs and honeſty.*] Where note, that the Apoſtle in this paſſage gives a reaſon of that duty which he had juſt enjoined to pray for *kings,* and for *all that are in authority:* Wherein he ſhews, that the peace of the Goſpel extends even to the outward man. For, though men may expect an *inward peace* and ſatisfaction of mind, from a ſtrict adherence to the duties of religion; yet they are alſo to expect an increaſe of happineſs by the *outward* peace, i. e. in living in *quiet times,* and in being undiſturbed in the practice of that very religion, which is the mutual ſource of ſo much joy; and this can never be compaſſed, unleſs men are protected from thoſe inſolences, violences and injuries, which it is the great end and intent of good government to keep off. And therefore,

From theſe words we both learn the end of government and the ſubjects duty to pray for their governors. And,

As to the end of government; governors are deſcribed in ſome places of Scripture, as *judging,* or *doing juſtice and judgment,* 1 Kings x. 9. Jer. xxii. 15. in other places as *miniſters of God for our good*, as *terrors to evil works*, as *revengers to execute wrath upon them that do evil*, Rom. xiii. 3, 4. And conſidering how many intolerable violences the paſſions of men would put them upon, unleſs there were a reſtraint of this kind, that might ſerve both as a curb to the unreaſonable and unjuſt, and as a protection to others againſt them, there could be no ſuch thing as living in ſociety, nor could communities of men ſubſiſt. The beſt laws imaginable, and contrived with the greateſt wiſdom, had been but a very imperfect proviſion for publick peace and tranquility, if in every community there were not thoſe, whoſe particular buſineſs and office it was to give them life, and to ſee that they have their due effect. Therefore, the government of every country is as neceſſary for the welfare of ſociety, as ſociety it ſelf is for that of individuals. And, ſuitably to the excellent nature of it, we find it diſtinguiſhed in Scripture with the name of the *ordinance of God*; as being a thing not only agreeable to his will, but what he expects all due deference ſhould be paid to, and diſobedience to which he has himſelf remarkably puniſhed, as in the caſe of Corah and his company. God made man for ſociety, and therefore he intended he ſhould live under government. So,

In every government, be the form of it what it will, be the power lodged in one perſon or more, the end of it is ſtill the ſame, the adminiſtration of juſtice, the protection of the innocent, and the puniſhment of evil doers. That this ſhould take place is the intereſt of every man, who lives under it: No man ſhould chuſe, that, either as to his perſon or property, he ſhould be ſubject to violence or oppreſſion. Every one in his turn is glad to reap the benefit of good laws, and would be ſorry not to be under the ſhield of that authority, which is to carry them into execution. It is but natural for every man to deſire to ſit undiſturbed *under his* own *vine*, and *under his* own *fig-tree*. And from this manifeſt intereſt of all men does the Apoſtle argue, when he exhorts them to pray for governors, namely, that under them *they may lead quiet and peaceable lives, in all godlineſs and honeſty*; ſignifying thereby that it is

The duty of ſubjects to pray for their governors. And if there were nothing elſe implied in government, than that judgment and juſtice be equally and duly adminiſtred, that were reaſon enough why ſubjects ſhould deſire that their governors ſhould have their Divine Aſſiſtance therein. But when we conſider the large compaſs and extent of the buſineſs of government, and the great variety of things of a publick nature, which are to be ordered by princes, and in the good or ill ordering of which the publick is ſo much concerned, in which their ſubjects cannot but apprehend themſelves to be intereſted, it muſt be owned that the ſtation of princes has great difficulties attending it, and it cannot but be thought highly reaſonable, that perſons, who have ſo great an intereſt in the ſucceſs of the meaſures of thoſe who govern them, as ſubjects have, ſhould be interceſſors to God for them.

Of this the primitive Chriſtians had a due ſenſe, as appears by the accounts, which the earlieſt writers give us of them. They did not ſacrifice to their emperors as gods, becauſe they could conſider them no otherwiſe than as men: But they offered the Chriſtian ſacrifice of *prayers* and *interceſſions* in their behalf, and were ſuitors with him, on whom the proſperity of princes and ſtates depends, that he would ſend down his bleſſings on them, when they fought with their enemies in the field; and that their government might be happy and ſucceſsful at home. And this is the duty enjoined here by the Apoſtle.

Ver. 5.—*One Mediator between God and men, the man Chriſt Jeſus.*] Here let us admire how any Chriſtian can in oppoſition to theſe expreſs words not only invert *new* and *many* mediators between God and men, but even lay Chriſt Jeſus aſide, that they may make room for the mediators of their own making, ſuch as they call ſaints in the Church of Rome!

Ver. 9.——*Broidered hair.*] i. e. Plaited after the manner of thoſe who frequent publick aſſemblies, not to hear the word of God, and to learn the way of ſalvation, but to be ſeen, and if may be, fall a prey to ſome luſtful eye.

Ver. 10.——*With good works.*] i. e. Such a behaviour in Church, as ſhall convince the by-ſtanders that ſuch a one is not only a hearer, but alſo a doer of the commands of God.

Ver. 11.——*In ſilence.*] i. e. Peaceably, not pretending to know more than her education has furniſhed her with.

Ver. 12.——*Over the man.*] i. e. To preſide over him in publick aſſemblies.

Ver. 15.——*In child-bearing.*] See this expounded in the Introduction.

CHAP. III.

1 How biſhops, and deacons, and their wives ſhould be qualified, 14 and to what end Saint Paul wrote to Timothy of theſe things. 15 Of the Church, and the bleſſed truth therein taught and profeſſed.

THIS *is* a true ſaying, If a man deſire the office of a biſhop, he deſireth a good work.

2 A biſhop then muſt be blameleſs, the husband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach;

3 Not given to wine, no ſtriker, nor greedy of filthy lucre, but patient, not a brawler, nor coverous;

4 One that ruleth well his own houſe, having his children in ſubjection with all gravity;

5 (For if a man know not how to rule his own houſe, how ſhall he take care of the church of God?)

6 Not a novice, leſt being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover, he muſt have a good report of them which are without; leſt he fall into reproach, and the ſnare of the devil.

8 Likewiſe *muſt* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

9 Holding the myſtery of the faith in a pure conſcience.

10 And let theſe alſo firſt be proved; then let them uſe the office of a deacon, being *found* blameleſs.

11 Even ſo *muſt their* wives *be* grave, not ſlanderers, ſober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children, and their own houſes well.

13 For they that have uſed the office of a deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith which is in Chriſt Jeſus.

14 Theſe things write I unto thee, hoping to come unto thee ſhortly:

15 But if I tarry long, that thou mayſt know how thou oughtſt to behave thy ſelf in the houſe of God, which is the church of

the living God, the pillar and ground of the truth.

16 And without controverſy, great is the myſtery of godlineſs: God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

In this chapter the Apoſtle inſtructs Timothy concerning biſhops and deacons, and deſcribes their proper and requiſite qualifications.

I. He begins with the office of a biſhop; he commends the office, ver. 1. and then lays down the qualifications of the perſon to be admitted thereinto, ſhewing what virtues he ought to be endued with, and what vices he ſhould be clear of, ver. 2.—7.

II. He ſhews the qualifications of dercons and of their wives, ver. 8.—13. And,

III. Laſtly, He gives the reaſon of his writing theſe things to Timothy; ver. 14, 15.—Which reaſon he amplified by his adorning the Church with two glorious titles, *viz.* God's habitation, and the preacher and champion of truth, ver.——15. Which truth, or Goſpel-doctrine is ſingularly commended, and particularly deſcribed in ſome of its chief heads; ver. 16.

Ver. 1.——*A biſhop.*] Or, Overſeer of the flock of Chriſt, who does as it were watch over them, to prevent their being devoured by wolves, who otherwiſe might come in unawares, or without a lawful call.

Ver. 2.———*Of good behaviour.*] i. e. Modeſt, and prudent.

Ver. 3. *Not given to wine*, &c.] Or, not ready to quarrel and offer wrong as one in wine.

———*Not greedy of filthy lucre.*] Or, to make a diſhoneſt gain or advantage by his office: Not guilty of ſimony.

Ver. 4.———*With all gravity.*] Or, reſpect and obedience to their parents, and good behaviour to all men, that they may not be like unto the ſons of Eli; ſee 1 Sam. ii.

Ver. 6. *Not a novice.*] Or, unapproved in the faith; not one who has not given manifeſt tokens of his perſevering faith; ſee ch. i. 18.

Ver. 8. *Likewiſe muſt the deacons be*, &c.] See the preceding notes.

———*Double-tongued.*] An unpardonable crime in all ſocieties and among all men; but here particularly mentioned as a caution to deacons, that they ſhould avoid ſuch an unſocial vice; leſt they, who were ordained to ſerve at tables and to relieve the neceſſities of the poor in the Church; ſee Acts vi. ſhould by tittle tattle, hearing what one ſaid or murmured againſt another, ſhould encourage ſuch practices that they might thereby raiſe a bone of contention, and diſturb the quiet and peace of the Church of God. This, in fine, is a caution to all miniſters, never to relate or rehearſe any thing they ſhall judge muſt cauſe contention, and at all times to endeavour to make peace, where they find it is in danger of breaking.

Ver. 9.———*The myſtery of the faith.*] i. e. The Sacred Doctrine of the Goſpel, which was hidden to fleſh and blood, and which God alone can reveal; Matt. xvi. 17.

————*In a pure conſcience.*] i. e. Pure or undefiled from any of theſe rehearſed offences.

Ver. 10. *Be proved.*] See ver. 6.

Ver. 11. *Even ſo muſt their wives.*] That is, the wives of the biſhops as well as of the deacons.

Ver. 13.—*Uſed the office.*] Or, miniſtred.

Ver. 16.——*Myſtery of godlineſs.*] See ver. 9. which teacheth that

——*God was manifeſted in the fleſh.*] See John i. and the Diſſertation at the end thereof.

——*Juſtified.*] i. e. Approved of before the judgment-ſeat of God, that he had in his fleſh ſatisfied the Divine Juſtice in the redemption of mankind.

——*In the ſpirit.*] Or, power of his Godhead; ſee Rom. i. 4. 1 Pet. iii. 18.

———*Seen of Angels.*] See Matt. xxviii. 2. Mark xvi. 5. Luke xxiv. 4. John xx. 12.

———*Preached unto the Gentiles.*] See Eph. iii. 5, 6. Col. i. 27.

——*Believed on in the world.*] See Col. i. 23.

———*Received up into glory.*] See Luke xxiv. 51. and Acts i. 9.

CHAP. IV.

1 He foretelleth that in the latter times there ſhall be a departure from the faith. 6 And to the end that Timothy might not fail in doing his duty, he furniſheth him with divers precepts belonging thereto.

NOW the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils;

2 Speaking lyes in hypocriſy, having their conſcience ſeared with a hot iron;

3 Forbidding to marry, *and commanding* to abſtain from meats, which God hath created to be received with thankſgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refuſed, if it be received with thankſgiving:

5 For it is ſanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, nouriſhed up in the words of faith, and of good doctrine, whereunto thou haſt attained.

7 But refuſe profane and old wives fables, and exerciſe thy ſelf *rather* unto godlineſs.

8 For bodily exerciſe profiteth little: but godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.

9 This *is* a faithful ſaying, and worthy of all acceptation.

10 For therefore we both labour, and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, ſpecially of thoſe that believe.

11 Theſe things command and teach.

12 Let no man deſpiſe thy youth, but be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by propheſy, with the laying on of the hands of the preſbytery.

15 Meditate upon theſe things, give thy ſelf wholly to them; that thy profiting may appear to all.

16 Take heed unto thy ſelf, and unto thy doctrine; continue in them: for in doing this thou ſhalt both ſave thy ſelf, and them that hear thee.

This chapter contains two general heads, and begins with

I. A Prophetical warning concerning the apoſtacy of the latter times, deſcribing both the author, the time and the matter thereof, ver. 1—5.

II. A direction to Timothy how to behave himſelf in his miniſterial office. As

(1.) To put the brethren in mind of what he had written to him, ver. *6*.

(2.) To reject old wives fables. But,

(3.) To exerciſe himſelf in godlineſs, ver. 7.—11.

(4.) To contemplate his youth by his exemplary gravity; ſo that he might cultivate that reſpect and reverence due to his office and character, ver. 12.

(5.) To improve his gifts by reading and preaching, ver. 13, 14. meditation, and induſtry, ver. 15, *16*.

Ver. 1.——*The ſpirit.*] i. e. The Holy Ghoſt the Comforter.

———*In the latter times.*] The times of the Goſpel-diſpenſation ſo called.

———*Seducing ſpirits.*] i. e. Falſe teachers, who pretend to be inſpired by the Spirit of God.

——*Doctrines of devils.*] See Rev. xvi. 14.

Ver. 2. *Speaking lyes in hypocriſy.*] Or, under a pretence that they are acted by the Spirit of God. Teaching that God is the author of their doctrines; and wreſting the word of God to ſupport their own wicked inventions.

Ver. 3. *Forbidding to marry.*] As the Papiſts do, to ſome perſons, under the hypocritical pretence of greater holineſs and ſervice to God and his Church; ſee Col. ii. 22, 23.

————*And commanding to abſtain from meats.*] i. e. From certain kinds of meats, as the Papiſts alſo do, while at the ſame time they will ingorge themſelves with meats of another kind to exceſs, contrary to the expreſs doctrine of the Apoſtle in this place and elſewhere in Rom. xiv. *6*. 1 Cor. x. 30. 1 Cor. x. 25. Tit. i. 15.

Ver. 7.——*Old wives fables.*] See ch. i. 4.

Ver. 12. *Let no man deſpiſe thy youth.*] i. e. See that thou be not guilty of thoſe things which ſhall prove thee to be too young for that dignity in which I have placed thee: For if thou committeſt childiſh things, men will diſregard thy power and *deſpiſe thy youth.*

Ver. 14.——*By prophecy.*] See ch. i. 18. and Acts xiii. 1, 2.

——*Preſbytery.*] viz. The elders, biſhops and miniſters of the Church.

Ver. 15.——*To all.*] Or, in all things.

CHAP. V.

1 *Rules to be obſerved in reproving.* 3 *Of widows.* 17 *Of elders.* 23 *A precept for Timothy's health.* 24 *Some mens ſins go before unto judgment, and ſome mens do follow after.*

REBUKE not an elder, but intreat *him* as a father, *and* the younger men as brethren;

2 The elder women as mothers, the younger as ſiſters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn firſt to ſhew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now ſhe that is a widow indeed, and deſolate, truſteth in God, and continueth in ſupplications and prayers night and day.

6 But ſhe that liveth in pleaſure, is dead while ſhe liveth.

7 And theſe things give in charge, that they may be blameleſs.

8 But if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.

9 Let not a widow be taken into the number, under threeſcore years old, having been the wife of one man.

10 Well reported of for good works; if ſhe have brought up children, if ſhe have lodged ſtrangers, if ſhe have waſhed the ſaints feet, if ſhe have relieved the afflicted, if ſhe have diligently followed every good work.

11 But the younger widows refuſe: for when they have begun to wax wanton againſt Chriſt, they will marry;

12 Having damnation, becauſe they have caſt off their firſt faith.

13 And withal they learn *to be* idle, wandring about from houſe to houſe; and not only idle, but tattlers alſo, and buſybodies, ſpeaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the houſe, give none occaſion to the adverſary to ſpeak reproachfully.

15 For ſome are already turned aſide after Satan.

16 If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well, be counted worthy of double honour, eſpecially they who labour in the word and doctrine.

18 For the ſcripture ſaith, Thou ſhalt not muzzle the ox that treadeth out the corn: and, The labourer *is* worthy of his reward.

19 Againſt an elder receive not an accuſation, but before two or three witneſſes.

20 Them that ſin, rebuke before all, that others alſo may fear.

21 I charge *thee* before God and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things without preferring one before another, doing nothing by partiality.

22 Lay hands ſuddenly on no man, neither be partaker of other mens ſins: keep thy ſelf pure.

23 Drink no longer water, but uſe a little wine for thy ſtomachs ſake, and thine often infirmities.

24 Some mens ſins are open beforehand, going before to judgment; and ſome *men* they follow after.

25 Likewiſe alſo the good works *of ſome* are manifeſt beforehand; and they that are otherwiſe cannot be hid.

In this chapter the Apoſtle continues to give Timothy more directions; as,

I. Concerning reproof; how it is to be managed both towards elder and younger, ver. 1, 2.

II. *Concerning widows*, ſhewing how they muſt be relieved, ver. 3, 4. then he deſcribes thoſe who are to be accounted widows, ver. 5.——10. and who not, ver. 11.——13. and 16. And ſo concludes this head with directions for them, ver. 14, 15.

III. *Concerning elders*; ſhewing that

(1.) They muſt have a liberal maintenance, ver. 17. inforced by the equity of the law of Moſes, and by common juſtice, ver. 18.

(2.) That no accuſation be received againſt them ſlightly, ver. 19.

(3.) How they are to be reproved, ver. 20. amplified by a ſolemn charge againſt partiality herein, ver. 21.

IV. *Againſt raſh ordination*; diſſwaded by the danger thereof, ver. 22.

V. A direction to Timothy concerning his health, ver. 23.

VI. Further directions and conſiderations about ordination, ver. 24, 25.

Ver. 1. *Rebuke not an elder.*] See Levit. xix. 32.

Ver. 3.——*Widows indeed.*] See ver. 5.——16.

Ver. 4. *But if any widow have children or nephews, let them learn firſt to ſhew piety at home.*] Here the Apoſtle declares the duty of rich relations to ſupply the wants of their poor kindred; for the meaning of theſe words is this, if any widow have children or nephews, or kindred, who are able to relieve their wants, let thoſe her kindred eaſe the Church from ſuch a burden, and ſhew *kindneſs* unto their poor kinſwoman.

Ver. 6 —— *She that liveth in pleaſure.*] Or, delicately, in plenty, or profuſeneſs.

——— *Is dead.*] In regard to Chriſt, and the motions of a ſpiritual life.

——— *While ſhe liveth.*] In her body.

Ver. 8 ——— *Own houſe.*] Or kindred.

Ver. 9 ——— *Taken.*] Or choſen.

——— *Having been the wife of one man.*] That is to ſay, who hath been lawfully divorced from one man before ſhe married another; as we read in Mark x. 12. Or, who having buried her firſt huſband, has lived in a perpetual ſtate of continency and chaſtity ever ſince.

Ver. 11 —— *Wax wanton againſt Chriſt.*] i. e. Having entered into the ſervice of the Church, and vowed celibacy to Chriſt, they return from their duty, and marry again.

——— *Having damnation.*] Or deſerve, as they juſtly are, to be condemned by the Church, and reproved for having received the gifts thereof only to procure themſelves another ſtate of life.

Ver. 14 —— *To ſpeak reproachfully.*] On account of their railing, and other idle tricks. See above at ver. 10—13.

Ver. 16 —— *Have widows.*] In their families, or among their kindred.

——— *Widows indeed.*] See ver. 5.

Ver. 18. *For the Scripture ſaith.*] In Deut. xxv. 4.

——— *The labourer*, &c.] See Levit. xix. 13. and Deut. xxiv. 14.

Ver. 19 —— *But before two or three witneſſes.*] According to the law of Moſes in Deut. xix. 15.

Ver. 21. *I charge thee before God, and the Lord Jeſus Chriſt, and the elect Angels, that thou obſerve theſe things without preferring one before another, doing nothing by partiality.*] By this text the reader may obſerve, that he is cautioned againſt *prejudice* and *partiality*. A vice, which the Holy Ghoſt thought nothing leſs could guard againſt, than the ſolemn adjuration of the text, pronounced like a dreadful *anathema* and *commination* of Divine Vengeance upon the guilty offender! When therefore the great Apoſtle of the Gentiles had conſtituted Timothy Biſhop of Epheſus, and had ordained him as it were the *primate* and *metropolitan* of Aſia; having placed ſo large a part of the world under his immediate care and dominion, he ſends him this epiſtle, as the *high commiſſion* he was empowered to act upon, full of injunctions for his Sacred Office and Authority, and rules for his conduct and behaviour in this his vicegerency under Chriſt: And that he might keep up to the dignity of his character, and diſcharge his high truſt and calling with equal faithfulneſs and integrity; the Apoſtle foreſeeing what difficulties he might encounter in his duty, and how obnoxious they might render him to all the infirmities and inclinations of human nature, that he might be neither over-ruled by paſſion, biaſſed by intereſt, or perverted by prejudice, charges and conjures him by *all that is holy*, that as he ſhould anſwer it at the great judgment of the laſt day, in that tremendous *court of Judicature*, where the ſecrets of all hearts ſhall be revealed, that as he revered the ſentence of God, and the Lord Jeſus Chriſt, in the preſence of the elect Angels, *He would obſerve theſe things, without preferring one before another, doing nothing by partiality.*

And therefore, in order to ſtate the true nature and bounds of theſe two vices, prohibited in the text, and to ſhew wherein they conſiſt, we may obſerve, that this expreſſion, Χωρὶς προκρίματος, ſeems to be rendered with too much latitude in our tranſlation, by *preferring one before another*, which confounds it with *partiality* that follows; but as the original ſignifies, and the vulgar Latin tranſlates it, denotes *prejudice*, which is a thing as much ſeparate and diſtinct from *partiality*, as the cauſe is from the effect, and is indeed the neceſſary fountain from whence it is derived. For, a man may be prejudiced, or have his mind prepoſſeſſed with vicious inclinations, and yet in ſome reſpects, and in ſome caſes, not act partially, and according to their tendency. As an Atheiſt may do an act of charity, or as the wicked judge in the Goſpel, *that feared neither God nor man*, avenge oppreſſion, and give a juſt ſentence on iniquity. Though it muſt be confeſſed, that it is very ſeldom, and indeed the work of chance, and contrary to the regular courſe of nature, when mens *actions* are not correſpondent principles. But, on the other hand, whoever is guilty of an undeſerved, unwarrantable, and injurious act of *favour* or *rigor*, muſt be preſumed to have his mind ſwayed by a falſe preconception, and to be governed by the wrong propenſities of a depraved will, a diſtorted judgment, and a malicious inclination.

Hence the true nature of prejudice may ſeem to conſiſt in this, that it is a premature, indeliberate, and irrational opinion, haſtily fixed in the mind, either *for*, or *againſt* any *perſon* or *thing*, not ariſing from any light or conviction of the underſtanding, or the merit or evidence of the cauſe, but from the predominant controul of the will, and the arbitrary impulſe of humour, or imagination, averſion, or deſire. And it may be called a kind of moral ſympathy, or antipathy, or a fantaſtical liking, or hating any thing, not ſo much from reaſon as caprice. Now, though it is unnatural for the mind to hang and fluctuate in an equidency, in relation to any thing propoſed to the thoughts, and that it muſt determine its judgment one way or other; yet this ought always to be regulated by the clear demonſtration of ſenſe and argument, where the ſubject will admit of it, and by the moſt probable proofs where it will not.

When the underſtanding certainly perceives the truth of things, it enjoys an infallible knowledge, and leaves no room for doubt or prejudice. But the compaſs of this is ſo narrow and confined, that it ſerves only to upbraid our ignorance, and to mortify our pride and ambition in this dubious and gloomy ſtate here below. A conſideration one would think ſufficient in itſelf to make mankind cautious in entertaining opinions, and ſollicitous in eſtabliſhing their truth, to keep their minds ſingle, free, and untainted, ready to receive conviction, and not ſo pertinacious as to refuſe all further information, and, *Like the deaf adder, to ſtop their ears to the voice of the charmer, charm he never ſo wiſely.*

If men judge before they have throughly examined the force of thoſe arguments, that ſhould determine their laſt thoughts, it muſt be owing to fortune, that they ſtumble upon truth, and find by accident what they grope after in the dark. They ſhoot at random, and it is a miracle if they hit the mark, at which they never took aim.

This is the prime ſource of error in the world, men in defence of their own opinions; declare war againſt all oppoſers: When they have once pronounced their ſentiments, they are reſolved to maintain them, and delude themſelves into the belief of their own judgments, for no other reaſon, but becauſe they never thought otherwiſe. Which indeed is to preſume that they judged right, becauſe they never judged as they ought. For then are we only properly ſaid to judge, when we have traverſed over the whole extent of our ſubject, and have nicely compared the different habitudes it bears with reſpect to itſelf, and other beings, when we have weighed every doubt and difficulty in the ballance of reaſon, when the mind has gradually run through, and unravelled the intricate chain of thoughts, and conſequences belonging to it, till at laſt upon a compleat ſurvey, it collects, diſtinguiſhes, and adheres to the truth it muſt reſt upon, and confide in. So that when a man has with all due care, integrity, and circumſpection fairly diſcuſſed his opinion, and the teſtimony on all ſides has been calmly and impartially debated, he may with a moral aſſurance, give in the verdict of his own judgment, which he is obliged to ſtand to, and defend, both in juſtice and honour, till better evidence appears, and convinces him to be in a miſtake. But to aſſert his notions right or wrong, to ſhut his eyes againſt the light, contumaciouſly to withſtand all perſwaſion, and to bid defiance to reaſon, is to be wilfully and obſtinately prejudiced.

In a word, as he who acts with this ingenuous fidelity, may rationally and laudably aſſent to thoſe propoſitions, againſt which he at preſent ſees no ſufficient objection: So he who is poſſeſſed with that obdurate ſelf-ſufficiency, as to imagine his own maxims inconteſtable, and above the reach of all contradiction, muſt neceſſarily be deluded into falſhood and error, and involved in that prejudice condemned in the text.

Thus far prejudice has been confined only to matters of ſpeculation, and is to be conſidered as a kind of intellectual ſin, and as an error in judgment; but when it comes to break out, and exemplify it ſelf in action, then it commences partiality, which is an error in conſcience, and a viſible and practical inſtance of it.

Ver. 22. *Lay hands ſuddenly on no man.*] Expoſitors are much divided as to the interpretation of theſe words; for, ſome contend that they denote the ancient and primitive ceremony, *the abſolution of penitents*; and then they will mean, do not declare any perſon a true penitent, and worthy to be re-admitted into the boſom of the faithful and to the holy communion, before he has given notable proof of his ſincere repentance, for if thou admitteſt all perſons promiſcuouſly to that holy table, before they be truly converted from the evil of their ways, thou thyſelf will be accountable for the ſcandal which their evil deeds muſt bring upon the Church of God, becauſe it comes through thy permiſſion. Again, others confine the words to the act of *ordination*, as if the Apoſtle did here exhort Timothy to admit no man into holy orders, who was not *well reported of for good works*, ver. 10. and endued with thoſe good qualities ſpoken of before in ch. iii. 2, &c. becauſe ſuch a precipitate ordination muſt involve him in all the evil conſequences thereof, and make him *partaker of other mens ſins*. But,

Let theſe opinions be defended by their own authors, it will be more to our purpoſe to conſider the text in an unreſtrained ſenſe. And ſo I ſay,

Theſe words are an excellent maxim for the conduct of human life in general, or it is an univerſal prohibition of *contributing* towards, *concurring* or *complying* with, the wicked practices of others, leſt as we thereby become accomplices in their iniquity, we may be alſo *ſharers* in their *guilt*, and *fellow-ſufferers* in their puniſhment.

It will therefore neceſſarily be enquired how many ways we may be partakers of other mens ſins? To which I anſwer, *ſix ways*, viz. by

1. Commanding, or commiſſioning their execution.
2. Conniving at, conſenting to, or concealing them.
3. Adminiſtring counſel, direction, or aſſiſtance towards them.
4. Commending, approving, excuſing, or defending them.
5. Giving offence, or ſcandalous example.
6. Authorizing, propagating, or publiſhing any hereſy, falſe doctrine, ſchiſm, faction, irreligion, or immorality.

For,

I. We may partake of other mens ſins, by commanding, or commiſſioning their execution. This particularly reſpects all ſuch as are inveſted with any juriſdiction, or authority over their inferiors, all princes and magiſtrates, civil and eccleſiaſtical, maſters and governors, parents and guardians, or any others that enjoy a right of dominion or diſcipline, granted and eſtabliſhed by the law, and a pre-eminence requiring all allegiance and ſubjection to them in all things juſt and honeſt. Now, though this ſovereignty is reſtrained within the rules of juſtice and equity, of reaſon and religion, and no power upon earth can authorize, juſtify or excuſe the violation of them, there lying a ſuperior, indefeaſible obligation that exempts all men from an illegal or uſurped obedience; yet the controuling ſway, and over-bearing awe of force and authority, the affrighting and almoſt irreſiſtible terrors of threats and puniſhments, the dazling glory of wealth and grandeur, together with the perſwaſive influence of intereſt and ambition, make great allowances for fleſh and blood, not eaſily capable in itſelf, without the merciful aſſiſtance of Divine Grace, to ſtruggle with, and vanquiſh ſuch preſſing difficulties and temptations; and therefore charge back a double portion of guilt upon thoſe perſons who abuſe their dominion to baſe and ſinful purpoſes, who in this caſe are to be conſidered as the principal authors of theſe evils, as the prime cauſe and original ground-ſpring from whence they flow. Not that this reflection of a greater degree of guilt upon the commander, can wholly acquit the ſubordinate tranſactor of his, who knows he is reſponſible to a much greater Maſter and Sovereign. He muſt ſhare his proportion, and bear his own burden, tho' of much leſſer weight than that of his ſuperior. Upon which reaſon are founded thoſe ſeveral maxims of the civil law, that exempt all thoſe that act under a command from the guilt of the offence. And on the ſame account we find in the Scriptures many inſtances of very flagrant ſins, committed by ſome miniſters of ſtate, aſcribed only to the Supreme Power, under whoſe commiſſion they acted. A very convincing example whereof we read in the diſmal caſe of Uriah, whoſe execrable murther, though tranſacted by Joab through David's order, was not only charged upon the king himſelf, in his own words in his penitential Pſalm compoſed on that lamentable occaſion, but by the Holy Ghoſt alſo in the 2d of Samuel xii. 9. *Thou haſt killed Uriah the Hittite with the ſword, and haſt ſlain him with the ſword of the children of Ammon.* Though doubtleſs his ſubjects were guilty of a very heinous ſin, in obeying their ſovereign's impious command; yet did God viſit that abominable and ungrateful fact upon the prince's head, in a puniſhment that wore the colour of his crime, and branded his otherwiſe ſpotleſs character with a bloody mark to all poſterity. And ſo was the parallel murther of Naboth both aſcribed to, and expiated in the perſons of Ahab and Jezabel, who remain upon record as frightful and infamous examples of abuſed power, avarice and uſurpation. Where princes thus preſume to force the conſciences of their ſubjects, and break in upon their rights and laws, not only their private and perſonal, but the publick and national crimes will be required at their hands; and for this reaſon the idolatry of the Jews is charged upon Jeroboam, for which the Spirit of God has ſtigmatized his pedigree to eternity, in that odious and reproachful character of being *the ſon of Nebat that made Iſrael to ſin*, when Aaron had ſo far ſubmitted to the impious requeſt of the people as to dethrone their God and Sovereign, and *change their glory into the ſimilitude of a calf that eateth hay*, we find Moſes accuſing the high-prieſt of their rebellion and idolatry, in this ſharp expoſtulation, *What did this people unto thee, that thou haſt brought ſo great a ſin upon them*? Exod. xxxii. 31. The ſame reaſon will be found to hold good in all caſes of government and authority, which in the very loweſt degree are offices of commiſſion and truſt, lodged as the delegacy, and vicegerency of God, *the fountain of all power*, in the hands of magiſtrates and ſuperiors, who ſtand accountable to him for the crimes of their inferiors, in which they are partakers, and conſequently will bear the load of a double damnation, when the ſouls that are loſt through their miſconduct are required at their hands. Again,

II. We may be partakers of other mens ſins, by conniving at, conſenting to, or concealing them. Now the guilt in this particular riſes in proportion to the power, and obligation, that differently binds, or engages men, according to the variety of their circumſtances and ſtations, to prevent vice and injuſtice. By that rule is to be meaſured the bulk, and extent of the ſin; for where a man has no power, juriſdiction, or obligation to exert that power, there can be no communication of the action: But where we are inveſted in ſuch authority, as in the caſe of all publick offices and adminiſtrations, or where the precepts of humanity, civil juſtice or religion require us to interpoſe, and reſtrain the commiſſion of any vicious act, either through careleſsneſs, and negligence, partiality, or impunity in the one, connivance, conſent, or concealment in the other, they both become partakers of the crimes committed, in an unfaithful diſcharge of their duties, and a tacit violation of their truſt, and are not only reſponſible for the preſent acts alone, but alſo for all the miſchievous conſequences attending them.

A tacit admiſſion in any one that has the right of prohibition, amounts to an approbation of any thing in the ſenſe of the whole world, and involves the perſon, ſo conſenting under a double guilt, both as being a party concerned in the ſin, and as a traitor of his authority. Silence where a man ought to ſpeak, is as culpable, if not more than an actual, and open engagement. *Theſe things haſt thou done, and I held my tongue, and thou thoughtſt that I was even ſuch an one as thyſelf*, ſays the Pſalmiſt, Pſal. l. 21. and the natural inference moſt men are apt to draw from the cowardly compliance, and baſe obſequiouſneſs of ſuch as ought to ſhew their power, and principles to the contrary. He that does not appear in oppoſition to that which it is his duty to prevent, or ſuppreſs, muſt at the leaſt juſtly be concluded not to be againſt it, according to that aphoriſm of our Bleſſed Saviour, *He that is not againſt us, is on our part*, Mark ix. 40. which indeed may bear a further interpretation, that the man that acts not evidently againſt any party or deſign, is a real promoter, or encourager of its intereſt. For certainly any perſon in authority does much more contribute to the advancement of evil by a permiſſive ſilence, and paſſive forbearance, than an inferior can in the moſt vigorous expreſſion of his zeal and fervency for it; becauſe by him vice ſeems to be legitimated, as it were eſtabliſhed by a law, and to have its current paſtport without controul in the world. Thus does he that acquieſces in, ſubmits to, or winks at a crime that by his poſt and power he is qualified to forbid, prevent, redreſs, or correct, become poſitively guilty of that very crime himſelf, as much as if he had been the ſingle and perſonal aggreſſor. Both the Old and New Teſtament abounding with pregnant examples for the proof of this aſſertion, but I ſhall mention only two drawn out of each, which ſpeak very home to the purpoſe.

The firſt is that remarkable and notorious caſe of old Eli, under the joint conſideration both of a parent and magiſtrate. He, like a too indulgent father, and governor, connived at the abominable tranſgreſſions of the prieſts his ſons, who, by turning the very temple into a brothel-houſe, had made the ſacrifice of the Lord to ſtink, and his ſervice deteſtable in the ſight of the people, and when he ought to have purged the Church of ſuch ſanctified villany, and executed the ſevereſt puniſhments that juſtice could inflict upon ſuch helliſh crimes, and as it were to have reconciled God to his altar, by the effuſion of his own guilty blood upon it, he could not find in his heart to give them ſo much as a rebuke, till the clamours and outcries of the people forced him to that ungrateful office. And even then too his corrections were ſo ſoft and gentle, ſo full of ſilly fondneſs, and dotage, that they rather encouraged, than reſtrained their odious impieties. Therefore, we find God charging all theſe monſtrous ſins upon the old prophet, with the higheſt exprobation of the blackeſt ingratitude and injuſtice, ſpurning the uſeleſs and unworthy dotard out of his office, and executing vengeance upon him and his whole poſterity with the utmoſt indignation and diſdain.

The other inſtance we have recorded by Paul, in his firſt epiſtle to the Corinthians, ch. v. wherein he very ſharply charges his new converts as partakers in the foul ſin of the inceſtuous perſon, becauſe they connived at it, and did not poſitively proceed to execute the Church-cenſures upon him, in totally cutting off ſuch a corrupt and rotten member from its body. *Ye are puffed up*, ſays he, *and have not rather mourned, that he that hath done this deed might be taken away from among you.* For the underſtanding whereof, we muſt obſerve that in the primitive ages of Chriſtianity, excommunication denoted by theſe expreſſions, ἐξαίρησις ἐκ μέσου ὑμῶν, and παραδοῦναι τῷ Σατανᾷ, being never uſed but on very great and enormous occaſions, and being juſtly eſteemed of ſuch a dreadful and damnable conſequence, was always attended with the ſad pomp and mournful ſolemnities of a funeral; the congregation were arrayed in black, accompanying the execution with lamentation and loud weeping, as over the ſpiritual death of the criminal's ſoul. So that the Apoſtle here expoſtulates with the Corinthians, as encouraging and ſharing in the vice, in omitting to puniſhing it, though in ſuch a ſevere and deſperate way, wherein mercy and compaſſion might be allowed to take place, if in any caſe in the world.

Thus the toleration of any ſin in others by perſons of power and authority, tranſlates it back on their own heads, and renders them actually guilty of it. This aſſertion muſt be allowed evident and undeniable in all inſtances of government; but then there ariſes a freſh queſtion, How far we may be partakers of other mens ſins in the private intercourſe and affairs of human life betwixt man and man in common converſation? We are certainly obliged in charity to bear always an hearty and tender concern for our neighbour's good and ſafety, *to conſider one another, to look not every man on his own things, but every man alſo to the things of others; to edify one another, to adviſe, warn, rebuke*, Heb. x. 24. Phil. ii. 4. Rom. xiv. 19, &c. and by all other methods to promote his welfare as occaſion ſerves, or we have opportunity of maintaining and propagating the great intereſt of truth, piety and virtue in the world. But, on the other hand, do not the ſame expreſs injunctions of charity, religion and juſtice oblige us with equal force and penalty to the no leſs neceſſary duties of peace and quietneſs, forbearance and forgiveneſs, in mercy, compaſſion and good-nature to cover and conceal our brother's ſins and infirmities? Do not theſe as ſtrictly command us not to thruſt our ſelves pragmatically into his buſineſs, or meddle with thoſe concerns that do not belong to us, or under the ſanctified pretence of reformation of manners, to turn informers, aſſume an odious and factious office, arrogantly intrench upon others Chriſtian Liberty and innocence, and under the ſhew of more zeal and purity, (the moſt infallible token of a dextrous and refined hypocrite and knave) turn the world upſide down, and ſet all mankind into quarrels and confuſions? Now, to reconcile theſe differences, and to ſteer our courſe even between the limits of duty and error, which indeed is not ſo eaſy a matter preciſely in all inſtances to do, theſe three concluſions may help to ſolve moſt of the difficulties in the caſe before us.

1. Firſt, We may be partakers of other mens ſins, if we do not endeavour to the utmoſt of our power to prevent or ſtop their commiſſion, when they openly break in upon religion, or aſſault the glory of God. In this caſe we lie under a double obligation to interpoſe, in vindication of the Divine Honour, and for the eternal ſalvation of our brother; both which ought to be more dear to us than any other conſiderations in the world. When we hear God's holy and dreadful Name blaſphemed, his Being denied, his Providence arraigned, his goodneſs cenſured, his power contemned, juſtice queſtioned, his mercy mocked, or the Sacred Myſteries of our faith vilified or ridiculed, not to ſtand up in their defence, and with all the courage, authority, and argument we are maſters of to aſſert the glorious cauſe of God and truth, is to renounce our allegiance to one, and pretenſions to the other. In ſuch baſe and cowardly diſloyalty to God, ſilence and connivance make us actual aggreſſors; not to ſpeak, is to approve; not to act, is to commit; not to rebuke, is to conſent to; not to ſhew our diſpleaſure againſt, is to have complacency in it; not to reſent, is to ſubmit to it; not to endeavour to deſtroy, is to promote the kingdom of the Devil, and to ſide with the powers of darkneſs. This is a negative denial of God, (if I may ſo ſpeak) and communicates a deep ſhare of the guilt; but how much greater then does a poſitive derive? When men, out of a time-ſerving fear, ſcycophantizing flattery, or miſtaken complaiſance, ſhall fall in with the damnable humours, or debauched opinions of lewd ſots and Atheiſts, ſmile at their ſmutty and profane jeſts, tamely hear thoſe holy oracles, by which we expect to be ſaved, ſcoffed at and derided, and impudently criticiſed upon, and give an approving laugh to that excellent drollery, for which the ſpeaker's tongue ought to be cut out, leſt they ſhould diſpleaſe a crew of ignorant and profligate infidels, by ſhewing unſeaſonably before brutes and buffoons, that they themſelves are men, that is, creatures, endued with reaſon and reflection, that are not aſhamed of the God that made them, and have ſo much gratitude as to own and vindicate the Saviour that redeemed them. Not to rebuke ſuch daring impieties, (which fly in the face of Heaven, and call aloud for ſpeedy vengeance, for thunder and earthquakes to blaſt and ſwallow ſuch accurſed miſcreants, who thus provoke, and as it were anticipate their damnation) notwithſtanding the moſt powerful and dangerous oppoſitions in the world, is, in the Apoſtle's language, Eph. v. 11. *to have fellowſhip with the works of darkneſs*, to aſſociate with Devils incarnate, and to enter into a covenant with Death, and agreement with Hell, as the Prophet elegantly ſpeaks, Iſa. xxviii. 18. which ſuch treacherous apoſtates to their religion will at laſt, to their eternal ſorrow, find their juſt reward hereafter.

2. Secondly, We may be partakers of other mens ſins, if we do not to the utmoſt of our power endeavour to prevent, or obſtruct their commiſſion, when they manifeſtly endanger the good of the publick. For, he that is either privy to, induſtriouſly conceals, or any ways abets, ſchiſmatical, illegal, or rebellious enterpriſes, both in the eyes of human, as well as divine laws, is an accomplice, and partaker in the guilt, a traytor to God and his prince, a patron and protector of injuſtice, and a common adverſary to himſelf, as well as all mankind.

3. We may partake in other mens ſins, by conniving at, or conſenting to, any imminent danger, or great injury, that may violently affect the body or ſoul, the life or eſtate ſpiritual or temporal, of our neighbour. Where theſe viſibly lie at ſtake, they demand our ſuccours, and common humanity intereſts us in their defence; where his innocent reputation is ſcandalouſly aſperſed, his naked perſon openly aſſaulted or aſſaſſinated, his fortune ſecretly ſtruck at or undermined, every man is bound to follow the example of that heroic champion and deliverer of his countrymen, Moſes, who, though endowed with ſuch an unparallel'd meekneſs, as nothing but ſuch an heinous provocation could diſturb, *Seeing one of his brethren ſuffering wrong, defended him, and avenged him that was oppreſſed, and ſmote the Egyptian*, Acts vii. 24. Otherwiſe we lie obnoxious to the imputation of the Pſalmiſt, *When thou ſaweſt a thief, thou conſentedſt unto him, and haſt been partaker with the adulterers*, Pſal. l. 18. He muſt at leaſt be ſuppoſed a well-wiſher to the villany, that can behold its commiſſion without compaſſion and reſentment. Paul's mere ſtanding by, and holding the garments of Stephen's executioners, was enough to have attainted the Apoſtle, and rendered him guilty of the martyr's blood. Now, if barely viewing the perpetration of a corporal crime in others, when we can obſtruct it, may make us malefactors ourſelves, certainly the permiſſion of a ſpiritual much more, as it is of a more dreadful conſequence to the better part of man. To prevent which, we are obliged to interpoſe with the moſt fraternal concern, gentle admonition, tender reproof, kind advice, and inſinuating perſuaſions, ſtill with a cautious and due conſideration of time, of place, and of perſon. But if theſe friendly overtures cannot prevail, we have waſhed our hands of the guilt, and ſtand acquitted before God and our conſcience; but without them, we are poſitively ſaid, even in the Moſaic law, Lev. xix. 17. to *ſuffer ſin upon him*, and conſequently liable to partake of the penalty. But however,

We muſt ſtrictly obſerve, that theſe duties are always confined to overt-acts and viſible caſes; for, religion has left in this matter a wide room for the right exerciſe of our prudence and diſcretion; for it does not oblige to charge men at random, upon bare ſurmiſe or ſuſpicion, or to pry officiouſly into their lives and ſecret affairs, and to invade their private rights, by uſurping a juriſdiction which we have no title to juſtify, or with a rude air of ſuperiority to obtrude ourſelves upon them as privy-counſellors, and dogmatically cenſure, rebuke and adviſe in our neighbour's proceedings, that do not belong to us, neither lie under the verge of our cognizance. Whatever godly and fallacious gloſſes ſuch troubleſome waſps, that erect into illegal inquiſitions, may caſt upon their actions, they are doubtleſs the unwarrantable effects of an idle, incroaching, impertinent, and medling curioſity, a vice as contrary to the true, generous ſpirit of Chriſtianity, as it is to good manners and juſtice. It is, in ſhort, the baſe product of ill nature, ſpiritual pride, cenſoriouſneſs, and ſanctified ſpleen, pretending to carry on the bleſſed work of reformation by lying, ſlandering, whiſpering, backbiting, and tale-bearing, the moſt expreſs character of the Devil, who is emphatically ſtiled the *grand accuſer of the brethren*. No wonder, therefore, that Paul has ſo ſeverely ſtigmatized theſe *buſy-bodies in other mens matters*, theſe Αλλοτριοεπίσκοποι, that preſume to exerciſe the office and diſcipline of a Biſhop in other mens provinces, (as the original may be rendered) whom he juſtly ranks with murderers, thieves, and malefactors, 1 Pet. iv. 15. as the moſt proper perſons to keep one another company.

III. We may partake in other mens ſins, by adminiſtring counſel, direction, or aſſiſtance towards them. It is almoſt impoſſible that any great act of villany ſhould be carried on and accompliſhed by any one ſingle perſon; there muſt be co-operators, partners, and under-workers in it, who, like the ſeveral actors in a well-formed tragedy, muſt contribute their various parts to the main body of the action, and all conſpire and unite in the fatal cataſtrophe.

Abſalom muſt have his Achitophel, Job his boſom-ſerpent, his wife, Judas his Sanhedrim; that under the ſacred and endearing pretence of friendſhip, for the gratification of their ambition, pleaſure, or avarice, muſt perſwade the one to rebel, entice the other to renounce his God, and bribe the third to betray his very Saviour. Now, certainly theſe agents and ſollicitors in the Devil's cauſe, who adviſe, direct, or promote it, are to be conſidered not only as the allies, but as principal ſharers in the ſin, whether they bring about their deſigns by ſkilfully applying to the humours, affections, or intereſts of the perſon betrayed, or by importunity, and the winning charms of addreſs, enforced by proper arguments, objects, and occaſions to catch, and enſnare an unguarded heart. Nay, further,

He that thus inveigles any perſon, and ſeduces him againſt the reluctance of his conſcience, by menaces, or ſollicitations, muſt be concluded under a deeper imputation of guilt, than the very actor himſelf, as thoſe words of our Saviour ſeem poſitively to infer, as it were a little in excuſe of that corrupt, and ſelf-condemned judge, Pontius Pilate, overborn by the clamours and outrage of the tumultuous Jews, into the moſt villainous, moſt execrable ſentence, upon the juſteſt and innocenteſt perſon in the world, even againſt all convictions of the moſt undeniable truth, and reaſon. *He that delivered me unto thee, hath the greater ſin*, John xix. 11. which does aſſert the traytor more a ſon of perdition, than the falſe condemner himſelf. So highly are we obliged in the words of Jacob to beſeech God to keep us free from any communion with theſe *inſtruments of cruelty, O my ſoul, come not thou into their ſecret, unto their aſſembly, mine honour be not thou united.* Now if bare counſel, or aſſiſtance, can entitle us to any ſin before its commiſſion, certainly.

IV. We may alſo become *partakers of it, in commending, approving, excuſing, or defending it afterward.* In this caſe a man contracts the guilt of a prior action, he ſins by precedent, and derives another's tranſgreſſion upon himſelf by his aſſent to it. Theſe are the patrons, and advocates of Satan's court, who though they dare not appear perſonally in the crime, yet are his faithful friends in the juſtification of it. We may frequently obſerve many of the crafty, time-ſerving politicians of this world, to act always in publick on the reſerve, and never to declare their opinions, and principles, to keep mankind in ſuſpenſe, and hold their adverſaries at a parry; but never fail to fall in with the party, and cloſe with the victorious ſide, when their intereſt lies ſure, and open. They are content till that, to *act behind the curtain*, ſee others expoſed to difficulties and dangers, and draw the tools in with flattering panegyrics, that they may reap the fruit of their labours. Such men are as much in their thoughts, and imaginations engaged in the ſin, however they may fancy themſelves ſecure, and innocent, in this miſerable ſalvo, of not being actual, and direct aggreſſors in it. Though it muſt be confeſſed to be impoſſible for any one to do as much with his heart and inclinations, as he can with his hand and purſe, yet conſidering the cauſe which may reſtrain him, which perhaps is only cowardice, fear of ſucceſs, or want of opportunity, he may become partaker of the guilt, by the malicious intentions of his mind, and the depravations of his will, by which the malignity of any crime is to be meaſured, and God will judge us at the laſt day. The ſcribes and Phariſees hypocritical profeſſion of their innocency, was not ſufficient to exempt them from the imputation of their forefather's murder, and ſacrilege, whilſt they retained and abetted their principles, upon which that ſevere woe is denounced upon them. Becauſe *ye build the tombs of the Prophets, and garniſh the ſepulchres of the righteous, and ſay, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets. Wherefore ye be witneſſes unto yourſelves that ye are the children of them which killed the Prophets. Fill ye up then the meaſure of your fathers*, ye ſerpents, *ye generation of vipers, how can ye eſcape the damnation of Hell?* Matt. xxiii. 29, &c. If therefore we may thus by the ſecret approbation of our judgment of any crime contract its guilt, certainly much more by commending, excuſing, extenuating, or defending it, which not only juſtifies evil, but encourages, and confirms men in the practice of it; and has ſo much more malignity in its nature, in that neither temptation, nor infirmity can be pleaded in its behalf. Nay farther, John aſſerts, that the very wiſh of ſucceſs towards it, can render the ſpeaker an accomplice. *If there come any unto you* (ſays he, Eph. ii. 10, 11.) *and bring not this doctrine, Receive him not into your houſe, neither bid him God-ſpeed; for he that biddeth him God-ſpeed is partaker of his evil deeds.* Where we ſee that even a bare entertainment, civil ſalutation, or a flattering compliment beſtowed upon any perſon, relating to the vices, or errors wherein he is engaged, actually makes them ours, and derives the ſame guilt on our own heads. Paul carries this *critical caſe of conſcience* even yet to an higher extremity, and tells us, that a mere complacency in other's ſin appropriates it to us. For in his Epiſtle to the Corinthians, chap. i. after having recounted the moſt horrible catalogue of ſins, that human nature can be guilty of in the utmoſt ſtate of corruption, he concludes all with that ſuperlative degree of it, that laſt finiſhing ſtroke, and (if I may be allowed ſo to ſpeak) hyperbole of iniquity, in this conſummate and dreadful character, *Who knowing the judgment of God, that they which commit ſuch things are worthy of death, not only do the ſame, but have pleaſure in them that do them*, Eph. ii. 32. Thus a man by a grateful reflection upon, and a wilful propenſity to vice, may be guilty of all the miſchief and calamity, all the villany and debauchery that was ever committed by mankind; and by the help of a lively memory, and a lewd imagination, ſpiritually act over all the moſt flagitious, and heinous impieties, that the ſoul is capable of repreſenting, the Devil of ſuggeſting, and the united annals of hiſtorians recording. He may be the very reverſe of his Bleſſed Saviour (of whom he ſo deſparately ſtands in need) not only bear, but poſitively guilty of the *ſins of the whole world.* Thus we may partake of other mens crimes, by a phantaſtical delight in them. And,

V. *We may partake in other mens ſins, by giving offence,* or *ſcandalous example.* As men are members of ſociety, they ſtand reſponſible not only for the poſitive legality of the actions, as conſidered in themſelves, and their own natures, ſolely with reſpect to the ſubject-matter of them, but alſo for their relative conſequences, as they may affect the conſciences of others, to which we are bound by the laws of charity to give no violation, diſturbance, or occaſion of tranſgreſſing; and in all our deportment to conſult not if only its lawfulneſs, but its decency, and expediency, with regard to our brethren, againſt whom we may ſin, (as Paul ſays, in the admirable ſtate of this caſe, 1 Cor. viii. 10.) and *wound their weak conſciences, and ſin againſt Chriſt.* Thus the abuſe even of an innocent liberty cannot be juſtified by a good intention, and we are liable to anſwer for the fall of thoſe to whom we become a ſtumbling-block, and a rock of offence. And if we are thus obnoxious for the conſequences of even our lawful actions, how much higher will the obligation riſe in the ill effects of thoſe that are really in themſelves unlawful? Here we propagate our malignity, ſpread our infection like a walking peſtilence, communicate our poiſonous influence to all about us, and trangreſs as it were, by proxy.

Number and example carry a much more controuling evidence, than the demonſtration of reaſon and argument. For theſe are viſible to the eye, and ſtrike quicker and deeper upon the imagination, than principles and ſpeculations upon the underſtanding; which is deceived, and hurried away with a deſire of imitation, and is apt to deduce, and frame rules by examples, inſtead of examples by rules; eſpecially where they fall in with the corrupted inclinations of nature, and have the advantage of being well recommended, they ſcarce fail to ſhock the moſt conſtant virtue, to confirm thoſe that are already in a vicious courſe, and pervert weak and unſtable perſons into ſin and error, *who have not their ſenſes exerciſed, to diſcern betwixt good, and evil.* And thus,

Whether we follow or lead others, we both ways become partakers of their ſins. In the firſt caſe the temptation is very ſtrong, and without God's preventing grace, almoſt irreſiſtible: For a man muſt have a ſteady government over himſelf and his paſſions, together with an inflexible eye fixed on his duty, and an unſhaken contempt of the world, and its flatteries and cenſures, he muſt be ſtanch in his reſolutions, and maſter of his conduct, neither to be corrupted by ſhame, hopes or fears, that is not born down in a throng, and ſunk in the tide of popular authority. For when once vice gets into faſhion, it makes religion look ſingular, and uncreditable. On the other hand, let but a man of figure and character, of intereſt and quality, lead the way, how many implicit and fawning proſelytes will follow the temporizing courtier, like beaſts in a track, with a refined underſtanding to give up their creed, abandon their old friends, with their unprofitable principles, careſs their moſt implacable enemies, and betray and ſacrifice both Church and ſtate to their inſatiable luſt, pride, avarice and ambition! Such a man, like lucifer, muſt fall with, and damn his legions, and like him too, be accountable for all the villany, treachery, and rebellion, into which his helliſh example ſeduced them.

VI. We may be partakers of other men's ſins, by authorizing, propagating, or publiſhing any hereſy, falſe doctrine, ſchiſm, faction, irreligion or immorality. For theſe corrupt and debauch men's minds; and conſequently influence, and pervert their lives. For it is very rarely ſeen, that wicked principles lie ſtill, and dormant in the conſcience, and not exert, and ſhew themſelves in action: And he that lays the poiſon is the cauſe of his death who ſwallows it. He that puts a cheat, and lye upon another, leads him hoodwinkt into falſhood, and miſtake, and when once a man is got into error, he goes headlong, and blindfold into perdition. There is a ſtrange infatuation, and as it were ſort of witchcraft in falſe doctrine, that unaccountably beſots, and ſtupifies the reaſon; and ſcarce was there ever any broached, however impious or abſurd, but found ſome patrons and proſelytes, to believe and maintain it.

Are not therefore all the vile enormities, that are the natural product of wild, licentious, and enthuſiaſtick opinions, to be charged back upon the original author, in whom they muſt all center, and conterminate, as in that root of bitterneſs from whence they ſprung? Heterodoxy, and blaſphemy, lewdneſs, and prophaneneſs, are of ſuch a black, and frightful complection in themſelves, that repreſented in their native deformity, they would gain few votaries in the world: Therefore theſe ſpiritual panders in iniquity cover the odious monſter with artificial guiſes, and diſſembled colours, to make it look amiable, and engaging. And when ſophiſtry, and falſe wit cloath the fallacy, they eaſily ſeduce, and beguile the ignorant, and vicious; and men are oftentimes tempted to ſwallow that diet for the ſauce, which they would otherwiſe loath, and nauſeate. When the directors of mens conſciences turn impoſtors, and betray, and miſlead them into thoſe ſins they ſhould teach them to avoid, ſuch pernicious infidelity to their Sacred Office, ought juſtly to entitle them, to all thoſe repeated woes, denounced by God and Chriſt againſt thoſe falſe prophets, and Phariſaical doctors, who perverted the Divine Law, and made even the Bleſſed Word of God, the ſad inſtrument of damnation to mankind.

Thus in all theſe inſtances, we ſee there is an union, or as it were confederacy in vice, it joins hand in hand, and draws out into leagues, and combinations; its contagion ſpreads like a leproſy; there is no breathing in its air with ſafety; we cannot look on it without endangering our health and innocence, nor touch it without uncleanneſs and pollution. In all theſe caſes there is a communication of guilt both backward and forward, whereby we become partakers of other men's ſins. In the commander, parent, or governor, it recoils upon the perſon in authority, baſely abuſing his power, proſtituting the vicegerency of God to execrable purpoſes, betraying his ſacred truſt and commiſſion, and violating his faith and honour, in conniving at, conſenting to, or concealing thoſe impieties, we ought to puniſh, prevent or reſtrain, we are poſitively acceſſory to their commiſſion, by a tacit approbation, and a conſcious and cowardly forbearance.

By adminiſtring counſel, direction, or aſſiſtance towards them, we act the part of the tempter himſelf, inſtigating evil, and promoting the kingdom of darkneſs, and the deſtruction of our fellow-creatures. In commending, approving, or defending any crime, we appropriate it to our ſelves, tranſgreſs at ſecond hand, become the guardians of iniquity, and commence the Devil's champions, to fight his battles, and maintain his cauſe, and repreſent him in the moſt deteſtable quality of his nature, a delight in the diſhonour of God, and the miſery, and ruin of mankind. In giving offence by our actions, we uſe our liberty for a cloak of maliciouſneſs, and make what would be otherwiſe innocent, culpable. By a ſcandalous life and example, we derive a reproach upon our holy profeſſion, and muſt anſwer for thoſe that are ſeduced by its baleful and infectious influence. By inſtilling, or propagating heterodox, ſchiſmatical, atheiſtical, factious, or immoral principles into others, we turn mere antichriſts, and emiſſaries of hell, and muſt anſwer for all the ſouls that periſh thro' our treachery, guile, or deluſion.

Ver. 23. — *For thy ſtomach's ſake.*] In which permiſſion to drink wine, the Apoſtle tacitly condemns drunkenneſs, and the drinking of any thing to exceſs.

Ver. 24. *Some mens ſins*, &c.] See Gal. v. 19.

CHAP. VI.

1 Of the duty of ſervants. 3 Not to have fellowſhip with new fangled teachers. 6 Godlineſs is great gain, 10 and love of money the root of all evil. 11 What Timothy is to flee, and what to follow, 17 and whereof to admoniſh the rich. 20 To keep the purity of true doctrine, and to avoid profane tanglings.

LET as many ſervants as are under the yoke, count their own maſters worthy of all honour; that the name of God, and *his* doctrine be not blaſphemed.

2 And they that have believing maſters, let them not deſpiſe *them*, becauſe they are brethren: but rather do *them* ſervice, becauſe they are faithful and beloved, partakers of the benefit. Theſe things teach and exhort.

3 If any man teach otherwiſe, and conſent not to wholſome words, *even* the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs;

4 He is proud, knowing nothing, but doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings,

5 Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: from ſuch withdraw thy ſelf.

6 But godlineſs with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment, let us be therewith content,

9 But they that will be rich, fall into temptation, and a ſnare, and *into* many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.

10 For the love of money is the root of all evil: which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows.

11 But thou, O man of God, flee theſe things, and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 I give thee charge in the ſight of God, who quickneth all things, and *before* Chriſt

Jeſus, who before Pontius Pilate witneſſed a good confeſſion;

14 That thou keep *this* commandment without ſpot, unrebukable, until the appearing of our Lord Jeſus Chriſt:

15 Which in his times he ſhall ſhew, who is the bleſſed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee: to whom *be* honour and power everlaſting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy:

18 That they do good, that they be rich in good works, ready to diſtribute, willing to communicate;

19 Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy truſt, avoiding profane *and* vain bablings, and oppoſitions of ſcience falſly ſo called:

21 Which ſome profeſſing, have erred concerning the faith. Grace *be* with thee. Amen.

¶ The firſt to Timothy was written from Laodicea, which is the chiefeſt city of Phrygia Pacatiana.

In this chapter the Apoſtle gives Timothy ſome further directions concerning his inſtruction of ſervants in particular, whether they were ſubject to infidel or Chriſtian maſters, ver. 1, 2. and that he ſhould exhort them to withdraw from corrupt and unſound teachers, whom he deſcribes from their ill qualities, and the bad effects thereof, ver. 3—5. illuſtrating his argument by a principle or doctrine, oppoſite to one of theirs, ſhewing the great gain of godlineſs with content, ver. *6*. Whereupon he preſſes content,

(1.) From the naked eſtate both of our birth and death, ver. 7.

(2.) From a ſuppoſed enjoyment of neceſſaries, ver. 8.

(3.) From the manifold and damnable miſchiefs of a fixed reſolution to be rich, which is attended with many temptations and hurtful luſts, ver. *9*. and with all ſorts of evil in general, but eſpecially with apoſtacy and piercing ſorrows, ver. 10. Then

He exhorts him to approve himſelf, a faithful miniſter and man of God.

(1.) By ſhunning the courſes of falſe teachers.

(2.) By preaching the contrary virtues, ver. 11, 12.—enforced by the conſideration of his calling and profeſſion, ver.—12. To all which he excites and quickens him by a ſolemn charge, wherein the manner, ver. 13. the matter, and the continuance of his preaching, ver. 14. as well as by a glorious deſcription of Chriſt, who ſhall then appear; or of God, who ſhall bring it to paſs, and by a doxology, ver. 15, 16. Then

He tells him how to deal with or inſtruct rich men, ver. 17—19. And ſo,

Concludes the Epiſtle with a final exhortation, ſhewing what he is to keep, and what he muſt ſhun; and with his Apoſtolical farewel, ver. 20, 21.

Ver. 1.— *Under the yoke.*] i. e. In ſervitude, or hirelings.

Ver. 2.— *Faithful.*] i. e. Believing.

Ver. 12. *Fight the good fight of faith.*] See 2 Tim. iv. 7.

Ver. 13.— *Confeſſion.*] Or, rather profeſſion.

Ver. 20.— *Avoiding prophane and vain bablings,* &c.] See ch. i. 4, *6*. and ch. iv. 7. and the notes on the 1 Cor. ch. iii. for ſays the Apoſtle above, at ch. iv. 8. *Godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.* And therefore, on the review of theſe Apoſtolical inſtructions, exhortations and maxims, which Paul ſends to Timothy. I ſhall conclude this Epiſtle with

A Diſſertation of Religion.

I ſhall begin my enquiry with an account of the general nature of religion. I ſhall offer at a general definition, or deſcription of the thing ſignified by that term, and ſhew what religion is, and of what parts it does conſiſt. And,

Firſt, As to the general nature of religion, whether natural or revealed, both Heathen and Chriſtian authors give much the ſame deſcription of it, though their forms of expreſſion are ſomewhat different.

As for the ancient Heathens, what Tully ſays concerning it may be ſufficient to ſhew their ſenſe. *Religion,* ſays he, *is that which brings a due regard and reverence to ſome ſuperior nature, or being, which men call Divine. And again, men call that by the name of religion,* ſays he, *which expreſſes a fear and reverence of the gods.* In both which places, he joins internal and external worſhip both together; the former he expreſſes by regard and fear, and the latter by reverence, or an outward ſhew of that inward regard men ought to have for God. And the only difference of the Heathen from the Chriſtian, with reſpect to either of their notions of religion, conſiſts in this; that the ſuperſtition of the former directed his worſhip, both internal and external, to fictitious deities, to thoſe that were no gods: Whereas the more refined devotion of the latter directs his whole worſhip and ſervice, his fear, regard, and reverence, to one only true God.

Accordingly, a modern author makes the ſum of religion to be this; "That rejecting all falſe gods, we rightly and ſincerely worſhip the true and only Lord our God; not by any external repreſentation or image of him, but with a moſt religious and hearty faith, a filial fear, and a conſtant love and affection towards him, and obſervance of him.

Others again give a more full and perfect definition of religion, thus; that it is that which affords the right means of coming to the knowledge of God, and directs the true method of worſhipping and ſerving him; and aſſures our hopes of future reward from him for ſo doing. And they tell us that it conſiſts of theſe particulars; viz. love, faith, hope and obedience. To which purpoſe, Paul calls the Chriſtian religion, *the acknowledging of the truth which is after,* or according to Godlineſs, Tit. i. 1. By which he muſt be underſtood to mean, the juſt apprehenſion, and true worſhip of God, which this doctrine of truth and Godlineſs teaches and exacts of us; together with an equal obſervance of all thoſe Sacred Laws, by which we are required to love and honour him.

But the beſt definition of religion I have met with, as that which furniſhes us with the moſt clear and adequate notion of the thing ſignified by that term, is this; "That religion is that general habit of reverence towards the Divine Nature, whereby we are enabled and inclined to worſhip and ſerve God after ſuch a manner, as we conceive to be moſt agreeable to his will, and moſt likely to procure his favour and bleſſing."

And now, ſecondly, for the diviſion of religion into the ſeveral parts of which it conſiſts; there are ſome who make it conſiſt of only two, and others of three parts.

Again, they that divide into only two parts, do differ ſomewhat as to the terms of the diviſion.

For, firſt, ſome will have the parts of which religion does conſiſt to be, that worſhip of God which is natural, which all men, by the light of nature, are prompted and inclined to pay him; and that which is inſtituted, or revealed, which God has expreſly declared to be pleaſing and acceptable to him.

But, ſecondly, others make the parts of religion to be theſe; the true knowledge of God, and the worſhip which is due unto him. And of theſe, there are ſome who have obſerved, and it may be not amiſs, that the knowledge of God is ſometimes put for both. For the Scriptures ſeem to ſpeak to this purpoſe in ſeveral places, on ſeveral occaſions. Thus our Saviour tells us, John xvii. 3. *This is life eternal*, that is, the *way* and *means* of attaining to it, *to know the only true God, and Jeſus Chriſt whom he hath ſent.* So his beloved diſciple John, *Hereby we know that we know God, if we keep his commandments*, 1 Ep. ii. iii. 4. And again, *He that ſaith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.* And again, ch. iv. 7, 8. *Every one that loveth, is born of God, and knoweth God; but he that loveth not, knoweth not God.* In all which places, by the knowledge of God, is meant, ſuch a knowledge of him as is practical, not ſuch as is only theoretical, which conſiſts and acquieſces in naked ſpeculation; for ſuch a knowledge as this the wicked and diſobedient have, as our Saviour intimates, Luke xii. 47. And even the Devils themſelves are endued with it, as James informs us, Jam. ii. 19.

But theſe, and the like diviſions of religion into two parts only, are too general to be fully and clearly underſtood, without large, and ſometimes far-fetched explications, and many ſubdiviſions of each part; and therefore, I think, thoſe authors make it much more eaſy and intelligible, who divide religion into three parts, thus; that it conſiſts in a true and firm, ſincere and hearty faith in God; a lively hope of a future happy ſtate of eternal life and glory; and an uniform and univerſal obedience to the will of God, in which all kinds of worſhip are included. Now,

There is only one thing more behind to be attempted, and that is, to give a ſomewhat more particular account of what religion, that is, which in contradiſtinction to all others is known to be, and is therefore rightly ſtiled the true religion.

And here, I muſt confeſs, if there were no better light vouchſafed us, than we have by nature, we ſhould be very much to ſeek for ſatisfaction in this matter. It being undeniable, that no man of himſelf could ever have found out the way to happineſs, nor the means of coming to a ſaving knowledge of Divine Affairs. But if God had not, out of his infinite goodneſs to us, taught mankind what they ought to know and do, both before and ſince the fall, we muſt have been in perfect ignorance of God, and all religion, and of the true eſpecially, from the beginning of the world, till now. But now, that God has been pleaſed to aſſiſt and ſtrengthen the light we have by nature, by the ſupernatural light of revelation, not only having ſpoken to the ſons of men in former ages by his Prophets, but in theſe later more expreſly by his ſon, as the author to the Hebrews tells us, Heb. i. 1. we may, by this aſſiſtance, come to ſuch a knowledge of his will, of what will pleaſe him, and be infinitely beneficial to ourſelves, as, how neceſſary ſoever it be, by the light of nature we could not have.

For, I conceive, there is a difference betwixt what knowledge we by unaſſiſted nature could acquire, and that which we have by tradition from our anceſtors; the former would be very little, next to none; and perhaps it is no paradox to ſay, that all our knowledge comes by ſuch tradition, or by obſervation, or by inſpiration, and that we ſhould have none at all, without ſome one or other of theſe helps. And therefore, it is not without reaſon we ſuppoſe, nay, there ſeems to be the greateſt reaſon for the ſuppoſition, that the firſt man, as ſome man muſt be firſt, had all his knowledge, of Divine Affairs eſpecially, by inſpiration; and from him the reſt of mankind have received their knowledge, by either oral, or Scriptural Tradition.

And even that faculty of reaſon, by which we are diſtinguiſhed from all inferior beings, as it ſpeaks our high extraction that we are the off-ſpring of God, Acts xvii. 28. ſo it likewiſe teaches us, that all our knowledge comes originally from him, by whatſoever intermediate ways it be conveyed unto us. Even the very Heathen were obliged for all their little knowledge of religion and Divine Affairs, to the ſelf-ſame original; and this their knowledge too, at firſt, was clean and pure, though afterwards, in paſſing through ſo many various channels, it was, by degrees, moſt wretchedly corrupted; ſo that, inſtead of one only true, they believed and worſhipped many gods, who were no other, for the moſt part, than the moſt profligate of men, nay, and the very Devils too had oftentimes the greateſt ſhare of their devotions.

Now, that the Heathens thought themſelves obliged, and even under a neceſſity, becauſe of the imperfection of the light of nature, to be inſtructed and directed by the gods they worſhipped as to matters of religion, is very plain from this one inſtance of their care in this reſpect that Tully gives us.

"The Athenians ſending, on a time, to aſk Apollo Pithius what religions they ſhould embrace and hold? The oracle gave anſwer, thoſe chiefly which were held by their fore-fathers. And they again demanding, ſince the religions of their anceſtors were various, which of thoſe various religions they ſhould pitch upon? The oracle again replied, the beſt. And, truly, to give you Tully's obſervation upon this, that religion is to be accounted the moſt ancient and moſt agreeable to God, which, upon a ſtrict enquiry, appears to be the beſt." Now,

Though this anſwer of the oracle was varniſhed over with ſome ſhew of what was good, yet the imperfection of it ſhews, it was not God that gave it. For he, for certain, would have told them, not only that they ſhould embrace the beſt, but likewiſe which was beſt; and would have furniſhed them with all thoſe marks and characters of true religion, by which they might have known it from all others. However, this ſingle inſtance is enough to ſhew, that the very Heathens had a ſenſe of the inſufficiency of nature's light; and believed they could not come to the knowledge of the truth, without Divine Aſſiſtance and Inſtruction.

It is true, they were not without ſome notions, ſuch as they were, of true religion; but their great unhappineſs was this, that for want of a better and more perfect light than that of nature, all their notions and deſcriptions of it were either in ſome reſpects deficient, or in others redundant; that is, they either wanted ſomething that was neceſſary, or abounded in ſomething that was needleſs, or ſomething that was falſe. I think it may not be amiſs to give an inſtance of each kind. And, for the firſt,

An ancient Heathen Writer, ſpeaking of thoſe that in his judgment were to be eſteemed religious, gives us this deſcription of them; *That they were ſuch as in their whole converſation rightly diſtinguiſhed betwixt things proper to be done, and things that ought to be avoided.* The deficiency of which conſiſts in this, that here is nothing ſaid of faith or hope, which are the foundation of a virtuous life; but all is confined to practice, which is only the ſuperſtructure, and conſequent upon the other two. Then, for the latter,

Let us hear what Tully ſays, *That worſhip of the gods*, ſays he, *is beſt, moſt chaſte and holy, and moſt full of piety, when men always honour them with a pure, entire, and incorrupt mind and voice.* Now, this deſcription is ſomewhat more full and comprehenſive than the former, as taking in the mind and body both, the heart and the mouth, internal affections as well as external actions. But it is imperfect in one reſpect, as it makes no mention either of faith or hope; and ſuperfluous in another, as it affirms a plurality of gods, whereas the true religion knows and owns but one.

After all, therefore, the only means of coming to the knowledge of the truth, is Divine Revelation; by which I mean, thoſe ſacred Scriptures, which, the Apoſtle tells us, *are given by inſpiration of God, and are profitable*, that is, *ſufficient for doctrine, for reproof, for correction, for inſtruction in righteouſneſs*, 2 Tim. iii. 16, 17. and will make a man *perfect, throughly furniſhed to good works, and wiſe*, in all things neceſſary to be believed and done, in order to ſalvation, ver. 15. And in theſe Sacred Writings we are taught, that

True religion conſiſts in faith, hope and love. In faith in one only true and living God, who is three diſtinct Perſons,

ſons, Father, Son and Holy Ghoſt, in the ſame one undivided Eſſence and Divinity; which faith reſpects not only the Nature and Attributes, but alſo the precepts, promiſes and threatnings of that one God, in reference to this and the other world, ſo that we are to believe in him as to what he is, and to believe him as to what he ſays: In hope alſo, which being built upon the promiſes of God, which *in his Son Chriſt Jeſus, are Yea and Amen*, will *never make us aſhamed*, 2 Cor. i. 20. Rom. v. 5. 2 Cor. vi. 6. And laſtly, in love unfeigned, which implies and requires impartial obedience to all the laws and commands of God, whether they reſpect our duty to him, our neighbour, or our ſelves.

This, I ſay, is the general account of true religion, and is proper only to Chriſtianity; which is ſo called in contradiſtinction to all other religions, whether Pagan, Mahometan, or Jewiſh, which either do not acknowledge the only true God, or elſe do horribly abuſe and corrupt his worſhip. And the epithet of Chriſtian is given to this religion, both becauſe it was revealed by Chriſt, who, as the Holy Scriptures tell us, came forth out of the boſom of the eternal Father, (John i. 18.) to that end and purpoſe; and alſo becauſe it is that religion only, which expreſly teaches Chriſt as the alone Saviour of mankind, 2 Cor. v. 19 by whom, and through whom, we are reconciled to God, and have *Remiſſion of ſins*, Acts x. 43. and laſtly, becauſe all true Chriſtians do hold and profeſs that form of doctrine.

In ſhort, the Chriſtian religion is that form of Godlineſs which moſt plainly ſhews the power of it in thoſe that live according to its rules; and does beſt comfort and agree with all the moſt eminent diſtinguiſhing characters of true religion. For, firſt, the Chriſtian religion does more fully and effectually ſet forth God's glory, than any other religion in the world: Secondly, it contains and preſcribes the beſt, the plaineſt, and moſt perfect rules of holineſs towards God, and of righteouſneſs towards men: And laſtly, to name no more, it ſets us in the ſafeſt, moſt direct and ready way, the way that is moſt ſuitable to God's glory, and to our own neceſſities, to be reconciled to our offended maker, and ſo to make ſure of his grace and favour here, and of our own eternal welfare hereafter. And therefore,

I will ſhew what a natural tendency religion has, if rightly underſtood, and duly practiſed, to make us happy both at preſent and for ever.

As to the preſent life, "The nature of man, by reaſon of thoſe other capacities common to him with plants and brutes, may ſtand in need of ſeveral things, to render his condition pleaſant and comfortable in this world; ſuch as health, riches, reputation, ſafety, *&c.* And herein is the great advantage of religion, that beſides the principal work which it does for us, in ſecuring our future welfare in another world, it is likewiſe the moſt effectual means to promote our happineſs even in this.

And as to the next life, *Mankind being endowed with ſuch faculties, whereby they are made capable of apprehending a Deity, and of expecting a future ſtate after this life; it will hence follow, that the proper happineſs of man muſt conſiſt in the perfection of thoſe faculties, and in ſuch a ſtate as may reconcile him to God, and entitle him to the Divine Favour, and afford him the beſt aſſurance poſſible of a Bleſſed Immortality hereafter.* Which nothing elſe but religion can ſo much as pretend to, and no religion, but the Chriſtian, can accompliſh.

Nor is religion thus advantageous only to ſingle perſons, but alſo to whole ſocieties of men. And therefore, the Heathens uſed to ſtile it, *The foundation of human ſociety; the defence of magiſtracy; and the ſupport of laws and good government*, &c. And indeed, to ſpeak all in a word, there is nothing, whereby thoſe who are under authority are ſo firmly held to their duty, and thoſe who govern are ſo effectually defended in their office, as by religion and the fear of God.

In ſhort, it has been, and ſtill is, the general ſenſe and opinion of mankind, That all things ſhall turn to good to them that ſerve God, but to evil to them that deſpiſe him. Eſpecially with reſpect to another world, That a never-failing happineſs hereafter ſhall follow and crown all the good works we do here; and therefore, that we ought to be very careful, that our whole behaviour here be good, in order to that happineſs.

And on this account, we may ſuppoſe, it is, that in all ages of the world, as men have generally thought themſelves obliged to acknowledge and worſhip ſuch deities as were known and worſhipped by their anceſtors; ſo all have thought it their intereſt, at leaſt to make a ſhew of religion, and there have been very few, if any ſo debauched, as not to do ſome good on ſome occaſions. To this purpoſe Tully ſomewhere tells us, *all men are influenced by religion, more or leſs, and think themſelves obliged to retain and worſhip the gods of their own country, which they have received to own from their forefathers.*

And then, ſurely, we that are Chriſtians, who profeſs the beſt religion that ever was publiſhed to the world, and have ſo much better aſſurances of both preſent and eternal happineſs, on condition of our living up to our profeſſion, than any people under Heaven ever had; We, I ſay, have all the reaſon in the world to look well to our behaviour, and to be ſo much more religious than other men have been, or could be, by how much more glorious and certain the rewards of virtue are to us, than they were, before our Saviour came, to any other people. If we are not, we may expect the very Heathens to *riſe up in judgment with us, and condemn us*, Matt. xii. 41. But if we are religious, according to the advantages, and helps, and encouragements we have to be ſo; then we ſhall be not only happy here, but for ever bleſſed and glorious ſaints hereafter.

To conclude all, therefore, the Apoſtle tells us, that Godlineſs, or religion, is profitable unto all things, having promiſe of the life that now is, and of that which is to come, 1 Tim. iv. 8. And therefore, as he adviſes in another place, 2 Cor. vii. 1. Having theſe promiſes, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, and endeavour for the time to come, to perfect holineſs in the fear of God: Knowing that he is faithful who has promiſed, Heb. x. 23. and that, therefore, if we do his will, we ſhall not miſs of our reward.

Critical and Explanatory ANNOTATIONS,

ON THE

Second Epiſtle of *PAUL* the *APOSTLE*,

TO

TIMOTHY.

The INTRODUCTION.

The deſign of this Sacred Epiſtle, is again to ſtir up Timothy to be zealous and diligent in his office; patient in troubles, and conſtant in holy doctrine, which he had been taught by Paul; as alſo to warn him againſt the falſe teachers, whether Jews or others, (as in the former Epiſtle) of their ſly behaviour, and their fooliſh queſtions and fables; and to inſtruct him further how to behave himſelf, in imitation of Paul's own example, manner of life and patience, that at laſt he might obtain with him a crown of life, which Paul himſelf ſhortly expected; for *he was ready to be offered, and the* time of his departure was at hand, ch. iv. 6.

The names of Jannes and Jambres, two Egyptian magicians, who withſtood Moſes (when he wrought the miracles before Pharaoh) ch. iii. 8. are not mentioned by Moſes in his hiſtory, but as Grotius and Dr. Hammond obſerve on that text, they were recorded in ſome ancient records of the Jews, extant and known in the Apoſtle's time. And,

It is to this Epiſtle in particular, that we owe our greateſt bulwark againſt that Popiſh uſurpation of a power to forbid the reading of the Scriptures in the Vulgar Tongue, under certain limitations, for in ch. iii. 16, 17. our Apoſtle gives two noble commendations of the Holy Scriptures, the perfect rule of our faith and life: Firſt, That of their Divine Original, *All Scripture is given by inſpiration of God.* Secondly, That of their general uſefulneſs. And this again is farther illuſtrated, by inſtancing, firſt, in the ſeveral particulars, to which that uſefulneſs extends, The *Scripture is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs.* Secondly, By declaring the degree of this uſefulneſs, and the efficacy of the Scriptures in thoſe reſpects, for that by their means the *man of God* is capable of becoming *perfect,* and *throughly furniſhed unto all good works.*

By the *man of God,* the matter is not great whether we underſtand, (with ſome interpreters, Cajetan, Chemnitius, Hemingius, Vatablus, Caſtalio,) every good Chriſtian, whoſe heart and life is devoted to the ſervice and obedience of God; or, whether (with others, Scultetus, Grotius, Gerhard, &c.) the Biſhops and Paſtors of the Church; ſuch as Timothy himſelf was, and who being dedicated and retaining to God in a more peculiar manner, have a title to this character diſtinct from the reſt of mankind. For, in both ſenſes the argument comes all to one. Since what the paſtors are bound to teach, the ſame their flocks are bound to know, and believe, and do: So that this is but one thing conſidered under different reſpects. And therefore what is ſufficient or defective for a rule to men in one of theſe capacities, muſt conſequently be in proportion ſo to men in the other.

Once more: That the Scripture is a ſufficient ſupply for all the neceſſities of this kind, the Apoſtle declares, by ſaying, *That the man of God may be perfected by it, and throughly furniſhed to every good work.* For that cannot be perfect which wants any of its ſubſtantial parts, nor is he throughly furniſhed who is ſtill under a neceſſity of ſeeking ſupplies elſewhere. See the note on the place, ch. iii. 16, 17.

CHAP. I.

1 *Paul's love to Timothy, and the unfeigned faith which was in Timothy himſelf, his mother, and grandmother.* 6 *He is exhorted to ſtir up the gift of God which was in him,* 8 *to be ſtedfaſt and patient in perſecution :* 13 *and to perſiſt in the form and truth of that doctrine which he had learned of him.* 15 *Phygellus and Hermogenes, and ſuch like are noted, and Oneſiphorus is highly commended.*

PAUL an apoſtle of Jeſus Chriſt by the will of God, according to the promiſe of life, which is in Chriſt Jeſus ;

2 To Timothy *my* dearly beloved ſon : Grace, mercy, *and* peace from God the Father, and Chriſt Jeſus our Lord.

3 I thank God, whom I ſerve from *my* forefathers with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day :

4 Greatly deſiring to ſee thee, being mindful of thy tears, that I may be filled with joy :

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice ; and I am perſwaded that in thee alſo.

6 Wherefore I put thee in remembrance, that thou ſtir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the ſpirit of fear ; but of power, and of love, and of a ſound mind.

8 Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner : but be thou partaker of the afflictions of the goſpel, according to the power of God ;

9 Who hath ſaved us, and called *us* with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus, before the world began,

10 But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light through the goſpel :

11 Whereunto I am appointed a preacher, and an apoſtle, and a teacher of the Gentiles.

12 For the which cauſe I alſo ſuffer theſe things ; nevertheleſs I am not aſhamed : for I know whom I have believed, and I am perſwaded that he is able to keep that which I have committed unto him againſt that day.

13 Hold faſt the form of ſound words which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.

14 That good thing which was committed unto thee, keep by the holy Ghoſt which dwelleth in us.

15 This thou knoweſt, that all they which are in Aſia be turned away from me ; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the houſe of Oneſiphorus ; for he oft refreſhed me, and was not aſhamed of my chain.

17 But when he was in Rome, he ſought me out very diligently, and found *me.*

18 The Lord grant unto him, that he may find mercy of the Lord in that day : And in how many things he miniſtred unto me at Epheſus, thou knoweſt very well.

In this chapter (after the inſcription and ſalutation, ver. 1, 2.) there follows,

I. An Introduction, wherein Paul teſtifies his great affection to Timothy, (by way of thankſgiving to God on his behalf.)

(1.) By the effects or ſigns thereof, as in ver. 3, 4. —— (2.) By the grounds and cauſes of it, *viz.* Timothy's tender affection to Paul, ver. — 4. and his unfeigned faith, ver. 5. and (3.) By his putting him in remembrance, —— implied in the word, *wherefore* ; and ſo he comes to

II. The body of the Epiſtle ; wherein he exhorts him to, (1.) A diligent improvement of his gifts and exerciſe of his office, received by ordination, ver. 6, 7.

(2.) Not to be aſhamed neither of the Goſpel, nor of Paul's ſufferings for the Goſpel ; but on the contrary, to be always ready to undergo any ſufferings that might befal him on account of the Goſpel, ver. 8—12.

(3.) To hold faſt the form of ſound words in faith and love, ver. 13.

(4.) To keep the treaſure of Goſpel-truths, miniſtry and gifts intruſted with him, ver. 14.

(5.) He minds him how baſely ſome had deſerted him, ver. 15. And,

(6.) Prays for mercy on the houſe of Oneſiphorus, becauſe he had been very kind to him, ver. 16—18.

Ver. 1. — *Promiſe of life.*] i. e. Of eternal life, which we are able to obtain, only through the redemption which came to mankind by Jeſus Chriſt ; ſee ver. 10.

Ver. 2. — *Son.*] In the Church of God, *i. e.* whom I have converted unto the faith of Chriſt.

Ver. 3. — *Whom I have ſerved from my forefathers,* &c.] See Acts xxii. 3. and xxiii. 1. and xxiv. 14.

Ver. 4. — *Of thy tears.*] Shed on my account ; becauſe, I am under perſecution and in bonds at Rome ; ſee ver. 8.

Ver. 5. — *Thy mother Eunice.*] See Acts xvi. 1.

Ver. 6. — *The gift of God.*] i. e. The miniſterial office of a biſhop.

Ver. 12. — *Believed.*] Or, truſted.

——— *Againſt that day.*] When the Lord ſhall come to judge the earth ; ſee ch. iv. 8.

Ver. 13. — *The form of ſound words.*] i. e. The creed, belief, or ſummary of the Goſpel of Chriſt, which I have given you for the trial of faith.

Ver. 14. *That good thing*, &c.] See 1 Tim. vi. 20.
Ver. 16. — *My chain.*] See Acts xxviii. 20.
Ver. 18. — *In that day.*] See the notes on ver. 12.

CHAP. II.

1 *He is exhorted again to conſtancy and perſeverance. and to do the duty of a faithful ſervant of the Lord, in dividing the word aright, and ſhunning prophane and vain bablings.* 17 *Of Hymeneus and Philetus.* 19 *The foundation of the Lord is ſure.* 22 *He is taught whereof to beware, and what to follow after, and in what ſort the ſervant of the Lord ought to behave himſelf.*

THOU therefore my ſon, be ſtrong in the grace that is in Chriſt Jeſus.

2 And the things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.

3 Thou therefore endure hardneſs, as a good ſoldier of Jeſus Chriſt.

4 No man that warreth, intangleth himſelf with the affairs of *this* life; that he may pleaſe him who hath choſen him to be a ſoldier.

5 And if a man alſo ſtrive for maſteries, *yet* is he not crowned except he ſtrive lawfully.

6 The husbandman that laboureth muſt be firſt partaker of the fruits.

7 Conſider what I ſay; and the Lord give thee underſtanding in all things.

8 Remember that Jeſus Chriſt of the ſeed of David was raiſed from the dead according to my goſpel:

9 Wherein I ſuffer trouble as an evildoer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elects ſakes, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.

11 *It is* a faithful ſaying. For if we be dead with *him*, we ſhall alſo live with *him:*

12 If we ſuffer, we ſhall alſo reign with *him:* if we deny *him*, he alſo will deny us:

13 If we believe not, *yet* he abideth faithful; he cannot deny himſelf.

14 Of theſe things put *them* in remembrance, charging *them* before the Lord, that they ſtrive not about words, to no profit, *but* to the ſubverting of the hearers.

15 Study to ſhew thy ſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth.

16 But ſhun profane and vain bablings; for they will increaſe unto more ungodlineſs.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus.

18 Who concerning the truth have erred, ſaying that the reſurrection is paſt already; and overthrow the faith of ſome.

19 Nevertheleſs, the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his. And, Let every one that nameth the name of Chriſt, depart from iniquity.

20 But in a great houſe there are not only veſſels of gold, and of ſilver, but alſo of wood, and of earth; and ſome to honour, and ſome to diſhonour.

21 If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the maſters uſe, *and* prepared unto every good work.

22 Flee alſo youthful luſts: but follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrifes.

24 And the ſervant of the Lord muſt not ſtrive; but be gentle unto all men, apt to teach, patient,

25 In meekneſs inſtructing thoſe that oppoſe themſelves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will.

This chapter contains other directions and inſtructions to Timothy. As,

I. To be couragious and undaunted in propagating the truth, ver. 1, 2.

II. Not to ſhrink at any difficulties he met with, becauſe, as his calling is a *warfare*, he muſt expect hardſhip, ver. 3. and therefore he muſt not entangle himſelf with worldly affairs, ver. 4. otherwiſe he cannot expect a reward. This is

(1.) Proved and illuſtrated by two ſimilitudes, as of combatants ſtriving for maſtery, ver. 5. and of the husbandman, ver. 6.

(2.) Amplified by a direction to, and petition for him, v. 7.

III. He puts him in mind of that great article of the Chriſtian Faith, the Reſurrection of Chriſt, ver. 8. concerning which he ſhews,

(1.) His own ſufferings for the preaching and maintaining of it: And,

(2.) What ſupported and encouraged him under his ſufferings, becauſe he ſaw the Goſpel flouriſh in its progreſs, notwithſtanding all oppoſitions of the enemy, ver. 9. The benefit which the people of God reaped thereby, *viz.* the promoting their ſalvation, ver. 10. The conſideration of the great recompence he ſhall have for all his ſufferings, ver. 11, 12.—illuſtrated by its oppoſites, the danger of denying him, ver.—12. and of unbelief, ver. 13.

IV. To caution his hearers againſt ſtrife about words, ver. 14.

V. To approve himſelf to God in the diſcharge of his miniſtry, ver. 15.

VI. To ſhun vain bablings, confirmed by the reaſons, ver. 16, 17.—exemplified in the inſtance of Hymeneus and Philetus, ver.—17, 18. and amplified by the method which God has given man whereby to work out their ſalvation, ver. 19. and by a conſideration of the ſtate and condition of the Church in this world, which contains both good and bad members, ver. 20. To which he adds a direction how to become a veſſel of honour, ver. 21.

VII. To fly youthful luſts, and follow after the contrary virtues, ver. 22.

VIII. To avoid that which tends not to edification, but to ſtrife, ver. 23. amplified by the reaſons, ver. 24,25.—And inforced by the ſuppoſition of a double benefit that may enſue, *viz.* repentance, ver.—25. and a deliverance from the ſnares of Satan, ver. 26.

Ver. 1.—— *In the grace.*] Or thoſe gifts which God hath graciouſly, without any merit of thine own, beſtowed upon thee through the Goſpel of Jeſus Chriſt.

Ver. 2.—— *The things.*] Or, ſound words, ch. i. ver. 13.

——— *Among.*] Or, before.

Ver. 3.—— *Hardneſs.*] i. e. Tribulation.

Ver. 4.—— *That warreth.*] Or, goeth out into the field of battle.

Ver. 5.—— *Maſteries.*] Or, to excel in the Olympic games. See 1 Cor. ix. 25.

Ver. 6. *The husbandman that laboureth muſt be firſt partaker of the fruits.*] Or, rather as the original has it, *The husbandman labouring firſt, muſt be partaker of the fruits.*

Ver. 8.—— *Jeſus Chriſt of the ſeed of David.*] See Matt. i. 1.

——— *My Goſpel.* See Rom. ii. 16.

Ver. 10. ——— *Salvation.*] See the notes on ch. iii. ver. 16.

Ver. 12.—— *If we deny him, he,* &c.] See Matt. x. 33. Mark viii. 38.

Ver. 14.—— *Strive not about words.*] See 1 Tim. vi. 21.

Ver. 15.—— *Dividing.*] Preaching.

Ver. 16.—— *Shun prophane and vain bablings,* &c.] See 1 Tim. vi.

Ver. 17.—— *Canker.*] Or, Gangrene in the fleſh of man.

Ver. 19.—— *This ſeal, The Lord knoweth them that are his.*] See John x. 14—27. and Numb. xvi. 5.

Ver. 21 —— *From theſe.*] Vain bablings and profane perſons. See above at ver. 16, 17. and 22, 23.

CHAP. III.

1 He advertiſeth him of the times to come, 6 deſcribeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy Scriptures.

THIS know alſo, that in the laſt days perilous times ſhall come.

2 For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good,

4 Traitors, heady, high-minded, lovers of pleaſures more than lovers of God;

5 Having a form of godlineſs, but denying the power thereof: from ſuch turn away.

6 For of this ſort are they which creep into houſes, and lead captive ſilly women laden with ſins, lead away with divers luſts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth: men of corrupt minds, reprobate concerning the faith.

9 But they ſhall proceed no further: for their folly ſhall be manifeſt unto all *men*, as theirs alſo was.

10 But thou haſt fully known my doctrine, manner of life, purpoſe, faith, long-ſuffering, charity, patience,

11 Perſecutions, afflictions, which came unto me at Antioch, at Iconium, at Lyſtra; what perſecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.

13 But evil men and ſeducers ſhall wax worſe and worſe, deceiving, and being deceived.

14 But continue thou in the things which thou haſt learned and haſt been aſſured of, knowing of whom thou haſt learned *them*;

15 And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

16 All ſcripture *is* given by inſpiration of God, and *is* profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs:

17 That the man of God may be perfect, throughly furniſhed unto all good works.

In this chapter the Apoſtle,

I. Prophetically forewarns Timothy of the dangerous ſeducers that ſhould infeſt the Church, ver. 1——9. And then,

II. Preſcribes remedies againſt them, ver. 10—17.

Ver. 1.—— *In the laſt days.*] See 1 Tim. iv. 1. 2 Pet. iii. 3. and Jude 18.

Ver. 3. *Truce-breakers.*] See Rom. i. 31.

—— *Fale accuſers.*] Or, make-bates.

Ver. 5. —— *From ſuch turn away.*] Or, do not keep company with them, nor admit them into the communion of the Chriſtian Church.

Ver. 8. —— *Jannes and Jambres.*] See the Introduction.

Ver. 11. —— *Which came unto me,* &c.] See the life of Paul before his Epiſtles in the general Introduction.

Ver. 15. —— *The holy Scriptures.*] Of the Old Teſtament, which he had learned of his grandmother and mother; ſee ch. i. 5.

Ver. 16. *All Scripture is given by inſpiration,* &c] See the latter part of the Introduction to this Epiſtle, and then note that from hence it is our Church has formed her doctrine concerning the rule of faith, in theſe words, *The Holy Scripture containeth all things neceſſary to ſalvation, ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man, that it ſhould be believed as an article of faith, or be thought requiſite or neceſſary to ſalvation,* Art. VI. of Religion. And if this be once acknowledged for truth, I do not ſee how any man ſo perſwaded, can deny the Scripture's ability of *making us wiſe unto ſalvation,* and being a compleat guide in points of faith and manners. And ſuch I ſhall endeavour to prove it, by ſhewing,

I. Firſt, What manner of perfection that is, which men ought to attribute to Scripture, and are warranted to expect from it.

II. Secondly, What general arguments we have to ground this opinion upon; and

III. Thirdly, How the Scripture anſwers this character in thoſe particular inſtances mentioned in this text. Now,

I. Scripture being in the nature of a medium or inſtrument directed to a certain end, the beſt and moſt regular way of coming to a right underſtanding in this matter, will be to take a ſhort view of the deſign of Scripture, and what degree of perfection is neceſſary to anſwer that deſign. Or to keep cloſe to Paul's expreſſion, ver. 15. To examine what is meant by ſalvation, and what is requiſite to qualify us for, and make us *wiſe unto ſalvation.*

1. Firſt, Salvation is but another word for that eternal happineſs, which God hath appointed to be the ultimate and chief good of human nature; this happineſs is propoſed not as our fate, but as our reward; and ſince every reward ſuppoſes ſome works in conſideration whereof the recompenſe is beſtowed, it implies, that men muſt contribute ſomething to their own happineſs, and cannot reaſonably hope to obtain it, without attending to thoſe conditions, upon the performance of which the reward is ſuſpended. It implies farther, that the notices of theſe conditions, and the right of appointing them, muſt come from, and are originally lodged in him, who propoſes and promiſes that recompenſe. And, if our expectations and deſires of this happy ſtate, be natural and univerſal, it will follow from hence too, that nature furniſhes mankind with ſome ſort of means and abilities, as well as inclinations, to aſpire after it: For the wiſdom and goodneſs of the Creator is moſt eminently ſeen in this; that he deludes none of his creatures with vain expectations, nor infuſes any ſuch deſires into them, as muſt of neceſſity be diſappointed.

Theſe abilities I take to have been given in thoſe general notions of good and evil, impreſt upon the mind of man, at his firſt creation. With regard to which, Paul mentions a law written in the hearts of thoſe, to whom the written law was not imparted, Rom. ii. 13, 14, 15. He obſerves the ſame pleaſing tranſports, the ſame melancholy miſgivings to riſe in their breaſts, according as their conſciences accuſe, or excuſe them: He declares, that in the laſt great day of account, they ſhall be judged upon this iſſue. Since then, there was a time, when man enjoyed no written word at all; ſince after ſome parts of the world were bleſt with ſuch revelation, yet others were unfortunate in the want of it; ſince even thoſe who had it not, were yet accountable for their actions, the conſequence is plain and neceſſary, that the Holy Scriptures are not the only method whereby God hath been pleaſed to inform men of their duty: They were not the firſt, they were not the univerſal, and conſequently not the ſole and perpetual inſtrument of all our privileges, and all our obedience.

2. But ſecondly, Whatever hopes men could by nature have, theſe had no other foundation, than a juſt and punctual performance; and therefore ſin quite altered the caſe, and made a farther revelation neceſſary. What Paul ſays elſewhere of the Jewiſh law, may with great truth, and in a very good ſenſe, be affirmed of *all Scripture*, that it was *added becauſe of tranſgreſſion.* To perſons thus,

3. Thirdly, That God in all his dealings with mankind does not act ſo much in proportion to his own fulneſs, as to our wants. And therefore, we have reaſon to look upon thoſe diſcoveries of his will to be perfect, which revealed, not all that could be revealed, but all that men had occaſion for. In this ſenſe the more ſparing revelations heretofore were perfect in their kind, though in degree and meaſure ſhort of ours. Whence I may argue,

4. Fourthly, That even all truths, which may have any tendency to direct men in their duty, are not particularly and expreſly to be found there; nor is it all neceſſary, or indeed, (humanly ſpeaking) poſſible, that they ſhould. And this directly meets with an opinion, unhappy in its conſequences, but entertained, (it is to be hoped) out of an honeſt zeal and well-meant reverence for theſe Bleſſed Writings. That I mean of *mens not being allowed to do any thing, for which ſome expreſs command, or warrant, or at leaſt example may not be produced out of Scripture.* I cannot now delay to ſhew the danger and uncertainty of governing our lives by the examples even of good men; but ſhall endeavour to prove the unreaſonableneſs of this rule in general, and to diſengage men from the many ſad ſuſpences and ſnares, which it is apt to bring unwary conſciences under, by theſe following particulars.

1. Firſt, As to the myſteries and doctrines peculiar to the Chriſtian Faith, ſuch as, the incarnation and ſatisfaction of our Bleſſed Saviour, the juſtification of ſinners by faith, the aſſiſtances of the Holy Spirit, the trinity of perſons in the Divine Eſſence, (which I make no ſcruple to call a neceſſary and diſtinguiſhing doctrine of the Chriſtian Religion.) In theſe the Scriptures are our abſolute and only rule, for they are branches of a new covenant, revelations of ſtupendous and important concern, ſetting forth free acts of mercy; ſuch as depended upon no neceſſary cauſes in nature; ſuch as concerned not man in his primitive ſtate; and therefore, not within the ken of reaſon. Theſe could come only from God, and upon him we are therefore to depend entirely for them. So that when there is ſufficient evidence of his having delivered any matters of this kind, all the reſt is to be taken upon content; and his truth and infinite wiſdom are a juſt foundation of our belief, how far ſoever the matter revealed may exceed our comprehenſion.

2. Secondly, In matters of practice the Scripture is our ſupreme, though not our only rule. Thoſe things which reaſon and nature teach, this enlarges and refines upon, and oftentimes confirms with a freſh ſanction. It exalts our virtues, and directs us to proceed upon nobler principles; teaches ſome duties not to be known without it, gives clearer convictions of ſuch as were known imperfectly; leads us to ends above nature, furniſhes means above the powers of nature; propoſes rewards Heavenly and Divine, and helps us to do more than mere men by their own diſcourſe could ever have done. So that revelation does not quench the light of nature, but adds freſh oil, and makes it burn the brighter; and by being more perfect, helping our dimneſs and dark ſight, and taking place above all other authorities, it is properly ſtiled by David, *A candle to our feet, and a lantern to our paths,* Pſal. cxix. 105. So that whatever this word teaches, which we might otherwiſe have known, has a double tye upon us; and that which either want of underſtanding or corruption of mind would have kept us in ignorance of, when found here, is to be received with ſubmiſſion and reverence, as an inviolable law, whatever fleſh and ſenſe, and worldly wiſdom may ſuggeſt or object to the contrary.

3. Thirdly, The perfection of Scripture does not confine itſelf to ſuch matters of faith and practice as are abſolutely neceſſary to ſalvation, but it is liberal and well fraught with excellent rules both from improving our knowledge, and adorning our profeſſion. It conſults the beauty and gracefulneſs, as well as the life and being of Chriſtianity. It directs the ſhining of our light, and the winning over others by our prudence and good example; and leaves us general hints, the efficacy of which will depend upon the honeſty and diſcretion of particular applications to our own perſonal exigencies and conditions.

4. But fourthly, There are many caſes, where Scripture can have nothing at all to do, except by very remote conſequences, and ſo far only as is implied in the foregoing particular. Ten thouſand actions of human life there are, ſo trivial, as ſcarce to deſerve the deliberation of a ſingle thought. And to expect laws and deciſions from Almighty God in things of no importance, or moral good or evil, were to bring his Majeſty into contempt; and therefore, here diſcretion is our only guide. In ſhort, and to conclude this argument: The written Word of God is to be eſteemed ſufficient and perfect; but this is to be under-

ſtood of having the ſufficiency of means to the end; and what may ſerve the purpoſes to which it was ordained. The perfection is that of an inſtrument, but then this, like all other inſtruments, requires an honeſt, ſkilful, and diligent hand to manage and apply it ſucceſsfully. And it is no diſparagement to the Scripture's character, that ſome by neglecting, and others by abuſing it, ſtill want that ſaving wiſdom it might give; nor does it at all take off from the perfection of this rule, that ſome caſes are ſo plain and obvious, as not to need its particular directions, and that others are of ſo little moment, as not to deſerve them. For,

In order to make Scripture a competent guide in the caſes that properly concern it, two things only are neceſſary; that *it be ſufficiently particular and expreſs, and that it be plain and intelligible.* That as much be delivered there as the occaſion requires, and, that it be delivered in ſuch a manner, as that men may improve by it, and attain to the knowledge of it. Both which, to any man who conſiders the uſes of Scripture, appear to be ſo neceſſarily required, and ſo greatly related to, that the ſame general arguments will prove both, and theſe that follow, (if I miſtake not) may contribute ſomething toward it.

Firſt, A conſideration of the author. Every imperfection in the effect is owing to ſome failure in the cauſe, a want of power if it be a neceſſary cauſe, or a want of will if it be a ſufficient and free cauſe. There was therefore excellent reaſon, why Paul ſhould begin his character of the Scripture's perfection, with an account of its being given by inſpiration of God; this introduction carrying in it a very ſignificant argument to enforce what follows. For,

Where indeed ſhould we expect perfection, if not from him, who is the ſource and ſum of all perfection? He whoſe power and wiſdom are infinite, was moſt likely to impreſs upon his own ordinances ſuch marks of excellency, as might diſtinguiſh them plainly, and convince the world they were his, by being worthy of him: And he, whoſe goodneſs and mercy are the eminent ſhining attributes of the Divinity, might reaſonably be preſumed to exerciſe that power and wiſdom, when an occaſion ſo important as the ſalvation of a whole world called for it. His own mere bounty put him upon the myſterious work of our redemption, and can we ſuppoſe, that the very terms upon which the ſucceſs and efficacy of that work depends, are not ſufficiently ſtated and made known?

We are told indeed, no writing can be a ſufficient rule, becauſe capable of different conſtructions, and that ſome living interpreter is neceſſary, upon whoſe ſenſe we may ſecurely rely: But what underſtanding is ſo ſhort, as not to ſee the weakneſs of this argument? For is any thing ſpoken that might not be written? And would not the ſame words when written, continue to be as full, as clear, as plain and diſtinct, as when ſpoken only? Is not any man's diſcourſe from his tongue as liable to be wreſted and perverted, as that from his pen? If then that living interpreter (whoever he be) might have his ſenſe committed to writing; and if that ſenſe when not written, lies open to the ſame danger of being miſunderſtood, as when it is written, then a written word may be as plain and ſufficient a rule as an oral one. And if Almighty God could expreſs himſelf as plainly and clearly as man, (which to deny were moſt abſurd and impious,) then nothing hinders, why the dictates of the Holy Ghoſt written in the Bible, might not be as ſafe, as full, as intelligible a direction, as any interpretations, or decrees, compoſed by any living perſons, or ſociety of perſons whatſoever. They might be ſo, I ſay, which proves a written rule capable of equal perfection with an oral one. And as the nature of the thing ſhews it capable, ſo the goodneſs of God gives juſt preſumption of its actually being ſo.

We are able indeed to give ſome account why human laws ſhould be obſcure; men may not be always happy in their expreſſions, or they may leave them intricate and dark, and ſtudiouſly contrive ſome profitable ambiguities: But God hath neither frailty nor intereſt to diſpoſe him thus. He ſpeaks on purpoſe to be underſtood; and what is ſpoken ſo as not to be underſtood, is ſo far forth as if not ſpoke at all. To leave men in darkneſs and diſtreſs, unfurniſhed with helps, the want of which muſt be their eternal ruin, this is what we think but ill agrees with the kind inclinations he hath otherwiſe expreſſed for our happineſs. And this will appear yet more improbable, if we conſider,

Secondly, What the particular matter is, of which the Scriptures chiefly conſiſt, and are intended to inſtruct us in. This is the ſecond covenant with fallen man; and that what other things are added there, are with ſubſervience to this great deſign. And can we ſuppoſe that theſe great charters and indentures are drawn imperfectly? In other ſciences there may be many common principles and helps derived from abroad; and theſe are ſuch as ſhine in ſome meaſure by each other's light. But the doctrines and myſteries of Chriſtianity are not in the power of nature or art to define; we have no further inſight here, than what the light from Heaven directs us to; and whatever of this kind God hath not made known to us, we are condemned to doubts and difficulties invincible, and can never bring ourſelves to know it all.

Thirdly, The ſufficiency and plainneſs of Scripture are both of them ſtrongly implied in faith and obedience, being made the conditions of everlaſting ſalvation; and unbelief and diſobedience threatned with hell and damnation, to as many as live under the knowledge and light of the Goſpel. For, if belief and practice muſt bring us to Heaven, then ſure God hath left a compleat ſyſtem of all things neceſſary to be believed or done; and if men ſhall be damned for not believing and not practiſing, then ſure thoſe directions are ſufficiently plain: Eſpecially too, if we remember, that theſe conditions are not calculated for the wiſe, or the learned, or the great only; but impoſed indifferently upon all degrees and capacities of men, of what ſize ſoever their underſtandings or their attainments be. For,

In regard no man is capable of believing or doing what he is not capable of knowing the ſenſe and meaning of; it muſt needs follow, that in the terms of ſalvation, God hath deſcended to the weak and common man; and made that which is neceſſary to all, eaſy and plain to all. The extremity of *marking what is done amiſs, who,* ſays the Pſalmiſt, *may abide?* But would not the marking and puniſhing what could not but be done amiſs, be a much more inſupportable extremity. And yet, admitting that men are condemned to everlaſting torments, for failure in that duty of which God never gave them ſufficient means of information, I cannot apprehend but that this is the caſe with them. The force of which argument in general, that God muſt needs have made ſufficient diſcoveries of his will, is ſo confeſſedly evident, that the only fault our adverſaries find with us for alledging it, is the confining theſe diſcoveries to Scripture only; to juſtify which inference, I add in the

Fourth place, that we have no equal evidence for any other ſupplementary declaration of God's will, and therefore we have reaſon to look upon the Scriptures as a full and ſufficient one. Now, that ſuch evidence was abſolutely needful, appears from hence, that whatſoever mends and fills up the meaſure of any other law, and to which we muſt have our laſt recourſe and appeal, does by that means acquire not only equal, but in ſome ſort a ſuperior authority to what went before; and therefore, to be ſure, it ought to have its own authority, at leaſt as well confirmed, as that which it pretends to perfect. Now,

The Scriptures command our aſſent and obedience, as coming from God; that they came from him we are aſſured, by their author's giving proper and authentick teſtimonies of a commiſſion and inſpiration truly Divine; that the miracles in which that teſtimony conſiſted, were really performed, we have the report of enemies as well as friends to their doctrine; the proof of infinite converts won over by them, contrary to all the intereſt and inclinations of fleſh and blood; and laſtly, the concurrent conſent of the Church Univerſal in all ages, which alone (all circumſtances conſidered) is an evidence even credible in it ſelf.

Till therefore the advancers of traditions, and an infallible guide on the one hand, and till the pretenders to private illuminations on the other, can bring equal evidence for themſelves; but eſpecially while they continue the darkeſt controverſies in all religion; we are not to be blamed for not admitting them into competition; and ſhall do better to ſuſpect theſe pretences of vanity and enthuſiaſm, and project, than by admitting them to draw ſuch a meaning upon the words of this text, as might eaſily be ſhewed to introduce an inſpired Apoſtle, talking neither good argument, nor ſo much as coherent and common ſenſe. Hence

I infer, that, according to all we can reaſonably conceive of God, he muſt needs have made ſome competent proviſion for mens underſtanding their duty; they cannot eſcape eternal ruin without the knowledge of it: This knowledge, in the points peculiarly Chriſtian, could come to them by Divine Revelation only; it does not appear that God hath ſignalized and diſtinguiſhed any method or rule of this kind, in ſo eminent a manner as he hath done the Scriptures; and therefore we have reaſon to believe, and to reſpect the Scriptures, as that competent proviſion. And now, having gone through ſuch general arguments as ſeem moſt neceſſary, I come,

III. To ſhew in particular, how the Scriptures anſwer this character, with regard to the ſeveral inſtances of their uſefulneſs mentioned in the text.

1. Firſt, Paul ſays, the Scripture *is profitable for doctrine*, by which is commonly underſtood, a declaration of ſuch truths as are neceſſary to be believed. The ſum of what is requiſite in this point, conſiſts of a right information concerning God and our ſelves; what he is, and what we are and hope to be; what he hath done for our ſakes, and how we may reap the benefit of it in our own perſons, and become acceptable in his ſight. And,

Of this the Scripture gives a large and clear account. It traces us up to our firſt head, points to the rock whence we were hewn; deſcribes our happy and our healthful ſtate, tells when, and how, our innocence was loſt, and ſets forth both the ſickneſs and the cure. It preſents us with the leiſurely advances towards it, the perſonal revelations to the Patriarchs, the rites and figures of Moſes's law, the clearer predictions, and more refined precepts of the Prophets, and theſe accommodated to the ſeveral ſtages of the world, and tempered all in ſuch proportion, as the body diſeaſed gathered ſtrength to digeſt them. At laſt, when the fulneſs of time was come, and matters ripe for the laſt and moſt perfect revelation, it ſhews us the Saviour of the world, the Son of God, and in him all thoſe ſhadows and rough imperfect ſtrokes finiſhed and filled up, all thoſe prophecies centring together, with marvellous harmony and conſent.

To theſe I might add the ſignificant providences of God to his people the Jews, whereby Paul ſays they became ἡμῶν τύποι, patterns and images of the Chriſtian age; no leſs than in their law and way of worſhip. I might obſerve the mighty care and art of filling every book with ſignifications of the Meſſiah, his character, and his approach, ſometimes by prophecies aiming directly at him, ſometimes by mixed and more obſcure intimations, and thoſe breakings out of the Spirit from other ſubjects and perſons, into expreſſions too lofty and magnificent to be literally and ſtrictly true of any but of him. But, which comes nearer home, here we have our ſouls raiſed to higher and juſter notions of God and goodneſs; we are taught to worſhip him in ſpirit and in truth, a ſervice moſt ſuitable to the majeſty of his nature, and the dignity of our own: We ſee the adorable myſtery of the Son of God in fleſh and a human body, exalted to the right hand of the Majeſty on high, a Perſon truly Divine converſing with men, courting them to their happineſſes, preſſing, importuning; nay, which is moſt of all, dying for them, that they may live for ever. And whatever myſterious and intricate paſſages the Scripture may contain, for the exerciſe, ſhall I ſay, or for the humiliation of men, wiſe in their own conceits; yet theſe matters, which make the hiſtorical account of our redemption, are related in circumſtances ſo natural, and yet ſo moving, in language ſo eaſy, and ſo expreſſive too, that the moſt ſcrupulous, if a fair and honeſt reader, may be ſettled and convinced, and the plaineſt and groſſeſt underſtanding may be enlightned and edified by them. For, whatever darkneſs and miſts may now obſcure theſe ſaving truths, it is not from themſelves, or their original ambiguities, ſo much as from the ſtudied niceties of ſubtil and deſigning men; who, under pretence of diſtinguiſhing and explaining, have rather confounded and rendred them unintelligible; and, many times, diſtinguiſhed away even truth and piety it ſelf: But, bleſſed be God, we are not utterly at theſe mens mercies; for, to our comfort, the Apoſtle obſerves,

2. Secondly, That the Scripture is likewiſe profitable for *reproof*; by which is commonly underſtood the confuting of errors and corrupt opinions, which oppoſe or impair the truth. See Iſa. viii. 20. Matt. xxii. 29. Mark xii. 24. and Chryſoſt. in John hom. xl. Thus among the Jews, the law and the teſtimony was the touch and the trial, to which all new pretenders were to be brought. Thus our Saviour expreſly attributes the Sadduces error concerning the reſurrection and a future ſtate, to their not knowing the Scriptures. And to the ſame purpoſe the Apoſtle here ſends Timothy to the Scriptures, as a defence againſt thoſe corrupt and perillous times foretold in the beginning of this chapter.

The earneſt exhortations of all the primitive fathers, to be much converſant in theſe Holy Books; their placing all the miſchief of their diviſions to the account of neglecting ſo to do; the ſetting the two Teſtaments, in the midſt of the ancient and pureſt councils, as a common umpire between all contending parties; and infinite teſtimonies and commendations to this purpoſe, ſhew moſt evidently, that the written Word was always looked upon as the ſtandard of doctrine and faith; that to which all ought to have recourſe, to ſubmit to, and be finally concluded by. Traditionary articles, and infallible interpreters, had then no place, nor was it requiſite they ever ſhould: For though Peter ſays ſome Scriptures *were wreſted to mens own deſtruction*, yet he acquaints us withal, how they came to be ſo. They were, he ſays, *the unlearned and unſtable*, that did it, men not well principled, and of a reſtleſs temper. And if people will come to this rule with perverſe, unquiet minds, with a ſpirit of frowardneſs, and cavil, and contention, they may, no doubt, confound the cleareſt things: Beſides, which makes the objection much leſs formidable, Peter ſays the τὰ δυσνόητα, paſſages *hard to be underſtood* were principally concerned in this racking of the ſenſe. And ſo long as captious wits exerciſe upon theſe only, the conſequence is not ſo very great. They are the neceſſary points in which we maintain the ſufficiency of Scripture, and I hope it hath been proved, that what is not full and plain, cannot be neceſſary.

If men would read the Bible with honeſty and diligence, with meekneſs and modeſty, the world would quickly come to a good agreement in things requiſite to ſalvation; and for the reſt, we may entertain different notions, and yet all ſides be ſafe and quiet. And would men but preſerve all that charity and good temper, which becomes diſputes of ſmall importance, it would ſignify but little, whether ſuch controverſies were ever agreed or not. When mens eternal ſtate is brought into hazard, when the peace of the publick, or the order of the Church is broken, when private friendſhips ceaſe, and miſunderſtandings and bickerings ariſe; theſe are not the effects of difference in opinion, but of the vanity and indiſcretion, the intemperate heats, and bitter zeal of thoſe who differ, and not content to differ only, miſmanage and miſunderſtand matters. In ſhort, *holding the faith in unity of ſpirit, and in the bond of peace* both, is beſt promoted by righteouſneſs of life. And whoever ſhall examine the riſe and growth of hereſies and ſchiſms, will find that craft and not ignorance hath generally been at the bottom. Pride and avarice, and ambition, envy and licentiouſneſs, unreaſonable pertinaciouſneſs, and a deſire of popularity, and in one word, not ſo much the want as the abuſe of wit; theſe are the rank weeds that choak the good ſeed, that make the world unfruitful, and ſometimes even enſnaring. And to clear the ſoil of theſe nuſances muſt be every man's own care.

In ſhort, God hath done as much for us, as it became him to do, he hath left neceſſary truth plain and obvious, he will be gracious to innocent and unaffected ignorance and miſtakes; and therefore, though all may be deceived in unneceſſary points, yet none ſhall be deceived to his own hurt and ruin; except thoſe who wilfully deceive themſelves, or make it their buſineſs to pervert and diſturb others.

3. Thirdly, The next inſtance of the Scripture's profitableneſs is in correction, that is, according to the common acceptation of the word, reforming of manners. And in this indeed, conſiſts the peculiar glory of Chriſtianity, that it makes the world better, ſweetens mens tempers, purifies their hearts and affections, tames their wild paſſions, and checks thoſe exorbitancies, which render them

odious to God, uneaſy to themſelves, and troubleſome to one another. We are kept in awe even from our ſecret ſins, by the conſtant preſence, and ſtrict obſervation of an all-ſeeing judge; one from whoſe thunder no covert can ſhelter, and from whoſe eye no darkneſs can hide us; one that does not only purſue us to our cloſets and beds, but unlocks our very hearts and reins, and ſees all the monſters, all the deformed race of evil thoughts and actions, even in their embryo and crude conception. Here we have vice unmasked, and ſhewn in its native deviliſhneſs; as the blackeſt and baſeſt thing in itſelf; the moſt deceitful in its appearances, the moſt deſtructive in its effects. The mother of ſorrow, and ſhame, and death, that cheats us with imaginary pleaſures of a moment, and ſatisfactions that flee from us in the very inſtant of ſnatching them; but leaves real and laſting pains behind, abandons us to all the horrors of guilt and confuſion, amazement and deſpair, ſows all the ſeeds of diſcord and diſorder, breaks all faith, cuts the bands of ſociety in ſunder, and after all the agonies of mind, pains of body, private and publick miſeries on earth, plunges men at laſt into the bottomleſs pit; a place of vengeance and fruitleſs remorſes; the gnawings of a worm that never dies, and the burnings of a flame never to be quenched. Theſe are the terrors of the Lord to perſwade men to be wiſer, and ſtupid ſure are they, whom theſe will not perſwade.

Fourthly, The Scripture is ſaid to be profitable for inſtruction in righteouſneſs, that is, the directing us how we may pleaſe, and become like unto God. To this purpoſe it preſcribes pure and holy hearts, clean hands, well-governed paſſions, a ſtrict and watchful guard againſt temptation; a mind eaſy and reſigned to providence, raiſed above the preſent world, and therefore moderate in its deſires, and reſerved in its enjoyments. It conſults the benefit of all conditions, and preſcribes virtues proper for every relation and capacity of human life. It invites to the practice of theſe, by their own lovelineſs and beauty, by the ſatisfactions they bring to our ſelves, and the benefit they are of to others.

CHAP. IV.

1 *He exhorteth him to do his duty with all care and diligence,* 6 *Certifieth him of the nearneſs of his death,* 9 *Willeth him to come ſpeedily unto him, and to bring Marcus with him, and certain other things which he wrote for,* 14 *Warneth him to beware of Alexander the ſmith,* 16 *Informeth him what had befallen him at his firſt anſwering,* 19 *And ſoon after he concludeth.*

I Charge *thee* therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing, and his kingdom.

2 Preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long-ſuffering and doctrine.

3 For the time will come when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears.

4 And they ſhall turn away *their* ears from the truth, and ſhall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangeliſt, make full proof of thy miniſtry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finiſhed my courſe, I have kept the faith.

8 Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing.

9 Do thy diligence to come ſhortly unto me.

10 For Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica: Creſcens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the miniſtry.

12 And Tychicus have I ſent to Epheſus.

13 The cloke that I left at Troas with Carpus, when thou comeſt, bring *with thee* and the books, *but* eſpecially the parchments.

14 Alexander the copper-ſmith did me much evil: the Lord reward him according to his works.

15 Of whom be thou ware alſo; for he hath greatly withſtood our words.

16 At my firſt anſwer no man ſtood with me, but all men forſook me: *I pray God* that it may not be laid to their charge.

17 Notwithſtanding the Lord ſtood with me, and ſtrengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord ſhall deliver me from every evil work, and will preſerve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Priſca and Aquila, and the houſhold of Oneſiphorus.

20 Eraſtus abode at Corinth: but Trophimus have I left at Miletum ſick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jeſus Chriſt *be* with thy ſpirit. Grace *be* with you. Amen.

¶ The ſecond *epiſtle* unto Timotheus, ordained the firſt biſhop of the church of the Epheſians, was written from Rome, when Paul was brought before Nero the ſecond time.

In this chapter the Apoſtle,

I. Excites Timothy to a diligent and vigorous preaching of the word of God, by (1.) a ſolemn charge, ver. 1. and (2) by a deſcription of this diligent preaching in the ſeveral parts and branches thereof, ver. 2. Then

He adds the reaſon of this charge, becauſe there will come a defection from the truth ; which defection he deſcribes by its cauſes, ver. 3. and by the form or eſſence, wherein it doth conſiſt, ver. 4.

He repeats the exhortation to his duty, ver. 5. eſpecially becauſe Timothy would ſoon be deprived of Paul's inſtructions for the future, the time of his departure now approaching, ver. 6. againſt which he comforts both himſelf and Timothy, by the conſideration of the ſincere diſcharge of his miniſtry, ver. 7. and of the reward he was to receive for it ; amplified by a deſcription of ſuch others, as are entitled to the ſame reward, ver-8.

II. Concludes this Epiſtle with a deſire for Timothy to come to him, ver. 9. for certain reaſons, ver. 10, 11. —— and to bring Mark with him, and the reaſons thereof, ver. —11, 12. Wiſhes him to bring certain things with him, which he had left behind, ver. 13. acquaints him with the miſchief Alexander had done him, for which he gives him a ſuitable imprecation, ver. 14. and cautions Timothy to beware of him, becauſe he oppoſed Paul, ver. 15. Gives him an account of his trial before Nero, ver. 16—18. ſends commendations to ſome perſons, ver. 19. informs him of what became of Eraſtus and Trophimus, ver. 20. importunes him to come before winter ; ſends ſalutations from all the brethren, ver. 21. and ſends him his Apoſtolical bleſſing, ver. 22.

Ver. 2. — *Preach the word.*] i. e. The form of ſound words, or the word of the Goſpel ; ſee ch. i. 13.

Ver. 3. —— *Sound doctrine.*] See 1 Tim. i. 10.

—— *Itching ears.*] Always thirſting after novelties, and carried away from the ſound Word of God by the inventions of deſigning men, as it follows in the next verſe.

Ver. 4. — *Shall be turned unto fables.*] See 1 Tim. i. 4. and iv. 7.

Ver. 5. — *The work of an Evangeliſt.*] Preach without reſpect of perſons ; ſee Acts xxi. 8. and Eph. iv. 11.

Ver. 7. *I have fought a good fight, I have finiſhed my courſe, I have kept the faith.*] Theſe words run in figures taken metaphorically from the olympick games ; where there were wreſtlings, a race was to be run, and all was to be performed according to the laws of thoſe games, that were eſteemed the greateſt and nobleſt diverſions of thoſe ages : Judges were appointed to declare the victors, and to give them the prize ; they were crowned with garlands, and had very extravagant honours done them. Thoſe exerciſes being eſteemed the beſt preparations to military glory ; ſo that the world thought they could not do enough to encourage them.

According then to that ſtile, the importance of which was at that time well underſtood, Paul here comforts himſelf with this, that he had *fought a good fight*, or rather *the good fight*, which he elſewhere calls, *the good fight of faith*, 1 Tim. vi. 12. He had been bred up with the prejudices, and ſowred with the paſſions of the Jews, and of the Phariſees in particular ; but by the mighty hand of God he was delivered from both ; and afterwards he preached *that faith* which he had formerly perſecuted ; but with another ſpirit ; he ſtudied to gain the Jews with a ſpirit of meekneſs and charity ; he judged favourably of them, that they *had a zeal of God, though not according to knowledge*, Rom. x. 2. he prayed for them, and complied with them as far as he could, without betraying the principles and the liberty of the Chriſtian religion, 1 Cor. ix. 20. and he was willing not only to have died, but to have become an anathema or execration for them, Rom. ix. 2, 3. He was indeed reproached and perſecuted by them with all poſſible injuſtice and cruelty ; yet he was not changed or provoked by all that oppoſition : But though he became all things to all men, yet when the truth or honour of the Chriſtian religion was concerned, he *gave them not place by ſubjection*, (he yielded no ground to them) *no not for an hour*, Gal. ii. 4, 5.

He had enemies of another ſort likewiſe ; thoſe who endeavoured to corrupt the Chriſtian religion by the prophane mixtures of paganiſm and idolatry : For though he had large thoughts concerning the idol feaſts, and meats offered to idols, (1 Cor. viii.) yet he could not bear with thoſe that were the enemies of the croſs of Chriſt, and that were ſtudying to cover themſelves from it, by thoſe baſe compliances with Heatheniſh practices. His oppoſing idolatry had often raiſed ſtorms againſt himſelf, that were like to have proved fatal to him, as at Lyſtra, Epheſus, and in other places, Acts xiv. and xix. yet he never gave over declaring againſt it, and warning all men *to forſake thoſe vanities, and to ſerve the living God.* He had alſo many falſe brethren to deal with, men that envied him, that ſtudied to diſparage his perſon, to detract from his authority, and that endeavoured to raiſe factions againſt him, 2 Cor. x. and xi. but though he was glad *that Chriſt was preached*, at what rate ſoever, even by theſe ſpiteful men ; and though *in meekneſs he inſtructed thoſe that oppoſed themſelves*, Phil. i. 18. yet when occaſion required it, he aſſerted the dignity of his character with great boldneſs, and exerted it in ſome ſevere acts of Apoſtolical juriſdiction, 1 Cor. v. 1 Tim i. 20. With all theſe diſferent ſorts of men he was engaged, and among them he *fought the good fight.*

He finiſhed his courſe ; *he run the race that was ſet before him with patience*, as he finiſhed it with joy. He was a pattern in all reſpects both in what he did, and in what he ſuffered ; in his perſonal deportment as a Chriſtian, and in his labours as an Apoſtle : He durſt make his appeals to all the Churches where he had laboured, as well as to God, who knew *how holily, juſtly, and unblameably, he had behaved himſelf among them. He wrought with his own hands*, to ſupport himſelf, that ſo his labours in the Goſpel might be the more ſucceſsful, and be liable to leſs exception, 1 Theſſ. ii. 10. Acts xx. 34. 1 Cor. ix. 18. He went about laying himſelf out wholly in that work, preaching *in ſeaſon, and out of ſeaſon*, and as he himſelf ſaid, *publickly and from houſe to houſe*, Acts xx. 18—20. yet he was all the while reviled to the degree of being eſteemed as *the filth and the off ſcourings of the earth*, 1 Cor. iv. 13. and we have a large catalogue given us of the impriſonments, whippings, ſtonings, and other perſecutions, through which he paſt, 2 Cor. vi. and xi His body was exhauſted with his conſtant labours ; and his zeal for all the Churches burnt him up inwardly ; ſo that without and within, his life was a continued ſcene of labour and ſufferings ; yet through all this he went, undaunted and unſhaken, and was ſo unſtained in the whole courſe of his miniſtry, that he knew he could with aſſurance appeal to what his companions in labour had obſerved of his *manner of life*, 2 Tim. iii. 10.

Finally, *He had kept the faith*, either his faith that he had plighted to God when dedicated firſt by the vow of baptiſm, and afterwards *ſeparated to the work of the miniſtry by the impoſition of hands.* He had been true to that faith, and to thoſe vows. Or, by the faith may be meant the purity of the Chriſtian doctrine, which he had received as a truſt from the Lord Jeſus, and had delivered it faithfully to the Churches as he had received it: Neither corrupting nor ſuppreſſing any part of it, but declaring *to them the whole counſel of God*, 1 Cor. xi. 23. Acts xx. 17. And though ſome through weakneſs, and others through malice, might have wreſted his words, 2 Pet. iii. 16. yet he had *never handled the word of God deceitfully, nor of men ſought he glory*, 2 Cor. iv. 2. He was neither aſhamed nor afraid of the croſs of Chriſt, 1 Theſſ. ii. 6. He aſſerted the great truths of religion, when he ſaw them ſtruck at, with an authority and zeal proportioned to the importance of them, 1 Cor. xv. while in leſſer matters he left men to the juſt freedoms of human nature, to be governed by thoſe great meaſures of diſcretion and charity, a care to avoid ſcandal, and to promote edification and peace, decency and order, Rom. xiv. So that it may be obſerved, that

Theſe words carry in them a three-fold character of the ſtruglings and difficulties of the life and labours, and of the fidelity and ſound doctrine of this great Apoſtle : And that it was no preſumption in him to propoſe himſelf as a pattern, to be followed by others, as *he was a follower of Chriſt*, 1 Cor. xi. 1. while he bids them mark ſuch as they ſaw followed the example that he ſet them ; which was far from claiming any equality with his maſter.

Critical

Critical and Explanatory ANNOTATIONS,

ON THE

Epiſtle of *PAUL* the *APOSTLE*,

TO

TITUS.

The INTRODUCTION.

Titus, as it appears by Gal. ii. 3. having been converted from Paganiſm to the Chriſtian Faith, was by Paul appointed to be an Evangeliſt and a companion in his work and voyages in the preaching of the Goſpel, and was leſt by him in Crete for to perfect the eſtabliſhing of the ſtate and government of the Churches which Paul had founded in that place, and whilſt he was there the Apoſtle writ this Epiſtle to admoniſh, incite and encourage him to the careful and diligent exerciſe of his office; and alſo to authorize him among the Cretians: Wherefore, he begins with a declaration of thoſe qualities required in thoſe perſons whom he is to chuſe for teachers in that Church, both in regard of their life, behaviour, and domeſtick government, and eſpecially in regard of their doctrine, it being a moſt neceſſary part for to oppoſe the Jewiſh falſe errors and doctrines, whereof the ſeed was already ſcattered among thoſe Churches. Then he appoints him, inſtead of vain obſervations, wherein falſe teachers repoſe great holineſs, to teach and recommend the true and ſpiritual ſanctification in every one's vocation; and eſpecially to voluntary obedience to princes and magiſtrates, according to God's Graces preſented in the Goſpel, and the regeneration of the Spirit, which he recommends as moſt efficacious for that purpoſe, and, on the contrary, adviſeth him to forbid and ſuppreſs all vain diſputations, and to ſhun all obſtinate Hereticks. And,

Now let us make the following obſervations on theſe three Epiſtles to Timothy and Titus.

1. It appears from Paul's ordaining Timothy Biſhop of Epheſus, and Titus Biſhop of Crete, as the ancients teſtify, that the government of the Church by Biſhops was an Apoſtolical Ordinance. And accordingly in theſe Epiſtles the Apoſtle gave them inſtructions concerning the government of the inferior Clergy, and the people in thoſe Churches; as for example, we read, Timothy was empowered to diſcharge the office of a Biſhop, *viz.* to *prove* and admit others to the miniſterial function, 1 Tim. iii 10. to encourage and reward them, ch. v. 17. and to exerciſe diſcipline, ch. v. 19, 20, 21. And ſo likewiſe Titus was commanded to *ſet in order* affairs of the Churches,

and to *ordain elders*, Titus i. 5. See Dr. Cave's lives of Timothy and Titus. Biſhop Stillingfleet's Caſes, Edit. 2. p. 8. Biſhop Beveridge's Cordex. Can. Eccleſ. Prim. l. 2. c. 11. and Biſhop Potter's government of the ancient Church, c. 4. where alſo obſerve, that the gift of government was diſtinct from that of an Evangeliſt, 1 Cor. xii. 28. Eph. iv. 11.

2dly, That to pray to ſaints and Angels to procure their interceſſion is againſt the Apoſtle's doctrine, who has declared, That as there is but *one God*, ſo there is but *one Mediator between God and man the man Chriſt Jeſus*, 1 Tim. ii. 5. which categorically condemns that doctrine of the Papiſts, that the ſaints are to be prayed unto, *becauſe God beſtows bleſſings on us for their merits and favour*; ſee the Catechiſm of the Council of Trent, or, *ad Parochos, pars tertia ad primum præceptum de invocatione ſanctorum*, ſect. 24.

3dly, That the doctrines of purgatory, or purgation by torments, of ſuch who indeed depart this life in the faith of Chriſt, but muſt yet ſuffer, as the Papiſts teach, a temporal puniſhment, and of praying for deliverance of the deceaſed from the torments thereof, or for eaſe under them are not countenanced by Paul's charitable prayer for Oneſiphorus, whom they ſuppoſe to have been *then* dead, 2 Tim. i. 18. becauſe firſt it does not appear in fact that Oneſiphorus was *then* dead. But ſecondly, be it granted that he was dead, Paul's prayer was not for his deliverance from torment in a ſtate between death and the reſurrection, which is the ſuppoſed torment of the Popiſh purgatory, but for mercy *in that day*, the ſame day he had mentioned before, at ver. 12. the great day of judgment. But mercy in purgatory, if it do them any good, as Papiſts pretend, muſt be before *that day*.

CHAP.

CHAP. I.

1 For what end Titus was left in Crete. 7 How they that are to be choſen miniſters, ought to be qualified. 11 The mouths of evil teachers to be ſtopped; and what manner of men they be.

PAUL a ſervant of God, and an apoſtle of Jeſus Chriſt, according to the faith of Gods elect, and the acknowledging of the truth which is after godlineſs:

2 In hope of eternal life, which God that cannot lye, promiſed before the world began;

3 But he hath in due times manifeſted his word through preaching, which is committed unto me, according to the commandment of God our Saviour:

4 To Titus *mine* own ſon after the common faith: Grace, mercy, *and* peace from God the Father, and the Lord Jeſus Chriſt our Saviour.

5 For this cauſe left I thee in Crete, that thou ſhouldſt ſet in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

6 If any be blameleſs, the husband of one wife, having faithful children, not accuſed of riot, or unruly.

7 For a biſhop muſt be blameleſs, as the ſteward of God; not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre;

8 But a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate;

9 Holding faſt the faithful word, as he hath been taught, that he may be able by ſound doctrine, both to exhort and to convince the gainſayers.

10 For there are many unruly and vain talkers and deceivers, eſpecially they of the circumciſion:

11 Whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucres ſake.

12 One of themſelves, *even* a prophet of their own, ſaid, The Cretians *are* always liars, evil beaſts, ſlow bellies.

13 This witneſs is true: wherefore rebuke them ſharply, that they may be ſound in the faith;

14 Not giving heed to Jewiſh fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure; but unto them that are defiled, and unbelieving, *is* nothing pure; but even their mind and conſcience is defiled.

16 They profeſs that they know God; but in works they deny *him*, being abominable, and diſobedient, and unto every good work reprobate.

This chapter begins with the Apoſtolical inſcription, ſhewing the perſon who writes the Epiſtle; explaining the nature, the end and means of diſcovery of that faith which he preached, ver. 1, 2, 3. declaring who he is to whom he writes; and ſaluting him by name, ver. 4. Then

The Apoſtle ſhews why he left Crete, ver. 5. and ſends Titus certain directions, firſt, in reference to ſuch who might be ordained miniſters, how they ought to behave both to the Church and in their own families, ver. 6—8. Secondly, in reference to the doctrine or faith of ſuch who were to be ordained, ver. 9—16.

Ver. 1. —— *After godlineſs.*] The Goſpel of Chriſt, which teacheth the way of God in piety and godlineſs.

Ver. 2. *In hope.*] Or, for the hope.

Ver. 3. — *In due times.*] Thoſe times of the Meſſiah foretold by the Prophets, when he ſhould be manifeſted in the fleſh.

Ver. 4. —— *Titus, mine own ſon, after the common faith.*] See 1 Tim. i. 2.

Ver. 5. — *Set in order,—— and ordain elders.*] See the Introduction.

—— *That are wanting.*] Or, *left undone*, when I departed.

Ver. 6. — *If any be blameleſs*, &c.] See the notes on 1 Tim. iii. 2, *&c.*

Ver. 8. —— *Good men.*] In the original it is *good things.*

Ver. 9. —— *The faithful word.*] See 2 Tim. i. 13.

Ver. 10. —— *They of the circumciſion.*] They who being converted from Judaiſm, defended the neceſſity of keeping many Levitical laws, eſpecially that of circumciſion. So they were Jews by nation, and Chriſtians only by profeſſion.

Ver. 12. *One of themſelves.*] i. e. Of their own nation, the Cretian poet Epimenides.

Ver. 16. — *Reprobate.*] Or, void of judgment.

CHAP. II.

1 Directions given unto Titus, both for his doctrine and life. 9 Of the duty of ſervants, and in general of all Chriſtians.

BUT ſpeak thou the things which become ſound doctrine:

2 That the aged men be ſober, grave, temperate, ſound in faith, in charity, in patience;

3 The aged women likewiſe, that *they be* in behaviour as becometh holineſs, not falſe accuſers, not given to much wine, teachers of good things;

4 That they may teach the young women to be ſober, to love their husbands, to love their children.

5 *To be* diſcreet, chaſte, keepers at home, good, obedient to their own husbands, that the word of God be not blaſphemed.

6 Young men likewiſe exhort to be ſober-minded.

7 In all things ſhewing thy ſelf a pattern of good works: in doctrine *ſhewing* uncorruptneſs, gravity, ſincerity,

8 Sound ſpeech that cannot be condemned; that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you.

9 *Exhort* ſervants to be obedient unto their own maſters, *and* to pleaſe *them* well in all things; not anſwering again,

10 Not purloining, but ſhewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth ſalvation, hath appeared to all men;

12 Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world;

13 Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt:

14 Who gave himſelf for us that he might redeem us from all iniquity and purify unto himſelf a peculiar people, zealous of good works.

15 Theſe things ſpeak and exhort, and rebuke with all authority. Let no man deſpiſe thee.

In this chapter the Apoſtle directs Titus concerning the faithful diſcharge of his office, ſhewing him how and what he ought to teach, ver. 1—10. And then he enforces his charge, by ſhewing the grounds or conſiderations upon which all the directions both foregoing and following are urged, *viz.* The doctrine of the Goſpel, ver. 11—13. and the redemption and ſanctification which we obtain through the death of Chriſt.

Ver. 1.—— *Sound doctrine.*] See 1 Tim. i. 10. vi. 3. and 2 Tim. i. 13.

Ver. 3. —— *Holineſs.*] Or, holy women, who profeſs the Goſpel.

—— *Falſe accuſers.* Or, make-bates.

Ver. 4. — *Sober.*] Or, wiſe, not eaſily led away to diverſe luſts, but, as it follows, to love their husbands, *&c.*

Ver. 5. — *That the word of God may not be blaſphemed.*] Leſt the unbelievers may aſcribe the evil actions of bad Chriſtians to a depravity or deficiency of doctrine and diſcipline in the Church of Chriſt.

—— *Blaſphemed.*] Spoken againſt undeſervedly.

Ver. 11, 12, 13. *For the grace of God*, &c.] See ch. iii. 4. 1 Tim. ii. 4. Col. i. 22. 1 John ii. 16. 1 Cor. i. 7. Philip. iii. 20.

Ver. 14. — *A peculiar people.*] See Exod. xv. 16. and xix. 5.

CHAP. III.

1 *Titus is yet further directed by Paul, both concerning the things he ſhould teach, and not teach.* 10 *He is willed alſo to reject obſtinate hereticks:* 12 *which done, he appointeth him both time and place, wherein he ſhould come unto him, and ſo concludeth.*

PUT them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work,

2 To ſpeak evil of no man, to be no brawlers, *but* gentle, ſhewing all meekneſs unto all men.

3 For we our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindneſs and love of God our Saviour toward man appeared,

5 Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt;

6 Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour:

7 That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life.

8 *This is* a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good works: theſe things are good and profitable unto men.

9 But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law; for they are unprofitable and vain.

10 A man that is an heretick, after the firſt and ſecond admonition, reject:

11 Knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.

12 When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours alſo learn to maintain good works for neceſſary uſes, that they be not unfruitful.

15 All that are with me ſalute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus ordained the firſt biſhop of the church of the Cretians, from Nicopolis of Macedonia.

In this chapter Paul teaches Timothy how to accommodate his doctrine more generally to all ſorts of Chriſtians; as to magiſtrates, and to each other in all ſtates and conditions of life, ver. 1. 2.

Theſe duties are urged by divers arguments, as their preſent condition, far different from their carnal ſtate, ver. 3—7. And from the ſingular excellency of the Goſpel-Doctrine, amplified by an exhortation to maintain it vigorouſly, ver. 8. to avoid contrary opinions, and to reject Hereticks, ver. 10, 11. and then concludes.

Ver. 1.——*To be ſubject to principalities and powers*, &c.] See Rom. xiii.

Ver. 2.——*Speak evil of no man.*] The ſin or vice of evil-ſpeaking, here forbidden by the Apoſtle, is, μεδένα-βλασφημεῖν, not to defame and ſlander any man, not to hurt his reputation, as the etymology of the word doth import. So that this vice conſiſts in ſaying things of others which tend to their diſparagement and reproach, to the taking away or leſſening of their reputation and good name. And this, whether the things ſaid be true or not. If they be falſe, and we know it, then it is downright calumny; and if we do not know it, but take it upon the report of others, it is however a ſlander; and ſo much the more injurious, becauſe really groundleſs and undeſerved.

If the thing be true, and we know it to be ſo, yet it is a defamation, and tends to the prejudice of our neighbour's reputation: And it is a fault to ſay the evil of others which is true, unleſs there be ſome good reaſon for it beſides: Becauſe it is contrary to that charity and goodneſs which Chriſtianity requires to divulge the faults of others, though they be really guilty of them, without neceſſity, or ſome other very good reaſon for it.

Again, it is evil-ſpeaking, and the vice here condemned, whether we be the firſt authors of an ill report, or relate it from others; becauſe the man that is evil ſpoken of, is equally defamed either way.

Again, whether we ſpeak evil of a man to his face, or behind his back: The former way indeed ſeems to be the more generous, but yet is a great fault, and that which we call reviling: The latter is more mean and baſe, and that which we properly call ſlander or backbiting.

And laſtly, whether it be done directly and in expreſs terms, or more obſcurely and by way of oblique inſinuation; whether by way of downright reproach, or with ſome crafty preface of commendation; for, ſo it have the effect to defame, the manner of addreſs does not much alter the caſe: The one may be more dextrous, but is not one jot leſs faulty; for, many times, the deepeſt wounds are given by theſe ſmoother and more artificial ways of ſlander; as, by asking queſtions, *Have you not heard ſo and ſo of ſuch a man? I ſay no more, I only ask the queſtion:* Or, by general intimations, that *they are loth to ſay what they have heard of ſuch a one, are very ſorry for it, and do not at all believe it,* if you will believe them: And this many times without telling the thing, but leaving you in the dark to ſuſpect the worſt.

Theſe, and ſuch like arts, though they may ſeem to be tenderer and gentler ways of uſing mens reputation, yet in truth they are the moſt malicious and effectual methods of ſlander; becauſe they inſinuate ſomething that is much worſe than is ſaid, and yet are very apt to create in unwary men a ſtrong belief of ſomething that is very bad, though they know not what it is. So that it matters not in what faſhion a ſlander is dreſſed up, if it tend to defame a man, and to diminiſh his reputation, it is the ſin forbidden in this text. Yet,

We are not here abſolutely forbid to ſay any thing concerning others that is bad. This, in ſome caſes, may be neceſſary and our duty, and in ſeveral caſes very fit and reaſonable. The queſtion is, in what caſes, by the general rules of Scripture and right reaſon, we are warranted to ſay the evil of others that is true?

In general, we are not to do this without great reaſon and neceſſity; as, for the prevention of ſome great evil, or the procuring of ſome conſiderable good to our ſelves, or others. And this I take to be the meaning of that advice of the ſon of Sirach, *whether it be to a friend or a foe, talk not of other men's lives; and if thou canſt without offence reveal them not,* Eccluſ. xix. 8. that is, if without hurt to any body thou canſt conceal them, divulge them not.

But becauſe this may not be direction ſufficient, I ſhall inſtance in ſome of the principal caſes wherein men are warranted to ſpeak evil of others, and yet in ſo doing do not offend againſt this prohibition in the text.

Firſt, It is not only lawful, but very commendable, and many times our duty to do this, in order to the probable amendment of the perſon of whom evil is ſpoken. In ſuch a caſe, we may tell a man of his faults privately; or, where it may not be ſo fit for us to uſe that boldneſs and freedom, we may reveal his faults to one who is more fit and proper to reprove him, and will probably make no other uſe of this diſcovery but in order to his amendment. And this is ſo far from being a breach of charity, that it is one of the beſt teſtimonies of it. For, perhaps the party may not be guilty of what hath been reported of him, and then it is a kindneſs to give him the opportunity of vindicating himſelf; or, if he be guilty, perhaps, being privately told of it, he may reform. In this caſe, the ſon of Sirach adviſeth to reveal mens faults, *Admoniſh a friend,* ſays he, *it may be he hath not done it, and if he have done it, that he do it no more: Admoniſh a friend, it may be he hath not ſaid it, and if he have, that he ſpeak it not again: Admoniſh a friend, for many times it is a ſlander; and believe not every tale,* Eccluſ. xix. 13, 14, 15.

But then we muſt take care that this be done *out of kindneſs*, and that nothing of our own paſſion be mingled with it; and that under pretence of reproving and reforming men we do not reproach and revile them, and tell them of their faults in ſuch a manner as if we did it to ſhew our authority rather than our charity. It requires a great deal of addreſs and gentle application ſo to manage the buſineſs of reproof, as not to irritate and exaſperate the perſon whom we reprove, inſtead of curing him.

Secondly, This likewiſe is not only lawful, but our duty, when we are legally called to bear witneſs concerning the fault and crime of another. A good man would not be an accuſer, unleſs the publick good, or the prevention of ſome great evil ſhould require it.

But when a man is called to give teſtimony in this kind, in obedience to the laws, and out of reverence to the oath taken in ſuch caſes, he is ſo far from deſerving blame for ſo doing, that it would be an unpardonable fault in him to conceal the truth, or any part of it.

Thirdly, It is lawful to publiſh the faults of others, in our own neceſſary defence and vindication. When a man cannot conceal another's faults without betraying his own innocency, no charity requires a man to ſuffer himſelf to be defamed to ſave the reputation of another man. *Charity begins at home,* and though a man had never ſo much goodneſs, he would firſt ſecure his own good name, and then be concerned for other mens. We are *to love our neighbour as our ſelves*; ſo that the love of our ſelves is the rule and meaſure of our love to our neighbour: And therefore firſt, otherwiſe it could not be rule. And it would be very well for the world, if our charity would riſe thus high; and no man would hurt another man's reputation, but where his own is in real danger.

Fourthly, This alſo is lawful for caution and warning to a third perſon, that is in danger to be infected by the company, or ill example of another; or may be greatly prejudiced by repoſing too much confidence in him, having no knowledge or ſuſpicion of his bad qualities: But even in this caſe we ought to take great care that the ill character we give of any man be ſpread no further than is neceſſary to the good end we deſigned in it.

Beſides, theſe more obvious and remarkable caſes, this prohibition doth not, I think, hinder but that in ordinary converſation men may mention that ill of others which is already made as publick as it well can be: Or, that one friend may not in freedom ſpeak to another of the miſcarriage of a third perſon, where he is ſecure no ill uſe will be made of it, and that it will go no further to his prejudice:

dice: Provided always, that we take no delight in hearing or ſpeaking ill of others: And the leſs we do it, though without any malice or deſign of harm, ſtill the better; becauſe this ſhews that we do not feed upon ill reports, and take pleaſure in them.

Theſe are the uſual caſes in which it may be neceſſary for us to ſpeak evil of other men. And theſe are ſo evidently reaſonable that the prohibition in the text cannot with reaſon be extended to them. And if no man would allow himſelf to ſay any thing to the prejudice of another man's good name, but in theſe and the like caſes, the tongues of men would be very innocent, and the world be very quiet.

Ver. 6. — *Which he ſhed abundantly.*] See Acts ii. 33.

Ver. 9. — *Avoid fooliſh queſtions and genealogies,* &c.] See 1 Tim. i. 4. and 2 Tim. ii. 23. and the annotations on the following verſes.

Ver. 10, 11. *A man that is an heretick, after the firſt and ſecond admonition, reject,* &c.] If one look back to verſe 9th, we ſhall find that the precept mentioned therein was, as that in theſe two verſes are, calculated to reduce the Chriſtian brethren to live together in unity; for that precept in the ninth verſe relates to *the idle diſputes,* which were maintained by the philoſophizing and judaizing Chriſtians, who retained a taint of their old principles, and propoſed queſtions, as material points, to be diſcuſſed among Chriſtians, which in no wiſe concerned them; or, were for looking back to the other inſtituted religion, teaching the uſe of *genealogical tables,* in order to ſettle the ſacerdotal line, *&c.* and of *circumciſion,* which, the Pagan ſuperſtition, and Moſaick inſtitution being aboliſhed, were fooliſh, and only tended to diſcord and wrangles; from whence as the ſame Apoſtle to Timothy writes, came *envy, ſtriſe, railings, evil ſurmizing,* and conſequently, a diſſolution of the band of *moral unity.* And,

The precept in this tenth verſe appears to be deſigned againſt thoſe, who would not ſubmit to the *forms* of the Church *preſcribed by the Apoſtle,* but chuſing tenets of their own invention ſet up *new forms,* endeavoured to make *ſects* and *parties* in the Church of Chriſt, and ſo broke the band of *eccleſiaſtical unity.* Therefore,

We will ſuppoſe, I hope juſtly, that we ſhould paraphraſe the text in this manner, "Encourage not thoſe who are of a diſputatious temper, who would argue about nice and vain punctilios, whether of Gentile or Jewiſh original, which lead to no good, but tend to endleſs contention and confuſion, clamour and noiſe: And as to an heretick, let him neither raiſe endleſs diſputes among the brethren; but after he has been once and again admoniſhed, declare him a perſon not to be acknowledged of the Chriſtian ſociety, or of common and familiar converſe."

This interpretation ſeems to be moſt juſt, as the term κατακρίνειν, from whence comes the word in the original, which is rendered *ſelf-condemned,* generally ſignifies to *paſs ſentence* as a *judge,* who inflicts a *puniſhment*; ſo that the word ἀυτοκατάκριτος, *condemned of himſelf,* muſt be ill uſed, when it is taken barely to ſignify one, who *finds himſelf guilty,* and is ſelf-conſcious, that he does wrong, ſince it ſhould imply ſomething further, an infliction of puniſhment for ſo doing. And then the word ſtands as an elegance in the paſſage, which is not uncommon with Paul, meaning not, that he formally inflicts a puniſhment, as ſuch, upon himſelf; but that by his ſin and folly in ſeparation, he, by his own voluntary act, puts himſelf under ſuch circumſtances, as the Church would lay him under by its penalty. For which interpretation

I refer the reader to the 69th and 74th Epiſtles of Cyprian, to Dr. Hammond upon the place, to Hooker's Sermon on Jude, to Dr. Rogers's 7th chapter of his review, where he will find that the heretick, who is ἀυτοκατάκριτος is explained to be one, who is condemned, not purely by own conſcience, but by his external behaviour and practice. But as it may be queried, Who are hereticks?

I ſhall conſider what ſort of perſons fall under the denomination of hereticks, in a proper, Apoſtolical, and Chriſtian ſenſe. It is fit to add in the Chriſtian ſenſe, becauſe it doth not much conduce to this point, how the word *hereſy* was uſed by Pagan writers: It is no doubt, by them uſed in a general ſenſe to denote a ſect or party.

Again, ſhould the word in Scripture come in the mouth of a Gentile, as of the Roman orator Tertullus ſpeaking, Acts xxiv. 5. it neither can be of any conſequence to determine the Apoſtolical ſenſe of it, properly ſo called.

But when it was aſſumed by the Jew towards a Chriſtian convert, apprehending him to have imbibed tenets, which were not according to the Moſaick inſtitution, and drawing followers after him, it ſeems to contain an idea nearer the true notion of hereſy in the text, and implies a diviſion made in that ſociety, which the Jew believes to be the true Church of God; as in Acts xxviii. 22. *But we deſire to hear of thee what thou thinkeſt; for as concerning this ſect, we know, that it is every where ſpoken againſt,* i. e. by their brethren the Jews; as there were ſome ſects, which were not ſo odious amongſt them, if we may judge by Paul's plea for himſelf, Acts xxvi. 4, 5. But yet, as they had ſeveral ſects and hereſies amongſt them, which were not excluded from the general ſociety, the body of Moſes; it admits here a more lax ſenſe, than the Apoſtolick hereſy will bear. And ſo it ſtands, Acts xxiv. 14. *After the way, which they call hereſy, ſo worſhip I the God of my fathers.*

The only method then to attain to the true and full ſenſe of the word hereſy in the Chriſtian acceptation, is to weigh it well, and examine it thoroughly, when aſſumed by the perſons of the Sacred Writers towards thoſe who made factions and diviſions in the Chriſtian ſociety, and broke aſunder the Catholick unity. It is repreſented by the Apoſtle to the Corinthians as the moſt ſcandalous enormity. For *I praiſe you not,* ſays he, *that you come together, not for the better, but for the worſe. For firſt of all, when ye come together in the Church, I hear, that there are diviſions among you, and I partly believe it. For there muſt alſo be hereſies among you, that they, which are approved, may be made manifeſt.* That is, "it is no wonder to me, though it is a ſhame for you, that diſſentions and diviſions ſubſiſt among you of a leſſer kind; for the Church muſt be expoſed to much greater evils, even to enormous hereſies, which however will have ſome conſequential good, the diſtinction and manifeſtation of the ſincere and faithful Chriſtian."

There are indeed thoſe who ſuppoſe diviſions and hereſies in this place to be equivalent: But this enervates the ſenſe, takes off the ſtrength of the reaſoning particle, injures the paſſage, by robbing it of its beauty and force, agrees not with the uſual ſpirit of Paul, and correſponds not ſo well with the propheſies mentioned by Peter, 2 Pet. ii. 1. and Jude to the ſame effect, Jude 17. Beſides, this expoſition is irrefragably proved by another paſſage of the ſame Apoſtle in his Epiſtle to the Galatians: Where amongſt the works of the fleſh are enumerated ſeditions and hereſies, of which ſeditions are of equal ſignification with diviſions in the other place, and being here diſtinguiſhed from hereſies, it follows, that the ſame diſtinction is good in both places. As the term occurs here or there, it denotes a high indecency, a grievous ſin, an aggravated crime, and ſuch as excludes from the kingdom of Heaven.

And this ſenſe it retains, when uſed by Peter in his 2d Epiſt. ch. ii. 1. *But there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who ſhall privily bring in damnable hereſies.*

It hardly occurs again in the New Teſtament ſo uſed, but in the concrete, as we ſay (that is the word, denoting the evil quality with the ſubject) we find it in this Epiſtle to Titus, an heretical man, or heretick. The paſſage contains a deſcription which conſtitutes this character, which ſubjected the offender to a grievous penalty; and if it was a crime then, it is equally ſo now. So that

The heretick is in ſhort one, who profeſſing Chriſt, holds and maintains tenets, contrary to the Chriſtian faith, obſtinately adhering to them, when the truth has been duly offered; or who denies thoſe articles, which are agreeable to it. He is diſtinguiſhed from the Infidel, in that the Infidel doth not hold the principal, and grand, fundamental truth, believing not in the name of the Lord Jeſus: From the true believer, in that, though the heretick aſſents to Chriſt, yet doth he not conform himſelf to the obedience of faith in thoſe things, which are delivered by him, concerning his perſon and doctrine, and ſo by conſequence denies him.

Such a perſon is well characterized by the Apoſtle to Titus. For he is ſubverted, i. e. He is turned from the foundation of the faith; though he may acknowledge Jeſus Chriſt, yet he denies him to be what he is; though he calls him Lord, yet he believes not the things, which he teaches; and whilſt he rejects his doctrine, the ſuperſtructure, in effect, deſerts its foundation. For inſtance, the Ebionites profeſſed a belief in Chriſt Jeſus; but held, that he was begotten of Joſeph; the Photinians, that he was only from the Virgin Mary. This is to deny him to be the Son of God; and if ſo, then the Son of God did not ſuffer, and ſo it will follow of the other articles. Thus, whilſt they acknowledged the author of our religion, their tenets implied a denial of all the articles of the faith he taught, which is by conſequence to deny his perſon.

Further he ſinneth, *viz.* in that he is ſo ſubverted. Now to be ſubverted ſuppoſes, that he has been built up in Jeſus Chriſt, otherwiſe he could not fall from what he never was. So for inſtance the diſciples at Epheſus, mentioned Acts the xlixth, were not hereticks, though they believed not the Holy Ghoſt, as we find it related. *And he ſaid unto them, have ye received the Holy Ghoſt; and they ſaid, we have not ſo much as heard, whether there be any Holy Ghoſt.* In this caſe, they could not chuſe a falſe opinion about that, of which they had not heard. But when men have been ſufficiently inſtructed in the Chriſtian faith, and received into the Church by baptiſm, then whoſoever corrupts it in any fundamental point, or ſo rejects it, is properly ſubverted and ſinneth. He ſins, in that he rejects, what he has vowed to maintain and believe.

But then ſuppoſe he errs about what he vowed to believe; and is ſincerely perſwaded, that the tenet, which he eſpouſes contrary to the Catholick faith, is true: Suppoſe it to be an error of the underſtanding, and not of the will, which alone, ſome ſay, is hereſy, which muſt be wilful, otherwiſe not ſin.

To this I obſerve, that hereſy may be an error, both of the underſtanding and the will: For circumſtances may make an error of the underſtanding ſinful. A pride in, and conceit of our own parts, may make us neglect the offered means of knowledge; this neglect may cauſe an error in the underſtanding; this error in the underſtanding may determine the *will* to embrace a depraved opinion in fundamentals, this depraved opinion is hereſy, and this hereſy is ſin. For, *the end of the commandment*, ſays the Apoſtle, *is charity out of a pure heart, and a good conſcience, and of faith unfeigned. From which ſome having ſwerved have turned aſide unto vain janglings. Deſiring to be teachers of the law, underſtanding neither what they ſay, nor whereof they affirm.* Theſe teachers it ſeems leaned to their own underſtanding, their underſtanding was erroneous, their error was ſuch, as made them ſwerve from the faith, and he who ſwerves from the faith by an error, ſo contracted, ſinneth, and ſo may be an heretick. So that we ſee every error in the underſtanding will not render an heretical depravity of mind unſinful.

Nay, no error in the underſtanding will render an heretical depravity of mind perfectly ſinleſs. For, according to Dr. Scot, in Ser. on 1 John iii. 7. *Now Chriſtianity has been made known, and ſufficiently propoſed to us, we cannot be good men, unleſs we do believe it:* And we cannot believe it, unleſs we embrace the neceſſary credenda, the eſſentials of the Chriſtian faith. Every obliquity and want of rectitude in the thought, has the taint of ſin, though it is owing to infirmity. And in this particular caſe the truth muſt be offered, otherwiſe it cannot be rejected: And if it is rejected, the will muſt have its part in that act, ſo that it is in ſome ſenſe heretical: For in ſo doing, we chuſe an opinion, contrary to the truth, propoſed by the Church from the Scripture. In this choice we actually tranſgreſs the law of Chriſt, who has commanded us to believe in him and his words. And ſin, we know, *is a tranſgreſſion of the law.* If this is done through ignorance, or pure miſapprehenſion, that will not put us in the ſtate of thoſe, who are obſervers of his law, though it may in different meaſures and degrees leave us the ſubjects of the Divine Mercy and clemency. It may put thoſe, who contend earneſtly againſt the faith, and are ſincere in their error, in the caſe of Paul, when he was a ſincere perſecutor and blaſphemer, who was therein not ſinleſs, but the object of mercy. *But I obtained mercy*, ſays he, *becauſe I did it ignorantly in unbelief.* And mercy ſhewn and diſplayed, ſuppoſes an offence or ſin to be forgiven. It may leave them capable of the grace of God here to call them to the acknowledgment of the truth, or (if they uſe their utmoſt endeavours) of uncovenanted mercies hereafter, but that it will neceſſarily recommend them to the Divine Favours, is bold for vain man to utter. So that ſuch perſons, how ſincere ſoever they may think themſelves, come under the ſecond characteriſtick of the heretick, he ſinneth, and ſo may be hereticks.

And this is no inconſiſtency with the third characteriſtick, being condemned of himſelf; ſee the meaning of theſe words before. They ſignify, that hereticks act an abſurdity, that they profeſs Chriſt, but deny that profeſſion by their actions. And ſo the judicious Hooker explains the word, *ἀυτοκατακρίτοι*, not judged by us, but by their own doings. They may poſſibly imagine themſelves right, and yet be ſo condemned. For if they profeſs Jeſus Chriſt, and maintain and endeavour to propagate opinions, contrary to his doctrines, whatſoever they may think of thoſe opinions through errors, contracted by ſins of any kind, deluſions of Satan or infirmities, they plainly blaſpheme that name, which they profeſs to acknowledge; and by their inconſiſtency with themſelves, are *condemned of themſelves:* Which is an act, by which they lay themſelves under that penalty, in which the Church would have condemned them. For *they ſeparate themſelves.* Thus being ſubverted from the faith, having once embraced it, they may therein ſin, though ſincere in their deluſion, and be ſelf-condemned: Which particulars complete the character of the Apoſtle's heretick. And,

According to his account, hereſies are the works of the fleſh; and as the fleſh works differently in different perſons, according to its various workings, we may aſſign divers cauſes of them. And according to theſe cauſes their eſpouſers hold and maintain tenets, either directly againſt the light and conviction of their minds, or elſe thro' deluſion wander in mazes of error and darkneſs.

One principle of thoſe, who, in the time of primitive Chriſtianity, embraced the Goſpel for gain, and to make a prey of the promiſes, was concupiſcence, the love of the world, and the luſts of the fleſh. It was indeed abſurd to renounce the world, that they might embrace it; but ſuch were the firſt corrupters of the Chriſtian doctrines, Simon Magus, and his followers, and the Nicholaitanes, who infected the Church in the firſt ages, were oppoſed in their blaſphemies by the Apoſtles themſelves, and could not therefore be ſincere, but muſt act againſt their conſciences, in that they minted doctrines, which the Apoſtles, who were commiſſioned to deliver the Goſpel, rejected and anathematized. Of theſe, whether Gnoſticks, or others, the Apoſtle to Timothy ſpeaks: *For the love of money is the root of all evil; which while ſome coveted after, they have erred from the faith.* And the ſpirit ſays in the Rev. of the doctrine of the Nicholaitanes, which thing I hate.

Another principle there was, which tended to propagate hereſy in the Scripture times, the pride of thoſe, who, like Diotrephes, deſired the preheminence, who affected to domineer, to be leaders of ſects and parties, and teachers of new-fangled doctrines, ſuch were Hymeneus and Philetus, and thoſe of whom the Apoſtle ſpeaks in the Coloſſians, ch. ii. 18. *Let no man beguile you of your reward in a voluntary humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind.*

A further means, by which men corrupted the doctrine of Chriſtianity, was by yielding to phantaſtical deluſions, and ſatanical ſeductions, the ſeductions of that ſpirit, which, as the Apoſtle to the Epheſians ſays, *now worketh in the children of diſobedience? Among whom we all had our converſation in times paſt in the luſts of the fleſh, and of the mind.* The ſpiritual following the ſuggeſtions of the ſenſual part. Concerning theſe Paul ſays to Timothy: Now *the ſpirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils.*

The laſt claſs of Hereticks are ſuch, who deceive themſelves, whoſe underſtandings are darkned, that they do not diſcern the truth, either through natural corruption, or judicial ſtupidity, which they indolently acquieſce in, of whom the Apoſtle ſays, *ſeeing ye are dull of hearing:* Or, elſe they are ſuch, whoſe minds may be clouded with the fumes of riot and intemperance: To whom are applicable thoſe words of the Prophet Iſaiah xxviii. 10. *But they alſo have erred through wine, and through ſtrong drink are out of the way, the prieſt and the Prophet have erred through ſtrong drink; they are ſwallowed up of wine, they are out of the way through ſtrong drink, they err in viſion, they ſtumble in judgment.* Of this ſort alſo Peter ſpeaks. *But theſe ſpeak evil of the things, which they underſtand not, and ſhall utterly periſh in their own corruptions —ſporting themſelves in their own deceivings.*— And theſe, he ſays, are of them, *who walk after the fleſh.*

Thoſe under the two firſt claſſes, who, through concupiſcence or pride, oppugn the Chriſtian doctrines, muſt needs ſin againſt the light of their own minds, and the conviction of their conſciences: But thoſe under the latter, may not know themſelves to be wrong, being impoſed upon by the deluſions of Satan, the vanity of their minds, the deceitfulneſs of ſin, and ſo may not act againſt their knowledge. But yet they ſin in giving heed to ſeducing ſpirits, in acquieſcing indolently in error, and in yielding to carnal ſuggeſtions, through which they deceive themſelves and deſert the Chriſtian doctrines. So that they are ſubverted, and ſin therein, and therefore may be Hereticks.

Hence we obſerve, that a perſon may be an Heretick, though he doth embrace an opinion, knowing it to be wrong. And yet the vulgar apprehend this to be ſincere perſuaſion. They are apt to call the erroneous man ſincere, who knows no better: Whereas he is not ſincere, if it is in his power to know better. And as to invincible error, it is founded in original corruption, is an appendant of the fleſh, which clogs the mind, and wreſts it aſide, and though under it a man may be called ſincere, he is not therefore a Chriſtian. His ſincerity may plead for him as a man, but it will not conſtitute him a member of Chriſt. And how ſuch an one may be ſtiled an Heretick, who holds an error, though invincible, which may affect the unity, and peace, and order of the Church, has been, and is very well explained in that excellent Diſſertation on Hereſy, publiſhed by the Reverend Mr. Tipping Silveſter, M. A.

Critical and Explanatory ANNOTATIONS,

ON THE

Epiſtle of *PAUL* the *APOSTLE*,

TO

PHILEMON.

The INTRODUCTION.

This Philemon is reported by Hammond on the Title to this Epiſtle, to have been a conſiderable perſon at Coloſs. He had probably been converted by Paul, as may be probably conjectured from ver. 19. And,

The occaſion of this Epiſtle appears to be plainly a requeſt to Philemon to receive, forgive, and to entertain once more his ſervant Oneſimus, who being now become a Chriſtian, was expected to prove himſelf more faithful and diligent than before.

The caſe was this: Philemon had a ſervant named Oneſimus, who ran away from his maſter, and in his ramble had travelled as far as Rome, where he embraced the faith of Chriſt at the preaching of Paul then a priſoner for the ſame in that city; which is the meaning of the 10th verſe, *whom I have begotten in my bonds*. Paul therefore, being acquainted with Oneſimus's crime of elopement from his maſter's ſervice, and being alſo acquainted with Philemon, who was a Chriſtian, in full and ſure confidence, that the ſervant firmly repented of his fault, and reſolved to recompenſe his maſter by his future diligence and fidelity, writes this Epiſtle, and ſends him therewith to his maſter Philemon; wherein he begins with his joy to hear that Philemon not only perſiſted in the faith of Chriſt, but alſo that he ſhewed forth the good effect thereof by his charitable refreſhing the poor Chriſtians. And then proceeds to the chief deſign, as above.

In which Epiſtle let us make theſe reflections: It is an Apoſtolical practice to embrace an opportunity of doing good to all men. For, how careful was Paul, firſt to convert this vagabond ſervant, and then undertake to reſtore him to his maſter's favour. And hence alſo,

Let it be obſerved, that it is the duty of maſters to forgive and to be reconciled to an injurious and negligent ſervant, on his repentance, ſubmiſſion and reformation.

4 He rejoiceth to hear of the faith and love of Philemon, 9 whom he deſireth to forgive his ſervant Oneſimus, and lovingly to receive him again.

PAUL a priſoner of Jeſus Chriſt, and Timothy *our* brother, unto Philemon our dearly beloved, and fellow-labourer.

2 And to *our* beloved Apphia, and Archippus our fellow-ſoldier, and to the church in thy houſe:

3 Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

4 I thank my God, making mention of thee always in my prayers.

5 Hearing of thy love and faith, which thou haſt toward the Lord Jeſus, and toward all ſaints.

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Chriſt Jeſus.

7 For we have great joy and conſolation in thy love, becauſe the bowels of the ſaints are refreſhed by thee, brother.

8 Wherefore, though I might be much bold in Chriſt, to enjoin thee that which is convenient.

9 Yet for loves ſake I rather beſeech *thee*, being ſuch a one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.

10 I beſeech thee for my ſon Oneſimus, whom I have begotten in my bonds:

11 Which in time was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have ſent again: thou therefore receive him that is mine own bowels.

13 Whom I would have retained with me, that in thy ſtead he might have miniſtred unto me in the bonds of the goſpel.

14 But without thy mind would I do nothing; that thy benefit ſhould not be as it were of neceſſity, but willingly.

15 For perhaps he therefore departed for a ſeaſon, that thou ſhouldſt receive him for ever;

16 Not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the fleſh, and in the Lord?

17 If thou count me therefore a partner, receive him as my ſelf.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account.

19 I Paul have written *it* with mine own hand, I will repay it: albeit I do not ſay to thee, how thou oweſt unto me even thine own ſelf beſides.

20 Yea, brother, let me have joy of thee in the Lord: refreſh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt alſo do more than I ſay.

22 But withal prepare me alſo a lodging: for I truſt that through your prayers I ſhall be given unto you.

23 There ſalute thee Epaphras my fellow-priſoner in Chriſt Jeſus;

24 Marcus, Ariſtarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

¶ Written from Rome to Philemon, by Oneſimus a ſervant.

In this Epiſtle after the inſcription and ſalutation, ver. 1—3. there follows,

I. An Introduction or Preface, containing Paul's expreſſion of his great affection to Philemon, ver. 4—7

II. The ſubſtance of the Epiſtle; wherein he aſſerts his power to enjoin him, ver. 8. but waves that and makes uſe only of his love; enforced by two motives, his age and *impriſonment*, to induce him to grant his requeſt, ver. 9. Then,

He propoſes the matter of his requeſt,

(1.) More generally, in the behalf of Oneſimus, becauſe he was now a convert to Chriſt, ver. 10. and would prove a better ſervant, ver. 11.

(2.) More particularly, *to receive him*, enforced by ſix arguments, the firſt is in ver. 12—14. The ſecond in ver. 15, 16. The third in ver. 17. The fourth in ver. 18, 19. The fifth in ver. 20. And the ſixth in ver. 21. So,

The Apoſtle concludes with his requeſt, and the reaſon, ver. 22. with ſalutations from diverſe brethren to him, ver. 23, 24. and with his Apoſtolical benediction, ver. 25.

Ver. 1. —— *A priſoner of Jeſus Chriſt.*] A priſoner at Rome for the ſake of Chriſt and of his Goſpel.

—— *Fellow-labourer.*] In the vineyard of Chriſt.

Ver. 2. —— *Our fellow-ſoldier.*] In the Chriſtian warfare.

—— *The Church in thy houſe.*] Thoſe Chriſtians, who aſſembled in the houſe of Philemon for publick worſhip.

Ver. 9. — *Now alſo a priſoner of Jeſus Chriſt.*] See ver. 1.

Ver. 10. — *My ſon Oneſimus.*] See the Introduction, and Coloſſ. iv. 9.

Ver. 12. —— *Mine own bowels.*] i. e. Whom I eſteem as mine own tender and beloved child.

Ver. 13. — *In the bonds of the Goſpel.*] In thoſe bonds which I bear, becauſe I have preached the Goſpel of truth, or faith in Chriſt.

Ver. 14. —— *Thy benefit.*] Or, The favour granted to me on ſuch an occaſion.

—— *Of neceſſity.*] Granted, when it was not in thy power to hinder or deny it.

—— *But willingly.*] When of thine own free-will thou ſhouldſt ſend him back to miniſter unto me.

Ver. 17. —— *A partner.*] In the grace of God, and office of his ſervice.

Ver. 20. — *Refreſh my bowels in the Lord.*] Increaſe my joy.

Ver. 22. — *Through your prayers.*] Shewing not only that the prayers of the righteous avail much, as the Apoſtle James vouched, but that it was the practice of the Apoſtolick age, and the duty of believers to pray for the ſafety of their teachers.

——— *Given.*] Reſtored.

Ver. 23. — *Fellow-priſoner in Chriſt Jeſus.*] i. e. My partner in the faith of Chriſt, for which I being a priſoner, he choſes to ſtay with me in my bonds.

Ver. 24. —— *My fellow-labourers.*] See ver. 1.

Ver. 25. *The grace of our Lord Jeſus Chriſt be with your ſpirit.*] See 2 Tim. iv. 22.

Critical and Explanatory ANNOTATIONS,

ON THE

Epiſtle of *PAUL* the *APOSTLE*,

TO THE

HEBREWS.

The INTRODUCTION.

The author of this Epiſtle was Paul, as the moſt ancient fathers declare, he doth not indeed begin with his name, as in other Epiſtles, *Paul an Apoſtle of Jeſus Chriſt*, as it is ſuppoſed, for this reaſon, becauſe he was made an Apoſtle; not ſo much of the circumciſion, that is, of the Jews, to whom this Epiſtle was ſent, as of the Gentiles, who were moſt properly his charge, Acts xxii. 21. Rom. xi. 13. Again, in chap. xiii. of this Epiſtle, ver. 18. to the end, we read that the author had Timothy for his companion, and wrote from Italy, and intreated the Hebrews to pray for him, that he might be reſtored to them the ſooner; all which moſt agrees with Paul's circumſtances, and manner of writing; for which ſee Philemon, ver. 1. Rom. xv. 30, 31. 2 Theſſ. iii. 1.

Laſtly, In the ſore-mentioned chap. xiii. of this Epiſtle, he calls Timothy *our brother Timothy*, as it was cuſtomary with Paul to call him, when he wrote to others, 2 Cor. i. 1. Col. i. 1.

By the Hebrews, are probably meant in this place, thoſe of the Jewiſh people who had embraced the faith of Chriſt, and lived in or near their own country Judea, many of theſe were in danger of falling away from the faith on a two-fold account, either *firſt*, being ſtaggered by the arguments of the unbelieving Jews, who were zealous for the law of Moſes, and maintained the excellency and neceſſity of the old legal inſtitutions and ſacrifices, which had been at firſt appointed by God, who had wrought ſo many miracles among them, and ſent ſo many Prophets to direct and encourage the obſervation of thoſe very ordinances, and that for ſo many ages paſt; or, *ſecondly*, becauſe, whatever Jews were converted to Chriſtianity, they were moſt bitterly perſecuted, through the aſſiſtance or connivance of the Roman power, by their unbelieving brethren or countrymen; ſee the Introduction to the Acts of the Apoſtles, and 1 Theſſ. ii. 14, 15. inſomuch, that ſome had already forſaken the Chriſtian publick aſſemblies, Heb. x. 25. Now, This being the caſe, the Apoſtle labours to keep them ſteady in their Chriſtian profeſſion, to which purpoſe from the beginning to ver. 14. of the ivth chapter, he ſets forth the excellency of Chriſt, as to his nature, he being the *Son of God*, and far above Angels, according to the Prophecy in the Book of Pſalms, concerning him, that the account which his Apoſtles gave of him, was ſufficiently proved and confirmed by *ſigns and wonders, and divers miracles*, wrought by them in confirmation of their doctrine; that he took on him the nature of man in the ſeed of Abraham, that ſo by ſuffering death himſelf, he might, through the value of his precious blood, both make void the deſign of the Devil, to keep men under the power of eternal death, and alſo by ſufferings to be made like unto us, and be thereby the more inclined, and the better qualified to compaſſionate and ſuccour us, that he was more excellent than Moſes, who indeed was faithful, yet was but like a ſervant in another's houſe; and though Joſhua gave the Iſraelites reſt in Canaan, yet the reſt which Chriſt gives in Heaven is far more excellent, which we ſhould therefore labour to enter into.

In chapter iv. 14. to the ixth chapter, he ſhews the excellency of Chriſt's prieſthood, particularly, that in him two famous Prophecies in the Book of Pſalms are fulfilled, *viz.* Pſ. ii. 7. *Thou art my ſon, this day have I begotten thee*, (by raiſing him from the dead, in order to be an heavenly prieſt and king, as Acts xiii. 33.) The ſecond Prophecy is Pſal. cx. 4. (wherein is a confirmation by an oath) *The Lord hath ſworn, and will not repent, thou art a prieſt for ever after the order of Melchiſedeck.* Aaron's prieſthood had its beginning in Moſes's law and the prieſt, after his order, died, and wanted others to ſucceed them; but our Lord is the only prieſt after the order of Melchiſedeck; that is, a prieſt who had no ordination from man, and alſo who never ſhall die or want a ſucceſſor, but continues for ever (as there is no account given of Melchiſedeck's father, deſcent, or poſterity, nor of any beginning or end, or ſucceſſion in his office, as is of the prieſts under the law.) And further, as Melchiſedeck was a king and prieſt too, as was uſual in the firſt ages of the world, ſo Chriſt a *king* as well as a *prieſt*, hath full power for ever to bleſs all his Church; and ſince God dealt with their father Abraham, not only by promiſe, but an oath, Gen. xxii. 16, 17. in like manner, we have an aſſurance by both thoſe immutable things, a promiſe and an oath, of Chriſt's eternal prieſthood; not after the order of Aaron, and of the tribe of Levi, but after the order of Melchiſedeck. Now, if perfection were by the Levitical prieſthood, as it was in the law, what farther need was there, that another prieſt ſhould riſe after the order of Melchiſedeck, as it muſt be by virtue of the ancient Prophecy: And this change of the prieſthood, from Aaron to Melchiſedeck, argues a change alſo of the law. And, which is farther to be conſidered, prieſts indeed received tithes of their brethren; but ſo great a prieſt was Melchiſedeck, the type of Chriſt, that even the patriarch Abraham (and ſo Levi, as being in his loins) paid him tithes and received a bleſſing from him, and ſure the leſs is bleſſed of the greater. Again, the Apoſtle argues that the Levitical prieſts, to offer up ſacrifice for, but is the holy and undefiled Son of God; who having made one ſufficient offering for ſins, *is ſet on the right hand of the throne of his majeſty in the Heavens*; and not only ſo, but Chriſt is a mediator of a better covenant than Moſes could be under the law (according to the Prophecy of Jeremiah xxxi. 31, *&c.*) not on the performance of an outward ceremonial, but an inward true righteouſneſs, which by his grace he would work in their hearts.

Then as for ſacrifices, ch. ix, x. That ſacrifice of himſelf, which Chriſt offered on the croſs was more effectual by far, than all the oblations and ſacrifices appointed by the law of Moſes. Aaron indeed, once a year, entred into the *holy of holies* in the tabernacle on earth; but that was only a ſhadow of Heaven, in which Chriſt our high-prieſt is entred, to make interceſſion for us; ſo alſo the gifts and ſacrifices under the law were as types and figures, and ſhadows, to ſignify Chriſt the great and true ſacrifice; and thoſe legal typical ſacrifices of the blood of bulls and goats, *&c.* cleanſed them indeed from legal pollutions, that is, the defilements by their eating unclean meats, or neglecting ſuch and ſuch waſhings, *&c.* but could not of themſelves make attonement for, or take away the guilt of ſins, ſo as that no farther ſacrifice ſhould be needful, that was done by the precious blood of Chriſt, the eternal Son of God;

and therefore they ought to keep ſtedfaſt to the Chriſtian faith, otherwiſe the danger would be great, even to their utter deſtruction. Therefore,

The Apoſtle mentions this dangerous effect of apoſtacy twice; firſt in ch. vi. 4, 5, 6. where he tells them, it would be *impoſſible to renew them again to repentance*, if after having been *enlightned*, (i. e. inſtructed in the knowledge of Chriſt, then baptized, and afterwards illuminated by the Divine Spirit, as is often recorded of converts in the Acts of the Apoſtles) they ſhould now deſignedly and out of a perverſe hatred of Chriſt and his Goſpel caſt off their holy religion, and ſo become apoſtates from Chriſtianity, and fall back to Judaiſm; whereby they would reſiſt all the evidence that God deſigned or could be offered for their conviction; and *crucify the Son of God afreſh and put him to an open ſhame*; the caſting off the Chriſtian Religion being as a confeſſion, that Chriſt was juſtly crucified. The like dangerous effects of apoſtacy the Apoſtle repeats ch. x. 26, *&c.* aſſuring them there remaineth *no more ſacrifice for ſins, but a certain fearful looking for of judgment*, for all ſuch who ſhould diſown or ſlight the blood of Chriſt, and the Holy Spirit of God; there being no other principles of any true Religion, that can be ſerviceable to their ſalvation; no other means than thoſe which they have forſaken; no other ſacrifice for expiating ſins; no ſecond baptiſm; nor any other holy ſpirit or grace renewing their minds. And therefore he exhorts them to perſeverance, notwithſtanding any difficulties or ſufferings, ch. x. 32, *&c.* to xi. which as they did not hinder them at the firſt from becoming Chriſtians, though *they endured a great fight of afflictions*; ſo now ſhould not, from perſevering as ſuch, that they might receive the promiſe, foraſmuch as God would *not tarry*, but would both ſhortly deliver them, and eternally reward them. In the mean time, that they live by faith, until that they ſhould actually poſſeſs the promiſe, *to the ſaving of the ſoul.*

What has been hitherto mentioned is the ſubſtance of the Epiſtle, from the beginning to the eleventh chapter.

And to the intent they might ſo live by faith, and at length ſave their ſouls, he goes on, chap. xi. to ſet before them the power of the grace of faith, and propoſes the examples of the ſaints in former times. This faith, he tells them, *is the ſubſtance of things hoped for, and the evidence of things not ſeen*, ver. 1. *i. e.* a confident dependance upon God for the performance of his promiſe, though for the preſent we do not ſee it. Thus the ſervants of God renowned of old, of which he gives ſo many inſtances, throughout the xith chapter, and then tells them, ch. xii. ver. 1, to 14. that all thoſe examples of faith and conſtancy to be encouragements to them, to run on with patience in their Chriſtian race, eſpecially ſeeing Chriſt himſelf, the author and finiſher of our faith, or the leader and crowner thereof, by reſiſting unto blood, or ſuffering death, which yet they had not done, by his own ſufferings ſanctified afflictions in this life, in order to a glorious reward in Heaven. Nay, even for the preſent, thoſe very perſecutions and afflictions, at worſt are the badges and tokens of God's fatherly love to us, rather chaſtning us as his children, than that we ſhould loſe his eternal bliſs.

Afterwards ch. xii. 14. to the end thereof, he inſtructs them to adorn their Chriſtian profeſſion by what is very becoming it, *viz. peace* and *holineſs*, being free from hatred and variance, and impure luſts of the fleſh, and which was all along the main deſign, to take heed that no one amongſt them be ſo prophane a perſon, who, like Eſau, who ſold his birth-right, ſhould deſpiſe and caſt off their glorious privileges, in Chriſt Jeſus, and their intereſt in the Goſpel, and in being members of Chriſt's Holy Church, with the benefits of the new covenant through Chriſt's blood; which he expreſſes, after the Jewiſh manner, by the figurative terms of mount Sion, and the Heavenly Jeruſalem, with the dignity of being members of the general aſſembly, not conſiſting of *one nation* only, as that of the Iſraelites on mount Sinai, but of *all*, both Jews and Gentiles, with an innumerable company of Angels, and the Church of the firſt-born, of Apoſtles and others, who firſt received the Goſpel, whoſe names are written or enrolled in Heaven, *&c.* - - Theſe privileges were infinitely more valuable than the law given in mount Sinai, in ſuch a frightful and terrifying manner, with burnings and thundrings and lightnings; nor could that diſpenſation under the law continue without removing, but the happineſs under the Goſpel cannot be moved, but ſhall always remain.

Finally, ch. xiii. 1, &c. The Apoſtle gives them ſundry particular directions for a Chriſtian life and behaviour, and then again encourages them to perſevere in the faith, and to obey the governors of the Church who had the rule over them, and alſo cautions them againſt being ſeduced by their former leaders, who, whilſt they adhere to the Levitical ſacrifices, having no right to partake of the ſacrifice of Chriſt's death, nor of the Lord's table the Chriſtian altar, where that is ſet forth; no more than they could eat of the bodies or fleſh of the ſin-offering under the law, which was burnt without the camp, Exod. xxix. 14. and was a type or repreſentation of our ſin-offering which Jeſus made with his own blood, when he alſo according to that repreſentation of him *ſuffered without the gate*, *unto him therefore we are to go*, not relying upon the Moſaical law, but the croſs of Chriſt. Afterwards the Apoſtle requeſting their prayers for him, and beſeeching God to keep in ſervice and favour, concludes this excellent Epiſtle. And from the whole, amongſt many others, we may add theſe following obſervations.

I. In the Papiſt's ſacrifice of the *maſs*, or Sacrament of the Lord's Supper, they pretend to offer up unto God the Father, the body and blood of his Son Chriſt, as being ſubſtantially preſent under the appearances of bread and wine, according to the falſe doctrine of Tranſubſtantiation, and therefore affirm their ſaid oblation in the maſs to be in itſelf, or in its own virtue, a *true*, *proper*, and *propitiatory ſacrifice for the ſins of the living and the dead*; which is directly contrary to the doctrine of Paul, who ſays, ch. x. 10--12--14. that Chriſt offered one ſacrifice for ſins upon the croſs, and that by one offering he hath perfected for ever them that are ſanctified; that by *perfecting for ever*, Paul means the making a propitiation for, and expiating ſins appears from the teſtimony of the Prophet, which he produces to confirm this, ch. x. 16, 17. *their ſins and iniquities will I remember no more.* Now, if Chriſt on the croſs hath made a perfect and compleat attonement and propitiation and ſatisfaction for ſins, by his own offering up himſelf *once for all*, as Paul voucheth he did, there is no occaſion for the repetition of ſuch ſacrifice as there was for the Jewiſh ſacrifices, ver. 11. and therefore, the Popiſh maſs and their ſacrifice, which is ſo great a part of their religious worſhip, and on which they ſo much depend for their well-being in this world and in the next, and with the want of which they upbraid the Proteſtants, hath no foundation in the Holy Scriptures but is contrary to them. And conſequently, is thus exploded by the ancient father of the Church Chryſoſtom, who explaining the 26th ver. of the ixth ch. ſays, *What then do we offer every day? We offer indeed, but it is by making* a commemoration of his death; *and this ſacrifice is* one, *and not many*, *becauſe it was once offered*, *not as that which was carried in the holy of holies*; *that was a figure of this* --- *We offer not another*, *not a different ſacrifice as the Jewiſh high-prieſt did of old*, *but ſtill one and the ſame*, *or rather we perform the remembrance of a ſacrifice.* And again Auſtin declares his opinion in theſe words, "The fleſh and blood of this ſacrifice, before Chriſt's coming, was promiſed by the ſacrifice for reſemblance *in his paſſion*, it was really and truly given, *after his aſcenſion*, it is celebrated *per ſacramentum memoriæ*, i. e. *by a ſacrament of commemoration.*" --- This being a matter of great importance, was the more neceſſary to be added in this place, to what has been ſaid in my Annotations on the firſt Epiſtle to the Corinthians.

II. The *wilful ſin* threatned, ch. vi. 4, &c. and ch. x. 26, &c. after which *it is impoſſible to renew them again to repentance*, becauſe for ſuch *there remaineth no more ſacrifice for ſin*, *but*, &c. is not every lapſing in time of perſecution, nor the prophaning of the Sacrament of Chriſt's body and blood, nor yet the falling into great ſins, through temptation, all which may be timely and truly repented of, and pardoned, but an utter renouncing Chriſt's Religion, a caſting him off, and maliciouſly reproaching Chriſt, and relapſing into Judaiſm, or Heatheniſm; for, the Apoſtle is warning the converted Jews from falling off again to their former Jewiſh religion; and thoſe who ſhould thus become apoſtates, he ſays, *fall away*, and, as it were, *crucify the Son of God afreſh*, and *have trodden under foot the Son of God*, and there is no other beſides, that can relieve them. So that this dreadful paſſage ought not to drive other ſinners into deſpair, who do not finally fall away from the Chriſtian faith and hope, but repent and reform.

CHAP. I.

1 *Chriſt in theſe laſt times coming to us from the Father,* 4 *is preferred above the angels, both in perſon and office.*

GOD who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets,

2 Hath in theſe laſt days ſpoken unto us by *his* Son, whom he hath appointed heir of all things, by whom alſo he made the worlds.

3 Who being the brightneſs of *his* glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high;

4 Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son?

6 And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him.

7 And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire.

8 But unto the Son *he ſaith*, Thy throne, O God, *is* for ever and ever; a ſceptre of righteouſneſs *is* the ſceptre of thy kingdom:

9 Thou haſt loved righteouſneſs, and hated iniquity; therefore God *even* thy God hath anointed thee with the oyl of gladneſs above thy fellows.

10 And, Thou, Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands.

11 They ſhall periſh, but thou remaineſt: and they all ſhall wax old as doth a garment;

12 And as a veſture ſhalt thou fold them up, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

13 But to which of the angels ſaid he at any time, Sit on my right hand, until I make thine enemies thy footſtool?

14 Are they not all miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?

Ver. 1.——*In divers manners.*] i.e. Sometimes in viſions, at other times in dreams, and to Moſes by mouth to mouth; ſee Numb. xi. 6—8. and my annotations on Iſa. i. 1.

Ver. 2.———*In theſe laſt days.*] Laſt, becauſe in them the Levitical law was abrogated, and had an end.

— *By his Son.*] Only begotten Son Jeſus Chriſt; ſee ver. 5.

Ver. 3.—*When he had by himſelf purged our ſins.*] See the annotations on chap. ix. ver. 26.

Ver. 4.—*By inheritance.*] The Apoſtle uſeth this phraſe, not in regard to the poſſeſſions of the Son of God, but in regard of the ſhallow underſtandings of men, to ſhew that as we are ſenſible the Angels are much preferable to human nature in the continual and perpetual enjoyment of the beatifick viſion, always ſeeing God face to face, ſo we ought to eſteem Chriſt the Son of God to be infinitely ſuperior to them, and that whereas they are only ſubjects and miniſtring ſpirits, ſervants of the will of God, he, the Son, is above all, and Lord of all; as is proved in the following context.

Ver. 5. *Unto which of the angels ſaid he at any time.*] Here the Apoſtle by an interrogation tacitly denies that God at any time ever ſaid to any of the Angels,

— *Thou art my Son, this day have I begotten thee.*] As it is recorded in Pſal. ii. 7.

— *I will be to him a Father, and he ſhall be to me a Son.*] See 2 Sam. vii. 14. 1 Chron. xxii. 10. Pſal. lxxxix. 26, 27.

Ver. 6.—*Let all the angels of God worſhip him.*] See Deut. xxxii. 4. according to the LXX. and Pſal. xcvii. 7.

Ver. 8, 9. *Thy throne, O God, is for ever and ever, and the ſceptre of righteouſneſs is the ſceptre of thy kingdom,* &c.] See Pſal. xlv. 6, 7.

Ver. 10. *Thou, Lord in the beginning haſt laid the foundation of the earth,* &c.] Pſal. cii. 25.

Ver. 11. *They ſhall periſh, but thou remaineſt,* &c.] Iſa. xxxiv. 4. and li. 6.

Ver. 13.—*Sit on my right hand,* &c.] See Pſal. cx. 1.

CHAP. II.

1 *We ought to be obedient to Chriſt Jeſus,* 5 *and that becauſe he vouchſafed to take our nature upon him,* 14 *as it was neceſſary.*

THerefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let *them* ſlip.

2 For if the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion, and diſobedience received a juſt recompenſe of reward;

3 How ſhall we eſcape, if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, *and* was confirmed unto us by them that heard *him*;

4 God alſo bearing them witneſs, both with ſigns and wonders, and with divers miracles, and gifts of the holy Ghoſt, according to his own will?

5 For unto the angels hath he not put in ſubjection the world to come, whereof we ſpeak.

6 But one in a certain place teſtified, ſaying, What is man that thou art mindful of him? or the ſon of man that thou viſiteſt him?

7 Thou madeſt him a little lower than the angels; thou crownedſt him with glory and honour, and didſt ſet him over the works of thy hands:

8 Thou haſt put all things in ſubjection under his feet. For in that he put all in ſubjection under him, he left nothing *that is* not put under him. But now we ſee not yet all things put under him.

9 But we ſee Jeſus, who was made a little lower than the angels, for the ſuffering of death, crowned with glory and honour; that he by the grace of God ſhould taſte death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many ſons unto glory, to make the captain of their ſalvation perfect through ſufferings.

11 For both he that ſanctifieth, and they who are ſanctified, *are* all of one: for which cauſe he is not aſhamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midſt of the church will I ſing praiſe unto thee.

13 And again, I will put my truſt in him. And again, Behold, I, and the children which God hath given me.

14 Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame: that through death he might deſtroy him that had the power of death, that is the devil;

15 And deliver them, who through fear of death were all their life-time ſubject to bondage.

16 For verily he took not on him *the nature of* angels; but he took on him the ſeed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high-prieſt, in things *pertaining* to God, to make reconciliation for the ſins of the people:

18 For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.

Ver. 1. *Therefore.*] Hence, even becauſe Chriſt is God and the everlaſting King of the Church, as is proved in the preceding chapter from the Old Teſtament.

— *We have heard.*] In his Name, from his miniſters, and preachers of the Goſpel.

Ver. 2.—*Spoken by angels.*] To Moſes, for to be delivered by him to the people of Iſrael; ſee Deut. xxxiii. 2. Pſal. lxviii. 17.

— *Every tranſgreſſion and diſobedience,* &c.] And yet every one that tranſgreſſed and diſobeyed that law were to be puniſhed accordingly; ſee Deut. xxvii. 26.

Ver. 3. *At firſt.*] i. e. Was firſt preached by Jeſus Chriſt himſelf; ſee Matt. iv. 17. Mark i. 14.

— *Confirmed unto us by them that heard him.*] See Luke i. 2.

Ver. 6.— *In a certain place.*] Pſal. viii. 4, &c.

Ver. 7.——*A little lower than the angels.*] Or rather, as the original will permit us to ſpeak more rationally, *a little* while *inferior to angels.*

Ver. 8 —*But now we ſee not yet all things put under him.*] i. e. Under man, *now,* in the fleſh; ſee the context from ver. 6. for it cannot be meant of Jeſus, becauſe it is immediately added that he is *crowned with honour and glory,* ver. 9, 10.

Ver. 12. *Saying,* &c.] In Pſal. xxii. 22—25.

Ver. 13.—*I will put,* &c.] See Pſal. xviii. 2.

— *Behold, I,* &c.] See Iſa. viii. 18.

Ver. 15.——*Subject to bondage.*] To be led captive of the Devil.

CHAP. III.

1 *Chriſt is more worthy than Moſes,* 7 *therefore if we believe not in him, we ſhall be more worthy puniſhment than hard hearted Iſrael.*

WHerefore, holy brethren, partakers of the heavenly calling, conſider the Apoſtle and high-prieſt of our profeſſion, Chriſt Jeſus;

2 Who was faithful to him that appointed him, as alſo Moſes *was faithful* in all his houſe.

3 For this *man* was counted worthy of more glory than Moſes, in as much as he who hath builded the houſe, hath more honour than the houſe.

4 For every houſe is builded by ſome man; but he that built all things *is* God.

5 And Moſes verily *was* faithful in all his houſe as a ſervant, for a teſtimony of thoſe things which were to be ſpoken after;

6 But Chriſt as a ſon over his own houſe: whoſe houſe are we, if we hold faſt the confidence, and the rejoicing of the hope firm unto the end.

7 Wherefore as the holy Ghoſt ſaith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderneſs:

9 When your fathers tempted me, proved me, and ſaw my works forty years.

10 Wherefore I was grieved with that generation, and ſaid, They do alway err in *their* heart; and they have not known my ways.

11 So I ſware in my wrath, They ſhall not enter into my reſt.

12 Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily while it is called, To day; leſt any of you be hardned through the deceitfulneſs of ſin.

14 For we are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end;

15 While it is ſaid, To day, if ye will hear his voice, harden not your hearts, as in the provocation.

16 For ſome when they had heard, did provoke: howbeit not all that came out of Egypt by Moſes.

17 But with whom was he grieved forty years? *was it* not with them that had ſinned, whoſe carcaſes fell in the wilderneſs?

18 And to whom ſware he that they ſhould not enter into his reſt, but to them that believed not?

19 So we ſee that they could not enter in becauſe of unbelief.

Ver. 1. *Wherefore.*] i. e. Let theſe qualifications of Chriſt perſuade you to believe and hear him as a Prophet and teacher ſent from God; as the following context endeavours to do.

— *Heavenly calling.*] Through the miniſtry of Chriſt and his Apoſtles.

Ver. 2.—*Appointed him.*] Or, ſent him to redeem the world.

— *In all his houſe.*] In that part of God's covenant with man, which was committed to the diſpenſation of Moſes. As if the Apoſtle ſhould ſay, I admit that Moſes was faithful in the execution of his commiſſion, but then it muſt be noted, that the commiſſion entruſted to the Son of God, was of greater concernment to mankind in general, *viz.* Moſes was faithful in all that appertained unto him, but his commiſſion was much inferior to this of the Son of God.

Ver. 4. *Every houſe is built by ſome.*] Or, every Church, or holy congregation, or every diſpenſation from God to man, is through the means or conveyance of ſome man.

— *He that built all things is God.*] But thoſe diſpenſations, of which they are miniſters, are not their own, but entruſted to them from God.

Ver. 6.—*Unto the end.*] i. e. To death. Which is the end of all temptations, afflictions, perſecutions, and of life itſelf.

Ver. 7.—11. *The Holy Ghoſt ſaith.*] By the mouth of the Prophet in Pſal. xcv. 7.

Ver. 12.—*The living God.*] The Almighty God, by whom we live, move, and have our being, and particularly ſtiled the Living God, in oppoſition to thoſe lifeleſs ſtocks and ſtones worſhipped by the Heathens.

Ver. 17. *But with whom was he grieved forty years?*] It is recorded in Numb. xiv. 22,—29, *&c.* and xxvi. 65. Jude 5.

Ver. 18.—*To whom ſware he?* &c.] See Numb. xiv. 30. Deut. i. 34, 35.

CHAP. IV.

1 *The reſt of Chriſtians is attained by faith.* 12 *The power of Gods word.* 14 *By our high-prieſt Jeſus the Son of God, ſubject to infirmities, but not ſin,* 16 *We muſt and may go boldly to the throne of grace.*

LET us therefore fear, leſt a promiſe being left *us* of entring into his reſt, any of you ſhould ſeem to come ſhort of it.

2 For unto us was the goſpel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into reſt, as he ſaid, As I have ſworn in my wrath, If they ſhall enter into my reſt: although the works were finiſhed from the foundation of the world.

4 For he ſpake in a certain place of the ſeventh *day* on this wiſe, And God did reſt the ſeventh day from all his works.

5 And in this *place* again, If they ſhall enter into my reſt.

6 Seeing therefore it remaineth that ſome muſt enter therein, and they to whom it was firſt preached, entred not in becauſe of unbelief:

7 Again, he limiteth a certain day, ſaying in David, To day after ſo long a time; as it is ſaid, To day, if ye will hear his voice, harden not your hearts.

8 For if Jeſus had given them reſt, then would he not afterward have ſpoken of another day.

9 There remaineth therefore a reſt to the people of God.

10 For he that is entred into his reſt, he alſo hath ceaſed from his own works, as God *did* from his.

11 Let us labour therefore to enter into that reſt, leſt any man fall after the ſame example of unbelief.

12 For the word of God *is* quick, and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joynts and marrow, and *is* a diſcerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifeſt in his ſight: but all things *are* naked, and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high-prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt *our* profeſſion.

15 For we have not an high-prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, *yet* without ſin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Ver. 1. *Leſt a promiſe being left us of entring into his reſt, any of you ſhould ſeem to come ſhort of it.*] As if the Apoſtle had ſaid, Brethren of the ſeed of Abraham, tho' you are now deprived of your ancient liberty, and are brought into bondage with your nation by the Roman empire, but more eſpecially, ye, who have embraced the faith of Chriſt, and are perſecuted for the ſame, do not be dejected; for, beſides that promiſe of the *reſt* of Canaan to our fathers, we have yet *to day* a promiſe *left* concerning a ſpiritual and everlaſting reſt; ſee ver. 9.

Ver. 2.—*Unto us.*] Chriſtians.

— *Was the Goſpel.*] i. e. A promiſe of grace.

— *Unto them.*] Our forefathers in the times of the law and the Prophets.

— *The word preached.*] i. e. The promiſe of grace.

— *Did not profit them.*] Unto ſalvation.

— *With faith.*] In Chriſt, whom the Prophets had foretold ſhould come into the world to make their law perfect; and therefore it follows:

Ver. 3. *We which have believed.*] In Chriſt.

— *Do enter.*] Are enabled to enter through that faith into reſt.

— *As he ſaid.*] In Pſal. xcv. 11.

Ver. 4.———*He ſpake in a certain place of the ſeventh day.*] See Gen. ii. 2. Exod. xxxi. 17. and my Diſſertation on the Sabbath before in the Epiſtles.

Ver. 7.—*Saying in David.*] Pſal. xcv. 7.

Ver. 8.———*Jeſus.*] Here it ſhould be read Joſhua; ſee Bp. Pearſon on the word Jeſus in the expoſition of the Apoſtle's Creed.

Ver. 9. *There remaineth therefore a reſt,* &c.] See above, the notes at ver. 1.

Ver. 11.—*Of unbelief.*] See ver. 2. Some alſo would tranſlate it, *diſobedience.*

Ver. 12.—*The word of God.*] I know that the ſtream of interpreters are againſt me, who hereby underſtand only the written word of God; an interpretation which I can no ways adopt for genuine; becauſe the Apoſtle in this Epiſtle uſeth the outmoſt of his argument to confirm in his brethren a right faith in Chriſt the Son of God, who by the Evangeliſt John is expreſly ſtiled the word of God, chap. i. ver. 1. in his Goſpel; and beſides we read here in the context, not only that *the word of God* is deſcribed by the attributes proper to God himſelf, but here is an expreſs declaration of a perſon in the pronoun poſſeſſive *his*; for it follows in the next verſe, *neither is there any creature that is not manifeſt in* his *ſight*, &c. to the end of ver. 15.

CHAP. V.

1 *The authority and honour of our Saviour's prieſthood.* 11 *Negligence in the knowledge thereof is reproved.*

FOR every high-prieſt taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and ſacrifices for ſins:

2 Who can have compaſſion on the ignorant, and on them that are out of the way; for that he himſelf alſo is compaſſed with infirmity:

3 And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins.

4 And no man taketh this honour unto himſelf, but he that is called of God, as *was* Aaron:

5 So alſo, Chriſt glorified not himſelf, to be made an high-prieſt; but he that ſaid unto him, Thou art my Son, to day have I begotten thee.

6 As he ſaith alſo in another *place*, Thou *art* a prieſt for ever after the order of Melchiſedec.

7 Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death, and was heard, in that he feared;

8 Though he were a Son, yet learned he obedience, by the things which he ſuffered:

9 And being made perfect, he became the author of eternal ſalvation unto all them that obey him;

10 Called of God an high-prieſt, after the order of Melchiſedec.

11 Of whom we have many things to ſay, and hard to be uttered; ſeeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the firſt principles of the oracles of God; and are become ſuch as have need of milk, and not of ſtrong meat.

13 For every one that uſeth milk *is* unſkilful in the word of righteouſneſs: for he is a babe.

14 But ſtrong meat belongeth to them that are of full age, *even* thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil.

Ver. 1. *For, every high-prieſt,* &c.] Here, the Apoſtle having juſt before affirmed, that Jeſus the Son of God is our great high-prieſt, ch. iv. 14. he begins to make his aſſertion good by proving hereafter, that all the properties of the high-prieſt are eminent in him.

Ver. 4. *And no man taketh this honour unto himſelf, but he that is called of God, as was Aaron.*] See how Aaron was called in Exod. xxviii. 1. 1 Chron. xxiii. 13. Where it ought to be remarked, as the Apoſtle intended, that no man can be a lawful prieſt in the Church of Chriſt, unleſs he have his calling from God, by the ways and according to the laws which he hath eſtabliſhed for that purpoſe.

Ver. 5. *So alſo Chriſt glorified not himſelf.*] For even Chriſt conſidered according to the fleſh, did not take the office upon himſelf, but was as really called to the high-prieſthood as was Aaron.

———*He that ſaid.*] Pſ. ii. 7.

———*To day have I begotten thee.*] Not after the manner of human generation, but this is only ſaid in reſpect of men, to whom God hath in theſe latter times ſent his Son to redeem all mankind.

Ver. 6.——*In another place.*] Pſ. cx. 4. See alſo ch. vii. 17.

——*After the order of Melchiſedec.*] i. e. Both king and prieſt, and therefore more excellent than the order of Aaron, who was no more than a prieſt.

Ver. 7. *Who.*] i. e. This your high-prieſt, Jeſus Chriſt. Compare the context with Matt. xxvi. 37, 53. Mark xiv. 33, 36. Luke xxii. 43. John xii. 27.

——*In that he feared.*] Or, for his piety, which he ſhew'd for our imitation.

Ver. 9.——*Being made perfect.*] Or fully conſecrated by his death.

——*That obey him.*] In believing, and doing his word; for, *bleſſed are they that hear the word of God and do it.*

Ver. 10. *Called.*] Being after his death, reſurrection and aſcenſion into Heaven really inveſted with his full power, with both the prieſtly and kingly dignity, as Pſ. cx. 4. it is ſaid that he was inſtalled in his prieſthood, placed at the right hand of God, Pſ. cx. 1.

———*After the order*, &c.] See ver. 6.

Ver. 12.———*Oracles of God.*] i. e. The law and the Prophets, &c.

———*Need of milk*, &c.] See 1 Cor. iii. 1, 2, 3.

Ver. 13.———*A babe.*] See 1 Cor. xiv. 20. Eph. iv. 14.

Ver. 14.———*Full age.*] Or, perfect in the faith, or come to years to diſcretion, capable of uſing or exerciſing their rational faculties and powers.

———*Of uſe.*] Or, of a *habit*, or, *perfection.*

———*Exerciſed to diſcern both good and evil.*] i. e. Thoſe who not only by rational inference, but alſo by their own experience of things, know how to judge concerning them, whether they be *good* or *evil*, that the *Will* may be directed right to make choice of the *Good*, and to refuſe the *evil*. Therefore, I ſhall ſhew how *reaſon* doth exert its ſkill and power, and alſo what helps it has in the diſcovery of the *good* or *evil* of any thing propoſed in

A Diſſertation on Good *and* Evil.

By the preceding note it may be obſerved, that I have two things in this Diſſertation to conſider, *viz.* How, and by what means reaſon exerts its ſkill and power towards, and makes a diſcovery of the good or evil of any thing propoſed.

As to the firſt general; we are to ſearch into the nature, and to conſider the cauſes, and effects or tendency to the *good* or *evil* of any thing propoſed. Now,

By the nature of a thing, I mean, the ſimple naked eſſence of that thing, by which it appears both uncompounded, and uncloathed of all accidents and circumſtances that may cauſe any kind of alteration in it. For a thing may be good or evil, in and of itſelf, nakedly conſidered; or it may be ſo from the circumſtances that attend it: So that what is very good in its own nature, may accidentally be very evil; and what is naturally evil, may by accident be very good.

To inſtance in thoſe two contraries, pleaſure and pain; pleaſure, in and of itſelf, is good, but by reaſon of ſome circumſtances that may attend it, it may be evil: As, when 'tis converſant about unlawful things; or, men indulge themſelves therein, beyond the bounds which God and nature ſets, and ſuffer all their thoughts to be taken up about it, and thinking it their only happineſs, make it their chief and only aim; ſo as totally to neglect ſuch other things as do or may promote ſome greater good. And ſo on the other hand, for pain; this, tho' an evil in itſelf, yet ſuch circumſtances may attend it at ſometimes, as may make it very good and truly advantageous to us: As, when 'tis ſent for chaſtiſement, in order to work a reformation in us; or is inflicted to procure ſome other neceſſary good, which, it may be, cannot otherwiſe be had; or to prevent ſome greater evil, which might otherwiſe befal us.

Indeed, moſt things that men in this life are concerned with, are good or evil, according to the circumſtances that do or may attend them; and are alterable from better to worſe, or from worſe to better, from profitable to hurtful, or from hurtful to profitable, according as their circumſtances vary.

But, ſuppoſing any thing ſtripped naked of all circumſtances, and appearing as it is by nature; if it be obvious to ſenſe, we may perceive it to be good or evil, by the immediate pleaſure or pain, the preſent ſatisfaction or uneaſineſs it cauſes and procures: But if it be not obvious to ſenſe, but only to the underſtanding, the intrinſic good or evil of it, which is then more properly the work of reaſon to diſcover, may be eaſily diſcerned, by its natural energy and power to create delight and complaiſance, or abhorrence and averſion in us.

Though, after all, I muſt confeſs, our nature, ſince we are naturally ſo prone to evil, and ſo averſe to good, that it is very difficult, if not impoſſible, for human reaſon to determine, at firſt ſight, concerning moſt things we are converſant about, whether they be good, or evil.

Therefore, the ſureſt way, whereby to have a juſt and true conception of the things propoſed, ſo as to be able to pronounce a righteous judgment on them, and diſcover whether they be ſimply good or evil, is, by conſidering them impartially, with a due regard to all the circumſtances that do or may attend them. For,

Generally, ſuch as the cauſe is, ſuch is the thing that proceeds from it. I ſay, generally, it is ſo. For it may ſo happen, that good may proceed from evil, or evil from good, according as the circumſtances that may attend them are. Nay, ſometimes good and evil both may proceed from one and the ſame cauſe; as anger may be the cauſe of good, or evil, according as 'tis circumſtantiated. And therefore we are cautioned, or rather adviſ'd, *ſo to be angry, as not to ſin*, Eph. iv. 26. Which implies, that we may ſometimes do well, and ſometimes ill, in being angry.

However, I muſt here obſerve, that when good proceeds from evil, or evil comes of good, theſe are by accidents, and are not to be looked on as the natural iſſues or productions of good or evil. For, that which is good in itſelf, cannot of itſelf be the cauſe of evil; nor can any thing that is evil in itſelf, be the cauſe of good.

And as to thoſe things which have firſt and ſecond cauſes, we muſt not be determined abſolutely by the ſecond cauſes of them, which ſometimes may deceive us, or prejudice our judgments, ſo as to make us chuſe amiſs: but we muſt look higher, to the ſource and fountain of thoſe things, from whence they firſt ariſe and flow: For as that is, ſo the products of it will be, either good, or evil.

Now there are two firſt cauſes of all moral good and evil; God for the former, and the Devil for the latter. Whatever comes from God, muſt needs be good; and the Devil cannot be the cauſe of any thing, but what is either evil in itſelf, or tends to evil.

I ſay, Whatever comes from God, muſt needs be good; that is, in and of itſelf, though by accident it may be otherwiſe. For God can be the cauſe of nothing that is evil, though for wiſe reaſons he ſometimes does permit it. To inſtance in created nature, we are expreſly told, *That God made all things very good*, Gen. i. And yet we find that ſeveral things which he created, are, by his permiſſion, through the malice of the Devil, and our own vicious inclinations, turned to evil. But this evil is not in the things themſelves, but ariſes from the evil uſe, that men, by the inſtigation of the Devil, or their own luſts, do put them to.

But, to return to moral good and evil; theſe, as they are themſelves, muſt have a good or evil cauſe, by which men are excited to them, either by ſecondary means, or by immediate ſuggeſtion, or by preſcription and advice. Now the ſureſt and ſafeſt way of judging of the good or evil of any thing propoſed, is not from the cauſe or author, as exciting us unto it by ſecondary means, or by immediate ſuggeſtion, but by preſcription and advice. For though in many inſtances, ſuch as the cauſe or author is, ſuch is the thing propoſed, and ſuch will be the means in order to it; yet ſometimes the means ſuggeſted to us, and which we are prompted to make uſe of, may have an aim and tendency unto, or may accidentally promote, what is contrary to the thing propoſed, and to the intention of the perſon that propoſed it, ſo as, inſtead of effecting what is good, to be productive of what is manifeſtly evil. And as to immediate ſuggeſtion, how fair and juſt ſoever it may ſeem to be, yet there are ſeveral circumſtances that may attend it, which will render it unfit, and dangerous to be comply'd with: And all thoſe circumſtances muſt be well and ſeriouſly conſidered, before we can with reaſon, or with ſafety venture to comply therewith. For otherwiſe, we may take that for a motion of God's Holy Spirit, which is only a ſuggeſtion of the Devil. But now, we know that God cannot be the cauſe or author of any evil; and by conſequence, that he neither will, nor can preſcribe or adviſe any thing that is ſo, or that has a tendency thereto: And therefore, the ſafeſt rule to walk by, is preſcription and advice. And hence we may, and muſt conclude, that whatever God adviſes or preſcribes, muſt needs be good; and whatever any one ſuggeſts or adviſes to the contrary, muſt needs be evil: And ſo on the other hand, whatever he forbids muſt needs be evil; and no authority or means whatever can make it good. But, beſides all this,

We muſt conſider the effects; or the tendency of ſuch a thing to good or evil. And this one rule, if well obſerved and followed, would go very far towards the prevention and cure of moſt ſorts of wickedneſs that are committed in the world; it being chiefly owing to the want of foregoing conſideration, and neglect of weighing the conſequences and tendency of things, that men are, and continue to be guilty of moſt ſins. Whereas, if men, when any moral action is ſuggeſted to them, would afford themſelves the time, before they venture to reduce it into practice, to conſider and compare it, as they may and ought to do, and examine all the circumſtances that do or may attend it, and eſpecially the aim and tendency thereof to good or evil; I verily believe, they would forbear committing many ſins, which for want of ſuch deliberation, they are too often guilty of, and be much more inclined to holineſs and virtue, than they are, or can be, while they will not give themſelves the leiſure to conſider. This is, undoubtedly, one main reaſon, why moſt mens choice is ſo wretchedly directed; why they are ſo very prone, on all occaſions, to chuſe and follow what is evil, rather than what is good. For I cannot yet be brought to think ſo hardly of any man, who is endued with reaſon, and is capable of uſing it, that he would wilfully go on in ſuch a way, as will infallibly lead him to deſtruction, if upon mature deliberation he was convinced, and throughly perſwaded in himſelf, that this muſt needs be ſo; nor would he purpoſely avoid thoſe ways that lead to everlaſting bliſs and glory, if upon due conſideration of them he had reaſon to believe they would for certain lead him thither. For, ſelf-preſervation, and ſelf-love are innate principles, ſo naturally and firmly ſeated in the ſouls of all men, that they cannot but be ſenſible of, and act according to them; and therefore, it cannot be ſuppoſed that any, but an ideot or a madman, can be ſo much an enemy to himſelf, as willingly to chuſe eternal ruin, and oppoſe his own eternal welfare. No; if men do miſs of happineſs, and are made for ever miſerable, it is becauſe they do not well conſider the aim and tendency of their actions, no more than they do the nature, or the cauſes of them; but ruſh on at all adventures, *as a horſe ruſhes into the battle*, Jer. viii. 6. without conſidering the danger of ſuch actions, how very prejudicial they are and will be, both to their preſent and eternal good, and what a natural aim and tendency they have to all manner of evil, both at preſent, and for ever.

Therefore, to conclude this point; to conſider well the aim and tendency of things, is one very ſafe and proper way, or means, towards a diſcovery of their nature, whether they be good or evil. For, generally ſpeaking, as to moſt things, natural or moral, and as to the laſt eſpecially, that which is good in its own nature, can have no tendency to evil; nor can that which is naturally evil, have any tendency to good: But ſuch as the thing itſelf is, and continues to be, whether good or evil, ſuch will be the effects and conſequences of it. For, what our Saviour ſays of good and evil men, Matt. vii. 17, 18, 20. may alſo be applied to good or evil things; *Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye ſhall know them.* And ſo much may ſuffice to ſhew, how reaſon does exert its ſkill and power, towards a diſcovery of the good or evil of any thing propoſed. Now,

II. Secondly, the help that reaſon has towards making this diſcovery, is principally

The experience of the things themſelves, that are propos'd. For,

Experience produces ſuch conviction in the minds of men, as they are not able to withſtand; and is one of the moſt cogent reaſons that can be offered, for the belief of any matter; and the ſtrongeſt proof of any, next to the teſtimony of God himſelf, of the good or evil of any thing, about which human nature is, or can be converſant.

Nay, ſometimes the *word of God* proves inſufficient to convince men of the good or evil of their actions, till by their own experience they find them to be ſo, as God has ſaid they are. Of this we have an early and a lamentable inſtance in the fall of our firſt parents. God gave them only one command, *not to eat of the tree of knowledge*; Gen. ii. 17. and to ſhew the evil and danger of tranſgreſſing his command, he threatens them with death, if they ſhould eat thereof. And yet, they ventured to tranſgreſs, as either not believing, or doubting of the truth of what he ſaid, or at leaſt, hoping he would not be ſo ſevere; and ſo were, by their own experience, convinced of the evil of their diſobedience. For upon this, they found themſelves ſubject to diſeaſes and mortality, and obnoxious to all other miſeries, that this world, made evil by their ſin, could furniſh; beſides, what was much worſe, the bitter remorſe and torment of their conſciences, for having been ſo wicked as to diſobey their Maker, who, on that very ſcore, had an abſolute and unqueſtionable right to their obedience; and ſo fooliſh as to purchaſe knowledge by ſo dear experience; a knowledge, for which neither they themſelves, nor their poſterity are any whit the better, but very much the worſe; and which has made this world, which God created very *good*, a world ſo very *evil*, that it muſt be renounced by every one that will be ſaved: And, which was worſt of all, they had, no doubt, a dreadful proſpect of eternal miſery before their eyes, from which nothing leſs than infinite mercy and infinite merit could deliver them; ſo that had not God promiſed to provide an *all-ſufficient ranſom* for them and their poſterity, they muſt have ſunk down under the burden of their guilt, into that unfathomable gulph of horror and deſpair, of terror and amazement, of perpetual anguiſh, torment and vexation, from whence there is no redemption.

And thus it has been, ever ſince the fall, with all mankind: We feel the ſmart of our firſt parents ſin, and upon every actual tranſgreſſion of our own, we feel it double; and ſo, by our own experience, as well as theirs, we come to know the difference of good and evil. When we do good, what inward joy and comfort do we feel? and when we have done any evil, what remorſe of conſcience, what reluctancy and inward torment are we vexed with for it?

I might give inſtances of many virtues, and as many vices, our own experience of which will ſhew us plainly, which of the two are *good*, and which are *evil*; and conſequently, which we ought to chuſe, and to purſue, in order to our happineſs. But let this that has been offered ſerve to ſhew, that mens own experience, their internal or external ſenſe of pleaſure or profit, pain or loſs, or any other *good* or evil, will eaſily evince the *good* or *evil*, the ſafety or the danger, of doing or forbearing, of chuſing or refuſing any thing propoſed.

There is another great help to reaſon in this choice, but I ſhall defer ſpeaking of it till the concluſion of the New Teſtament; when I ſhall cloſe the work with a Diſſertation upon *certainty*.

CHAP. VI.

1 *He exhorteth not to fall back from the faith:* 11 *But to be ſtedfaſt,* 12 *diligent and patient to wait upon God,* 13 *becauſe God is moſt ſure in his promiſe.*

THerefore leaving the principles of the doctrine of Chriſt; let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God,

2 Of the doctrine of baptiſms, and of laying on of hands, and of reſurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impoſſible for thoſe who were once enlightned, and have taſted of the heavenly gift, and were made partakers of the holy Ghoſt,

5 And have taſted the good word of God, and the powers of the world to come;

6 If they ſhall fall away, to renew them again unto repentance: ſeeing they crucify to themſelves the Son of God afreſh, and put *him* to an open ſhame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God:

8 But that which beareth thorns and briers, *is* rejected, and *is* nigh unto curſing; whoſe end *is* to be burned.

9 But, beloved, we are perſwaded better things of you, and things that accompany ſalvation, though we thus ſpeak.

10 For God *is* not unrighteous, to forget your work and labour of love, which ye have ſhewed toward his name, in that ye have miniſtred to the ſaints, and do miniſter.

11 And we deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end:

12 That ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes.

13 For when God made promiſe to Abraham, becauſe he could ſware by no greater, he ſware by himſelf,

14 Saying, Surely, bleſſing, I will bleſs thee, and multiplying, I will multiply thee.

15 And ſo after he had patiently endured, he obtained the promiſe.

16 For men verily ſwear by the greater: and an oath for confirmation *is* to them an end of all ſtrife.

17 Wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impoſſible for God to lye, we might have a ſtrong conſolation who have fled for refuge to lay hold upon the hope ſet before us:

19 Which *hope* we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entreth into that within the vail,

20 Whither the forerunner is for us entred, *even* Jeſus, made an high-prieſt for ever after the order of Melchiſedec.

Ver. 1. *Therefore leaving the principles of the doctrine of Chriſt.*] This is an inference from the premiſes, ch. v. 13, 14. and ſignifies as much as to ſay, Let us therefore, who have embraced the faith of Chriſt, and been ſo well inſtructed therein, not ſhew, by our falling back to our former profeſſion, and denying that faith, that we have ſtill nead of ſuch inſtructions which only becomes thoſe who are not perfected, or of *full age*, ch. v. 14. As for example; to be inſtructed in the very firſt *principles* of Chriſtianity, ſuch as the ſignification, virtue and uſe of the ſacrament of baptiſm, *&c.*

Ver. 2.——*The doctrine of baptiſms.*] I have already in the courſe of theſe Annotations given you a Diſſertation on this doctrine, to which I refer my readers at the end of the firſt Epiſtle to the Corinthians; ſo that I ſhall only add in this place, in oppoſition to thoſe, who ſupport the validity of *Lay-baptiſm*, That no ſuch doctrine is found either expreſſed in, are fairly deduceable from Scripture; and yet, if not abſolutely neceſſary to the ſalvation of infants, who are guilty of no actual tranſgreſſion, and I hope are ſaved through the belief of their parents, is certainly requiſite not only to the ſalvation of ſuch as are come to a *full age*, (ch. v. 14.) but alſo to qualify them for accepting of and executing any office as of deacon, prieſt or biſhop in the Chriſtian Church; and conſequently they who are promoted to any of thoſe orders or dignities ought to examine themſelves whether they be of the faith, or baptized by a *lawful miniſter* into the covenanted grace of Chriſt (ſee the Rubrick before the office of baptiſm) For otherwiſe their ordination is made void, becauſe the perſon is diſqualified, not being a member of Chriſt, how then can he be a miniſter of his Words and Sacraments, much leſs confer that power of miniſtration upon others? ſee Acts xix. 5.

——*Laying on of hands.*] See Acts viii. 14.——17.

For the full explication of the text, be pleaſed to take notice, that laying on of hands, or impoſition of hands, as 'tis more ſcholaſtically termed, *is a Sacred Rite, whereby ſome holy perſon, that prays for, or bleſſes another, particularly points out the perſon ſo prayed for or bleſſed as one, on whom grace or other ſpecial benefit is to be conferred:* Which accordingly we find made uſe of either in the Old or New Teſtament, in the four following inſtances,

1. In ſimple benediction or bleſſing of perſons; thus, in the Old Teſtament, the Patriarch Jacob in bleſſing the ſons of Joſeph, *laid his hands* upon their heads, Gen. xlviii. 14, 15. And in the New, our Saviour is ſaid, *To take little children up in his arms, to* lay his hands upon them, *and bleſs them,* Mark. x. 16.

2. In deſignation of perſons to ſome *holy function*, or ordination of prieſts or miniſters; thus we read, Numb. xxvii. 18. under the Levitical diſpenſation, *The Lord ſaid unto Moſes, Take thee Joſhua the ſon of Nun, and* lay thine hand *upon him*; as a conſequent of which we are told, Deut. xxxiv. 9. That, *Joſhua the ſon of Nun was* full of the ſpirit *of wiſdom, for Moſes had* laid his hands *upon him.* Conformable whereunto we have the like practice regiſtred under the Goſpel œconomy, Acts xiii. 3. *And when they had faſted and prayed, and* laid their hands upon them, *they ſent* them *away*, meaning Barnabas and Saul, to whom God had thereby imparted gifts proper for the *work whereunto he had called them,* Acts xiii. 2. which like gift Paul puts Timothy in mind of, when he charges him thus, 1 Tim. iv. 14. *Neglect not the gift that is in thee, which was given thee by prophecy, with the* laying on of the hands *of the presbytery.*

3. This rite was made uſe of by our Bleſſed Saviour and his Apoſtles, in *curing diſeaſes and healing the ſick.* So we find, Mark vi. 5. *That he* (our Saviour) *could do no mighty work* in his own country, *ſave that he* laid his hands *upon a few ſick folk and healed them:* Nay, this is one of thoſe very ſigns promiſed to thoſe that ſhould believe in the name of Chriſt. Mark xvi. 18. *They ſhall* lay hands *on the ſick, and they ſhall recover:* Accordingly, Paul cured Publius's father of a fever, Acts xxviii. 8.

Laſtly, This rite was made uſe of in Scripture, by the Apoſtles, at confirmation, or prayer with impoſition of hands, for the eſtabliſhment and ſtrengthning ſuch in the faith, as had been already baptized; which inſtitution of theirs God was pleaſed ſo far to approve of, that he did actually give wonderful meaſures of the ſpirit, to thoſe on whom they laid their hands; thereby honouring the governors of his Church, and engaging all the members thereof to be ſubject to them, and to be at peace one with another. This appears from that famous inſtance, Acts viii. 14, 15, 16, 17. where, when the Samaritans had been converted and baptized by Philip the deacon, they did not receive the Holy Ghoſt, until Peter and John had confirmed them, from whence the fathers generally deduce this practice. But that this was generally conſtituted among the Apoſtles is evident, becauſe Paul meeting with ſome baptized perſons at Epheſus, did in like manner lay his hands upon them, and confirm them, Acts xix. 6. of which he minds them, Eph. i. 13. *In whom alſo after that ye believed ye were ſealed with the holy ſpirit of promiſe.* And ſo we may juſtly believe he did in other Churches, whereupon he ſaith to thoſe of Corinth, 2 Cor. i. 21, 22. *He which confirmeth us with you in Chriſt, and hath anointed us, is God; who hath alſo ſealed us,* &c. See Dr. Combois, diſc. on the office of confirmation.

Now, whether by the doctrine of *laying on of hands* in the text, is meant all the four ſorts juſt mentioned, or that of confirmation only, is not very material: For though ſome commentators will have theſe words ſpeak of all of them, becauſe the Apoſtle juſt before-mentioned the doctrine of baptiſms, which they ſay includes the ſeveral ſpecies of it, *viz.* That of the Jews, of John the Baptiſt, and our Saviour's; that of blood, Matt. xx. 23. That of fire, Matt. iii. 11. That of water externally, as well was the internal one of the Holy Ghoſt, 1 Pet. iii. 21. And others more probably, will have them deſign confirmation ſingly, becauſe he is here reckoning up the fundamentals of religion, amongſt which *impoſition of hands in abſolving penitents* (another Apoſtolical uſage of this ceremony, though not of expreſs Scripture foundation) cannot be numbred, becauſe taken in, in the word repentance before; nor that of ordination, becauſe it is one of thoſe myſteries of perfection to which Paul goes on chap. vii. nor either of the other two, upon very obvious accounts: We may hence learn however, that confirmation is generally thought to be grounded here; for which I might urge to you many ancient authorities; but becauſe I would not ſeem oſtentatious, and modern writers are more authentick with ſome men than the primitive fathers, let me juſt tell you that moſt of the old reformed Divines of note, ſuch as Beza, Illyricus, Chemnitius, Zanchius, and others, are of this opinion; particularly Calvin (who ſhall ſtand for all) is expreſs upon the place, *Hic unus locus abunde teſtatur hujus ceremoniæ originem fluxiſſe ab Apoſtolis,* &c. *This one place,* ſaith he, *evidently ſhews that confirmation was inſtituted by the Apoſtles.*

Having thus explained the meaning of the text, and ſhewn that by the doctrine of *laying on of hands* is meant confirmation; I ſhall now ſhew what the Church of England meaneth by retaining the practice thereof, who teacheth us, that it is now uſed, and conferred to enable thoſe who are confirmed to know the word and to do the will of God, as well as they can. So that

The benefit which they receive, who come duly qualified to confirmation, according to the doctrine of our Church, is the infuſion of that heavenly grace into their hearts, mentioned in the Biſhop's benediction, and ſpecified in the firſt prayer of that office, as we are aſſured out of the office of confirmation, as ancient as the times of Ambroſe, to be the ſpirit of wiſdom and of underſtanding; of wiſdom in ſpiritual matters; and of underſtanding of things which we are taught; the ſpirit of counſel, *i. e.* of prudently managing all our actions, and of ghoſtly ſtrength, *i. e.* of executing all our religious purpoſes; the ſpirit of knowledge to diſcern between good and evil, and the ſpirit of true godlineſs, *i. e.* of devotion in the ſervice of God; and finally the ſpirit of fear, or reverence towards God in all our actions.

Ver. 5. — *The powers of the world to come.*] i. e. Whatever is neceſſary to cenſure to us the inheritance of eternal glory in the world to come.

Ver. 6. —— *They crucify,* &c.] See the Introduction.

Ver. 10. —— *Unrighteous.*] Will not change, nor depart from his promiſe, to thoſe who love him and keep his commandments.

—— *Your work and labour of love.*] Which *work* and *love* is here explained in the cloſe of this verſe, *viz.* in that ye have miniſtred to the ſaints, and do miniſter to their neceſſities when you abound.

Ver. 11. — *The ſame diligence.*] In your work and labour of love.

Ver. 14. *Saying.*] In Gen. xxii. 16, 17.

Ver. 15. — *Endured.*] In himſelf and poſterity, many afflictions for God's ſake.

Ver. 16. — *An oath for,* &c.] See Exod. xxii. 11.

Ver. 17. *The heirs of promiſe.*] Of that Meſſiah and ſtate of ſalvation, which we now enjoy through Chriſt.

Ver. 18. — *Two immutable things.*] God's promiſe and his oath.

Ver. 20. — *After the order,* &c.] See chap. v. ver. 6, 10.

CHAP. VII.

1 *Chriſt Jeſus is a prieſt after the order of Melchiſedec;*
11 *And ſo, far more excellent than the prieſts of Aaron's order.*

FOR this Melchiſedec king of Salem, prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the kings, and bleſſed him:

2 To whom alſo Abraham gave a tenth part of all: firſt being by interpretation king of righteouſneſs, and after that alſo king of Salem, which is, king of peace;

3 Without father, without mother, without deſcent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a prieſt continually.

4 Now conſider how great this man *was,* unto whom even the patriarch Abraham gave the tenth of the ſpoils.

5 And verily they that are of the ſons of Levi, who receive the office of the prieſthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loyns of Abraham:

6 But he whoſe deſcent is not counted from them, received tithes of Abraham, and bleſſed him that had the promiſes.

7 And without all contradiction, the leſs is bleſſed of the better.

8 And here men that die receive tithes: but there he *receiveth them,* of whom it is witneſſed that he liveth.

9 And as I may ſo ſay, Levi alſo who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loyns of his father, when Melchiſedec met him.

11 If therefore perfection were by the Levitical prieſthood (for under it the people received the law) what further need *was there* that another prieſt ſhould riſe after the order of Melchiſedec, and not be called after the order of Aaron?

12 For the prieſthood being changed, there is made of neceſſity a change alſo of the law.

13 For he of whom theſe things are ſpoken, pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord ſprang out of Juda; of which tribe Moſes ſpake nothing concerning prieſthood.

15 And it is yet far more evident: for that after the ſimilitude of Melchiſedec there ariſeth another prieſt,

16 Who is made not after the law of a carnal commandment, but after the power of an endleſs life.

17 For he teſtifieth, Thou *art* a prieſt for ever after the order of Melchiſedec.

18 For there is verily a diſannulling of the commandment going before, for the weakneſs and unprofitableneſs thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20 And in as much as not without an oath *he was made prieſt*,

21 (For thoſe prieſts were made without an oath: but this with an oath, by him that ſaid unto him, The Lord ſware, and will not repent, Thou *art* a prieſt for ever after the order of Melchiſedec)

22 By ſo much was Jeſus made a ſurety of a better teſtament.

23 And they truly were many prieſts, becauſe they were not ſuffered to contiue by reaſon of death:

24 But this *man*, becauſe he continueth ever, hath an unchangeable prieſthood.

25 Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

26 For ſuch an high-prieſt became us, *who is* holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens;

27 Who needeth not daily, as thoſe high-prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the peoples: for this he did once, when he offered up himſelf.

28 For the law maketh men high-prieſts, which have infirmity; but the word of the oath which was ſince the law, *maketh* the Son, who is conſecrated for evermore.

Ver. 1 —— *Melchiſedec king of Salem.*] See Gen. xiv. 18, &c. and Mr. Saurin's Diſſertation on Melchiſedec, as alſo Calmet at the title Melchiſedec in his Dictionary. Yet note here, that Melchiſedec is interpreted the King of Righteouſneſs, ver. 2.

—— *King of Salem.*] i. e. *King of Pace*, ver. 2.

Ver. 3. —— *Deſcent.*] i. e. Pedigree in the books of Moſes.

—— *Having neither beginning of days, nor end of life.*] Not that there was ever any creature who could boaſt of this privilege; but the meaning hereof is, that Melchiſedec is deſcribed by Moſes, under a certain ſhadow of eternity, without making any mention either of his father or of his mother, of his birth, lineage or death.

Ver. 4. —— *Unto whom*, &c.] See Gen. xiv. 20.

Ver. 5. —— *Have a commandment*, &c.] See Numb. xviii. 21, 26.

Ver. 6. —— *Deſcent.*] Or, pedigree.

—— *Them.*] The ſons of Levi.

—— *Promiſes.*] That of his ſeed ſhould be born the Meſſiah, the Saviour of the world. See the notes on Matt. i.

Ver. 10. —— *He.*] i. e. This tribe of Levi.

Ver. 11. —— *Perfection.*] Or, a full ability to ſatisfy the juſtice of God. See the difference between the order of Melchiſedec's prieſts and thoſe called, as was Aaron in the notes on ch. v. and here below at ver. 15.

Ver. 12. —— *Of the Law.*] To which that prieſthood was annexed.

Ver. 13 —— *He.*] Jeſus Chriſt.

—— *Another tribe.*] Or, family in the Jewiſh nation, which was divided into twelve tribes.

—— *Of which.*] Tribe.

Ver. 14] *Our Lord.*] Jeſus Chriſt.

—— *Out of Juda.*] i. e. The tribe of Juda, Matt. i. 3. Luke iii. 23.

—— *Concerning prieſthood.*] Or, that the Levitical prieſthood ſhould be annexed thereto.

Ver. 15. —— *Another prieſt.*] Not converſant only about rites and ceremonies, *after the law of a carnal commandment*; but in ſpiritual things, preparing the inward man with the power of Divine Grace, that he may be able to conquer the world, fleſh and the devil, and to lay hold on everlaſting life, ver. 16.

Ver. 16. —— *Carnal commandment.*] Or, commandments inſtituted, and adapted to the weak capacities of that people, who could not be made perfect till the Meſſiah was come. See ver. 18, 19.

Ver. 17. —— *After the order of Melchiſedec.*] See ch. v. ver. 6.

Ver. 21. —— *Said unto him.*] In Pſal. cx. 4.

Ver. 24. —— *This man.*] Chriſt Jeſus; where the Apoſtle deſignedly reminds the Hebrews of his human nature, becauſe as God, he is above all, and conſequently ſuperior to kings and high-prieſts; but in his humanity, we are to look upon him as having both the royalty and prieſthood united together in his ſingle perſon, after the order of Melchiſedec. See what follows in the context to the end of the chapter.

Ver. 26, 27. —— *Such an high prieſt*, &c.] See the notes on ch. ix. 26.

CHAP. VIII.

1 *By the eternal Prieſthood of Chriſt, the Levitical Prieſthood of Aaron is aboliſhed.* 7 *And the temporal covenant with the Fathers, by the eternal covenant of the Goſpel.*

NOW of the things which we have ſpoken, *this is* the ſum: We have ſuch an high prieſt, who is ſet on the right hand of the throne of the Majeſty in the heavens.

2 A miniſter of the ſanctuary, and of the true tabernacle which the Lord pitched, and not man.

3 For every high prieſt is ordained to offer gifts and ſacrifices: wherefore *it is* of neceſſity that this man have ſomewhat alſo to offer.

4 For if he were on earth, he ſhould not be a prieſt, ſeeing that there are prieſts that offer gifts according to the law:

5 Who ſerve unto the example and ſhadow of heavenly things, as Moſes was admoniſhed of God, when he was about to make the tabernacle. For ſee (ſaith he) *that* thou make all things according to the pattern ſhewed to thee in the mount.

6 But now hath he obtained a more excellent miniſtry, by how much alſo he is the mediator of a better covenant, which was eſtabliſhed upon better promiſes.

7 For if that firſt *covenant* had been faultleſs, then ſhould no place have been ſought for the ſecond.

8 For finding fault with them, he ſaith, Behold, the days come (ſaith the Lord) when I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah:

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; becauſe they continued not in my covenant, and I regarded them not, ſaith the Lord.

10 For this *is* the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they ſhall be to me a people.

11 And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord: for all ſhall know me, from the leaſt to the greateſt.

12 For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.

13 In that he ſaith, A new *covenant*, he hath made the firſt old. Now that which decayeth and waxeth old, is ready to vaniſh away.

CHAP. IX.

1 *The deſcription of the rites and bloody ſacrifices of the law,* 11 *far inferior to the dignity and perfection of the blood and ſacrifice of Chriſt.*

THEN verily the firſt *covenant* had alſo ordinances of divine ſervice, and a worldly ſanctuary.

2 For there was a tabernacle made, the firſt wherein *was* the candleſtick, and the table, and the ſhew-bread; which is called the ſanctuary.

3 And after the ſecond vail, the tabernacle which is called the holieſt of all:

4 Which had the golden cenſer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory ſhadowing the mercy-ſeat; of which we cannot now ſpeak particularly.

6 Now when theſe things were thus ordained, the prieſts went always into the firſt tabernacle, accompliſhing the ſervice *of God:*

7 But into the ſecond *went* the high-prieſt alone once every year, not without blood, which he offered for himſelf, and *for* the errors of the people.

8 The holy Ghoſt this ſignifying, that the way into the holieſt of all was not yet made manifeſt, while as the firſt tabernacle was yet ſtanding:

9 Which *was* a figure for the time then preſent, in which were offered both gifts and ſacrifices, that could not make him that did the ſervice perfect, as pertaining to the conſcience,

10 *Which ſtood* only in meats and drinks, and divers waſhings, and carnal ordinances impoſed *on them* until the time of reformation.

11 But Chriſt being come an high-prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entred in

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Ver. 3. *Every high-prieſt.*] In the Jewiſh temple.

Ver. 4.—— *If he.*] Jeſus our high-prieſt, ver. 1.

—— *He ſhould not be a prieſt.*] He could not exerciſe that office in the temple, not being of the tribe of Levi, who only can offer gifts according to the law of Moſes.

Ver. 5.—— *Saith he.*] Moſes, in Exodus xxv. 40.

Ver. 6.—— *Better covenant.*] Than that through Moſes, between God and man.

—— *Better promiſes.*] Than thoſe of the Land of Canaan made to the Jews, becauſe, through Jeſus Chriſt, we are promiſed an eternal inheritance in the heavens.

Ver. 7.—— *Firſt covenant.*] By Moſes.

—— *Second.*] By Jeſus Chriſt.

Ver. 8.—— *He ſaith.*] Jer. xxxi. 31—34

once into the holy place, having obtained eternal redemption *for us.*

13 For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh;

14 How much more ſhall the blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God?

15 And for this cauſe he is the Mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

16 For where a teſtament *is*, there muſt alſo of neceſſity be the death of the teſtator.

17 For a teſtament *is* of force after men are dead: otherwiſe it is of no ſtrength at all whilſt the teſtator liveth.

18 Whereupon, neither the firſt *teſtament* was dedicated without blood.

19 For when Moſes had ſpoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and ſcarlet wool, and hyſſop, and ſprinkled both the book and all the people,

20 Saying, This *is* the blood of the teſtament which God hath enjoyned unto you.

21 Moreover, he ſprinkled likewiſe with blood both the tabernacle, and all the veſſels of the miniſtry.

22 And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion.

23 *It was* therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe.

24 For Chriſt is not entred into the holy places made with hands, *which are* the figures of the true; but into heaven it ſelf, now to appear in the preſence of God for us:

25 Nor yet that he ſhould offer himſelf often, as the high-prieſt entreth into the holy place, every year with blood of others:

26 (For then muſt he often have ſuffered ſince the foundation of the world) but now once in the end of the world, hath he appeared to put away ſin by the ſacrifice of himſelf.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Chriſt was once offered to bear the ſins of many; and unto them that look for him ſhall he appear the ſecond time, without ſin, unto ſalvation.

Ver. 1. *Ordinances of Divine Service.*] i. e. Ceremonies in the worſhip of God.

——— *Worldly ſanctuary.*] i. e. A houſe of worſhip, which would, like all other worldly buildings, decay in time.

Ver. 2. —— *The candleſtick.*] See Exod. xxvi. 35.

——— *The table*, &c.] See Exod. xxv. 30. Levit. xxiv. 5, 6.

——— *The ſanctuary.*] Or, the Holy.

Ver. 3. —— *The tabernacle*, &c.] See Exod. xxvi. 31.

Ver. 4. —— *The ark of the covenant*, &c.] See Exod. xxv. 10. and xxvi. 33.

——— *The golden pot that had manna.*] See Exod. xvi. 33, 34.

——— *Aaron's rod.*] See Numb. xvii. 10.

——— *The tables of the covenant.*] Or, ten commandments delivered to Moſes on Mount Sinai. See Exod. xxv. 21. Deut. x. 2, 5. 1 kings viii. 9. 2 Chron. v. 10.

Ver. 5. —— *The cherubims of gold*, &c.] See Exod. xxv. 18—22.

——— *Mercy-ſeat.*] i. e. The covering of the ark of the covenant.

——— *We cannot now ſpeak particularly.*] Becauſe, as commentators generally interpret it, he has a greater matter, of weightier concern, to ſpeak of at preſent, but I apprehend the Apoſtle's meaning is, that as there was no remains of the cherubims, and ſome other things mentioned in the context, which had been proper to the firſt temple, and of which the Jewiſh nation had but confuſed ideas in the Apoſtle's days, he could give them no particular account, more than barely to recite that there had been ſuch things in the temple.

Ver. 6. —— *Firſt tabernacle.*] See Numb. xxviii. 3.

Ver. 7. —— *Once.*] i. e. Only once; ſee Exod. xxx. 10. and Levit. xvi. 2—15—34.

Ver. 9. — *The ſervice.*] Performed by the prieſt.

——— *As pertaining to the conſcience.*] i. e. As to the inward and ſpiritual man.

Ver. 10. *Which.*] Service, in ver. 9.

——— *Meats*, &c.] See Levit. xi. 2.

——— *Waſhings*, &c.] See Numb. xix. 2, *&c.*

——— *Carnal ordinances.*] Ceremonies that penetrated no further than the body, and in no wiſe cleanſed the ſoul; ſee ver. 13.

——— *Reformation.*] Of the Jewiſh nation from ſuperſtition and human invention, by Jeſus Chriſt.

Ver. 11. —— *Not made with hands.*] As the temple was.

Ver. 12. — *The blood of goats and calves.*] Which the high-prieſt uſed to offer for the expiation of the ſins of the people; ſee Levit. xvi. 14 Numb. ix. 2, 17, *&c.*

——— *The holy place.*] i. e. Heaven, of which the holy place in the temple was a figure.

——— *Eternal redemption.*] An expiation of ſin, and redemption from the wrath of God for ever.

Ver. 13. — *If the blood of bulls and of goats.*] See ver. 10. in the notes.

Ver. 14. *How much more ſhall the blood of Chriſt*, &c.] From hence to the end of the chapter the Apoſtle applies in a particular manner, what he has been remarking on the Jewiſh *ſacrifices*, to prove the reality of the ſacrifice, and the full ſatisfaction of Chriſt; and therefore, I will endeavour to explain his argument by,

A Diſſertation

A Diſſertation on the ſacrifice and ſatisfaction of Chriſt.

The great impediments to ſalvation, till the coming of Chriſt, were the *guilt* and the *dominion* of ſin, the one made us obnoxious to the wrath of God, and the other, incapable of inheriting eternal life. Therefore,

God of his infinite goodneſs determined to ſend his ſon into the world, that by his death we might obtain remiſſion of ſins, and redemption from ſin and Satan, that our hearts and lives being reformed, we might be capable of eternal life and happineſs in the world to come. And,

We may account for this method of man's ſalvation from theſe conſiderations :

God could have pardoned mankind, out of his abundant mercy and powerful grace ; but amongſt other reaſons, it may be collected that he took this method of ſending his ſon in our nature, to take away ſin by the ſacrifice of himſelf.

Firſt, To vindicate the honour of his laws, which if ſin had gone altogether unpuniſhed would have been in great danger of falling into contempt. For if God had proclaimed a general pardon of ſin to all mankind, without any teſtimony of his wrath and diſpleaſure againſt it, who would have had any great veneration for his laws, or have believed in good earneſt that the violation of them had been either ſo extremely offenſive to him, or ſo very dangerous to the ſinner.

Therefore, to maintain the honour of his laws, or rather than ſin ſhould paſs unpuniſhed, God would lay the puniſhment of it upon his only begotten Son, the deareſt perſon to him in the world : Which is a greater teſtimony of his high diſpleaſure againſt ſin, and of his tender regard and concernment for the honour of his laws, than if the ſinner had ſuffered the puniſhment due to it in his own perſon.

Secondly, Another reaſon of this diſpenſation, and that likewiſe very conſiderable, was, that God might forgive ſin in ſuch a way as yet effectually to diſcountenance and diſcourage it, and to create in us the greateſt horror and hatred of it : Which could not have been an abſolute pardon, without any puniſhment inflicted, or ſatisfaction made to the honour of his juſtice. For had ſin been ſo eaſily forgiven, who would have been ſenſible of the great evil of it, or afraid to offend for the future ?

But when God makes his own Son a ſacrifice, and lays upon him the puniſhment due for the iniquities of us all, this is a demonſtration that God *hates* ſin as much, if it be poſſible, as he *loved* his own Son. For this plainly ſhews what ſin deſerves, and what the ſinner may juſtly expect, if, after this ſeverity of God againſt it, he will venture to commit it. And

If this ſacrifice for ſin, and the pardon purchaſed by it, be not effectual to reclaim us from ſin, and to beget in us an eternal dread and deteſtation of it : If we ſin wilfully after ſo clear a revelation of *the wrath of God from Heaven againſt all ungodlineſs and unrighteouſneſs of men*, there remains *no more ſacrifice for ſin, but a certain fearful looking for of judgment and fiery indignation to conſume the adverſaries.*

Thirdly, Another reaſon of this diſpenſation ſeems to have been a gracious condeſcenſion and compliance of Almighty God with a certain apprehenſion and perſuaſion, which had very early and univerſally obtained among mankind, concerning the expiation of ſin, and appeaſing the offended Deity by ſacrifices : By the ſacrifices of living creatures, of birds and beaſts ; and afterwards by human ſacrifices and the *blood of their ſons and daughters* : By offering to God, as the expreſſion is in the Prophet, *their firſt-born for their tranſgreſſion, and the fruit of their body for the ſin of their ſouls.*

And this notion of the expiation of ſin by ſacrifice, whether it had its firſt riſe from Divine Revelation, and was afterwards propagated from age to age by tradition : I ſay, from whence ſoever this notion came, it hath of all other notions concerning religion, excepting thoſe of the Being of God, and his Providence, and of the recompences of another life, found the moſt univerſal reception, and the thing hath been more generally practiſed in all ages and nations, and not only in the old, but in the new-diſcovered parts of the world. And

Indeed a very great part of the Jewiſh Religion, which was inſtituted by God himſelf, ſeems to have been a plain condeſcenſion to the general apprehenſion of mankind, concerning this way of appeaſing the offended Deity by ſacrifices : As it was alſo a figure of that great and efficacious ſacrifice which ſhould in due time be offered to God to make atonement once for all for the ſins of mankind. Therefore

The Apoſtle to the Hebrews doth very particularly inſiſt upon this condeſcenſion of God to them, in the diſpenſation of the Goſpel : And whereas they apprehended ſo great a *neceſſity* of an high prieſt and of ſacrifices to *make expiation for the ſins of the people*, that it was an eſtabliſhed principle among them, that *without ſhedding of blood there was no remiſſion of ſins* ; God was pleaſed to comply ſo far with theſe notions and apprehenſions of theirs, as to make his own Son both a prieſt and a ſacrifice, to do that once for all which their own high-prieſt pretended to do year by year, ver. 7. And

From hence the ſame Apoſtle takes occaſion to recommend to them the new covenant and diſpenſation of the Goſpel, as having a greater and more perfect high-prieſt and a more excellent ſacrifice, than were the high-prieſts and the ſacrifices under the law ; the " Son of God having by one ſacrifice of himſelf obtained eternal redemption for us, and perfected for ever them that are ſanctified."

And this apprehenſion prevailed no leſs in the Heathen world, and proceeded to the ſacrifices of men, of their firſt-born. And with this apprehenſion, not to countenance but to aboliſh it, God was pleaſed to comply ſo far as to make a general atonement for the ſins of mankind by the death of his ſon, appearing in our nature to become a voluntary ſacrifice for us : God permitting him to be unjuſtly put to death and his blood to be ſhed by the malice of men, in appearance as a malefactor, but in truth as a martyr ; and accepting of his death as a meritorious ſacrifice and propitiation for the ſins of the whole world : That by this wiſe counſel and permiſſion of his providence he might for ever put an end to that barbarous and inhuman way of ſerving God which had been ſo long in uſe and practice among them : The Son of God by the voluntary ſacrifice of himſelf having affected all that at once, and for ever, which mankind from the beginning of the world had in vain been endeavouring to accompliſh by innumerable and continual ſacrifices ? Namely, the pardon of their ſins ; and perfect peace and reconciliation with God.

For theſe ends and reaſons, and perhaps for many more as great and conſiderable as theſe which our ſhallow underſtandings are not able to fathom, the wiſdom of God hath pitched upon this way and method of delivering mankind from the guilt and dominion of ſin by the ſacrifice of his Son. And to this end it was requiſite that he ſhould appear in our nature and dwell amongſt us for ſome conſiderable time, that by a long courſe of the greateſt innocency and of the greateſt ſufferings in our nature, he might be capable of making a perfect expiation of ſin.

So that two things were requiſite to qualify him for this purpoſe ; perfect innocency and obedience, and great ſufferings in our nature, even to the ſuffering of death, both theſe the Scripture declares to be neceſſary qualifications of a perſon capable to make expiation of ſin ; and both theſe were found in the perſon of our Bleſſed Saviour.

Firſt, unſpotted *innocency*, and perfect *obedience*. This the Scripture teſtifies concerning him, and the whole courſe of his life and actions. *He was in all points tempted like as we are, yet without ſin*, ſaith the Apoſtle to the Hebrews, Heb. iv. 15. *He always did the things which pleaſed God*, John viii. 29. as he teſtifies concerning himſelf, *and we are ſure that his witneſs is true. He did no ſin, neither was guile found in his mouth* ; as Peter tells of him, 1 Pet. ii. 22. And this was neceſſary to qualify him for the perfect expiation of ſin, whether we conſider him as a *prieſt*, or as a *ſacrifice*.

As a *prieſt* he could not have been fit to make expiation for the ſins of others, had he not been without ſin himſelf. And this the Apoſtle tells us is one great advantage of our high-prieſt under the Goſpel, above the high-prieſt under the law, who being a ſinner himſelf, as well as thoſe for whom he offered, had need to offer for himſelf before he could make ſo much as a legal expiation for the ſins of others: But a perfect and effectual expiation of ſin, ſo as to purge the conſcience from the guilt of it, cannot be made but by an high-prieſt who is holy and innocent himſelf, *For ſuch an high-prieſt*, ſaith the Apoſtle, *became us*, Heb. vii. 26, 27. that is, now under the diſpenſation of the Goſpel, when a perfect expiation of ſins is to be made, ſuch an high-prieſt is neceſſary as is holy, harmleſs, undefiled, ſeparate from ſinners, who needs not as thoſe high-prieſts, that is, as the high-prieſts under the law, to offer up ſacrifice firſt for his own ſins, and then for the people: The plain force of which argument is this, that he who will be qualified to make atonement for the ſins of others, muſt be without ſin himſelf.

Then if we conſider Chriſt as a *ſacrifice for ſin*, perfect holineſs is neceſſary to make a ſacrifice acceptable and available for the expiation of ſin. The neceſſity of this was typified by the quality of the expiatory ſacrifices under the law: The beaſts that were to be offered were to be without ſpot and blemiſh; to which the Apoſtle alludes, ſpeaking of the quality and efficacy of the ſacrifice of Chriſt: *How much more*, ſays he, *ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſciences from dead works to ſerve the living God?* Heb. ix. 14. And to the ſame purpoſe Peter, *Foraſmuch as ye know ye were not redeemed with corruptible things, as ſilver and gold, but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot*, 1 Pet. i. 18, 19. hereby intimating, that nothing leſs than the perfect innocency and holineſs of him who was to be a ſacrifice for us could have expiated the guilt of our ſins, and purchaſed eternal redemption for us.

Secondly, Great *ſufferings* likewiſe in our nature, even to the ſuffering of death, were requiſite to the perfect expiation of ſin: I ſay, even to the ſuffering of death; for, the ſacrifices which were to make expiation were to be ſlain. And it was a conſtant maxim and principle among the Jews, and the Apoſtle, more than once in this Epiſtle, ſeems to allow and confirm it, that *without ſhedding of blood there was no remiſſion of ſins.*

Not that God could not have pardoned ſin without ſatisfaction made to his juſtice, either by the ſuffering of the ſinner himſelf, or of a ſacrifice in his ſtead: But, according to the method and diſpenſation which the wiſdom of God had pitched upon, he was reſolved not to diſpenſe forgiveneſs in any other way. For which reaſon, he ſeems either to have poſſeſſed mankind with this principle, or to have permitted them to be ſo perſwaded, that ſin was not to be expiated *but by blood*, that is, either by death of the ſinner, or of the ſacrifice.

Now, the life of our Bleſſed Saviour, as well as his death, was made up of ſufferings of one kind or other: Continual ſufferings from his cradle to his croſs, from the time he drew his firſt breath to his giving up of the ghoſt; and not only continual ſufferings, but the greateſt that ever were, conſidered the dignity of the perſon that ſuffered, and the nature of the ſufferings: Conſidering likewiſe that theſe ſufferings were not only wholly undeſerved on his part, but unmerited alſo on ours, for whoſe ſake he ſubmitted himſelf to them: Nay, on the contrary, he had obliged to the utmoſt thoſe for whom and by whom he ſuffered, and continued ſtill to oblige them with the greateſt bleſſings and benefits purchaſed and procured for them by thoſe very ſufferings which with ſo much malice and cruelty they inflicted on him. And,

He voluntarily aſſuming and ſubmitting to the condition of humanity in its loweſt and moſt miſerable ſtate, ſin only excepted; and his being contented to live a life of doing good, and ſuffering evil, and at laſt to be put to death and ſlain a ſacrifice for us: The dignity of the perſon who did and ſuffered all for us, and his dearneſs to God, muſt needs add a mighty value to ſo perfect an obedience and ſuch patient ſufferings; ſo as to render them a *full, perfect, and ſufficient ſacrifice, oblation and ſatisfaction for the ſins of the whole world.* And,

All this being willingly performed in our nature, and accepted by God as done upon our account, may reaſonably be preſumed to redound to our benefit and advantage, as much as if we our ſelves had performed it in our own perſons: Nothing being ſo proper, and ſo available to make an honourable amends and ſatisfaction to the juſtice of God for the ſins of all mankind, as the voluntary obedience and ſufferings of human nature in a perſon of ſo great dignity and dearneſs to God, as his eternal and entirely beloved Son.

Now, that expiation of ſin was made by the ſufferings of Chriſt in our ſtead, I ſhall endeavour to make good: By,

I. Producing ſome plain teſtimonies of Holy Scripture, which declare this matter as clearly and fully as it is poſſible for words to do it; namely, that the Son of God, in order to the effectual expiation of ſin, ſuffered in our ſtead, and bore the wrath of God for us, and made a perfect atonement for ſin, and obtained eternal redemption for us.

This the Scripture declares to us in great variety of expreſſions; as, that Chriſt died for us, and for our ſins; that he was a ſacrifice for us, and a propitiation for the ſins of the whole world, that is, of all mankind; *that he bare our ſins in his own body on the tree, and appeared to take away ſin by the ſacrifice of himſelf*; *that we are juſtified in his blood, and redeemed by the price of it*; and in very many other expreſſions to the ſame purpoſe. And,

I will at preſent ſingle out ſome few of thoſe many texts of Scripture which might be produced to this purpoſe: *He hath made him to be ſin for us, who knew no ſin*, 2 Cor. v. 21. that is, he hath made him who had no ſin himſelf, a ſacrifice for our ſins again; *and walk in love, as Chriſt alſo hath loved us and given himſelf for us, an offering and a ſacrifice to God*, Eph. v. 10. Peter, to the ſame purpoſe, tells us, *that Chriſt alſo hath once ſince ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God, being put to death in the fleſh*, 1 Pet. i. 18. Here Chriſt is ſaid to have ſuffered for ſin; and to declare that the Apoſtle did not only mean that Chriſt ſuffered upon the occaſion of our ſins, but that he ſuffered in the place and ſtead of the ſinner, he adds, *the juſt for the unjuſt*, that is, the Son of God, who was *innocent*, and had *no ſin*, ſuffered for us who were *ſinners*; or, as it is elſewhere expreſſed, *he bare our ſins in his own body on the tree.*

It is true, indeed, that Chriſt ſuffered for our benefit and advantage which the Socinians would have to be all that is meant in the texts which I have cited: But then it ought to be conſidered, that Chriſt's ſuffering for our benefit and advantage does by no means exclude, nor is any wiſe inconſiſtent with his ſuffering in our ſtead. For, whoever ſuffers in another man's ſtead, and to ſave him from ſuffering, does undoubtedly ſuffer for his benefit and advantage, and gives the beſt demonſtration of it that can be: But the manner of the expreſſion, if compared with other parallel texts of Scripture, and eſpecially with what is ſo often ſaid of our Saviour's being a ſacrifice; I ſay, the manner of the expreſſion, if well conſidered, will appear to any man, that is not contentious, to ſignify our Saviour's ſuffering inſtead of the ſinner.

But, not to argue from words and phraſes, I will produce two texts which declare this matter ſo plainly, that the force of them is not to be avoided without the moſt ſhameful wreſting and perverting of them. *This is my commandment*, ſays our Saviour, *that ye love one another, as I have loved you*, John xv. 12. How is that? He declares in the next words. *Greater love than this hath no man, that a man lay down his life for his friend*, ver. 13. that is, that he be contented to die in his ſtead. And to the ſame purpoſe Paul, *For when ye were ſinners, in due time Chriſt died for the ungodly*, Rom. vi. 6, 7, 8. Now, the queſtion is, whether by this expreſſion of *Chriſt's dying for the ungodly*, be meant only his dying for the benefit and advantage of ſinners, but not his dying in their ſtead? This, let the words which immediately follow determine: *For ſcarcely for a righteous man will one die, yet peradventure for a good man one would even dare to die: But God commendeth his love to us, in that whilſt we were yet ſinners Chriſt died for us.* And now I appeal to any man of good ſenſe, whether it be not plain that the Apoſtle here ſpeaks of Chriſt's dying for ſinners in the ſame ſenſe as one man is ſaid to die for another, that is, to ſave another from death; which, What is it elſe but to die in his ſtead? He that can deny this, is perverſe to the higheſt degree, and I fear almoſt beyond the poſſibility of being convinced.

It is evident then from Scripture, that Chriſt died not only for our advantage, but in our ſtead, as truly and really as any man ever did or can die for another, who lays down his own life to ſave another from death. For, if Chriſt had not died, we had periſhed everlaſtingly; and becauſe he died, we are ſaved from eternal death and miſery.

And though this be no where in Scripture ſpoken of by the name or term of *ſatisfaction*; yet it is ſaid to be *the price of our redemption*; which ſurely is the ſame thing in effect with ſatisfaction. For, as we are ſinners, we are liable, and, as I may ſay, indebted to the juſtice of God: And the Son of God, by his death and ſufferings in our nature, hath diſcharged this obligation, and paid this debt for us: Which diſcharge, ſince it was obtained for us by the ſhedding of Chriſt's blood; and the Scripture tells us, that *without ſhedding of blood there is no remiſſion of ſins*: And ſince God is graciouſly pleaſed to accept of it for the debt which we owed to his juſtice, and to declare himſelf fully pleaſed and contented with it, why it may not properly enough be called payment or ſatisfaction, I confeſs I am not able to underſtand.

Not that God was angry with his Son, when he thus laid on him the iniquities of us all: No, he was always well pleaſed with him; and never better, than when he "became obedient to the death, even the death of the croſs, and bore our ſins in his own body on the tree."

Nor yet that our Saviour ſuffered the very ſame that the ſinner ſhould have ſuffered, *namely*, the proper pains and torment of the damned: But that his obedience and ſufferings were of that value and eſteem with God, and his voluntary ſacrifice of himſelf ſo well-pleaſing to him, that he thereupon entred into a covenant of grace and mercy with mankind, wherein he hath engaged himſelf to forgive the ſins of thoſe who believe and repent, and to make them partakers of eternal life. And hence the blood of Chriſt which was ſhed for us upon the croſs is called the *blood of the covenant*, as being the ſanction of that new covenant into which God is entred with mankind: And not only the ſanction and confirmation of that covenant, but the very foundation of it: For which reaſon the cup in the Lord's Supper is called *the New Teſtament*, or as the word ſhould rather be rendred, *the New Covenant in his blood which was ſhed for many for the remiſſion of ſins*. Therefore I proceed now to ſhew,

IIdly, That the expiation of our ſins was made by the ſufferings of Chriſt, from the nature and intention of expiatory ſacrifices, both among the Jews and Heathen; to which the death of Chriſt is in the New Teſtament ſo frequently compared, and in point of virtue and efficacy to take away ſin infinitely preferred to it.

Now the *nature* and *deſign* of *expiatory ſacrifices* was plainly this: To ſubſtitute one living creature to ſuffer and die inſtead of another; ſo that what the ſinner deſerved to have ſuffered, was ſuppoſed to be done to the ſacrifice, that is, it was ſlain to make an atonement for the ſinner.

And though there was no reaſon to hope for any ſuch effect from the *blood of bulls* or *of goats*, or of any other living creatures that were wont to be offered up in ſacrifice; yet that both Jews and Heathens did expect and hope for it, is ſo very evident, that it cannot without extreme ignorance or obſtinacy be denied. But,

This expectation, how unreaſonable ſoever, plainly ſhews it to have been the common apprehenſion of mankind, in all ages, that God would not be appeaſed, nor ſhould ſin be pardoned without ſuffering: Yet ſo, that men generally conceived good hopes that upon the repentance of ſinners God would accept of a *vicarious* puniſhment, *that is*, of the ſuffering of ſome other in their *ſtead*. And very probably, as I ſaid before, in compliance with this apprehenſion of mankind, and in condeſcenſion to it, as well as for other weighty reaſons beſt known to the Divine Wiſdom, God was pleaſed to find out ſuch a ſacrifice as ſhould really and effectually procure for them that great bleſſing of the forgiveneſs of ſins, which they had ſo long hoped for from the multitude of their own ſacrifices.

And this Apoſtle to the Hebrews doth in a large diſcourſe ſhew the great virtue and efficacy of the ſacrifice of Chriſt, to the purpoſe of remiſſion of ſins, above that of the ſacrifices under the law: And that the death of Chriſt is really and effectually to our advantage all that which the ſacrifices under the law were ſuppoſed to be to the ſinner: *But now once*, ſaith the Apoſtle, in ver. 26. *in the end of the world, hath he appeared to take away ſin by the ſacrifice of himſelf*. This is the great virtue and efficacy of the ſacrifice of Chriſt, that whatever was expected from any other ſacrifices, either by Jews or Heathens, was really effected by this.

This was plainly ſignified by the Jewiſh paſſover, wherein the Lamb was ſlain, and the ſinner did eſcape and was paſſed by. In alluſion whereof Paul makes no ſcruple to call Chriſt our Paſſover or Paſchal Lamb, who was ſlain that we might eſcape: *Chriſt our paſſover*, ſays he, *is ſlain or offered for us*, 1 Cor. v. 7. that is, he by the gracious appointment of God was ſubſtituted to ſuffer all that in our ſtead which the Paſchal Lamb was ſuppoſed to ſuffer for the ſinner.

This was likewiſe ſignified by the ſinners laying his hand upon the ſacrifice that was to be ſlain, thereby as it were transferring the puniſhment which was due to himſelf upon the ſacrifice that was to be ſlain and offered up. For ſo God tells Moſes, that the ſinner who came to offer an expiatory ſacrifice, ſhould do: *He ſhall put his hand upon the head of the burnt-offering, and it ſhall be accepted for him, to make an atonement for him*, Lev. i. 4. And the Apoſtle tells us, that it was an eſtabliſhed principle in the Jewiſh religion, *that without ſhedding of blood there was no remiſſion of ſins*; which plainly ſhews, that they expected this benefit of the remiſſion of ſins from the blood of their ſacrifices.

Then he tells us, that we are really made partakers of this benefit, by the blood of Chriſt, and by the virtue of his ſacrifice: And again, *Chriſt*, ſays he, *was once offered to bear the ſins of many*, Heb. ix. 28. plainly alluding to the ſacrifices under the law, which did as it were, bear the faults of the ſinner.

And that this expreſſion, of *Chriſt being offered to bear our ſins*, cannot be meant by his taking away our ſins by his Holy Doctrine, which was confirmed by his death, but of his bearing our ſins by way of imputation, and by his ſuffering for them in our ſtead, as the ſacrifice was ſuppoſed to do for the ſinner: This, I ſay, is evident beyond all denial from the oppoſition which follows, in ver. 28. between his firſt appearance and his ſecond; *Chriſt*, ſays our Apoſtle, *was once offered to bear our ſins, but unto them that look for him, he ſhall appear a ſecond time without ſin unto ſalvation*. Why did he not appear the firſt time without ſin? Yes, certainly as to any inherent guilt; for the Scripture tells us, *he had no ſin*. What then is the meaning of the oppoſition, that at his firſt coming he *bore our ſins*, but at his ſecond coming, *he ſhall appear without ſin unto ſalvation*: Theſe words can have no other imaginable ſenſe but this; that at his firſt coming he ſuſtained the perſon of a ſinner, and ſuffered inſtead of us; but his ſecond coming ſhall be upon another account, *and he ſhall appear without ſin unto ſalvation*, that is, not as a ſacrifice, but as a judge, to confer the reward of eternal life upon thoſe who are partakers of the benefit of that ſacrifice which he offered to God for us *in the days of his fleſh*.

CHAP. X.

1 *The weakneſs of the Law ſacrifices.* 10 *The ſacrifice of Chriſt's body once offered,* 14 *for ever, hath taken away ſins.* 19 *An exhortation to hold faſt the faith, with patience and thankſgiving.*

FOR the law having a ſhadow of good things to come, *and* not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceaſed to be offered? becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins.

3 But in thoſe *ſacrifices there is* a remembrance again *made* of ſins every year.

4 For *it is* not poſſible that the blood of bulls and of goats ſhould take away ſins.

5 Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me:

6 In burnt-offerings and *ſacrifices* for ſin thou haſt had no pleaſure:

7 Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he ſaid, Sacrifice, and offering, and burnt-offerings, and *offering* for ſin thou wouldſt not, neither hadſt pleaſure *therein* (which are offered by the law)

9 Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond.

10 By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once *for all.*

11 And every prieſt ſtandeth daily miniſtring, and offering oftentimes the ſame ſacrifices, which can never take away ſins:

12 But this man after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footſtool.

14 For by one offering he hath perfected for ever them that are ſanctified.

15 *Whereof* the holy Ghoſt alſo is a witneſs to us: for after that he had ſaid before,

16 This *is* the covenant that I will make with them after thoſe days, ſaith the Lord; I will put my laws into their hearts, and in their minds will I write them:

17 And their ſins and iniquities will I remember no more.

18 Now, where remiſſion of theſe *is*, *there is* no more offering for ſin.

19 Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus,

20 By a new and living way which he hath conſecrated for us through the vail, that is to ſay, his fleſh;

21 And *having* an high prieſt over the houſe of God:

22 Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

23 Let us hold faſt the profeſſion of our faith without wavering (for he *is* faithful that promiſed)

24 And let us conſider one another to provoke unto love, and to good works:

25 Not forſaking the aſſembling of our ſelves together, as the manner of ſome *is*; but exhorting *one another*: and ſo much the more, as ye ſee the day approaching.

26 For if we ſin wilfully after that, we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins,

27 But a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries.

28 He that deſpiſed Moſes law, died without mercy, under two or three witneſſes:

29 Of how much ſorer puniſhment ſuppoſe ye ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace?

30 For we know him that hath ſaid, Vengeance *belongeth* unto me, I will recompenſe, ſaith the Lord. And again, The Lord ſhall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions:

33 Partly whilſt ye were made a gazingſtock, both by reproaches and afflictions; and partly, whilſt ye became companions of them that were ſo uſed.

34 For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in your ſelves, that ye have in heaven a better and an enduring ſubſtance.

35 Caſt not away therefore your confidence, which hath great recompenſe of reward.

36 For ye have need of patience; that after ye have done the will of God, ye might receive the promiſe.

37 For yet a little while, and he that ſhall come will come, and will not tarry.

38 Now the juſt ſhall live by faith: but if *any man* draw back, my ſoul ſhall have no pleaſure in him.

39 But we are not of them who draw back into perdition; but of them that believe to the ſaving of the ſoul.

Ver. 1. — *Of good things to come.*] When the Meſſias ſhould appear, under the Goſpel-diſpenſation, to be completed hereafter in the Heavenly Jeruſalem.

——— *Not the very image.*] Or, that perfect repreſentation of eternal happineſs, which was only roughly deſcribed, and appeared no better than a *ſhadow* under the law.

——— *Year by year,* &c.] See ch. ix. 7.

——— *Perfect.*] See ver. 14.

Ver. 2. *For then they would not have ceaſed,* &c.] Or rather, as it is in ſome copies in the Greek, *Then they would have ceaſed to be offered, becauſe,* &c.

——— *No more conſcience of ſin.*] That is, then the conſcience would no longer accuſe us of ſin before God, if thoſe ſacrifices had been able to do them away, or make an atonement to God for them; ſee ver. 11.

Ver. 4. —— *That the blood of bulls,* &c.] See chap. ix. 13.

Ver. 5. —— *He ſaith.*] In Pſ. xl. 6, *&c.* Iſa. i. 11. Jer. vi. 20. Amos v. 21.

——— *A body.*] i. e. An human body; ſee the Diſſertation at the end of ch. ix.

Ver. 12. *This man.*] Chriſt Jeſus.

Ver. 14. *One offering.*] Of himſelf; ſee the Diſſertation at the end of ch. ix.

Ver. 16. —— *Saith the Lord,* &c.] By Jer. xxxi. 33, 34.

Ver. 19. —— *Boldneſs.*] i. e. Liberty in the ſight of God.

——— *The holieſt.*] Heaven.

Ver. 20. — *Conſecrated.*] Or, now made.

Ver. 21. — *The houſe of God.*] i. e. The family of Chriſt's Church.

Ver. 22. — *Waſhed with pure water.*] In baptiſm; but here it muſt be obſerved, that the Apoſtle alludes to that of Ezek. xxxvi. 25.

Ver. 25. — *The day.*] Of our death.

Ver. 26. — *There remaineth no more ſacrifice for ſin*] See the Introduction.

Ver. 28. — *Died without mercy.*] See Deut. xvii. 2, 6 and xix. 15.

Ver. 29. — *Trodden under foot,* &c.] See the Introduction towards the latter end.

Ver. 30. — *Said.*] In Deut. xxxii. 35.

——— *Again.*] In Deut. xxxii. 36.

Ver. 31. — *Into the hands of the living God.*] Before we have repented of our ſins, or when we have trodden under foot the Son of God, *&c.* ver. 29. God's vengeance is fearful to the ſinner, but his mercy endureth for ever, and is kind and gracious to the true penitent. He will make examples of the reprobates, and reward the faith and works of the religious.

Ver. 32. — *Illuminated.*] By the light of the Goſpel.

——— *Afflictions.*] Becauſe ye believed in the croſs of Chriſt.

Ver. 35. — *Will come.*] Chriſt ſhall come at the time appointed of God, to judge every one according to their works, though it is ſaid, that

Ver. 36. —— *The juſt ſhall live by faith.*] See Rom. i. 17.

CHAP. XI.

1 *What faith is.* 6 *Without faith we cannot pleaſe God.* 7 *The worthy fruits thereof in the fathers of old time.*

NOW faith is the ſubſtance of things hoped for, the evidence of things not ſeen.

2 For by it the elders obtained a good report.

3 Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs, that he was righteous, God teſtifying of his gifts: and by it he being dead, yet ſpeaketh.

5 By faith Enoch was tranſlated, that he ſhould not ſee death; and was not found, becauſe God had tranſlated him: for before his tranſlation he had this teſtimony, that he pleaſed God.

6 But without faith *it is* impoſſible to pleaſe *him*: for he that cometh to God, muſt believe that he is, and *that* he is a rewarder of them that diligently ſeek him.

7 By faith Noah being warned of God of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe; by the which he condemned the world, and became heir of the righteouſneſs which is by faith.

8 By faith Abraham when he was called to go out into a place which he ſhould after receive for an inheritance, obeyed; and he went out not knowing whether he went.

9 By faith he ſojourned in the land of promiſe, as *in* a ſtrange country, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe.

10 For he looked for a city which hath foundations, whoſe builder and maker *is* God.

11 Through faith alſo Sarah her ſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed.

12 Therefore ſprang there even of one, and him as good as dead, *ſo many* as the ſtars of the ſky in multitude, and as the ſand which is by the ſea-ſhore innumerable.

13 Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſwaded of *them*, and embraced *them*, and confeſſed that they were ſtrangers and pilgrims on the earth.

14 For they that ſay ſuch things, declare plainly that they ſeek a country.

15 And truly if they had been mindful of that *country*, from whence they came out, they might have had opportunity to have returned :

16 But now they deſire a better *country*, that is, an heavenly : wherefore God is not aſhamed to be called their God, for he hath prepared for them a city.

17 By faith Abraham when he was tried, offered up Iſaac : and he that had received the promiſes, offered up his only begotten *ſon* :

18 Of whom it was ſaid, That in Iſaac ſhall thy ſeed be called :

19 Accounting that God was able to raiſe *him* up, even from the dead ; from whence alſo he received him in a figure.

20 By faith Iſaac bleſſed Jacob and Eſau concerning things to come.

21 By faith Jacob when he was a dying, bleſſed both the ſons of Joſeph ; and worſhipped *leaning* upon the top of his ſtaff.

22 By faith Joſeph when he died, made mention of the departing of the children of Iſrael ; and gave commandment concerning his bones.

23 By faith Moſes when he was born, was hid three months of his parents, becauſe they ſaw *he was* a proper child ; and they were not afraid of the kings commandment.

24 By faith Moſes when he was come to years, refuſed to be called the ſon of Pharaohs daughter ;

25 Chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon ;

26 Eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt : for he had reſpect unto the recompenſe of the reward.

27 By faith he forſook Egypt, not fearing the wrath of the king ; for he endured, as ſeeing him who is inviſible.

28 Through faith he kept the paſſover, and the ſprinkling of blood, leſt he that deſtroyed the firſt-born ſhould touch them.

29 By faith they paſſed through the Red ſea as by dry *land* : which the Egyptians aſſaying to do, were drowned.

30 By faith the walls of Jericho fell down, after they were compaſſed about ſeven days.

31 By faith the harlot Rahab periſhed not with them that believed not, when ſhe had received the ſpies with peace.

32 And what ſhall I more ſay ? for the time would fail me to tell of Gideon, and *of* Barak, and *of* Samſon, and *of* Jephthae, *of* David alſo, and Samuel, and *of* the prophets :

33 Who through faith ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions,

34 Quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raiſed to life again : and others were tortured, not accepting deliverance ; that they might obtain a better reſurrection.

36 And others had trial of *cruel* mockings, and ſcourgings, yea moreover, of bonds and impriſonment.

37 They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword : they wandred about in ſheep-skins and goat-skins, being deſtitute, afflicted, tormented :

38 (Of whom the world was not worthy) they wandred in deſerts, and *in* mountains, and *in* dens and caves of the earth.

39 And theſe all having obtained a good report through faith, received not the promiſe :

40 God having provided ſome better thing for us, that they without us ſhould not be made perfect.

Ver. 1. —— *The ſubſtance.*] i. e. Ground, or, confidence.

Ver. 2. —— *The elders.*] Abel, Enoch, Noah, Abraham, and all the good men of the Church of God ſince the foundation of the world, as it is explained by the Apoſtle himſelf in the context to the end of the chapter.

Ver. 3 — *By the word of God.*] See Gen. i. 1 John i. 3. and Pſal. xxxiii. 6.

Ver. 4. —— *Abel*] See Gen. iv. 4—10.

—— *Yet ſpeaketh.*] Or, is now ſpoken of, or well reported of.

Ver. 5. — *Enoch.*] See Gen. v. 24. Wiſdom iv. 10. Ecclus. xliv. 16. and xlix. 14.

Ver. 7. —— *Noah.*] See Gen. vi. 13. Ecclus. xliv. 17.

—— *Moved with fear.*] Being wary.

—— *Of the righteouſneſs which is by faith.*] See Rom. iii. 22 and iv. 13.

Ver. 8 — Abraham.] See Gen. xii. 1—4.

—— *Into a place.*] The Land of Promiſe, or Canaan.

Ver. 11. —— *Sara.*] See Gen. xvii. 19. and xxi. 2.

Ver. 12. —— *Him.*] Abraham ; ſee Gen. xxii. 17. and Rom. iv. 19.

Ver. 13. —— *In faith.*] The original has it, *according to faith*, i. e. in that bleſſed ſtate, which at the redemption of the world would make them perfect with the ſaints of Chriſt ; ſee ver. 40.

—— *Confeſſed that, &c.*] See Gen. xxiii. 4. and xlvii. 9.

Ver. 14. —— *A country*] i. e. That their minds are not fixed upon their preſent ſtation, but that they look upon them as only in the way through this life to that heavenly country which God had promiſed. See ver. 16.

Ver. 17. —— *Offered up Iſaac.*] See Gen. xxii. 1—9.

Ver. 18. *Of whom.*] Or, to whom. See Gen. xxi. 12.

Ver. 19. —— *That God was able*] See Rom. iv. 17—19—21.

Ver. 20. —— *Iſaac bleſſed Jacob*, &c.] See Gen. xxvii. 27—39.

Ver. 21. —— *Jacob*, &c.] See Gen xlviii. 5. 16—20.

—— *Worſhipped.*] See Gen. xlvii. 31.

Ver. 22. *Joſeph when he died.*] See Gen. l. 24.

Ver. 23. —— *Moſes when he was born.*] See Exod. ii. 2—10, 11. and i. 16—22.

Ver. 26. —— *Reproach of Chriſt*] Or, for Chriſt.

Ver. 27. —— *Forſook Egypt.*] See Exod. x. 28, 29 and xiii. 17, 18.

—— *Seeing him.*] i. e. God.

Ver. 28. —— *Kept the Paſſover.*] See Exod. xii. 21, *&c.*

Ver. 29. —— *Paſſed through the Red-ſea.*] See Exod. xiv. 22.

Ver. 30. —— *The walls of Jericho.*] See Joſhua vi. 20.

Ver. 31. —— *Rahab.*] See Joſhua vi. 20.

Ver. 33. —— *Stopped the mouths of Lions.*] See Judges xiv. 5. 1 Sam. xvii. 34. Dan. vi. 22.

Ver. 34. —— *Quench the violence of fire.*] —— See Dan. iii. 25.

—— *Eſcaped the edge of the ſword.*] 1 Sam. xx. 7. 1. 1 Kings xix. 3. 2 Kings vi. 16.

—— *Out of meekneſs*, &c.] See See 2 Kings xx. Job xlii. 10. Pſal. vi. 8.

Ver. 35. *Women received their dead raiſed to life again.*] See 1 Kings xvii. 22. 2 Kings iv. 35.

—— *Others were tortured, not*, &c.] See 2 Mac. vi. 19—28. and vii. 7, *&c.*

Ver. 36. *And others*, &c.] See 2 Mac. vii. 1—7. and Jer. xx. 2.

Ver. 37. *They were ſtoned*, &c.] 1 Kings xxi. 13.

—— *They wandered about*, &c.] See 1 Kings i. 8. and Zech. xiii. 4.

Ver. 38. —— *In dens*, &c.] As David did. See 1 Kings xviii. 4.

Ver. 40. —— *For us.*] i. e. Chriſtians.

—— *That they.*] The faithful mentioned in this chapter.

—— *Perfect.*] In the glory of God the Father, which could not be obtained but through the ſatisfaction to the Divine Juſtice for the ſin of our firſt parents, which was to be done away by the *promiſed ſeed*, Gen. iii. 15.

CHAP. XII.

1 *An exhortation to conſtant faith, patience, and godlineſs.* 22 *A commendation of the New Teſtament above the Old.*

WHerefore, ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight and the ſin which doth ſo eaſily beſet *us*, and let us run with patience the race that is ſet before us,

2 Looking unto Jeſus the author and finiſher of *our* faith; who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.

3 For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds.

4 Ye have not yet reſiſted unto blood, ſtriving againſt ſin.

5 And ye have forgotten the exhortation which ſpeaketh unto you, as unto children, My ſon, deſpiſe not thou the chaſtning of the Lord, nor faint when thou art rebuked of him.

6 For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.

7 If ye endure chaſtning, God dealeth with you as with ſons: for what ſon is he whom the father chaſtneth not?

8 But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons.

9 Furthermore, we have had fathers of our fleſh, which corrected us, and we gave *them* reverence: ſhall we not much rather be in ſubjection unto the Father of ſpirits, and live?

10 For they verily for a few days chaſtned *us* after their own pleaſure; but he for our profit, that we might be partakers of his holineſs.

11 Now no chaſtning for the preſent ſeemeth to be joyous, but grievous: nevertheleſs, afterward it yieldeth the peaceful fruit of righteouſneſs unto them which are exerciſed thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees.

13 And make ſtraight paths for your feet, leſt that which is lame be turned out of the way, but let it rather be healed.

14 Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord:

15 Looking diligently, leſt any man fail of the grace of God; leſt any root of bitterneſs ſpringing up, trouble *you*, and thereby many be defiled:

16 Leſt there *be* any fornicator, or profane perſon, as Eſau, who for one morſel of meat ſold his birth-right.

17 For ye know how that afterward when he would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackneſs, and darkneſs, and tempeſt,

19 And the ſound of a trumpet, and the voice of word, which *voice* they that heard,

intreated that the word ſhould not be ſpoken to them any more:

20 (For they could not endure that which was commanded, And if ſo much as a beaſt touch the mountain, it ſhall be ſtoned, or thruſt through with a dart.

21 And ſo terrible was the ſight, *that* Moſes ſaid, I exceedingly fear and quake.)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels.

23 To the general aſſembly and church of the firſt-born, which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect,

24 And to Jeſus the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than *that of* Abel.

25 See that ye refuſe not him that ſpeaketh: For if they eſcaped not who refuſed him that ſpake on earth, much more *ſhall not* we *eſcape*, if we turn away from him that *ſpeaketh* from heaven:

26 Whoſe voice then ſhook the earth: but now he hath promiſed, ſaying, Yet once more I ſhake not the earth only, but alſo heaven.

27 And this *word*, Yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear.

29 For our God *is* a conſuming fire.

Ver. 1. *Cloud of witneſſes.*] Who, having teſtified their faith in the promiſes, ſet us an example to do the like, even to perſevere in the faith of the promiſes made to us by Chriſt, through temptations and perſecutions to death itſelf, as they in the xith chapter, are recorded to have done.

—— *Let us run*, &c.] See this phraſe or metaphor explained in 1 Cor. ix. 24.

Ver. 2. — *The author and finiſher of our faith.*] i.e. We muſt confine our faith within the covenant of Chriſt, for he has delivered all that we are obliged to believe; and therefore, there is no need for us of the ſeed of Abraham, to retain any of the Levitical ceremonies, as a part of duty under the Chriſtian-diſpenſation.

—— *Endured the croſs.*] Yielded to be crucified; ſee Luke xxiv. 26. and Philip. ii. 8.

Ver. 3. — *Faint in your minds*] Or, In your courage and reſolutions in the day of temptation and trials, when perſecution cometh for the name of Chriſt; ſee ch. x. 33, 34.

Ver. 4. *Ye have not yet reſiſted unto blood.*] The perſecutor does not yet ſtrike at your lives, but only ſpoils, or confiſcates *your goods*; ſee ch. x. 34.

—— *Striving againſt ſin.*] i. e. By which nevertheleſs, you prove yourſelves faithful; for that you rather willingly part with your goods, than fall into the damnable ſin of apoſtacy, by ſaving your goods at the price of that faith, which you have embraced in Chriſt Jeſus; ſee ver. 15.

Ver. 5. —— *The exhortation which ſpeaketh*, &c.] In Proverbs iii. 11, *&c.*

Ver. 11. — *To be joyous, but grievous.*] i. e. To be for our comfort, but rather to puniſh us.

—— *The peaceable fruit of righteouſneſs.*] i. e. A juſt reformation, inſtruction and amendment, joined with a ſpiritual repoſe of the ſoul, oppoſite to all manner of trouble and compaſſion of the fleſh in afflictions.

Ver. 12. — *Lift up the hands*, &c.] i. e. Be of good courage, be not faint-hearted.

Ver. 14. — *Without which.*] i. e. Peace, and holineſs; ſee Matt. v. 8.

—— *No man ſhall ſee the Lord.*] Or, man cannot expect to enter into the preſence and glory of the Lord, who has not, as much as in his power, lived peaceably with all men, and preſerved a conſcience void of offence, or has not repented, while it is to day, of the evil of his ways, and turned unto the Lord.

Ver. 15. — *Fail of the grace of God.*] Or, fall from that grace of God which has called them unto that ſtate of ſalvation, which is in Chriſt Jeſus our Lord.

—— *Root of bitterneſs.*] i. e. A foundation of ſtriſe, or ſome erroneous doctrine be introduced among you, which like a venemous plant will corrupt the tender plants and ſhoots in the vineyard of Chriſt.

—— *Trouble you.*] Raiſe in you needleſs ſcruples and contentions.

—— *Defiled.*] Or, may be corrupted from the true faith.

Ver. 16. *Leſt there be any fornicator*, &c.] Here the Apoſtle ſhews, that we are not only to beware of falſe doctrine, and of them that teach it; but alſo, that we are to be upon our guard againſt the vices of a corrupt age, which if we do not reſiſt will alſo *defile* us. And therein plainly ſhews his opinion, that though we live in the faith, yet that faith will not avail, unleſs it be accompanied with a good conſcience, and a ſincere practice of our faith.

—— *Sold his birth-right.*] See Gen. xxv. 33. xxvii. 36, 38.

Ver. 18. — *The mount.*] Sinai; ſee Exod. xix. 12—18, 19.

Ver. 19. — *They.*] The Iſraelites; ſee Exod. xx. 19.

Ver. 20. — *It ſhall be ſtoned*, &c.] See Exod. xix. 13.

Ver. 21. — *Moſes ſaid.*] In Exod. xix. 16.

Ver. 22. — *Ye.*] Who have embraced the faith of Chriſt.

—— *Unto mount Sion.*] i. e. The Chriſtian Church, which is here, and in other places of the New Teſtament, figuratively ſignified by Mount Sion, and Jeruſalem, which are oppoſite to Mount Sinai; ſee Gal. iv. 26.

———— *Company of Angels.*] Or, to be in communion with Angels and Saints, (ſee the next verſe) for as the Apoſtle writes to the Epheſians, they are a part of the body of the Church, Eph. i. 10.

Ver. 23. — *General aſſembly.*] Of Angels and of the ſpirits of juſt men made perfect, which together with the juſt upon earth make up the Church of Chriſt, who is the firſt man that was born without ſin.

Ver. 24. — *Covenant.*] Or, Teſtament.

———— *Blood of ſprinkling.*] Alluding to that of Exod. xxiv. 8.

———— *Than that of Abel.*] See Gen. iv. 10. The meaning of which compariſon is this: I would adviſe you to look upon the blood, which I tell you Chriſt has ſhed for man, not as crying for, and bringing down vengeance upon the blood-thirſty Jews, who murdered their Meſſiah, as Abel's blood did againſt Cain, his murderer; but as a propitiatory ſacrifice, making an atonement for the ſins of the whole world, and including, as many of them as will embrace his faith, in the favour and pardon of his Heavenly Father.

Ver. 25. —— *Him that ſpeaketh.*] Jeſus Chriſt, who ſpeaketh from Heaven.

—— *Him that ſpeaketh on earth.*] This was Moſes; ſee Exod. xix. 18.

Ver. 26. — *He hath promiſed.*] By the Prophet Haggai, ii. 6.

Ver. 27. —— *That are ſhaken.*] Or, that may be ſhaken.

Ver. 28 — *Let us have grace.*] Or, Let us hold faſt the doctrine, which entitles us to the grace of God.

Ver. 29 — *Our God is a conſuming fire.*] Conſidered in regard of his juſtice, before he ſhewed us grace and mercy through Jeſus Chriſt; ſee Exod. xxiv. 17. Deut. iv. 24. and ix. 3.

CHAP. XIII.

1 Divers admonitions, as to charity, 4 To honeſt life, 5 To avoid covetouſneſs. 7 To regard Gods preachers, 9 To take heed of ſtrange doctrines, 10 To confeſs Chriſt. 16 To give alms, 17 To obey governors, 18 To pray for the Apoſtle. 20 The concluſion.

LET brotherly love continue.

2 Be not forgetful to entertain ſtrangers: for thereby ſome have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which ſuffer adverſity, as being your ſelves alſo in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your* converſation *be* without covetouſneſs; *and be* content with ſuch things as ye have: for he hath ſaid, I will never leave thee, nor forſake thee.

6 So that we may boldly ſay, The Lord *is* my helper, and I will not fear what man ſhall do unto me.

7 Remember them which have the rule over you, who have ſpoken unto you the word of God: whoſe faith follow, conſidering the end of their converſation.

8 Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

9 Be not carried about with divers and ſtrange doctrines: for *it is* a good thing that the heart be eſtabliſhed with grace, not with meats, which have not profited them that have been occupied therein.

10 We have an altar whereof they have no right to eat, which ſerve the tabernacle.

11 For the bodies of thoſe beaſts whoſe blood is brought into the ſanctuary by the high prieſt for ſin, are burnt without the camp.

12 Wherefore Jeſus alſo, that he might ſanctify the people with his own blood, ſuffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we ſeek one to come.

15 By him therefore let us offer the ſacrifice of praiſe to God continually, that is, the fruit of *our* lips, giving thanks to his name.

16 But to do good, and to communicate, forget not: for with ſuch ſacrifices God is well pleaſed.

17 Obey them that have the rule over you, and ſubmit your ſelves: for they watch for your ſouls, as they that muſt give account: that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we truſt we have a good conſcience, in all things willing to live honeſtly.

19 But I beſeech you the rather to do this, that I may be reſtored to you the ſooner.

20 Now the God of peace that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant.

21 Make you perfect in every good work, to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt; to whom *be* glory for ever and ever. Amen.

22 And I beſeech you, brethren, ſuffer the word of exhortation; for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is ſet at liberty; with whom, if he come ſhortly, I will ſee you.

24 Salute all them that have the rule over you, and all the ſaints. They of Italy ſalute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy, by Timothy.

Ver. 1. *Let brotherly love continue.*] Between the proſelytes from Judaiſm and Gentiliſm. See Rom. xii. 10. 1 Pet. i. 22. and ii. 17. and iv. 8.

Ver. 2. —— *Some have entertained angels.*] See Gen. xviii. 3. and xix. 2.

—— *Unawares.*] Unexpectedly, not foreſeeing.

Ver. 3. *Remember them.*] i. e. Relieve them as far as in your power, and be always mindful of them in your prayers, publick or private.

Ver. 4. *Marriage is honourable in all.*] See my Diſſertation on celibacy in 1 Cor. vii.

Ver. 5 —— *Converſation.*] Or, commerce.

Ver. 6. —— *We may boldly ſay.*] As the Pſalmiſt hath taught us, Pſal. lvi. 4—11, 12. and cxviii. 6.

Ver. 7. *Remember.*] See ver. 3. in the notes.

—— *Whoſe faith follow, &c.*] Who have rather choſen to ſuffer death itſelf, than forſake the vocation whereunto ye are called.

Ver. 8 *Jeſus Chriſt the ſame yeſterday, and to day, and for ever.*] And now, ſays the Apoſtle, I muſt remind you, that there is now the ſame danger of falling from the faith of Chriſt, and the ſame rewards for perſevering therein, and the ſame grace aſſiſting and ſtrengthening thoſe who undergo temptations and afflictions for his ſake, as there has been ſhewn in times paſt; and ſo I can avouch, it will continue to the end of the world. Therefore, *be not*, &c. as it follows,

Ver. 9. *Be not carried about*, &c.] Or, perſwaded to change your belief.

——— *Strange.*] Or, unknown in the Church of Chriſt. See Eph. iv. 14. and v. 6.

——— *With grace.*] Or, the ſpiritual ſervice of God.

——— *Not with meats.*] Or, the ceremonies of the law. See Diodati in Loc. and Rom. xiv, 17. Col. ii. 16. 1 Tim. iv. 3.

Ver. 10. *We.*] Chriſtians. See 1 Cor. x. 18.

——— *They*] The Jews unconverted, who remain in the ſervice of the tabernacle, offering up the bodies of beaſts.

Ver. 12. ——— *Suffered without the gate.*] See John xix. 17, 18. and Acts vii. 58.

Ver. 13. ——— *Bearing his reproach.*] i. e. Bearing reproach for his ſake. See ch. xi. 26.

Ver. 14. ——— *Here.*] On earth.

——— *No continuing city.*] Not an everlaſting ſtate or manſion.

Ver. 15. *By him.*] Or, through him, or through the ſacrifice of his blood.

——— *The ſacrifice of praiſe.*] Is, as it follows, *the fruit of our lips.*

——— *The fruit of our lips.*] Is a confeſſion of the ſteadfaſtneſs of our faith, and the rectitude of our conſcience.

——— *Giving thanks to.*] Or, as it is in the Greek, *confeſſing* our belief *in* his name.

Ver. 16. ——— *Communicate.*] Part of our ſubſtance.

Ver. 17. ——— *That have the rule over you.*] In the Church of Chriſt.

——— *The watch for your ſouls.*] See Ezek. iii. 17. and xxxiii. 2—7. and my Diſſertation on the prieſthood.

——— *Not with grief.*] To ſee you reprobate, neglecting their inſtructions, and contemning their perſons.

Ver. 19. ——— *Rather to do this.*] Or, make this the chiefeſt part of your prayer for me, that I may be reſtored to you ſoon.

Ver. 20.] *That great ſhepherd of the ſheep.*] Mentioned by Iſaiah, ch. xl. ver. 11. and by Ezek. xxxiv. 23.

Ver. 22. ——— *Suffer the word of exhortation.*] Or, take my exhortation in good part.

Ver. 24. ——— *All them that have the rule over you.*] i. e. Your miniſters in the Church.

——— *All the ſaints.*] Or, all they who continue to aſſemble themſelves with the Church of God.

——— *They of Italy.*] i. e. The faithful who live in Italy, though unknown, *ſalute you*, or bid you Godſpeed in the labour of the Lord.

Ver. 25. *Grace be with you all.*] Or, God bleſs you all.

——— *Amen.*] i. e. That is my hearty deſire, and ſo be it.

Critical and Explanatory ANNOTATIONS,

ON THE

GENERAL EPISTLE

OF

JAMES.

The INTRODUCTION.

The perſon to whom this Epiſtle is aſcribed by the ancients, as Dr. Cave obſerves in his life, to *James the Leſs*, one of the twelve Apoſtles, and called *the brother of our Lord*, in Matt. xiii. 55. and Gal. i. 19. either becauſe he was, as many of the ancients teſtify, the ſon of Joſeph by a former wife; (ſee Dr. Cave in his life, and Biſhop Pearſon on the Creed, Art. III.) or, becauſe near related to the Virgin Mary, it being a cuſtom among the Jews to call their relations *brethren*; ſee Buxtorf and Huetius.

He is called *James the Leſs*, to diſtinguiſh him from the other James, whom Herod beheaded; and after our Saviour's aſcenſion, Euſebius (Hiſt. l. 2. c. 1. ſays, he was Biſhop of Jeruſalem; ſee Cave, *ibid.* But this holy man was not content to take care of the Chriſtians only in and about Jeruſalem, but alſo ſent this Epiſtle to *the twelve tribes ſcattered abroad*, or that were diſperſed into other parts; and therefore, it is called a *General Epiſtle*, the copies thereof being handed up and down in ſeveral places. Some of the admonitions in this Epiſtle ſeem to be intended for all the diſperſed Iſraelites, or the twelve tribes in general; but the moſt for thoſe of them who were converted Chriſtians, and who lived intermixed with their brethren, who were not converted. And,

Becauſe the zealous Chriſtians were conſtantly liable to ſundry perſecutions and troubles, eſpecially, from their old enemies, the unbelieving Jews, the Apoſtle in the beginning of this Epiſtle, exhorts them to patience under all their troubles; as being trials of the ſincerity of their faith, and what would be recompenſed with a *crown of life*. Again,

The Chriſtian Religion being in danger of being abuſed by the looſe doctrines of ſome pretended Chriſtians and hereticks, who wreſting Paul's doctrine of juſtification by faith only, *i. e.* without the pretence of merit, or the works of the ceremonial law, pretended that they might do what they liſt, and encouraged men to depend on a naked belief of Chriſt's Religion, as if *faith* would ſave them without holineſs and *good* works; (ſee Irenæus, lib. 1. c. 20. and Dr. Mill's Prolegom. p. 7.) The Apoſtle therefore cautions the Chriſtians, and preſſes the renouncing of all impiety and filthy luſts; and alſo warns them againſt a dependance on a partial obſervance only of God's laws, againſt deſpiſing the poor, ſtriſe and envying, covetous deſires, bitter words, pride, a dependance on, and confidence in this world, forgetting the uncertainty of this life, and a hearing the word without doing it; and, on the other hand, exhorts to the practice of Chriſtian virtues, ſuch as kindneſs, mutual love, peaceableneſs, humility, &c. and, in general, proves that a bare faith without charity, and ſuch other good works as the Goſpel requires, is dead and worth nothing: He inſtances in Abraham, their forefather, who was juſtified, not only by his *faith* in believing God's promiſe, but alſo by his *works*, which proceeded from that faith, when he obeyed God in offering his ſon Iſaac; ſo alſo Rahab was juſtified not only by her faith in believing that the Lord had given the Iſraelites the land of Canaan, but by her works in preſerving the meſſengers who were ſent to ſpy it out, Joſh. ii.

The wars and fightings, ch. iv. 1. ſeem more eſpecially to note the factions, mutinies, and uproars among the Jews of that age in general, who, pretending to be a free people, could not eaſily bear ſubjection under the Romans, or any others; ſuch mutinyings occaſioned many maſſacres among them, as Joſephus ſhews; and moſt likely, ſome who called themſelves Chriſtians, were carried away with the common prejudices of that people in general, and might too much countenance the tumults ſo frequent among the whole body of the Jews.

In the beginning of the fifth chapter, the Apoſtle ſeems to tax the unbelieving Jews for their covetous hoarding, oppreſſions and perſecutions of the Chriſtians; and to threaten them with Chriſt's ſpeedy coming to execute judgment on them, when they ſhould be miſerable, and ſpoiled of all their treaſures, as it came to paſs not long afterwards; and thence he encouraged the true Chriſtians to be patient, and to wait for deliverance, and occaſionally charged them to avoid that evil Jewiſh cuſtom of ſwearing by Heaven and Earth, &c. in their ordinary converſations. And

Then finally, at ver. 13. he begins to inſtruct them what to do in the multitude of the various accidents of this life: He bids them pray, if they are afflicted; to praiſe God in proſperity; in the time of ſickneſs to ſend for *the Elders*, the Biſhops, or Presbyters *of the Church*, that they might have the benefit both of their prayers, for the forgiveneſs of their ſins, and alſo of the *anointing with oil in the name of the Lord Jeſus*, which being added to the prayer, would by an extraordinary gift in thoſe primitive times, when there was need of miracles or ſigns to confirm the word preached, miraculouſly heal diſeaſes, ſee Mark vi. 13. Sick perſons were alſo ordered to confeſs their faults to one another, or acknowledge thoſe ſins, which were accidental to, or the occaſion of their ſickneſs, in order to procure ſuch prayers of the righteous, as might obtain their forgiveneſs in the ſight of God, that they might recover; which particulars I ſhall conſider more ſtrictly in the notes in their proper texts.

CHAP. I.

1 *We are to rejoice under the croſs,* 5 *To ask wiſdom of God,* 13 *And in our trials not to impute our weakneſs, or ſins unto him,* 19 *but rather to hearken to the word, to meditate in it, and to do thereafter.* 26 *Otherwiſe men may ſeem, but never be truly religious.*

JAMES a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations.

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wiſdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it ſhall be given him.

6 But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the ſea, driven with the wind and toſſed.

7 For let not that man think that he ſhall receive any thing of the Lord.

8 A double-minded man *is* unſtable in all his ways.

9 Let the brother of low degree rejoyce in that he is exalted:

10 But the rich, in that he is made low: becauſe as the flower of the graſs he ſhall paſs away.

11 For the ſun is *no ſooner* riſen with a burning heat, *but* it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man fade away in his ways.

12 Bleſſed *is* the man that endureth temptation: for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

13 Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own luſt, and enticed.

15 Then when luſt hath conceived, it bringeth forth ſin: and ſin when it is finiſhed, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning.

18 Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath.

20 For the wrath of man worketh not the righteouſneſs of God.

21 Wherefore lay apart all filthineſs, and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted word, which is able to ſave your ſouls.

22 But be ye doers of the word, and not hearers only, deceiving your own ſelves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glaſs:

24 For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was.

25 But whoſo looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer but a doer of the work, this man ſhall be bleſſed in his deed.

26 If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion *is* vain.

27 Pure religion and undefiled before God and the Father, is this, To viſit the fatherleſs and widows in their affliction, *and* to keep himſelf unſpotted from the world.

Ver. 1. — *The twelve tribes.*] See Acts xxvi. ver. 7. Deut. xxxii. 26. John vii. 35. Acts viii. 1. and my Introduction to the Acts of the Apoſtles, and Diſſertation on the ſtate of the Jews out of Judea.

Ver. 2. *My brethren.*] Or, as many of you as have embraced the faith of Chriſt.

Ver. 3. — *Temptations.*] Or, trials of your faith, ver. 3. and 12. ſuch as are mentioned in Heb. xi. throughout, eſpecially at ver. 33, *&c.*

Ver. 4. — *Wanting nothing.*] Neither faith nor works, to make you happy and co-heirs with Chriſt.

Ver. 5. — *Wiſdom.*] A capacity to judge what is right and ſound doctrine, neceſſary for the ſaving of your ſouls; ſee the Diſſertation at the end of this chapter.

Ver. 6. — *Nothing wavering.*] Without preſumptious or blaſphemous thoughts, for they that are deſirous to know or learn their duty from the Word of God, muſt neither preſume that they are all-ſufficient of themſelves to ſearch into his will, and to do it without earneſt prayer for the Divine Aſſiſtance; nor accuſe it, as the manner of ſome is, of contradictions, nor lay it aſide and diſregard it, becauſe there are ſome things therein hard to be underſtood; nor employ their wits to ſearch out thoſe things, which neither concerns them to know, nor can be comprehended by human capacities, as being above our underſtandings. And whoever is guilty of any of theſe particulars, is properly ſaid to waver *like a wave of the ſea*, &c. and ſuch a one is *a double-minded man*, willing to ſhew a form of godlineſs, but in his heart is attached to the world and his own carnal inventions, and opinions, ver. 8. and therefore, it follows at ver. 7. that ſuch *a man cannot think of receiving any thing* (wiſdom or knowledge) *of the Lord.*

Ver. 9. — *In that he*, &c.] i. e. When he may be exalted.

Ver. 10. — *In that he*, &c.] i. e. Whenſoever he ſhall be brought low.

——— *Paſs away.*] i. e. Die; ſee Job xiv. 2.

Ver. 12. — *Which the Lord hath promiſed.*] i. e. Which the Lord Jeſus hath promiſed in Matt. x. 22. xix. 28, 29.

Ver. 13. — *Tempted with evil.*] Or, to do evil.

Ver. 19. *Swift.*] Ready, very earneſt.

——— *Slow.*] Backward, not prone or given to much babling, or to anger; ſee Eccleſ. v. 1. Prov. xvii. 27. Eccleſ. vii. 9.

Ver. 21. *Engrafted word.*] i. e. That Revelation by Jeſus Chriſt, which is engrafted into the Revelation of God by Moſes, which ye in former times had for your only rule of faith.

Ver. 25. — *Perfect law of liberty.*] *viz.* the Goſpel.

Ver. 26. — *Bridleth not his tongue.*] Or, is not ſlow to ſpeak, ſlow to wrath; ſee ver. 19. and Pſ. xxxiv. 13. and xxxix. 1. 1 Pet. iii. 10.

Ver. 27. — *Is this.*] According to Matt. xxvi. 35. and 1 John v. 18.

A Diſſertation on Wiſdom, or Prudence.

Wiſdom is that *act or habit of the underſtanding, whereby we judge what is fit, or unfit, to the end things are deſigned for.* Which is on one hand oppoſite to *craft*, and, on the other hand, to *folly*. And therefore,

The Apoſtle in the fifth verſe of this chapter, ſuppoſes the neceſſity of this wiſdom, or prudence, to a good life, and conſequently to our happineſs, when he exhorts his brethren to aſk it of God. And,

I ſhall from thence ſhew its neceſſity for that purpoſe, for we can do nothing that is good in order to our happineſs, as we ought to do, without it. And,

This will oblige me to conſider the ſin and danger of *craft* and of *folly*. And,

The means preſcribed for the obtaining, and the motives urged for the due performance of this duty, to acquire wiſdom. And therefore,

I. The neceſſity of wiſdom to a good life, *&c.* appears thus: If we cannot now do any good to perfection, yet we muſt do what we can towards it, we muſt perform our duty as well, in all reſpects, and as perfectly as we can, in order to our happineſs. My meaning is, that ſince there may be various ways of doing any good required of us, it is our duty to conſider which of thoſe ways it may be beſt and moſt effectually done; and to pitch upon that way of doing it, by which, all circumſtances duly weighed, we may moſt promote the ends, for which we are required to perform it.

There may be ſeveral things as neceſſary to a right performance of our duty, as the duty is itſelf, which we are required to perform: And if we do not carefully attend to all thoſe things, ſo as wiſely to diſpoſe them to a right performance of the duty to which they are related, we may do the duty literally, and yet be very far from having done it as we ought to do it, becauſe not ſo as to promote the end, for which it is preſcribed. And not to do our duty ſo, that is, in ſuch a manner, as we know to be moſt conducive to the great, and good, and happy ends, for which it is required of us, is much the ſame as if we did it not at all; becauſe we can have no juſt ground to hope that we ſhall be any way advantaged by ſo doing of it.

Now wiſdom, as I have before defined it to be the act, or habit, or virtue of the underſtanding, whereby we judge what is fit, or unfit, to the end things are deſigned for, has regard to both the thing itſelf, that is to be performed; and to the circumſtances, or manner of performance. As to the thing itſelf that is to be performed, the work of wiſdom is, to judge of the fitneſs of it to the end, for which it is deſigned. And if we are not careful to attend to this, we may do the thing that is good and reaſonable in itſelf, but is not ſo to us, becauſe we know not why, nor to what end we do it. And as to the circumſtances, or manner of performance, the work of wiſdom is, to judge what circumſtance, or manner of performance is moſt fit and proper, as moſt likely to promote the good and happy end, for which that thing, and our doing of it is deſigned. And if we fail in this, our doing of that thing, for ought we know, may be attended with ſome unhappy circumſtance, which may very much obſtruct that end; or we may omit ſome circumſtances, as to the manner of performance, which is either abſolutely neceſſary to it, or, at leaſt, would very much promote it.

So that, whether we reſpect the thing itſelf that is to be performed, as to its fitneſs to the end for which it is deſigned; or the manner of performance, as to the fitneſs of any circumſtance for the more effectual promotion of that end; the neceſſity of wiſdom, in both reſpects, is evident, for that, in general, we can do nothing that is *good*, and in order to our happineſs, as we ought to do, without it. But, particularly,

This will appear, by conſidering, that there are ſeveral particular duties of religion, very uſeful to our preſent and eternal welfare, which require great wiſdom and prudence, in order to a right and due performance of them to thoſe ends: As for example,

Firſt, Temperance: This is a duty highly neceſſary, not only from the command of God enjoining it, but from the naked reaſon of the thing; for

Temperance is the middle, betwixt thoſe two extremes of intemperance, or exceſs, on one hand; and niggardlineſs, or denying our ſelves what is neceſſary and convenient for the preſervation of life and health, on the other hand. And to manage it aright, ſo as neither to exceed, nor to cut ſhort of what is needful to thoſe ends, as it is in a great meaſure left to us, ſo it requires no little wiſdom and diſcretion in us, to judge of, and determine that true mediocrity, which we ought neither to exceed, nor to fall ſhort of. For there are two conſiderable circumſtances, which ought to be carefully attended to in this caſe; one is, our *fortune* and *condition* in the world; and the other is, our *conſtitution*, not as to what it may be capable of bearing, but with reſpect to what it does require, for its ſupport and maintenance in a due ſtate of health and vigour. According to either or both of which circumſtances, it is our wiſdom, ſo to apportion our proviſions to them, as, though we may exceed or come ſhort of others, who are poorer or richer, or of a weaker or ſtronger conſtitution than our ſelves; yet not to exceed, or cut ſhort our ſelves, of our own abilities and neceſſities: Becauſe we can do neither, without the guilt of ſin; and becauſe, by doing either of them, we very much endanger our preſent and eternal welfare.

Secondly, Another virtue, or rather duty of religion, as to which, in order to a right performance of it, great wiſdom is required, is univerſal juſtice, or our doing to all other men, in all reſpects, as we would have others do to us. For if this duty muſt be univerſally performed, by all to all; there muſt be ſeveral circumſtances attending the performance of it, which if we do not carefully advert to, we may be guilty of frequent errors and miſtakes, or many overſights at leaſt; and ſo in multitudes of inſtances be very far from a right and due performance of it. So that, though the rule be very plain, as to moſt caſes that may happen; yet many inſtances may be, in which no little prudence and diſcretion are required, that we may neither *over-do*, nor *under-do* the matter; neither go *beyond*, nor yet fall *ſhort* of the merits of the caſe; neither do more, nor leſs than is required by that rule, of dealing ſo with every other man, as in and under the like circumſtances, we would have others deal with us.

Thirdly, Another duty is *charity*; which, though it be one ſpecies or kind of juſtice, and ſo may come under the forementioned rule, yet is not unproperly, but, I might ſay, fitly reckoned a diſtinct duty by it ſelf: Becauſe, as juſtice is the duty of all men by nature; ſo *charity*, by the definitions given of it, and the rule preſcribed concerning it, by our Saviour in the Goſpel, is, in its full extent, a duty peculiar to Chriſtians only. With reference to which, in order to a right and due performance of it, the circumſtances of perſons, times, and place, are ſo very different, that the utmoſt wiſdom, prudence, and diſcretion we are, or can be maſters of, are ſcarce ſufficient to enable us to ſuch a juſt and fit performance of it, as may ſuit and anſwer every caſe, and effectually promote the ends, for which it ought to be performed; to wit, the real benefit of other men, and our own eternal welfare.

The laſt duty I ſhall mention, which is indeed ſubſervient to all the reſt that have been named, and therefore no leſs neceſſary than either of them, is, *A juſt diligence and induſtry in our lawful callings and employments.* I ſay, *A juſt diligence and induſtry:* For, as we muſt not endeavour to make proviſion for our ſelves by any indirect, or unjuſt ways or means; ſo in thoſe ways that are lawful and juſt, we muſt be ſo diligent and induſtrious, as to endeavour to provide for our ſelves what is neceſſary, but not to ſet our minds ſo wholly upon theſe worldly things, as to afford no time or pains for other matters of far greater moment; nor wholly to debar our ſelves of all innocent and uſeful diverſions and recreations, which may ſometimes be as neceſſary, and as truly beneficial to us, as our daily *food*. But as we ought not, on one hand, to be idle and ſlothful, but diligent to do our own buſineſs in that *employment* to which we are called; ſo, on the other hand, we ought to *take heed and beware of covetouſneſs;* Luke xii. 15. and not to make our ſelves ſo much ſlaves to the world, as to allow our ſelves no time either for innocent diverſion, or the *ſervice of God*, as if we had no expectation of any thing beyond this life. For we ought always to remember, what our Saviour has told us, in the place but juſt now quoted, *That a man's life*, that is, the true happineſs of life, *does not conſiſt in the abundance* of theſe *worldly enjoyments*; but, as the Scriptures tell us almoſt every where, in the *ſervice* and *enjoyment* of his *God, whom to know*, ſo as to *fear* and *love* him, is the only way to life eternal, to that future ſtate of happineſs, and reſt, and joy unſpeakable, which will never have an end.

Now, to make choice of, and endeavour after future happineſs, before, and rather than that which is ſo called at preſent, is a great evidence of wiſdom in us; and no ſmall meaſure of true wiſdom is required, that we may ſo endeavour after the former, as not wholly to neglect, or be careleſs of the latter: For only he that is wiſe can think on thoſe things, and purſue them as he ought; that is, in ſuch a way and manner, as to ſecure his future welfare, at the ſame time that he makes a juſt proviſion for his preſent happineſs.

II. The next propoſal was, To ſhew the ſin and danger of *craft*, and of *folly*.

And firſt, for *craft*; though it is not always vicious, yet it is generally found to be ſo. Sometimes, indeed, it has been made to ſerve religion, to promote the converſion of wicked men, or as a means of eſtabliſhing in the truth ſuch as have wavered, or the like: And then, in ſuch inſtances as theſe, it is a virtue, and a thing not only commendable in it ſelf, but, without doubt, acceptable unto God, for though it be true, that we muſt not do evil, that good may come of it; yet this being not an evil in it ſelf, but only by accident, as it may be circumſtantiated, ſo, according to the circumſtances that may attend it, it may be good, and conſequently, may lawfully be uſed in ſubſervience to religion, or a religious deſign. As for inſtance, if to reclaim a ſinner from the *errors of his ways*, all other means prove ineffectual; then, I do not queſtion but we may apply ourſelves to the uſe of any kind of ſtratagem, that is not ſinful, to trepan him, as it were, into the ways of holineſs and virtue, in order to his happineſs.

But then, it cannot be denied, that craft, according to the common acceptation of the word, and general practice of the thing, is much more frequently vicious, than virtuous; in that it is generally ſelfiſh, and made uſe of to promote ſome worldly intereſt and deſign: And to difference it from true and ſaving wiſdom, it is ſtiled *the wiſdom of the world*, or, *worldly wiſdom*; and is that very thing, for which our Saviour pronounced the *children of this world, in their generations, wiſer than the children of light*, Luke xvi. 8. His meaning is, "that the ſteward, before ſpoken of, who deceived his maſter, or the officer to whom thoſe fading things, the riches of this world, were committed, was, and ſo generally, all worldly men are, more provident and cunning, and more dextrous to make proviſion for themſelves againſt the time to come, that they may not want in this life, than moſt profeſſors of religion are, to provide for their eternal welfare." Now,

This, as it plainly ſignifies an endeavour to deceive, and over-reach, or undermine another for our own advantage, the preſervation or increaſe of worldly goods, is undoubtedly a ſin, and conſequently, highly dangerous to thoſe that practiſe it; in that no man can be honeſt that is addicted to it, and without honeſty no man can be ſafe, as to his future ſtate, however he may fare at preſent. It is a ſaying, frequent in the mouths of thoſe that uſe it leaſt, *That honeſty is the beſt policy*; which ſhews it to be the general ſenſe of mankind, even thoſe not excepted who are moſt diſhoneſt, that craft, in this ſenſe, is neither virtuous nor ſafe; and by conſequence, is very far from that true wiſdom, which it is the intereſt of all men to purſue and practice. In ſhort, *the wiſdom of this world*, by which, at leaſt in one ſenſe, all kinds of vicious craft and policy are meant, *is fooliſhneſs with God*; and what is ſo, cannot but carry danger with it. It lays upon the men who practiſe it a heavy load of guilt, fills them with fearful apprehenſions of what will be the dreadful conſequences of it in the future ſtate, and does indeed render them obnoxious to that wrath and indignation, which will to all eternity be rendered to *every ſoul of man that does evil.*

Then, ſecondly, *folly*, ſignifies the want of true and ſaving wiſdom: Which is ſo much the more ſinful and dangerous, by how much it is more wilful, as owing to our own neglect of thoſe means which are afforded, and required to be uſed, in order to obtain it. If a man will be a fool, eſpecially in matters of religion, when he has means afforded him that are ſufficient, if well uſed, to make him *wiſe unto ſalvation*, his folly is his ſin; and ſuch a ſin, as if perſiſted in, will infallibly hinder his eternal welfare. Therefore,

As wiſdom is that act or habit of the underſtanding, whereby we judge what is fit, or unfit to the end things are deſigned for; ſo folly is an incapacity of making ſuch a judgment: Which, if it be natural, and as ſuch, incurable by any means, will not be imputed as a ſin to any man, becauſe it is what he cannot help; but when there is a remedy preſcribed, and he is capable of uſing it, but will not, then it will be ſo imputed, becauſe the fault is not in his nature, but in his will, and the rod of God's diſpleaſure, which is prepared for the backs of all ſuch wilful fools, will be his lot to all eternity.

In ſhort; wiſdom is a virtue as neceſſary to our being truly religious, and ſo in order to our happineſs, as either faith or knowledge; and therefore, it concerns us highly, as we tender the eternal welfare of our ſouls, to make uſe of any lawful means, whether preſcribed or any other way diſcovered, by which we may acquire it, or improve it when acquired. And this leads me

III. To conſider the neceſſity and uſefulneſs of the means preſcribed by the Apoſtle, to wit, *prayer to God*, for the obtaining and improvement of true wiſdom: *If any of you lack wiſdom, let him aſk of God.*

Now the neceſſity and uſefulneſs of prayer to this purpoſe, will appear, by the two following conſiderations.

Firſt, That as it is from God we have our life and being, ſo it is he alone that furniſhes our ſouls with all thoſe virtuous habits, that are neceſſary to our well-being.

Our knowledge, faith, and wiſdom, or whatever other virtues are uſeful to our happineſs, are all the gifts of God, and are received from him, and do flow from him to us, as from the fountain of all gifts and graces. On which account, we may ſuppoſe, it is, that all virtues are called graces; becauſe they are all the iſſues of his grace and favour to us, without which we could not have them, and by which alone we are entruſted with them, that we may uſe them to his glory, and as neceſſary means and helps to the promotion of our own eternal welfare. So that, tho' we are required to *work out our own ſalvation*, yet the virtues, or graces, whereby we are enabled ſo to do, are all derived from the unbounded mercy, love and goodneſs of a gracious God to us, who of our ſelves, without his grace, are very weak and ſinful creatures, unable and unſkilful to do any thing, but what is evil and diſpleaſing to him, and what muſt tend, by conſequence, to make us miſerable. And therefore, it very much concerns us, to addreſs ourſelves to him by prayer, as for all other virtues, ſo eſpecially for wiſdom to do good, that we may pleaſe him, and be happy. For, Secondly, It is to be conſidered, that though wiſdom, as well as other virtues, is the gift of God, and every gift of God is free, ſo as by no means to be merited by us; yet we cannot have it, at leaſt, we have no reaſon to expect it, without asking for it. For, prayer is appointed as the neceſſary condition, and the moſt effectual means of obtaining any good from God, not only by the Apoſtle here, but alſo by our Bleſſed Saviour, who beſt knew the mind of God: *Ask, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you. For every one that asketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened,* Matt. vii. 7, 8. and Luke xi. 9, 10. As if he had ſaid, "If any of you lack wiſdom, or any other grace or virtue, to enable you to live well, in order to your happineſs; apply your ſelves to God in prayer, and that will be a means of obtaining it. For, no child or friend of God's ever fails to receive from him what he thus asks of him. For prayer, if joined with conſtancy and importunity, never miſſes to obtain that which is moſt for our benefit to receive; and therefore, if we ſo pray, we ſhall not fail to obtain whatever grace we ſtand in need of." And this puts us in mind of the motives to a due performance of this duty, *viz.* God's bountiful hand, that gives bountifully to all thoſe that ask aright; never upbraideth, or twits a man in the teeth with his bounty; nor ever refuſeth to grant the petitions of his faithful ſervants.

CHAP. II.

It is not agreeable to a Chriſtian profeſſion to regard the rich, and to deſpiſe the poor brethren: 13 *rather we are to be loving and merciful:* 14 *And not to boaſt of faith where no deeds are,* 17 *which is but a dead faith,* 19 *the faith of devils,* 21 *not of Abraham,* 25 *and Rahab.*

MY brethren, have not the faith of our Lord Jeſus Chriſt *the Lord* of glory, with reſpect of perſons.

2 For if there come unto your aſſembly a man with a gold ring, in goodly apparel, and there come in alſo a poor man, in vile raiment;

3 And ye have reſpect to him that weareth the gay clothing, and ſay unto him, Sit thou here in a good place; and ſay to the poor, Stand thou there, or ſit here under my footſtool:

4 Are ye not then partial in your ſelves, and are become judges of evil thoughts?

5 Hearken my beloved brethren. Hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom which he hath promiſed to them that love him?

6 But ye have deſpiſed the poor. Do not rich men oppreſs you, and draw you before the judgment-ſeats?

7 Do not they blaſpheme that worthy name by the which ye are called?

8 If ye fulfil the royal law, according to the ſcripture, Thou ſhalt love thy neighbour as thy ſelf, ye do well.

9 But if ye have reſpect to perſons, ye commit ſin, and are convinced of the law as tranſgreſſors.

10 For whoſoever ſhall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law.

12 So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty.

13 For he ſhall have judgment without mercy, that hath ſhewed no mercy; and mercy rejoyceth againſt judgment.

14 What *doth it* profit, my brethren, though a man ſay he hath faith, and have not works? can faith ſave him?

15 If a brother or ſiſter be naked, and deſtitute of daily food;

16 And one of you ſay unto them, Depart in peace, be you warmed, and filled; notwithſtanding ye give them not thoſe things which are needful to the body; what *doth it* profit?

17 Even ſo faith, if it hath not works, is dead, being alone.

18 Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith without thy works, and I will ſhew thee my faith by my works.

19 Thou believeſt that there is one God; thou doſt well; the devils alſo believe and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father juſtified by works, when he had offered Iſaac his ſon upon the altar?

22 Seeſt thou how faith wrought with his works, and by works was faith made perfect?

23 And the ſcripture was fulfilled, which ſaith, Abraham believed God, and it was imputed unto him for righteouſneſs: and he was called the friend of God.

24 Ye ſee then how that by works a man is juſtified, and not by faith only.

25 Likewiſe alſo, was not Rahab the harlot juſtified by works, when ſhe had received the meſſengers, and had ſent them out another way?

26 For as the body without the ſpirit is dead, ſo faith without works is dead alſo.

Ver. 1.—— *Have not the faith—with reſpect of perſons.*] i. e. You are not to regard the Doctrine preached for the ſake of him that preacheth, but you are to form your judgment of the preacher from the ſoundneſs of his doctrine; ſee 1 Cor. i. 10, *&c.* Neither reject any perſon from communicating with you in Chriſt on account of his poverty, nor prefer a rich man, as if his riches made him a better Chriſtian; ſee what follows in the text to ver. 14.

Ver. 4. — *Judges of evil thoughts.*] Or, Ye from an evil judgment in your thoughts, as, ſuppoſing that God is alſo a reſpecter of perſons, when he is not.

Ver. 5. — *Choſen.*] By the Goſpel of grace through Chriſt; ſee 1 Cor. i. 26, 28. and Luke xii. 21.

—— *The kingdom, which he hath promiſed*, &c.] Exod. xxvi. 6. compared with Matt. v. 3.

Ver. 6. — *Ye have deſpiſed the poor.*] Or, ſecluded them from your meetings or aſſemblies; ſee the like complaint of Paul, 1 Cor. xi. 22.

—— *Oppreſs you*, &c.] See my Diſſertation on the ſtate of the Jews out of Judea, and the Introduction to the Acts of the Apoſtles.

Ver. 8. — *The royal law*, &c.] In Levit. xix. 18. and Matt. xxii. 39.

Ver. 10. — *He is guilty of all.*] According to that of Deut. xxvii. 26.

Ver. 11. *For he.*] Or, that law which ſaid in Exod. xx. 13, 14.

Ver. 13. — *Mercy rejoyceth againſt judgment.*] i. e. The mercy we ſhew to one another, will be a means of our rejoycing when we are called to judgment, when every man ſhall be judged according to his works.

Ver. 20. —— *Faith without works is dead.*] Or, Our faith in Chriſt will avail us nothing, if we do not prove ourſelves good Chriſtians by an holy life and converſation; ſee my notes on Rom. i. 17.

Ver. 21. — *Abraham.*] See Heb. xi.

Ver. 24. —— *Not by faith only.*] See Rom. i. 17.

CHAP. III.

1 We are not raſhly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful inſtrument of much good, and great harm. 13 They who be truly wiſe, be mild, and peaceable, without envying, and ſtriſe.

MY brethren, be not many maſters, knowing that we ſhall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the ſame *is* a perfect man, *and* able alſo to bridle the whole body.

3 Behold, we put bits in the horſes mouths, that they may obey us; and we turn about their whole body.

4 Behold alſo the ſhips, which though they be ſo great, and are driven of fierce winds, yet are they turned about with a very ſmall helm, whitherſoever the governor liſteth.

5 Even ſo the tongue is a little member, and boaſteth great things. Behold how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: ſo is the tongue amongſt our members, that it defileth the whole body, and ſetteth on fire the courſe of nature; and it is ſet on fire of hell.

7 For every kind of beaſts, and of birds, and of ſerpents, and things in the ſea is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil full of deadly poiſon.

9 Therewith bleſs we God, even the Father; and therewith curſe we men, which are made after the ſimilitude of God.

10 Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not ſo to be.

11 Doth a fountain ſend forth at the ſame place ſweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive-berries; either a vine, figs; ſo *can* no fountain both yield ſalt water and freſh.

13 Who *is* a wiſe man, and endued with knowledge amongſt you? let him ſhew out of a good converſation his works with meekneſs of wiſdom.

14 But if ye have bitter envying, and ſtriſe in your hearts, glory not, and lye not againſt the truth.

15 This wiſdom deſcendeth not from above, but *is* earthly, ſenſual, deviliſh.

16 For where envying and ſtriſe *is*, there *is* confuſion, and every evil work.

17 But the wiſdom that is from above is firſt pure, then peaceable, gentle, *and* eaſy to be entreated, full of mercy, and good fruits, without partiality, and without hypocriſy.

18 And the fruit of righteouſneſs is ſown in peace of them that make peace.

Ver. 1. —— *Be not many maſters.*] It is upon this dehortation, that the Apoſtle continues the reaſonings of the whole chapter: And therefore obſerve,

The word Διδάσκαλοι, which in my text is tranſlated maſters, properly ſignifies teachers, and the Apoſtle means by it ſuch as aſſume to themſelves a power of cenſuring and finding fault with every thing that is not juſt according to their own notion and model of things.

As it is every one's duty to exhort, reprove, rebuke thoſe that are in any degree of ſubjection to him, when they tranſgreſs their known duty; ſo it is an unpardonable fault to be cenſuring and judging other mens actions who are no ways under our government, upon every ſuppoſed and imaginary neglect of it.

In the 23d chapter of St. Matthew, when our Saviour had condemned the Scribes and Phariſees affectation to be called *Rabbi*, *Rabbi*, Maſter, Maſter, he cautions his hearers not to arrogate to themſelves thoſe names, ver. 8. *But be ye not called Maſters, for one is your Maſter, even Chriſt, and all ye are brethren.* And likewiſe at the 10th verſe, *Neither be ye called maſters, for one is your Maſter, even Chriſt.* Theſe texts give light to the Apoſtle's meaning, when he commands us not to be many *maſters, knowing*, ſays he, *that ye ſhall receive the greater condemnation*; that is, Do ye not preſume to cenſure and judge one another here, becauſe ye are all reſerved to a greater judgment hereafter. When the Lord Jeſus ſhall be revealed from Heaven with his mighty angels, then is the proper time for judgment. He is your only Maſter now, and will be your only judge.

James in this chapter ſhews both the difficulty and neceſſity of bridling the tongue, a member of great uſe and advantage to us when rightly ordered and governed, for therewith bleſs we God; but a very unruly evil, and full of deadly poiſon, when indiſcreetly managed; for therewith alſo curſe we men, who are made after the ſimilitude of God. That part of the miſgovernment of the tongue, which the Apoſtle chiefly deſigned to reform by this chapter, is raſh cenſure or judging other mens actions, which fall not under our cognizance, and belong not to our juriſdiction ; a ſetting our ſelves up as the maſters, teachers, and judges of all men, ſo that nothing ſhall happen within the compaſs of our knowledge, but we ſhall examine it as critically, and cenſure it as confidently, as if we were the proper and only judges of it; not conſidering that we our ſelves are men, and upon that account not only incapable judges of it through the ſhortneſs of our faculties, but alſo improper ones, becauſe we are liable to the ſame faults, and reſerved to the ſame judgment.

CHAP. IV.

1 *We are to ſtrive againſt covetouſneſs,* 4 *intemperance,* 5 *pride,* 11 *detraction, and raſh judgment of others :* 13 *and not to be confident in the good ſucceſs of worldly buſineſs, but mindful ever of the uncertainty of this life, to commit our ſelves, and all our affairs to Gods providence.*

FROM whence *come* wars and fightings among you ? *come they* not hence, *even* of your luſts, that war in your members ?

2 Ye luſt, and have not : ye kill, and deſire to have, and cannot obtain : ye fight and war, yet ye have not, becauſe ye ask not.

3 Ye ask, and receive not, becauſe ye ask amiſs, that ye may conſume it upon your luſts.

4 Ye adulterers, and adultereſſes, know ye not, that the friendſhip of the world is enmity with God ? whoſoever therefore will be a friend of the world, is the enemy of God.

5 Do ye think that the ſcripture ſaith in vain, The ſpirit that dwelleth in us luſteth to envy ?

6 But he giveth more grace : wherefore he ſaith, God reſiſteth the proud, but giveth grace unto the humble.

7 Submit your ſelves therefore to God ; reſiſt the devil, and he will flee from you :

8 Draw nigh to God, and he will draw nigh to you : cleanſe *your* hands ye ſinners, and purify *your* hearts, ye double-minded.

9 Be afflicted, and mourn, and weep : let your laughter be turned to mourning, and *your* joy to heavineſs.

10 Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.

11 Speak not evil one of another, brethren. He that ſpeaketh evil of *his* brother, and judgeth *his* brother, ſpeaketh evil of the law, and judgeth the law : but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver, who is able to ſave, and to deſtroy : who art thou that judgeſt another ?

13 Go to now, ye that ſay, To day or to morrow we will go into ſuch a city, and continue there a year, and buy, and ſell, and get gain :

14 Whereas ye know not what *ſhall be* on the morrow : For what *is* your life ? It is even a vapour that appeareth for a little time, and then vaniſheth away.

15 For that ye *ought* to ſay, If the Lord will, we ſhall live, and do this, or that.

16 But now ye rejoyce in your boaſtings : all ſuch rejoycing is evil.

17 Therefore to him that knoweth to do good, and doth it not, to him it is ſin.

CHAP. V.

1 *Wicked rich men are to fear Gods vengeance.* 7 *We ought to be patient in afflictions, after the example of the Prophets, and Job :* 12 *to forbear ſwearing,* 13 *to pray in adverſity, to ſing in proſperity :* 16 *to acknowledge mutually our ſeveral faults, to pray one for another,* 19 *and to reduce a ſtraying brother to the truth.*

GO to now, ye rich men, weep and howl for your miſeries that ſhall come upon *you*.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and ſilver is cankered ; and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire : ye have heaped treaſure together for the laſt days.

4 Behold, the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped, are entred into the ears of the Lord of ſabbaoth.

5 Ye have lived in pleaſure on the earth, and been wanton ; ye have nouriſhed your hearts, as in a day of ſlaughter.

6 Ye have condemned *and* killed the juſt ; *and* he doth not reſiſt you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye alſo patient ; ſtabliſh your hearts : for the coming of the Lord draweth nigh.

9 Grudge not one againſt another, brethren, leſt ye be condemned : behold, the judge ſtandeth before the door.

10 Take, my brethren, the prophets, who have ſpoken in the name of the Lord,

for an example of ſuffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord: that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea, and *your* nay, nay; leſt ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him ſing pſalms.

14 Is any ſick among you? let him call for the elders of the church; and let them pray over him, anointing him with oyl in the name of the Lord:

15 And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.

16 Confeſs *your* faults one to another, and pray one for another, that ye may be healed: The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain: and it rained not on the earth by the ſpace of three years and ſix months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.

CHAP. iv, v. VER. 14, 15. *Is any ſick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oyl in the name of the Lord; and the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up*, &c.] This is the firſt text in theſe two chapters, that require our particular attention, and explication, not for any difficulty there appears to be in the letter thereof, but becauſe this text is that on which the Church of Rome has founded their erroneous doctrine of extreme unction. Therefore, I ſhall conſider this text, and their doctrine, in the following Diſſertation.

A Diſſertation on Extreme Unction.

I will firſt ſtate the doctrine of the Church of Rome, which they teach from this text in the words of their Council of Trent. Seſſ. 14.

"Firſt of all concerning the inſtitution of this ſacrament the Holy Synod declares and teaches, that our moſt Gracious Redeemer who would have his ſervants at all times provided with ſaving remedies and defences againſt all the weapons of all their enemies, as he has by other ſacraments ſupplied Chriſtians with thoſe mighty aids, by which they may in the courſe of their life keep themſelves unhurt by all the greater miſchiefs that can happen to their ſouls; ſo by the ſacrament of extreme unction he has ſet a moſt ſure guard about them, to make good the end of their life. For though our adverſary does all our life long ſeek and catch at every occaſion, by any means to devour our ſouls; yet there is no time when he ſtrains more vehemently to exert the utmoſt of his craft to ruin us utterly, and if he can poſſibly, to bereave us of all truſt in the mercy of God, than when he perceives the end of our life to be at hand.

But this holy unction of the ſick was inſtituted by our Lord Chriſt, as a ſacrament of the New Teſtament truly and properly ſo called; inſinuated indeed by Mark, but recommended and publiſhed to the faithful by James the Apoſtle, and brother of our Lord. Says he, *Is any one ſick?* &c. In which words, as the Church has learned by Apoſtolical tradition delivered from hand to hand, he teaches the matter, the form, the proper miniſter, and effect of this ſaving ſacrament. For the Church has underſtood the matter thereof to be oil bleſſed by a biſhop. For this unction does moſt fitly repreſent the grace of the Holy Ghoſt, by which the ſoul of the ſick perſon is inviſibly anointed:" And that the form thereof is this; *By this holy unction and by his moſt holy mercy, God forgive thee whatſoever ſin thou haſt committed by ſeeing, by hearing, by taſting, by ſmelling, and by touching.* Amen. Which form is repeated ſeverally in anointing the ſeat of each ſenſe; and according to the Florentine fathers in anointing the feet alſo for the ſins of walking, and the reins for the ſenſuality that reigned there; ſee Decret. Eugenii IV. in Conc. Florent. Catech. ad Paroc. de Extr. U. §. 21.

"Moreover the thing ſignified, and the effect of this ſacrament is explained in theſe words, *and the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.* For the thing here ſignified, is the grace of the Holy Ghoſt, whoſe anointing cleanſeth from tranſgreſſions, if any yet remain to be expiated, and from the reliques of ſin; and eaſeth and ſtrengthneth the ſoul of the ſick perſon, by exciting in him a great confidence in the Divine Mercy; whereby he is in that manner ſupported, that the trouble and pain which he ſuſtains by his ſickneſs becomes more tolerable, and he reſiſts more eaſily the temptations of the Devil now cloſely lying in wait for him, and ſometimes, when it is expedient for the welfare of the ſoul, obtains the recovery of his bodily health.

But then as to the perſons who are deſigned, whether to receive or to adminiſter this ſacrament, this alſo is delivered, and that not obſcurely in the foregoing words. For it is there ſhewn, that the proper miniſters of this ſacrament, are the presbyters of the Church, by which word here we are not to underſtand the more aged, or honourable amongſt the people, but either biſhops or prieſts, *&c.* It is declared alſo that this unction is to be miniſtred to the ſick, but to thoſe eſpecially, who are ſo dangerouſly ill, that they ſeem to be paſt recovery; whence it is alſo called the *ſacrament of the dying*, (ſacramentum exeuntium.) If the ſick perſons recover after having received this unction, they may again be relieved by it, when the like danger of death happens. Wherefore they are by no means to be hearkened to, who againſt the manifeſt and clear ſenſe of the Apoſtle James, teach either that this unction is a device of men, or a rite received from the fathers that has neither a Divine Command, nor a promiſe of grace; and who aſſert that it is of no longer uſe, as having been applied in the primitive Church to the gift of healing only; or who ſay that the rite and uſage of the holy Roman Church in the adminiſtration of this ſacrament, is repugnant to the ſenſe of James, and therefore to be altered; laſtly, who affirm that this extreme unction may without ſin be contemned by the faithful. For all theſe things are moſt evidently contrary to the perſpicuous words of ſo great an Apoſtle," *&c.*

So that in the Church of Rome, extreme unction is a ſacrament adminiſtred to dying perſons, the proper effect whereof is the cleanſing of them from the remains of ſin, by the grace of the Holy Ghoſt; and as appears by the form of words uſed in the adminiſtration, it is applied in order to the forgiveneſs of all ſins that have been committed by means of any of the ſenſes. That authority which they pretend for this ſacrament is indeed the higheſt, for they ſay it was inſtituted by Chriſt. The proof which they produce for this inſtitution, is that it was inſinuated by Mark, and publiſhed by James. That the Evangeliſt did inſinuate it, and the other Apoſtle publiſh it, we have the word and authority of the Council of Trent. But I will be bold to ſay, that if men are not content to rely upon the authority of the Council, but will examine its proofs, they may eaſily be convinced, that neither did James publiſh, nor Mark inſinuate any ſuch doctrine, or practice as it has eſtabliſhed. And therefore, the wiſeſt paſſage in the declaration of the Council concerning this matter, is, that *they are by no means to be hearkened unto who teach otherwiſe than it teaches.* For if we can but perſwade men to give us the hearing or the reading, we are very confident to make it plain, that not our objections againſt this pretended ſacrament, but their pleas for it, *are moſt evidently contrary to the perſpicuous words* both of the Evangeliſt who is ſaid to inſinuate it, and of the Apoſtle who is ſaid to publiſh it. For,

Suppoſing that the inſtitution of a ſacrament were implied in theſe words of the text, ver. 14, 15. and that the outward ſign thereof were anointiug with oil, yet this could not by any means be the ſacrament of extreme unction in the Church of Rome. For, according to James, the ſick perſon was to be anointed in order to the raiſing of him up, or his recovery from ſickneſs. But the ſick are anointed in that Church for *purging away the remains of their ſins*, when they ſeem to be paſt hopes of recovery. And though perhaps one or other may recover afterward, yet this is merely accidental, and beſides the intention of adminiſtring their ſacrament; which they therefore call the *ſacrament of the dying*. Nay, the ſick perſon in James was not to be anointed, only in order to his recovery, but his recovery was certainly to follow, for it is ſaid the *prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up.* Which one obſervation is ſufficient to overthrow all the hope they have in this text. For, James does indeed adviſe anointing with oil, but it is in ſuch a caſe when moſt aſſuredly the ſick perſon ſhould not die: The Church of Rome alſo does require the ſame, but it is when nothing can be well expected but the death of the patient. Now, which way they can gather a ſacrament of extreme unction from an authority that requires an unction which is not extreme, how they can prove a ſacrament which they pretend to be proper for dying perſons, from thoſe words of Scripture that mention a rite never uſed upon dying perſons; a man muſt have a great deal of wit, or rather a good ſhare of the contrary, to be able to imagine.

Which one thing ſeems to have been ſo well conſidered by Bellarmin, and others after him, that they found it neceſſary to interpret theſe words: *The prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up*, not ſo much of reſtoring health to the body, as of cleanſing, forgiving, and quieting the ſoul; ſee Bellar. de extr. unct. c. 3. *Dico ſecundo, illa verba duo*, &c. And ſo they have made James to uſe expreſſions in ſuch a ſenſe, as never man of underſtanding did either before or after him, till the cauſe of the Church of Rome made it neceſſary for theſe men to interpret words againſt all rules of ſpeaking. For, according to the perpetual uſe of words, What is it to ſave the ſick, but to ſave him from his ſickneſs? What is it to raiſe up a ſick man, but to reſtore him to his health? And who would interpret theſe expreſſions otherwiſe, but they whoſe cauſe is deſperate if they be not otherwiſe interpreted? But if it be asked what grounds they pretend for this liberty of interpretation; you muſt know that the word *ſaving*, indifferently refers to the healing of the body, or to the reſtoring of the ſoul; and the word *raiſing*, though properly uſed of ſomething that belongs to the body, yet by a metaphor frequently uſed in Scripture, ſignifies alſo to *drive away ſadneſs and dulneſs from the mind.* Which is true, indeed, but nothing to the purpoſe. For though theſe words *ſaving* and *raiſing* may have different ſignifications according to the different matters ſpoken of; yet it is but one thing which they ſignify, when they are reſtrained by ſome peculiar matter. For inſtance, to *raiſe*, is a word that may be uſed to expreſs either awakening one that ſleeps; or bringing one that is careleſs to attention; or comforting the ſorrowful; or recovering a ſick man; or giving life to one that is dead. But will any man in his wits, unleſs he be carried away by the ſervice of a cauſe, affirm that *to raiſe him that ſleeps*, does indifferently ſignify all the other things, and not only awakening him out of his ſleep? By the ſame reaſon *to raiſe the ſick*, can ſignify nothing but to raiſe him from his ſickneſs, and to reſtore him to health. And though

The plain truth of the caſe is this; it is ſo evident that James by theſe words means nothing elſe but the recovery of bodily health, that theſe men are forced to ſhifts that were never heard of before, to make ſomething elſe to be underſtood by them, becauſe, otherwiſe their ſacrament is loſt. That James does mean bodily health, is a truth that ſtares them ſo fully in the face, that they are not able to diſſemble it; not Bellarmin himſelf, though he will not allow the gift of healing to be meant; Bellar. de Extr. Unc. c. iii. And therefore to draw ſome faint reſemblance between the uſe of their Extreme Unction, and that uſe of Unction which is mentioned in James; they are forced to pretend one effect of their ſacrament to be the cure of the body, *ſo far as it is expedient*, as Pope Eugenius IV. ſays; ſee Eugen. De cret. in Conc. Flor. and *when it is expedient for the welfare of the ſoul*, as ſays the Council of Trent.

But does it at any time appear that their unction reſtores a ſick man to health? or that they ſo much as expect it? Is any ſuch effect expreſſed in the form of adminiſtration, or any thing more than the forgiveneſs of ſins that are committed by means of the ſenſes? Nay, Do not they call this the ſacrament of dying perſons; and to be given eſpecially to thoſe that *ſeem to be departing out of this life?* Does not Bellarmin (ibid. c. v.) himſelf argue for their extreme unction from the convenience of being provided with a ſacrament to ſtrengthen us in our departure out of this world? Nay, Does not the Council of Trent tell us, that by the ſacrament of Extremo Unction, God *has ſet a moſt ſure guard about Chriſtians, to make good the end of their life?* For what reaſon therefore, does the ſame Council tell us, that the ſick perſon having been anointed, does *ſometimes, when it is expedient for the welfare of the ſoul, obtain the recovery of his bodily health?* Why, I ſay, do they in the doctrine of this their ſacrament, mention an accident ſo impertinent to the nature and deſign of it, as the recovery of bodily health? I anſwer, becauſe they are driven to it by an extreme neceſſity of feigning ſome reſemblance between the uſe of their unction, and of that in James. For it is ſo plain that James promiſes bodily health upon what he preſcribes to be done, that the wit of man is not able to diſguiſe it. And therefore, it was abſolutely neceſſary to give ſome hint of the ſame thing in their doctrine about extreme unction; tho' he muſt either have no eyes, or wink hard, who ſees not that it is thruſt in moſt impertinently, and againſt the whole tenour of their doctrine and practice, which plainly ſhew that it is not adminiſtred by them for the prolonging of life, but for the aſſiſtance of the ſoul at the hour of death.

Which theſe men are ſo ſenſible of, that they dare not venture their cauſe upon this weak attempt of bending their ſacrament to the text, by pretending ſome regard in their unction to the recovery of bodily health; but find themſelves obliged alſo to bend the text as unreaſonably to their ſacrament, by pretending that James does not ſpeak of reſtoring health only, in thoſe words of *ſaving the ſick*, and *raiſing him up*, but of cleanſing and ſtrengthning the ſoul too, as Bellarmin and Eſtius, in Loc. would make us believe.

As for the forgiveneſs of ſins mentioned in the following words of James, it was promiſed upon a ſuppoſition that the ſick perſon had committed ſins: *And if he had committed ſins, they ſhall be forgiven him.* Which plainly ſeems to be the ſuppoſition of a caſe, that was not common to all that were healed upon receiving the unction mentioned by the Apoſtle. And that even this promiſe does not afford the leaſt ground for the unction of the Roman Church, will appear when I come to explain the ſeveral expreſſions in the text.

In the mean time to ſhew that the power of truth does ſometimes prevail upon men of the beſt note in the Church of Rome, I ſhall cloſe this point with the confeſſion of no meaner a man than Cardinal Cajetan, who determines thus upon this place of James. "It neither appears by the words, nor by the effect, that he ſpeaks of the ſacrament of extreme unction, but rather of that unction which our Lord appointed in the Goſpel, to be uſed upon ſick perſons by his diſciples. For the text does not ſay, *Is any man ſick unto death?* but abſolutely, *Is any man ſick?* And it makes the effect to be the recovery of the ſick, and ſpeaks but conditionally of the forgiveneſs of ſins: Whereas extreme unction is not given but when a man is almoſt at the point of death, and as the form of words then uſed ſufficiently ſhews, it tends directly to the forgiveneſs of ſins.

Though what hath been ſaid is enough to deprive the Roman unction of all relief and ſupport from this place of Scripture; yet for the benefit of thoſe, who poſſibly have not well conſidered the text before us, I ſhall offer the plain meaning of it, and ſhew for what end and purpoſe anointing with oil was preſcribed by James.

There were ſeveral extraordinary gifts diſperſed by the ſpirit amongſt the firſt believers, for the eſtabliſhing of Chriſtianity in the world; and that one kind of theſe were the *gifts of healing*; ſee 1 Cor. xii. 9, 28—30.

That they who had this power, were directed by the impulſe of the ſpirit, when or upon what perſons to exert it. That being thus directed, they called upon the name of the Lord with aſſurance of the event, and the ſick were accordingly reſtored to their health.

That ſometimes they did in this manner heal the ſick, upon whom diſeaſes had been inflicted, as a puniſhment for ſome ſins they had been guilty of.

That in this direction of James, *Is any man ſick*, &c. he refers to theſe extraordinary gifts of healing; and that he preſcribes anointing the ſick perſon with oil, in that caſe only, when the elders knew by the ſpirit, that the gift of healing was to be ſhewn, and that the Lord would raiſe him up.

So that in caſe of ſickneſs James directs the ſick perſon to ſend for the elders of the Church, and adds a particular motive ſo to do from the gift of healing, which then flouriſhed in the Church, *viz.* that if it ſeemed good to God, which the elders would aſſuredly know by the inſtruction of the ſpirit, he ſhould by their praying over him him be reſtored to his health. In which caſe to ſignify the ſupernatural gift of God in raiſing him up, they were according to cuſtom to anoint him with oil. Whereupon the event would ſhew that their prayer was not the prayer of vain confidence, but of faith, and that they had not in vain accounted the ſick with oil in teſtimony of their aſſurance of his recovery; for as he ſays, *the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up.* And to adviſe the ſick man more effectually to take this religious courſe, he adds another motive, that if that ſickneſs were ſent to puniſh him for ſome ſins that he had committed, even that ſhould not hinder his recovery, any more than if it had been inflicted only for the trial of his faith and patience; for *his ſins ſhould be forgiven him.*

In which interpretation the main point of controverſy that remains between us, is that, as we ſay, the unction mentioned by James, was a rite or ceremony of miraculous healing For if this proves true, all their pretence from this place to eſtabliſh a ſacrament of extreme unction for the ſanctifying of the ſoul, and the forgiveneſs of their ſins, who are ready to depart out of this life, it is all I ſay irrecoverably overthrown. And therefore, let us now enquire into the meaning of James his unction, and ſee whether there be not ſufficient reaſon to conclude of it as we do, and no appearance of reaſon for what they conclude from it.

There are but three ways that I know of which the New Teſtament affords to find out the uſe and meaning of this ceremony at the beginning of the Goſpel. One is to compare this place with Mark vi. 13. Another to conſider the words of the place it ſelf. And a third to ſee what light is given to it, by the following paſſages in James that have a manifeſt connexion with the text that is under debate. And,

As for that paſſage of Mark, there it is ſaid of the twelve who were ſent forth by our Saviour to preach, and to confirm their doctrine by ſigns and wonders; that *they went out and preached that men ſhould repent; and they caſt out many devils; and anointed with oil many that were ſick, and healed them.* In which words it is evident that the anointing with oil, which the Apoſtles uſed, was the ceremony of a miraculous cure of the ſick: For they give an account of what the Apoſtles did in the purſuance of that commiſſion, and in the uſe of that power which they had received from Chriſt. But that they received power from him to cure diſeaſes, is expreſly affirmed by Luke, ch. ix. 1, 2. *Then he called his twelve diſciples together, and gave them power and authority over all devils, and to cure diſeaſes; and he ſent them to preach the kingdom of God, and to heal the ſick.* And therefore, what can be more plain, than that the healing mentioned by Mark, was by the uſe of that power which they had received from their maſter, *i. e.* that it was miraculous? And conſequently that the *anointing with oil,* which is joined with it, was nothing elſe but a ſymbol or ſign of the *miraculous cure.*

Beſides this ceremony had been of ancient uſe, and was known to have a ſignification not much unlike that of *impoſition of hands*; ſee Grotius in Loc. It was commonly uſed to denote the conferring either of authority and office, or gifts and graces enabling for the adminiſtration thereof. Whence it might by an eaſy turn be applied, (as *impoſition of hands* undoubtedly was) to ſignify ſo extraordinary a gift and favour of God to a ſick man, as that of raiſing him up by a miraculous power.

But whatever the reaſon might be of the choice of this ceremony when the Apoſtles healed many ſick perſons: This however is very plain, that they healed them by a miraculous power which their maſter had given them. And by comparing what Mark ſays upon this occaſion, with Matthew and Luke, it ſeems to me that *anointing with oil* was not only a rite uſed by them to ſignify the miraculous cure, but that this meaning of it was generally underſtood. My reaſon is this, becauſe Matthew and Luke, who make no mention of the ceremony, do expreſly affirm the power of healing to be a gift which they had now received from Jeſus: And Mark who mentions not the gift, does only expreſs the ceremony which they uſed in healing. Therefore, becauſe in ſubſtance they all deliver the ſame thing, it ſhould ſeem that Mark ſufficiently expreſſed the miraculous gift by which the Apoſtles healed the ſick, by ſaying that they *anointed many with oil that were ſick, and healed them*; and by conſequence, that the uſe of this ceremony upon ſuch an occaſion was ſufficiently underſtood to be an indication of a miraculous cure.

What Luke reports, we have ſeen already; and Matthew is no leſs expreſs, *viz.* that *he gave his twelve diſciples power againſt unclean ſpirits, to caſt them out; and to heal all manner of ſickneſs, and all manner of diſeaſe,* and that he ſaid to them, *Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils: Freely ye have received, freely give,* Matt. x. 1—8. i. e. The power by which ye are to do theſe things is ſupernatural and coſt you nothing, and you ſhall take nothing for the uſe of it. But now Mark mentions no other power in the commiſſion which Jeſus gave them, but that *over unclean ſpirits,* Mark vi. 7. And yet deſcribing what they did in purſuance of their commiſſion, he ſays, *They caſt out many devils, and anointed with oil many that were ſick, and healed them,* Mark vi. 13. which words being compared with what the other Evangeliſts ſay, are to be interpreted in this manner. *And as for the ſick which they healed, that was done no leſs by a Divine and Supernatural Power, than the caſting out of devils; for they uſed nothing but the known ceremony betokening an extraordinary work of God in the cures they wrought,* that is, *anointing with oil.* And thus thoſe words of Mark do plainly enough ſuppoſe that power of healing the ſick to have been in their commiſſion, though he did not at firſt expreſs it as the other two Evangeliſts did.

Finally, It doth not appear that our Saviour enjoined the uſe of this ceremony, but it is rather probable that he did not, ſince the Apoſtles healed many perſons without it. And therefore,

Being the only place in the New Teſtament, where anointing with oil is mentioned, beſides that of James, and it being alſo plain that the unction in Mark referred to the gift of healing, ſurely the unction ſpoken of here by James muſt have the ſame ſignification; or elſe it is a place of ſuch obſcurity, that it will be very hard to find a ſacrament in it, or to make any concluſion whatſoever from it: For, in all appearance, the very ſame caſe is ſpoken of in both places. The action is the ſame, *viz.* *anointing with oil*; the perſons anointed are in the ſame circumſtances, for in both they are *the ſick*: And the event the ſame, for in Mark they were *healed*, and here in James it is expreſly ſaid, *The Lord ſhall raiſe him up.* What therefore ſhould hinder, but that if anointing were the ceremony of miraculous healing in the one, it ſhould have the ſame ſignification in the other? If there were any difficulty in theſe words of James, and it were doubtful to what purpoſe the unction by him mentioned was applied, one would think the obſcurity ſhould wholly diſappear before the light that Mark offers to clear that text. But that in all appearance the ſame caſe ſhould be expreſſed in both, and yet there ſhould be ſo vaſt a difference as the Roman doctrine ſuppoſes, is for them to believe, who make the Scriptures *good for nothing*, till the Church comes to find out a meaning for them.

I proceed to explain the other two paſſages, that ſeem to require any farther illuſtration.

The one is *the prayer of faith*; the other, *If he has committed ſins, they ſhall be forgiven him.* Now,

1. By *the prayer of faith*, we muſt neceſſarily underſtand prayer accompanied with a perſuaſion wrought by the impulſe of the Spirit, that God would raiſe up the ſick: not with that faith only which is a perſwaſion of the general promiſes of God made to the whole Church; ſince there is no ſuch abſolute promiſe in the Goſpel, that God will grant health to the ſick upon our prayer. But James affirms, that *the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up.* Which makes it plain that the faith here mentioned was the perſwaſion of the elders that it was God's pleaſure that at that time the *gift of healing* ſhould take place: For, as I ſaid before, prayer grounded upon the belief of the promiſes of the new covenant, or upon that faith only which is common to all Chriſtians, cannot warrant the obtaining of health, or of any other temporal bleſſing in particular.

Nor is this the only place where faith is taken for a perſwaſion that God will do a miracle. For, thus we are to underſtand it in that ſaying of Paul, *Though I have all faith ſo that I could remove mountains, and have no charity, I am nothing,* 1 Cor. xiii. 2. In which he ſeemed to refer to that ſaying of our Saviour to his diſciples, *If ye have faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove; and nothing ſhall be impoſſible unto you,* Mattt. xvii. 20. And it is very evident, that our Saviour ſpake of the *prayer of ſuch faith* as this in that promiſe to his diſciples, *Whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son. If ye ſhall aſk any thing in my name, I will do it,* John xiv. 12, 13. *i. e.* upon their prayer God would glorify himſelf, and the Goſpel of his Son by the teſtimony of miracles: For theſe words are a continuation of the promiſe made in the foregoing verſe; *He that believeth on me, the works that I do ſhall he do alſo, and greater works than theſe he ſhall, becauſe I go unto my Father.* But this is a notion ſo generally underſtood, that I need not inſiſt upon it.

Now, if the *prayer of faith* was made for the recovery of the ſick man, it ſtands to reaſon that his being anointed with oil ſhould refer to the ſame matter. For, the Apoſtle lays down this motive to the uſe of prayer and unction, that *the prayer of faith ſhall ſave the ſick*; and thus theſe paſſages go eaſily and conſonantly together: Whereas if the extreme unction of the Church of Rome be ſuppoſed in this place, the whole muſt run after this manner; *Is any man ſick, let him ſend for the elders of the Church; and let them adminiſter to him the ſacrament and office of extreme unction, to prepare his ſoul for its departure out of this life; for, if they know by the Spirit that the gift of healing is now to be exerciſed, and do thereupon pray for his recovery, he ſhall not depart out of this life, but the Lord will raiſe him up.* And who does not ſee that at this rate the paſſages of the text are not only incoherent, but inconſiſtent with one another?

2. That other clauſe, *If he has committed ſins, they ſhall be forgiven him,* is a promiſe made upon ſuppoſition of a caſe, which did not always happen in the uſe of anointing the ſick. Now I am yet to underſtand, why the Apoſtle ſhould make a ſuppoſition of ſuch a ſpecial caſe as that of the anointed perſon's having committed ſins, if unction was preſcribed as a ſacrament for the remiſſion of ſins? For the ſuppoſition taken with the reſt of the period, plainly enough implies, a direction to anoint the ſick perſon for whom the *prayer of faith* was made, whether he had committed ſins or not; only *if he had committed ſins, they ſhould be forgiven him.* Whatever James means here by *having committed ſins*, it is yet evident that this was not the caſe of all that were anointed; and therefore whatever is meant alſo by the *forgiveneſs of ſins* in this place, neither was this promiſed to all that were anointed; which ſeems to be a ſhrewd argument, that he did not preſcribe unction as a ſacrament for the remiſſion of ſins: Eſpecially if it be conſidered that the caſe of all that were anointed, was this, that they were ſick, and that the promiſe abſolutely made to all that were anointed, was the recovery of their health; for this ſhews as clearly on the other ſide, that James's unction was the ceremony of a miraculous cure of the body. Surely if we are to gather the meaning of this rite from the words of the text, where it was preſcribed, we are rather to refer it to that effect which the Apoſtle tells us would certainly and always follow, *viz.* the *recovery of health*; than to that which would never follow, but in a ſpecial caſe, *viz.* the *forgiveneſs of ſins.* And it is certain that James makes the conſtant effect of his unction to be the recovery of his bodily health; and he aſſures us that ſometimes the forgiveneſs of ſins would follow. For, by *committing ſins*, the Apoſtle did not mean ſimply and abſolutely *having ſinned*; but with reference to that matter only, whereof he was then ſpeaking, *viz.* that bodily ſickneſs, which was to be removed by the gift of healing. So that the meaning muſt neceſſarily be this, *And if he has committed ſuch ſins as it pleaſed God to puniſh by viſiting him with ſickneſs, they ſhall be forgiven him.* Beſides thoſe places, where *committing* and *not committing ſin*, are to be underſtood with ſome qualification, ſuch as that, *He that committeth ſin is of the Devil. And whoſoever is born of God doth not commit ſin, and he cannot ſin, becauſe he is born of God*; 1 John iii. 8, 9. There is one ſaying of our Saviour, that requires the ſame interpretation with this paſſage in James. When *his diſciples asked him, Maſter, who did ſin, this man or his parents, that he was born blind? Jeſus anſwered, Neither hath this man ſinned, nor his parents*; John ix. 2, 3. i. e. It was for no ſin, either of him or his parents, that he was born blind, *but that the works of God ſhould be made manifeſt in him.* In like manner the ſuppoſition of the ſick man's having committed ſins, is to be limited by reference to the caſe now diſcourſed of, that is, of his ſickneſs. For whether it came in the ordinary and natural courſe of things, or whether God ſent for the trial of his patience and ſubmiſſion, *the prayer of faith ſhould ſave the ſick*; or if it were inflicted as a puniſhment, and for his correction, God would releaſe him of the puniſhment, and *raiſe him up*, and *his ſins ſhould be forgiven.*

It is not perhaps unfit to remember in this place, that in the beginning of the Church, it pleaſed God to inflict bodily diſeaſes upon many Chriſtians that had grievouſly offended in any kind, and this not only in purſuance of Church cenſures, but ſometimes without them; which was the caſe of thoſe in the Church of Corinth, who for their unworthy behaviour at their aſſemblies for celebrating the Holy Communion, were viſited with God's Hand. For ſaith Paul, *For this cauſe many are weak and ſickly among you, and many ſleep*; 1 Cor. xi. 30. i. e. Many are dead of thoſe ſickneſſes which God ſent to chaſtiſe you for that great fault that reigned amongſt you, and many of you remain under thoſe ſickneſſes ſtill, being not yet humbled under the mighty Hand of God. *If we would judge our ſelves, we ſhould not be judged,* ver. 31. i. e. By care to do our duty, we ſhould prevent God's chaſtiſements; but if upon neglecting our ſelves we *are chaſtned by the Lord*, it is, *that we ſhould not be condemned with the world*, ver. 32. For God did not ſtrike them with ſudden death, but with ſome ſudden ſickneſs, and gave them time to repent, to confeſs their fault, and to ſatisfy the Church; ſee Bede in Loc. Tom. 5.

Thus I have, I hope, with ſufficient argument detected the impoſition of the Romiſh doctrine of extreme unction, and by a clear, unwreſted interpretation of theſe two verſes in James ch. v. 14, 15. ſhewn that ſuch a doctrine has no foundation in Scripture, and that they, who diſuſe ſuch a practice and inſtitution, do only their duty in forſaking the doctrines and commandments of men, invented to delude the credulous, and to pervert them from the ways of the Lord. Yet,

I ſhall endeavour to ſtrengthen what has been written by a further explication of the following context.

Ver, 16. *Confeſs your faults one to another, and pray one for another.*] Where note, That there is no clear reaſon to warrant my determination, whether by *praying one for another* in this verſe, is meant *the prayer of faith* in the former verſe, which was referred to the gift of healing, and was accompanied with a perſuaſion, that God would raiſe up the ſick; or only *a praying*, that God would pleaſe to raiſe ſuch a one up, when they had no abſolute perſuaſion that their petitions would be fully anſwered by his recovery; yet I will venture to ſay, that in what ſenſe ſoever the words be taken, as they muſt be in one of them, they ſeem to have a very reaſonable connexion with what went before; and either way this exhortation is to be referred to that ſpecial caſe mentioned juſt before; *And if he has committed ſins they ſhall be forgiven him.* Therefore,

If the *prayer of faith* is here meant (as I think it is) then James exhorts the ſick perſon, whom God had viſited for his ſins, to humble himſelf, and give glory to God, by confeſſing to the elders thoſe ſins which lay upon his conſcience; and likewiſe intimates, that the *gift of healing* would not otherwiſe take place in his caſe; and therefore he was firſt to confeſs, and then the elders to pray over him; whoſe prayers would certainly prevail for his recovery no leſs than in any other caſe, if it was *the prayer of faith* mentioned before in ver. 15.

But if the prayer here ſpoken of were not the prayer proceeding from a perſuaſion that the ſick would be healed, but the ordinary prayer of the faithful one for another, imploring the recovery of the ſick perſon, if it ſhould ſeem good to God; then this exhortation may well be conceived to run thus; "But whether the elders be inſtructed by the ſpirit, that the gift of healing is, in the caſe laſt mentioned, to take place, or no; yet let the ſick perſon confeſs his faults, and then let the elders pray for him, that he may be healed, which God may be pleaſed to grant, though not in the way of demonſtrating that extraordinary gift of healing, which is ſo frequently ſeen in the Church.

But let the meaning be this or that, we have this advantage from the place, that the effect of confeſſion and prayer here expreſſed, is no other than that the perſon might be *healed*, i. e. recover his bodily health; which is a farther confirmation, that James had not before directed to the uſe of a ſacrament for the ſoul; but to the uſe of that gift then flouriſhing in the Church, which was for the ſaving of the body; though that alſo was deſigned for the *good* of ſouls, as indeed all other miraculous *operations* were, and all the gifts of God whatſoever.

— *The effectual fervent prayer of a righteous man availeth much.*] i. e. It availeth ſometimes to the producing of ſtrange and ſudden effects, (as the example of Elias ſhews, which is immediately added in the context) which is a good argument to back the foregoing exhortation of confeſſing to one another, and praying one for another, ſuppoſing that thoſe prayers of *good* men are to be *underſtood*, which are grounded upon the general promiſes of God *only*. But to me it ſeems more probable, that *the prayer of faith* is ſtill meant, becauſe of the inſtance of Elias his prayer, by which the Apoſtle does preſently illuſtrate his meaning. And to this notion the Greek word 'Ενεργȣμένη δέησις, which we tranſlate *effectual fervent*, is very favourable; becauſe it aptly ſignifies that incitation and impulſe of the Holy Spirit, which operates *the prayer of faith*. But although this ſenſe appears reaſonable, I will not ſtand upon it, if equal reaſon can be given for another. It will be ſufficient to my purpoſe to obſerve, that although the prevalency of a *good* man's prayer is here affirmed in general terms; and though without all queſtion ſuch a man's earneſt prayer is very forcible for the obtaining of ſpiritual benefits, which is the beſt force they have; yet the caſe of which he ſpake juſt before [*that ye may be healed*] limits his meaning of that power of prayer, which he ſpeaks of here, to that of producing temporal effects. Which limitation is required no leſs by that which follows.

Ver. 17. *Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain, and it rained not on the earth by the ſpace of three years and three months.* Ver. 18. *And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.*] Now that both in the one caſe and in the other, the prayer of Elias was the *prayer of faith*, in the ſenſe ſo often already mentioned, cannot juſtly be queſtioned; for as we know from James, that he prayed that it might not rain, and again that it might rain; ſo we know by the hiſtory of the Old Teſtament; 1 Kings xviii. 1. xvii. 41, &c. that he expreſly and abſolutely foretold to Ahab, both the one and the other. And it is evident, that this is an inſtance of the power of prayer to produce temporal effects of a ſurpriſing and wonderful nature; which makes the inſtance pertinent to what he had been ſpeaking of before. Nor is it impertinent to obſerve, that as the with-holding of rain for ſo long time upon Elias his prayer, does in part anſwer the caſe of a ſinner's being ſmitten with ſickneſs for his tranſgreſſion, ſo the ſending of rain upon the prayer of Elias, does fully anſwer the caſe of the ſick man's recovery, by means of the prayer of faith. And,

Now James having finiſhed his diſcourſe concerning the healing of the ſick, does immediately cloſe all with this inſtruction.

Ver. 19, 20. *Brethren, if any of you do err from the truth, and one convert him, Let him know, that he who converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.*] As if he had ſaid, "After all, when any Chriſtian does by wicked practice depart from the truth which he profeſſes, and one of his brethren, by charitable admonitions, and by earneſt prayers to God for him, brings him into the way of his duty again; let him know, that this is an infinitely better work, than to recover the ſick, though by the gift of healing, which of itſelf extendeth no farther than to a temporal benefit. For he that brings a ſinner to repentance, is a means to ſave that man's ſoul, and ſhall himſelf find mercy from God for this charity to his brother, more than if he had wrought never ſo many miraculous cures upon the bodies of the ſick.

Critical and Explanatory ANNOTATIONS,
ON THE
Firſt *EPISTLE GENERAL*
OF
PETER.

The INTRODUCTION.

This Epiſtle with that that follows being written to the Chriſtians diſperſed through the countries of the *Leſſer Aſia*, ch. i. 1, 2. by the Apoſtle Peter is called *General*, like that of the Apoſtle James laſt treated of.

Peter the Apoſtle was the author according to the beſt and ancienteſt accounts; and the Chriſtians, it is thought, were moſtly converted Jews; though that expreſſion in ch. ii. 10. which declares that *in times paſt they were not a people*, ſhews that there were ſome Gentile Proſelytes among them. Therefore,

The Apoſtle's endeavours is in the firſt place to prevent their apoſtacy from the Chriſtian Religion; and by an argument raiſed from that incorruptible inheritance reſerved for the faithful in Heaven, he exhorts them to deſpiſe the perſecutions and *fiery trials* they underwent in this life for Chriſt's ſake: For, ſays he, theſe perſecutions are trials of your faith, and therefore ought to be a matter of rejoicing to them, who can thereby ſecure to themſelves *praiſe*, *honour and glory*, at the appearing of Jeſus Chriſt. To which

He adds, that the Chriſtian Doctrine is no new thing, the Prophets having foretold this ſalvation by Chriſt, his ſufferings and glory: And that they loſe no privileges by believing in Chriſt, but rather obtain greater; which he expreſſes in the Jewiſh phraſes, ch. ii. 9. like that of Exodus xix. 6. of being *a royal prieſthood. an holy nation*, *a peculiar people*, which, ſays he, are now the privileges of Chriſtians, however the unbelieving Jews claimed them for themſelves.

Then the Apoſtle directs them in an holy converſation; not only carefully to avoid all ſin and luſts which might be a ſcandal among the Heathen; but to diſcharge the ſeveral duties which Chriſtianity requires; and eſpecially that relative duty from ſubjects to governors, &c. which I preſume he preſſed the more earneſtly at that time, ch. ii. 13. to preſerve the converts from being concerned in the rebellion againſt the Roman Emperor and his officers, which was then breaking out among the Jews. And,

He urges this his exhortation and direction with this particular motive, *The end of all things is at hand*, ch. iv. 7. *i. e.* The Jewiſh ſtate was then near to an end, for their deſtruction was approaching, according to our Saviour's own phraſe concerning the ſame deſtruction of the Jews, Matt. xxvi. 6. where he ſays that *the end* of the Jewiſh nation *was not yet*, or in his time; but it was near at hand when Peter wrote this Epiſtle.

CHAP.

CHAP. I.

1 *He bleſſeth God for his manifeſt ſpiritual graces :* 10 *Shewing that the ſalvation in Chriſt is no news, but a thing propheſied of old :* 13 *And exhorteth them accordingly to a godly converſation, foraſmuch as they are now born anew by the word of God.*

PETER an apoſtle of Jeſus Chriſt, to the ſtrangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt: Grace unto you, and peace be multiplied.

3 Bleſſed *be* the God, and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for you,

5 Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time.

6 Wherein ye greatly rejoyce, though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations.

7 That the trial of your faith being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe and honour, and glory at the appearing of Jeſus Chriſt :

8 Whom having not ſeen, ye love ; in whom though now ye ſee *him* not, yet believing, ye rejoyce with joy unſpeakable, and full of glory :

9 Receiving the end of your faith, *even* the ſalvation of *your* ſouls.

10 Of which ſalvation the prophets have enquired, and ſearched diligently, who propheſied of the grace *that ſhould come* unto you :

11 Searching what, or what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtified before-hand the ſufferings of Chriſt, and the glory that ſhould follow.

12 Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you by them that have preached the goſpel unto you, with the holy Ghoſt ſent down from heaven ; which things the angels deſire to look into.

13 Wherefore gird up the loyns of your mind, be ſober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jeſus Chriſt ;

14 As obedient children, not faſhioning your ſelves according to the former luſts, in your ignorance :

15 But as he which hath called you is holy, ſo be ye holy in all manner of converſation ;

16 Becauſe it is written, Be ye holy, for I am holy.

17 And if ye call on the Father, who without reſpect of perſons judgeth according to every mans work, paſs the time of your ſojourning here in fear :

18 Foraſmuch as ye know that ye were not redeemed with corruptible things, *as* ſilver and gold, from your vain converſation *received* by tradition from your fathers ;

19 But with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot :

20 Who verily was fore-ordained before the foundation of the world, but was manifeſt in theſe laſt times for you ;

21 Who by him do believe in God that raiſed him up from the dead, and gave him glory, that your faith and hope might be in God.

22 Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren ; *ſee that ye* love one another with a pure heart fervently :

23 Being born again, not of corruptible ſeed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 For all fleſh *is* as graſs, and all the glory of man as the flower of graſs. The graſs withereth, and the flower thereof falleth away :

25 But the word of the Lord endureth for ever. And this is the word which by the goſpel is preached unto you.

Ver. 1. *Peter an Apoſtle of Jeſus Chriſt.*] This is the title which Peter takes to himſelf, and ſo did Paul; ſee Rom. i. 1. 1 Cor. i. 1. 2 Cor. i. 1, *&c.* Therefore there was no primacy among the Apoſtles; for if there had, Peter would, and muſt now have taken that ſuperior title, which the Papiſts now give him, had he any right to it.

Ver. 6.——*Temptations.*] Promiſes of life, *&c.* in the midſt of perſecutions, which often tempt weak ſouls to depart from the faith.

Ver. 10.——*The Prophets have enquired.*] See the Introduction.

Ver. 16.———*It is written.*] In Levit. xi. 44. xix. 2. and xx. 7.

Ver. 20.———*Fore-ordained,* &c.] See Rom. iii. 25. xvi. 25, 26. Col. i. 26. 1 Tim. i. 10. Tit. i. 2. Rev. xiii. 8.

Ver. 22.———*Through the ſpirit.*] i. e. By the inſpiration of the Holy Ghoſt.

Ver. 25.———*By the Goſpel.*] Or, through the miniſtry of the Goſpel of Jeſus Chriſt.

CHAP. II.

1 *He dehorteth them from the breach of charity:* 4 *ſhewing that Chriſt is the foundation whereupon they are built.* 11 *He beſeecheth them alſo to abſtain from fleſhly luſts:* 13 *To be obedient to magiſtrates,* 18 *And teacheth ſervants how to obey their maſters,* 20 *patiently ſuffering for well-doing after the example of Chriſt.*

WHerefore laying aſide all malice, and all guile, and hypocriſies, and envies, and all evil-ſpeakings,

2 As new-born babes deſire the ſincere milk of the word, that ye may grow thereby:

3 If ſo be ye have taſted that the Lord *is* gracious.

4 To whom coming *as unto* a living ſtone, diſallowed indeed of men, but choſen of God, *and* precious,

5 Ye alſo as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.

6 Wherefore alſo it is contained in the ſcripture, Behold, I lay in Sion a chief corner ſtone, elect, precious: and he that believeth on him ſhall not be confounded.

7 Unto you therefore which believe, *he is* precious: but unto them which be diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner,

8 And a ſtone of ſtumbling, and a rock of offence, *even to them* which ſtumble at the word, being diſobedient, whereunto alſo they were appointed.

9 But ye *are* a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light:

10 Which in time paſt *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beſeech *you* as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul,

12 Having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by *your* good works, which they ſhall behold, glorify God in the day of viſitation.

13 Submit your ſelves to every ordinance of man for the Lord's ſake: whether it be to the king as ſupreme;

14 Or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well.

15 For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men:

16 As free, and not uſing *your* liberty for a cloke of maliciouſneſs, but as the ſervants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* ſubject to *your* maſters with all fear, not only to the good and gentle, but alſo to the froward.

19 For this *is* thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully.

20 For what glory *is it,* if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer *for it,* ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps:

22 Who did no ſin, neither was guile found in his mouth:

23 Who when he was reviled, reviled not again, when he ſuffered, he threatned not; but committed *himſelf* to him that judgeth righteouſly:

24 Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs: by whoſe ſtripes ye were healed.

25 For ye were as ſheep going aſtray, but are now returned unto the Shepherd and Biſhop of your ſouls.

Ver. 4.———*Stone, diſallowed,* &c.] The context to ver. 8. is an alluſion to Pſalm cxviii. 22.

Ver. 6.———*In the Scripture.*] Iſa. xxviii. 16. Rom. ix. 33.

Ver. 8. *A ſtone of ſtumbling.*] As Iſaiah hath ſaid, ch. viii. 14.

Ver. 9.———*A choſen generation,* &c.] See the Introduction.

Ver. 10.———*In times paſt,* &c.] i. e. Before your converſion from Gentiliſm; ſee the Introduction.

Ver. 24.——*On the tree.*] Of the croſs.

——*By whoſe ſtripes,* &c.] As Iſaiah foretold, ch. liii. 5.

Ver. 25.——*Unto the ſhepherd,* &c.] See Ezek. xxxiv. 23. xxxvii. 24.

Chap. III.

1 He teacheth the duty of wives and husbands to each other, 8 exhorting all men to unity and love, 14 and to ſuffer perſecution. 19 He declareth alſo the benefits of Chriſt toward the old world.

LIKEWISE ye wives, *be* in ſubjection to your own husbands; that if any obey not the word, they alſo may without the word be won by the converſation of the wives,

2 While they behold your chaſte converſation *coupled* with fear.

3 Whoſe adorning, let it not be that outward *adorning,* of plaiting the hair, and of wearing of gold, or of putting on of apparel:

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet ſpirit, which is in the ſight of God of great price.

5 For after this manner in the old time, the holy women alſo who truſted in God adorned themſelves, being in ſubjection unto their own husbands,

6 Even as Sara obeyed Abraham, calling him lord: whoſe daughters ye are as long as ye do well, and are not afraid with any amazement.

7 Likewiſe ye husbands dwell with them according to knowledge, giving honour unto the wife as unto the weaker veſſel, and as being heirs together of the grace of life; that your prayers be not hindred.

8 Finally, *be ye* all of one mind, having compaſſion one of another, love as brethren, *be* pitiful, *be* courteous:

9 Not rendring evil for evil, or railing for railing: but contrariwiſe, bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing.

10 For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile.

11 Let him eſchew evil, and do good; let him ſeek peace and enſue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* againſt them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye ſuffer for righteouſneſs ſake, happy *are ye:* and be not afraid of their terror, neither be troubled;

15 But ſanctify the Lord God in your hearts: and *be* ready always to *give* an anſwer to every man that asketh you a reaſon of the hope that is in you, with meekneſs and fear:

16 Having a good conſcience; that whereas they ſpeak evil of you, as of evil-doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt.

17 For *it is* better, if the will of God be ſo, that ye ſuffer for well-doing, than for evil-doing.

18 For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt (that he might bring us to God) being put to death in the fleſh, but quickened by the Spirit:

19 By which alſo he went and preached unto the ſpirits in priſon;

20 Which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight ſouls, were ſaved by water.

21 The like figure whereunto, *even* baptiſm, doth alſo now ſave us, not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt:

22 Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made ſubject unto him.

Ver. 5.——*In the old time.*] Of the Jewiſh Church; ſee ver. 6.

Ver. 6.——*And are not afraid with any amazement.*] The meaning of which words ſays Biſhop Hall is this: He ſuppoſes the Apoſtle to ſay to the women; "Your ſex is ſubject, by reaſon of the manifold fears and ſuſpicions, as if by ſubmiſſive yielding to your husbands, ye ſhould expoſe your ſelves to tyranny and contempt: But do ye that which your place and duty require, and be not affrighted and diſquieted with theſe doubts and diſtruſts, but leave the ordering of all events to the wiſdom and providence of God." Which interpretation is agreeable to the word *amazement,* or, as it is in Greek, *ptoeſis,* which the great Eraſmus renders, *a womaniſh fear,* which is common to that ſex, without any ſufficient ground or reaſon to occaſion it.

Ver. 7.——*According to knowledge*] Or, according to thoſe rules which ye have learned from the Goſpel of Chriſt, *to love them as your own fleſh,* &c.

——*Giving honour unto the wife,* &c.] The Apoſtle adds two reaſons for this honour which he directs husbands to give to their wives, from whence we muſt alſo learn what that honour is, which is here commanded as a duty of husbands to wives. Therefore

Obſerve, the firſt reaſon is, becauſe ſhe is *the weaker veſſel. Honour* therefore in regard to this reaſon implies, that husbands muſt give to their wives their due reſpect, as their proper companions, and not abuſe them as ſlaves and vaſſals, as it was too often the caſe in thoſe times, whatever it has been ſince; that they ſhould not only maintain, take care of, and provide for them, but ſhould alſo remember, that though the woman was looked upon by the ſerpent, and was found to be *the weaker veſſel,* in the temptation of our firſt parents, God hath pardoned her tranſgreſſion, and therefore husbands muſt bear with the infirmities, weakneſſes and failings of their wives, and both pardon them and keep them ſo private, that they may never appear to her diſgrace in the face of the world. But

If we proceed to the ſecond reaſon why husbands are to honour their wives; it is becauſe they are ***heirs together*** (with their husbands) ***of the grace of life***. As if the Apoſtle had ſaid: But your wives are alſo accounted in the ſight of God to be worthy of as much honour as you your ſelves, becauſe together with you they are in the covenant of grace, and therefore you muſt uſe them with ſuch reſpect as is due to the heirs of ſalvation; *i. e.* you muſt love them; for otherwiſe you don't prove your ſelves to be the diſciples of Chriſt.

Ver. 10. *For*, &c.] As it is written in Pſalm xxxiv. 12, *&c.* and xxxvii. 27.

Ver. 14.———*Of their terror.*] Viz. Of thoſe things by which they would terrify you from the faith of Chriſt.

Ver. 19. *By which alſo he went and preached unto the ſpirits in priſon.* Ver. 20. *Which ſometime were*, &c.] We have read in the beginning of this chapter to ver. 8. the peculiar and proper duties of man and wife; from thence the Apoſtle treats of common virtues and graces which are required in all Chriſtians, and chiefly exhorts to *patience* in tribulation, and ſhews how Chriſtians ought to behave themſelves towards their perſecutors; as, that they muſt not be revengeful, nor ***render evil for evil***, ver. 9. nor they muſt ***not be afraid nor troubled***, ver. 14. but ſtrive to baniſh all fear, cowardice, diſorder and perplexity of mind: Nor, in fine, diſguiſe their perſwaſion and opinion, but to make open confeſſion of their religion even before their perſecutors; for that is the meaning of *to ſanctify the Lord God in their hearts*, &c. as in ver. 15. And then

The Apoſtle tells them, that even this ſtedfaſtneſs in the faith will not ſave them, unleſs accompanied with holy lives, that thereby they may *ſhame* their adverſaries, who *falſly accuſe them as evil doers*, ver. 16. Therefore he bids them look to their lives and converſations, that *they ſuffer for well-doing, and not for evil-doing*, ver. 7. And

For their encouragement he ſets before them the exemplary patience of Chriſt, who ſuffered for our ſins, *the juſt for the unjuſt*, ver. 18. which remark of his *innocence* and *ſuffering* for the guilty highly extols the ſufferings of Chriſt, and at the ſame time implies, that though Chriſtians ſometimes ſuffer for their faith, as they cannot plead an entire freedom from ſin, deſerve in ſome meaſure what they ſuffer; and do no more than their duty, when they ſuffer with patience. And

Now the Apoſtle takes occaſion to expatiate on Chriſt's ſuffering, and the happy effects of it, to the end of this chapter, and in part of the next. He ſhews the deſign of our Saviour's paſſion, *viz. that he might bring us to God*, ver. 18. that he might make us holy and righteous, and indue us with the divine and godlike nature, and that he might at laſt lead us to Heaven and eternal Glory. And this he was effectually enabled to do, becauſe, though he ſuffered death, yet he ſoon roſe from the dead, as you read in that 18th verſe. *Being put to death in the fleſh, but quickned by the Spirit.* That this, Jeſus though he ſuffered and was put to death for us in the fleſh, as a man, as he had a human body, yet he was *quickned by the Spirit*, that is, he roſe from the dead by the virtue and power of the Holy Spirit, who was ever with him. Or thus, he was *put to death in the fleſh*, i. e. crucified in his human nature, but he was *quickned in the Spirit*, i. e. he was raiſed from the dead by his Divine Nature. A parallel place is that in 2 Cor. xiii. 14. *Though he was crucified through weakneſs*, (his body being but weak and frail, and ſubject to death as all human bodies are) *yet he liveth by the power of God*, he re-aſſumed his ſoul, and lived again, and ſtill liveth by virtue of his Divine Power. He died as man, but reſtored himſelf to life as he was God. It was by Chriſt's Divine Spirit that his ſeparated ſoul and body were re-united: Which you find thus aſſerted by Paul, Rom. i. 4. *He was declared to be the Son of God with power, according to the Spirit of holineſs, by the reſurrection from the dead.* The human ſpirit of Chriſt was joined again to his body by his eternal Spirit. By Chriſt's Divinity his humanity was raiſed up, and reſtored. And now our Apoſtle enlarges here further upon this quickning power of Chriſt's Spirit or Divinity, in theſe words, *By which alſo he went and preached unto the ſpirits in priſon: which ſometime were diſobedient*, &c. The Greek which is here tranſlated [*by which*,] is rendred by others [*wherefore*:] ἐν ᾧ is as much as ἐφ' ᾧ, *ideo*, ſaith Oecumenius, and ſo 'tis thought that theſe words bring in the reaſon of what was ſaid before. But there are few that follow this interpretation. Our own tranſlation is more plain, and more probable, for thoſe that are acquainted with the ſtile of the New Teſtament know that [*by*] is the frequent ſignification of the præpoſition [ἐν:] and it is moſt obvious and rational to refer the article [ᾧ] to the word which immediately preceded it, and that is *the Spirit*, nor have we any reaſon to think that it relates to any thing elſe. ***By this Spirit*** Chriſt did great and wonderful things after he was riſen from the dead: By this *he went and preached*. But *to whom? to the ſpirits in priſon:* And moreover it is added, that theſe "ſpirits were ſometimes diſobedient, when once the long-ſuffering of God waited in the days of Noah," &c. This is differently underſtood by Expoſitors,

I. It is applied by ſome to *thoſe who were alive before or at the flood*. And here there are theſe two opinions.

Firſt, Arias Montanus is ſingular and by himſelf, who holds that the *ſpirits in priſon* were thoſe that were ſhut up, and as it were impriſoned in Noah's ark. *Thoſe eight ſouls*, as they are called in the 20th verſe, are theſe priſoners: They were kept by God in the ark, as in ſafe cuſtody. But this notion was ſtarted merely becauſe there is mention here of Noah's ark; and the *eight ſouls ſaved* by it. This without doubt gave the riſe to this wild fancy. And beſides, there are ſeveral things which may hinder us from entertaining it, for, 1. it is ſaid, they *were ſometime diſobedient*, which we cannot apply to any of theſe eight.

2. The *preaching to the ſpirits in priſon* here ſpoken of was *whilſt the ark was preparing*, but they were not impriſoned in the ark till it was made and finiſhed: Therefore this paſſage cannot be underſtood of the perſons ſhut up in the ark.

Secondly, Others underſtand it of thoſe ſinners of the old world who lived all the while the ark was building, which was a hundred and twenty years. ***The long-ſuffering of God waited*** thus long on theſe *antediluvian ſinners*, who are called the *world of the ungodly*, 2 Pet. ii. 5. Theſe are the *ſpirits in priſon*, ſay the learned Grotius and Dr. Hammond. And Auguſtin long before had this notion, and the venerable Bede and Aquinas, and others, borrowed it from him. But this opinion is manifeſtly falſe from a proof of the contrary.

Therefore others (ſeeing the levity of this opinion) though they hold that by ***the ſpirits in priſon*** are meant the ſinners that lived before the general deluge in Noah's days, yet they underſtand their ***being in priſon*** in another ſenſe: As thus, Chriſt by his Spirit in Noah, who is call'd a *preacher of righteouſneſs*, 2 Pet. ii. 5. did once preach to that generation of men who lived before the flood, whoſe ***ſpirits are now in priſon***, i. e. in Hell for their former diſobedience. Theſe ſpirits were impriſoned in Hell at the time when Peter wrote this Epiſtle, but they were not in that priſon when Chriſt preached to them by the Spirit. The ſhort is, Chriſt preached to theſe men in the days of Noah, who were in this infernal priſon in the days of the Apoſtles, and have been ever ſince. Peter ſpeaks of the ſpirits *now in priſon*, or *then in priſon* when he wrote, not of the ſpirits in priſon when Chriſt preached to them. This interpretation is approved of by many, but it is very harſh and much forced. For it you underſtand the words fairly and without ſtraining them, they muſt neceſſarily ſignify ſomething which Chriſt *did to the ſpirits in priſon*. Now to ſay, *they were not in priſon* when he *did it to them in priſon*, is abſurd and ridiculous: At leaſt, it is wreſting the words, and not taking them in their genuine ſenſe which they appear to us in.

II. Others apply it to the *ſouls of the dead*. And here there is a great difference both among thoſe of the Popiſh and Proteſtant perſwaſion.

Firſt, Eſthius and ſome other Roman Catholicks underſtand this text of Purgatory.

But I anſwer, 1. They muſt evidently prove that there is ſuch a place and ſtate as Purgatory, otherwiſe we have no ground to believe that this text is meant of it. For this being but an obſcure place of Scripture (as all grant) we cannot lay any ſtreſs on it.

2. The patrons of this opinion hold that Chriſt *went perſonally* to Purgatory, but no ſuch thing is mentioned here; yea, another ſort of going is expreſly named, for it is ſaid, *by which*, i. e. by *the ſpirit he went*, which ſeems to exclude a local and perſonal going. 3. How inconſiſtent is this opinion with their doctrine of Purgatory? For they hold that thoſe impure ſouls are ſent to be purged in the other world, who had ſome puniſhment yet remaining to undergo, and who were not ſufficiently purged in this world. But this was not the caſe of the ſinners who periſhed in the flood. Never was there ſuch a puniſhment and judgment, and never ſhall the like be again. And therefore according to the notion of theſe men, thoſe perſons were ſufficiently puniſhed, and there was nothing left to undergo. And then, as to their moral purgation, if thoſe perſons repented at all, it is reaſonable to think that their repentance in thoſe unparallelled circumſtances was exceeding great, and that it proved on all accounts effectual and complete. Thoſe waters were able to cleanſe them ſufficiently, ſo that they needed not to be ſent to theſe purging flames. 4. This is againſt the received opinion of the torments of Purgatory, for they are ſaid to end in a much ſhorter time. The offenders of the old world had lain ſhut up in this priſon almoſt three thouſand years, according to theſe mens interpretation of the text; and yet it is the general doctrine of thoſe that aſſert the pains of Purgatory, that they are much ſooner over, and that it was not intended that theſe torments ſhould be of very long continuance. 5. Why did Chriſt go and take the antediluvian wretches out of the priſon of Purgatory, and none elſe? For theſe are only mentioned here, and we read of no others any where elſe. Why did not our Saviour clear that place, and ſet open the priſon-doors to all, and make a general jail-delivery? Or, will theſe men ſay that none went to Purgatory but thoſe poor creatures who lived in Noah's time? This they will hardly aſſert. Theſe and ſeveral other reaſons may induce us to believe that by the ſpirits in priſon, are not meant the ſouls in Purgatory.

Secondly, ſome imagine that *Limbus Patrum* is meant here by Peter. Chriſt went to this place, ſay they, and fetched thence all the ſouls of the Saints who died before his coming.

But I anſwer, That there never was ſuch a place for the ſeparate ſouls to go to. This, according to thoſe of the Church of Rome, is that place where the ſouls of the patriarchs and faithful under the Old Teſtament were lodged. But this is a mere fiction, for the ſpirits of the deceaſed Saints go preſently to Heaven, and are not detain'd in any priſon, much leſs ſo long a time, before they reach that place of bliſs. Therefore we ought not to credit the Romaniſts, when they tell us with great confidence, that Chriſt went and preached to Abraham and the reſt of the patriarchs when he left this world, and that he acquainted them that the work of Redemption was finiſhed, and that he took them up with him to Heaven. Let them firſt prove that there was ſuch a priſon (for they confeſs it is now demoliſhed, and hath been ever ſince Chriſt,) and then we ſhall attend to what they ſay, and not before.

Thirdly, There are others who by the *ſpirits in priſon* underſtand the *damned ſpirits or ſouls in hell.* Here I will not deny that the word *priſon* hath reſpect unto the place of the damned: But that Chriſt went into hell, and preached there to the inhabitants of that place, I am not convinced how it can be made good from this text.

For, if hell be not a fixed place or ſtate, if it be not a cloſe priſon, then there is hope that every man at length may be ſet free from it, and walk at large. And this is that which Auguſtin tells us ſome endeavoured to prove from this text, *viz.* that all ſhall at laſt be freed from hell-torments; De hæreſ. ad Quod vult deum.

But in anſwer to this, and what others have aſſerted, I will briefly make it good, that the words ſpeak not at all of Chriſt's going down to hell, or of his preaching there. For, 1. Theſe words referring to the ſouls of thoſe who lived in Noah's time, what was the reaſon that our Saviour went into hell to preach to theſe rather than the reſt. How came theſe deſpiſers of Noah's preaching to have this privilege above all other perſons, that Chriſt ſhould deſcend to the infernal pit to relieve them particularly? Why did not the Sodomites and others ſhare in the like kindneſs? 2. It is here intimated that the words are not meant of Chriſt's local deſcent into hell, for 'tis ſaid he went by the ſpirit, which ſignifies another thing. 3. It cannot be ſpoken of Chriſt's going to hell, becauſe the words are of ſomething that he did after his Reſurrection. The order of the Apoſtle's words is this, firſt, *Chriſt was put to death*, then he was *quickned* or roſe again, and after that *he went and preached:* Therefore it is impoſſible that this preaching ſhould be meant of any ſort of preaching to thoſe in hell, unleſs you will make Chriſt's deſcent into hell follow his Reſurrection from the dead, which was never dreamt of yet. Let this therefore be remembred, that the text ſpeaks of ſomething which our Saviour did after he was riſen from the dead, and then it muſt be acknowledged, that this is a plain confutation of the adverſaries opinion. 4. This ϖοτὲ ſpoils their interpretation, for when 'tis ſaid they were ſometime diſobedient, it is implied (I do not ſay abſolutely inferred) that they are not ſo now. Neither,

Fourthly, can I ſubſcribe to Calvin's interpretation, who ſays, that Heaven is to be underſtood by this word φυλακὴ in the original, which is not a priſon according to him, but a watch-tower; and ſo indeed the word ſignifies ſometimes. The ſpirits or ſouls of the faithful were ἐν φυλακῇ in *ſpecula*, on their watch-tower, *viz.* In Heaven: Thither Chriſt aſcended, and there he found the Saints of the old world very intent on the ſalvation promiſed by Chriſt, they confidently hoped for it and his coming, and as it were looked for theſe as from ſome watch-tower. Theſe are the ſeveral judgments of thoſe Expoſitors who underſtand the words concerning *the ſouls of the deceaſed.*

III. Others apply theſe words to the preaching of the Goſpel to unbelievers in the Apoſtles times, underſtanding by the ſpirits in priſon, the Heathens, and by Chriſts preaching to them, his ſending his Diſciples and Apoſtles to preach to them, Epiſcopius in Inſtitut. l. 4. c. 30. and Limborch in Theolog. Chriſtian. lib. 3. cap. 13. are the men who offer this interpretation, and I take it to be the faireſt of all thoſe which have been named. But yet as it is delivered by thoſe perſons I cannot wholly ſubſcribe to it: Therefore I ſhall only proceed on the main and general ground which they have laid, and I ſhall make bold to add ſeveral things which I find wholly wanting in thoſe Authors Comments, and thereby give you a perfect reſolution of the text. Firſt then, the ſpirits are the ſame with ſouls, and ſouls are as much as men or perſons with bodies and ſouls: So in the next verſe eight ſouls are ſaid to be ſaved, *i. e.* eight perſons who were in the ark. This is an uſual Synecdoche: As body is put for the whole man often, ſo ſoul or ſpirit ſignifies the ſame [ſpirit] is not always (though moſt commonly) applied to the ſouls of the deceaſed, as ſome would perſwade us. Living men are call'd ſpirits, 1 Tim. iv. 1. 1 John iv. 1, 3. Seducing ſpirits are ſeducers, or perſons that ſeduce. Or, if you will not grant this interpretation in theſe places, yet you muſt needs grant that perſons may be meant by ſpirits as well as by ſouls, which latter you cannot deny, if you conſult Rom. xiii. 1. and ſeveral other places, where by ſoul is meant a perſon, *i. e.* a man conſiſting of body and ſoul, or (which is the ſame thing) ſpirit. Or, if ſpirits be meant of the ſouls of dead men properly, then alſo there is reaſon to apply it here, becauſe they are dead in ſin, and they are as it were deſtined to eternal death. Thoſe who are ſpiritually dead are rightly called ſpirits. Theſe ſpirits, *i. e.* theſe men are no other than the Gentile idolaters (ſay the above named Expoſitor) who lived in the days of Chriſt and the Apoſtles. But

I muſt add this, why may we not underſtand theſe words, *who were ſometimes diſobedient*, of the Jews alſo? For, the text, as I conceive, ſpeaks both of the converſion of Jews and Gentiles, the Goſpel being preached, and ſalvation offered to both theſe. I ſee therefore no reaſon why the expoſition ſhould be confined to one only, *viz.* to the Pagan Infidels, and ſuch as were aliens from the commonwealth of Iſrael. Chriſt preached to both Jews and Heathens, who were *heretofore*, or *ſometime diſobedient*. The former of theſe, both under the Old and New Teſtament, are noted to be ſuch, they are complained of as a diſobedient people. The forefathers even of thoſe who were in the Apoſtles days were diſobedient, and therefore thoſe may be ſaid to be *ſometime diſobedient*, becauſe they are included in their forefathers. Or rather, this may be meant of the former lives and manners of thoſe individual perſons who then lived. And as the Jews had lived in ſuperſtition and ignorance, and groſs rebellion againſt God, ſo the Gentiles had been brought up in idolatry, and in moſt lewd and prophane practiſes. Chriſt after his reſurrection and aſcenſion pitied the miſerable condition of both theſe ſorts of vile ſinners. They *had been diſobedient*, but now Chriſt by his Apoſtles, whom he ſent forth to preach the Goſpel, effectually reminded them of it, of which more anon.

Now, that which we have hitherto ſuggeſted, and which was the firſt thing to be done, is this, that theſe Jewiſh and Pagan people who had heretofore been ſo ſignally *diſobedient*, are the ſpirits or perſons here ſpoken of, who are alſo ſaid to be in priſon.

Of the reaſonableneſs and conſiſtency of which interpretation I will give you this following account. They are called the ſpirits in priſon.

1. Becauſe they were ſhut up in ignorance, as in a ſpiritual priſon. They refuſed the knowledge of God, and wilfully blinded themſelves, and ſo became, like the Egyptians, *priſoners of darkneſs*, and lay *fettered in the bonds of night*, Wiſd. xvii. 2.

2. Becauſe they were not only ſhut up in the dark *dungeon* of wilful ignorance, but were, as our Church expreſſeth it, *tied and bound with the chain of their* other groſſer *ſins*. Whence you read of the *cords* or *chains of ſin*, Prov. v. 22. In this reſpect very bad men are ſaid to be *in the bond of iniquity*, Acts viii. 23. and to be *taken captive by Satan at his will*, 2 Tim. ii. 26.

3. This expreſſes the miſery they were in. They were ſpirits in priſon, that is, unſpeakably diſtreſſed and wretched. This you will find to be the ſtile of Scripture: And accordingly the Pſalmiſt ſaith, *The Lord deſpiſeth not his priſoners*, i. e. thoſe that are in diſtreſs and miſery, Pſalm lxix. 33. And thus that in Pſalm lxxix. 11. may be underſtood, *Let the ſighing of the priſoners come before thee.* And again he prays, *Bring my ſoul out of priſon*, Pſalm cxlii. 8. *Soul* is to be taken here for *the perſon*, and *priſon* (φυλακὴ is the very word uſed by the Septuagint) for *calamity* or *miſery*, and ſo this is the like manner of ſpeech with that in the text, *The ſpirits, or ſouls in priſon.*

We pity thoſe poor wretches who are in durance, who can only look through the grates, but are denied the liberty of going abroad to help themſelves; we reckon their condition very ſad and deplorable. But

It is certain that theſe poor ſouls who are impriſoned and fettered by their ſins are in a far worſe caſe, becauſe ſin is the greateſt bondage. They, like Samſon, *grind in the priſon-houſe*, they are put to exceſſive drudgery and ſlavery, which are ſo much the worſe, becauſe they are not ſenſible of it.

4. This ſhews their inability to relieve themſelves. They are as it were in ſome ſtrong and cloſe priſon, whence there is no delivery without God's help, and the ſpecial aſſiſtance of Divine Grace. They are ſhut up in their dark cells, and know not how to free themſelves, *they are ſo faſt in priſon that they cannot get forth.*

5. And laſtly, As I have before ſuggeſted, *hell* is call'd a *priſon* in the ſtile of Scripture. Thus in Matt. v. 25. to be *caſt into priſon* is to be *caſt into hell*: And accordingly the Syriack Verſion of the word is *ſheol*, which is the word uſed ſometimes for *hell*. *God caſt the Angels down to hell*, ſaith Peter, and immediately he adds that he *delivered them into chains of darkneſs*, 2 Pet. ii. 4. and Jude (v. 6.) ſpeaks after the ſame manner. *Hell* implies *chains*, and that thoſe who are in that place are *bound in the houſe of their priſon.* So Satan is ſaid to be *bound with a great chain*, Rev. xx. 1, 2, *i. e.* he was confined to *hell*; and afterwards, he was *looſed out of that priſon*, v. 7. Now,

Wicked and ungodly men are deſervedly ſaid to be *in this priſon*, even before they are actually caſt into it, becauſe they are as ſure to be there, *i. e.* to be damned, as if they were actually ſo. They are as certainly to be ſhut up in the *priſon of hell*, as if they were now in it. In this ſenſe Infidels and unbelievers are ſaid to be *condemned already*, John iii. 18. All wilful ſinners are clapt up in the *priſon*, are conſigned, as it were to *hell*, unleſs they hearken to the preaching of the Goſpel, and repent, and be converted, and ſo eſcape the damnation of hell.

From all theſe particulars you may be ſatisfied how fit an expreſſion this is, how appoſitely thoſe unbelievers and idolaters, to whom the Goſpel was preached, are ſtiled *ſpirits in priſon.* I will yet further obſerve to you, how the Scripture delights in this way of expreſſion. To this purpoſe we may obſerve the Prophet Iſaiah's words, chap. xlii. 7. where deſcribing the office of the Meſſias, he makes this the ſum of it, *to bring out the priſoners from the priſon, and them that ſit in darkneſs out of the priſon-houſe.* And again, ſpeaking of the bleſſed deſigu of the Meſſias, he expreſſeth it thus, chap. xlix 9. *That thou mayeſt ſay to the priſoners, Go forth.* And further in chap. lxi. 1. he introduceth the Meſſias himſelf, declaring with his own mouth, that he was *ſent to proclaim liberty to the captives, and the opening of the priſon to them that are bound.* Which (as well as the former paſſages) is meant of the ſpiritual *looſing* of men from their ſins, by the ſaving coming of Chriſt, and preaching of the Goſpel, as is evident from what our Saviour ſaid, when he read theſe words of Iſaiah, *This day*, ſaith he, *is this Scripture fulfilled in your ears*, Luke iv. 21. As much as if he had ſaid, This is the grand end and purpoſe of my appearing in the world, and of all my undertakings for mankind, namely, *to ſet them at liberty, to ſave them from their ſins.* This was long ſince foretold by the Prophet Iſaiah, and now behold, it is accompliſhed in me at this time, who ſpeak unto you, and preach the Goſpel of ſalvation. *I came to ſeek and ſave that which was loſt*, I came to *bleſs you in turning you from your iniquities*, I came to reſcue you from the bondage of ſin and Satan. This is the meaning of *opening the priſon to them that are bound*, of *ſaying to the priſoners, Go forth*, of *bringing the priſoners out of the priſon-houſe.* We ſee then, that from the ſtile of this Evangelical Prophet we are directed to a right underſtanding of Peter's words, we are informed that the *ſpirits in priſon* are *men in their ſins.* Jeſus by his Spirit in his Apoſtles *went and preached* to theſe priſoners, he proclaimed liberty to theſe poor miſerable captives.

And theſe are *the dead to whom the Goſpel was preached*, 1 Pet. iv. 6. A place of Scripture which hath mightily puzzled expoſitors. Dr. Hammond and others underſtand by *theſe dead* the ſinners of the Old World; for theſe were *dead* (ſay they) when Peter wrote this Fpiſtle, tho' they were *alive* when they were preached to. But I underſtand it of *ſpiritual death*, which brings *eternal death* with it without repentance. The widow *that liveth in pleaſure, is dead while ſhe liveth*, 1 Tim. v. 6. It is uſual to call ſinners *dead men*, becauſe (as the ſame Apoſtle ſaith) they are *dead in treſpaſſes and ſins*, Eph. ii. 1. Yea, it were eaſy to ſhew that this way of ſpeaking was not unuſual with the *Gentile moraliſts.* So *the dead* here to whom the Goſpel was preached were ſuch as were *ſpiritually dead.* Otherwiſe you cannot make ſenſe of the *reaſon* or *end* of the Goſpels being preached to them, *viz. that they might be judged according to men in the fleſh, but live according to God in the ſpirit.* Which words contain a plain *reaſon*, thus, *For, this cauſe, viz. that they might be judged aecording to men in the fleſh*, i. e. that they might paſs a ſevere judgment upon themſelves, and mortify all their ſinful luſts, *but live according to God in the ſpirit*, i. e. live new and holy lives, *was the Goſpel preached to thoſe that are dead.* Here you may obſerve a clear antitheſis in the words; *being judged* or condemned is oppoſed to *living*, and *fleſh* to *ſpirit*, and *according to men* to *according to God.* *For this cauſe the Goſpel was preached to them that are dead in ſin*, viz. that being once converted they may judge and condemn themſelves, and mortify the fleſh, and die to ſin, (as judging and paſſing ſentence are in order to execution and putting to death among men, or according to men) but be alive to the ſpirit, and walk according to God's holy laws. So then theſe two places mutually explain each other: The dead to whom the Goſpel was preached, are the ſame with the ſpirits in priſon, to whom Chriſt went and preached. In both places are meant the ſpiritually dead, thoſe that are under the power and dominion of their ſins.

Thus I hope I have fully ſhewn who are the ſpirits in priſon. Now it remains that I explain how Chriſt went and preached to theſe ſpirits. The preaching here is not Chriſt's perſonal preaching, but his preaching by his Apoſtles, after his reſurrection, yea his aſcenſion, at which time he ſent his Holy Spirit to them, by which they were enabled to preach the Goſpel to Jews and Gentiles. By which ſpirit, for ἐν ᾧ is as much as δι' ȣ̃, poured forth on his Apoſtles, he preached, *i. e.* he cauſed them to preach to the unconverted world, Jews and Gentiles, who were yet in their ſins. It is rightly ſaid, that he preached, becauſe what was done by the Apoſtles, Chriſt's miniſters, is ſaid to be done by Chriſt himſelf. And this which is here inſerted, [*he went*] though it is thought by Dr. Hammond to be a mere expletive, yet it is not ſo, but hath its particular weight and import. Theſe two things, I conceive are ſuggeſted to us by it,

I. The deputation of his Apoſtles. Chriſt went not in his own perſon, but he may be truly ſaid to have gone by his delegates and miniſters. Theſe went, and that from place to place, to preach the Goſpel. I look upon Eph. ii. 17. to be a parallel text with this which I am inſiſting on. *He came* (or, *he went*) *and preached peace to you who were afar off*, viz. to the Epheſians who were Gentiles and idolaters. He came not to theſe in perſon, but he came or went by thoſe whom he ſent to preach to them. Thus, he went, and preached to theſe ſpirits in priſon. So more ſignally he went to the Jews, yea to them indeed firſt, as Peter ſpeaks, Acts iii. 26. *Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you.* God ſent him after his aſcenſion, not him in perſon, but others in his Name to preach repentance, to turn every one of them from their iniquities, as it follows in that place. Thus Chriſt went; he ſent thoſe who went.

II. This ſpeaks the freeneſs of the act. Neither Chriſt nor his Apoſtles ſtaid till the Gentiles and Jews ſought for the Goſpel and ſalvation by it, but they went to them, they freely offered theſe to them. The word then is not redundant and ſuperfluous, but very pregnant and emphatical. God offers his grace freely, God the Father ſends, God the Son goes. With what courtſhip and unparalleled addreſs did he ſeek and intreat the love of ſinners whilſt he was here on earth? With what concernedneſs and paſſion did he beſeech and ſollicit the degenerate race of mankind? And when he left this world and went to his Father, behold, he ſent his ſpirit to actuate his Church, eſpecially his Apoſtles, whom he appointed to inſtruct and convert ſouls throughout the whole world. He inſpired them with extraordinary gifts and graces, to make them able to diſcharge their office. And accordingly they did diſcharge it with great power and vigour, with marvellous and unexpected ſucceſs. They *preached to the ſpirits in priſon*, and that ſo effectually that they *ſet them free from their impriſonment.*

But here it will be objected, What is this to the purpoſe? What reaſon have you to aſſert that theſe words ſpeak of Chriſt's preaching by his Apoſtles to the unbelievers, both Jews and Gentiles, in thoſe times, when as the text plainly refers to the days of the old world only, for the *preaching to the ſpirits in priſon*, is ſaid to have been *when once the long-ſuffering of God waited in the days of Noah, while the ark was preparing?* How then can this belong to the times of the Apoſtles, and their preaching to unbelieving Jews and Gentiles? To ſolve this, I have told you already that the words do not altogether refer to thoſe Antediluvian tranſgreſſors, but in a latitude and by way of analogy they comprehend all that have *ſometime been diſobedient.* For, in theſe words there is an ellipſis, which is a figure that is commonly made uſe of in the Scripture, and therefore it ought not to ſeem ſtrange in this place.

That this ellipſis or *leaving out of a word* is very frequent, you may ſatisfy your ſelves from thoſe writers who have made it their buſineſs to treat of the ſtile and phraſeology of the Bible; they will let you ſee at one view what a number of defective ſpeeches there are in the Holy Writ. So it is here; and there being a defect, a ſupplement muſt be made. And what is that? The Greek word ὡς, or καθὼς, or ὥσπερ, is to be inſerted before the word ὅτε; and the words are to be read thus, *By which he went and preached to the ſpirits in priſon who were ſometime diſobedient, as when once the long-ſuffering, or patience of God waited in the days of Noah.* This word *as*, which is a note of ſimilitude or compariſon, being left out in the Greek, ought to be ſupplied in the tranſlation. That it ought to be ſo, to make the ſenſe entire, will appear by ſetting before you ſome places of Scripture (for I will not trouble you with inſtances of the ellipſis of this particle in prophane writers, though I could produce very many) where this word is left out in the original, but is ſupplied by the tranſlators. As in Gen. xvi. 12. Pagnine inſerts *tanquam*, and reads it thus, *He will be as a wild man.* In Pſal. xi. 1. the Septuagint add ὡς, and the vulgar Latin *ſicut*, and our Engliſh tranſlators *as*, and read the words thus, *Flee as a bird to your mountain*, notwithſtanding that adverb is not in the Hebrew; and in many other paſſages of Scripture, which may be omitted, becauſe by theſe you ſee that it hath been thought neceſſary to add this word in ſeveral places of Holy Scripture; which ſame neceſſity is in the text which is before us at preſent. This word *as* being inſerted, makes the ſenſe clear and manifeſt; for this plainly ſhews that there is a compariſon here between what was done in the Apoſtles days, and what happened in the days of Noah. The long-ſuffering of God in the times of the Apoſtles, was like that in Noah's age. As Chriſt the eternal wiſdom preached by Noah to thoſe who were diſobedient before the flood, ſo he did by the Apoſtles to thoſe who were ſuch in their times. As God heretofore ſhewed an extraordinary patience and mercy towards the people of the old world, giving them a ſufficient ſpace to repent in, no leſs than 120 years, which yet was not improved by them; only a few, hearkning to God's voice, were delivered and ſaved by the ark: So Chriſt was pleaſed to give proof of his ſingular long-ſuffering and kindneſs towards the diſobedient Jews and Gentiles, who lived in the days of the Apoſtles; he by theſe his meſſengers offered grace to thoſe profligate ſinners, ſhut up and conſigned as it were to execution and deſtruction; yet he went and preached the Goſpel to them, and freely tendered the happy fruits of his redemption. But the greateſt part of them evily requited his kindneſs, they continued in their unbelief and impenitence; only there was a ſelect number among them which accepted of the Divine Favour and Mercy, and was ſaved. Thus the ſimilitude or compariſon runs. This word *as* being added to the text, the ſenſe is obvious and evident, which otherwiſe was very obſcure and uncertain, notwithſtanding what ſome expoſitors have ſaid of it. The text for want of inſerting this note of ſimilitude hath led men to ſeveral fond conjectures and miſtakes, as you have heard; but now it is very clear, and we have not made it ſubſervient to any improbable and abſurd opinions.

This then we are obliged to take notice of in a ſpecial manner, *viz.* how *theſe two are alike*, the preaching of Chriſt or the Apoſtles to the unbelievers of that time, and the preaching of Noah to the people of the old world. The likeneſs is mentioned in a general way here; but, to illuſtrate the words, let us take a view of the particulars of it.

1. Here is a parallel between him that preached to thoſe before the flood, and him that preached to the Heathens and Jews under the Goſpel. Or rather indeed this is one and the ſame perſon, Chriſt, the eſſential wiſdom of the Father, *God bleſſed for evermore.* This is he that preached to the men of all ages. As he ſpake to the people in Noah's time, ſo he did the ſame afterwards, and he ſpake to the unbelievers of the *laſt days, Jeſus Chriſt, the ſame yeſterday, to day, and for ever.*

2. He ſpoke to both *by the ſpirit. By this he went and preached* to them, and by this (even his Eternal Spirit) he hath preached to all generations of men ever ſince the world was. But,

3. This was not an immediate preaching, for as the Son of God made uſe of Noah and his ſons to admoniſh the ſinners before the deluge, ſo he ſtirred up the diſciples and Apoſtles to preach to the Jews and Gentiles in the primitive times of Chriſtianity.

4. Here is a compariſon between the hearers as well as the preachers. As the greateſt part of the men of the old world were diſobedient to Noah's preaching, ſo moſt of the Jews and Heathens were diſobedient to the preaching of the Apoſtles. Yet again, as ſome of the Antediluvians were obedient to the Spirit and Noah's preaching, ſo ſome of the others believed and were converted when the Apoſtles were ſent to them.

5. The parallel is obſervable as to the effect, or rather the conſequence of both preachings; ſome periſhed, others were ſaved. The impenitent and hardned ſinners periſhed in the water, but the family of Noah was by the ſingular mercy of Heaven reſcued from deſtruction.

6. Therefore the compariſon is too evident in the fewneſs of the perſons ſaved on both ſides. This you find particularly taken notice of. As in Noah's days *few*, that is, *eight ſouls were ſaved*, ſo when Chriſt came and preached by his Apoſtles and Miniſters, thoſe that believed were but a very ſmall number: *a remnant ſhall be ſaved*, Rom. ix. 27.

7. And laſtly, Obſerve the analogy between the *ark* and *baptiſm*, which were the ſignal attendants of *Chriſt's preaching*, the one in Noah's, the other in the Apoſtles days. This being particularly mentioned here, I will explain what the Apoſtle means by it. *In the ark*, ſaith he, *eight ſouls were ſaved by water:* That is, they were preſerved and delivered out of the water of the deluge: For *ſaving by water*, is as much as *ſaving out of the water:* as *ſaving by fire*, (1 Cor. iii. 15.) is *ſaving out of the fire*. Or thus, *ſaved by water*, may be all one with *being ſaved by means of the water*, viz. by the waves lifting up the ark, and carrying it aloft, and ſo ſaving them from being overwhelmed. The waters of the flood bore up the ark, and thereby kept the perſons in it from drowning. *The like figure* (or antitype) *whereunto, even baptiſm, doth alſo now ſave us*, v. 21. That is, the holy ordinance of baptiſm reſembleth the ark in the flood: For as this was the happy means of ſaving Noah and his family, ſo that was appointed by Chriſt under the Goſpel to be the bleſſed inſtrument of ſalvation. Unleſs you will take the word ἀντίτυπον here for a *contrary figure* (as it ſignifies ſometimes, according to the different rendring of ἀντὶ,) and then the ſenſe is, that ſaving is now by water, as heretofore it was by eſcaping it. The water of baptiſm is now the means of our ſafety, as of old the water of the deluge was the means of deſtruction. Thus the compariſon holds good in all theſe particulars.

Let us then, on whom the ends of the world are come, think our ſelves concerned here. The long-ſuffering of God hath waited in our days, calling us to repentance and amendment of life. O that we may not abuſe this patience of the Almighty, but that we may before it is too late, attend to the preaching of Chriſt by his holy miniſters, and by his Sacred Spirit in our hearts, and that we may be willing to come out of priſon, or *to leave our ſins*, in which we have been fettered, to be ſet free, and to be ſaved.

CHAP. IV.

1 *He exhorteth them to ceaſe from ſin by the example of Chriſt, and the conſideration of the general end that now approacheth,* 12 *and comforteth them againſt perſecution.*

FOraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm your ſelves likewiſe with the ſame mind: for he that hath ſuffered in the fleſh, hath ceaſed from ſin;

2 That he no longer ſhould live the reſt of *his* time in the fleſh, to the luſts of men, but to the will of God.

3 For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it ſtrange that you run not with them to the ſame exceſs of riot, ſpeaking evil of *you:*

5 Who ſhall give account to him that is ready to judge the quick and the dead.

6 For, for this cauſe was the goſpel preached alſo to them that are dead, that they might be judged according to men in the fleſh, but live according to God in the ſpirit.

7 But the end of all things is at hand: be ye therefore ſober, and watch unto prayer.

8 And above all things have fervent charity among your ſelves: for charity ſhall cover the multitude of ſins.

9 Uſe hoſpitality one to another, without grudging.

10 As every man hath received the gift, *even ſo* miniſter the ſame one to another, as good ſtewards of the manifold grace of God.

11 If any man ſpeak, *let him ſpeak* as the oracles of God; if any man miniſter, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.

12 Beloved, think it not ſtrange concerning the fiery tryal, which is to try you, as though ſome ſtrange thing happened unto you:

13 But rejoyce, in as much as ye are partakers of Chriſts ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.

14 If ye be reproached for the name of Chriſt, happy *are ye*; for the ſpirit of glory, and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.

15 But let none of you ſuffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a buſy-body in other mens matters.

16 Yet if *any man ſuffer* as a Chriſtian, let him not be aſhamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment muſt begin at the houſe of God: and if *it* firſt *begin* at us, what ſhall the end *be* of them that obey not the goſpel of God?

18 And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?

19 Wherfore let them that ſuffer according to the will of God, commit the keeping of their ſouls *to him* in well-doing, as unto a faithful Creator.

Ver. 1.—*He that hath ſuffered in the fleſh, hath ceaſed from ſin.*] i.e. He that is dead is freed from ſin; ſee Rom. vi. 7.

Ver. 2. *That He.*] Jeſus Chriſt.

Ver. 3.——*The will of the Gentiles.*] Or, ſuch things, as ahey who have not the bleſſing of God's revealed Will to guide them, are accuſtomed to practice oppoſite to the *Will of God*; which is mentioned in ver. 2.

Ver. 4. *Wherein they.*] The Gentiles; ſee ver. 3.

Ver. 6.——*To them that are dead.*] i. e. To thoſe nations of the Gentiles, who were ſpiritually dead in their ſins; ſee the notes on chap. iii. ver. 19, 20.

Ver. 7. *The end of all things is at hand.*] According to the Prophecy of Chriſt in Matt. xxiv. 13, 14. ſee the Introduction to this Epiſtle.

Ver. 10.——*The gift.*] Of riches; which are the gift of God, and will profit thoſe that make the uſe of them, as hereafter preſcribed.

Ver. 11. *If any man ſpeak*, &c.] See Rom. xii. 6, 7, 8. and 1 Cor. iii. 10.

Ver. 12. *Fiery trial.*] See 1 Cor. iii. 13.

Ver. 17. *The time is come that judgment muſt begin at the houſe of God.*] *viz.* Now the time of affliction, which Chriſt foretold before he ſuffered, ſhould come upon his diſciples, is come upon his Church; and take heed that ye fall not away in the day of trial; for we muſt all hereafter be judged at the throne of Divine Majeſty, according to our works; ſee ver. 19.

CHAP. V.

1 *He exhorteth the elders to feed their flocks,* 5 *the younger to obey,* 8 *and all to be ſober, watchful and conſtant in the faith:* 9 *To reſiſt the cruel adverſary the devil.*

THE elders which are among you, I exhort, who am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed:

2 Feed the flock of God which is among you, taking the overſight *thereof*, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *Gods* heritage, but being enſamples to the flock.

4 And when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.

5 Likewiſe ye younger, ſubmit your ſelves unto the elder: yea, all *of you* be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble.

6 Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time:

7 Caſting all your care upon him, for he careth for you.

8 Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour.

9 Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle *you.*

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus a faithful brother unto you (as I ſuppoſe) I have written briefly, exhorting and teſtifying, that this is the true grace of God wherein ye ſtand.

13 The *church that is* at Babylon elected together with *you*, ſaluteth you, and *ſo doth* Marcus my ſon.

14 Greet ye one another with a kiſs of charity. Peace *be* with you all that are in Chriſt Jeſus. Amen.

Ver. 1. *The elders.*] i. e. Miniſters and Paſtors of your Churches; ſee ver. 2.

Ver. 3. *Lords.*] Or, acting with a diſpotic, tyrannical power.

— *Enſamples.*] Of meekneſs, humility, *&c.* to your flocks.

Ver. 5.——*Unto the elder.*] When elder is put in oppoſition to *younger*, as in this text it ſignifies old men or women, and not miniſters, *&c.* as in ver. 1.

Ver. 7. *Caſting all your care.*] How ye ſhall be able to ſuffer for his Name, and to undergo thoſe torments and tortures which the enemy prepares for you; ſee ver. 8, 9.

Ver. 12.——*This is the true grace of God*, &c.] Even this doctrine of the Goſpel preached to you in the name of Chriſt.

Ver. 13. *The Church that is at Babylon.*] Where this city was, it is no great matter for us to enquire; this much is certain, it was not Rome; and conſequently Peter did not write this Epiſtle from them, as ſome would pretend.

— *Elected together with you.*] Who, as you have been, are called to the ſalvation through Chriſt, by the preaching of the Goſpel.

Critical and Explanatory ANNOTATIONS,
ON THE
Second *EPISTLE GENERAL*
OF
PETER.

The INTRODUCTION.

This Epiſtle was written a little before Peter's martyrdom, ch. i. 14. The deſign whereof is much as in the former, to exhort the Chriſtians to continue in the faith, and to prove the reality of their faith by an holy converſation, not *turning from the holy commandment*. He aſſures them, that he himſelf was a witneſs to Chriſt's transfiguration on the Mount, and that he heard the voice declaring him to be the Son of God.

The Apoſtle alſo warns them againſt falſe teachers and hereticks, who were as vicious in their lives, as deceiving in their doctrine, giving themſelves liberty in all manner of vice and uncleanneſs, *deſpiſing government*, and by their *cunning deviſed fables*, endeavouring to poiſon others with their damnable hereſies and impieties; like Balaam who taught Balak how to enſnare the Iſraelites in the committing of fornication and idolatry.

As for thoſe who derided the Chriſtians hope, becauſe things for the preſent *continued as they were*, the Apoſtle ſhews in ch. iii. that Chriſt's patience was out of kindneſs to reform them; but as the old world was ſurprized in their ſins, and deſtroyed by a flood of water; ſo as certainly Chriſt would come to judgment, when the world ſhould be deſtroyed by fire, and the ungodly periſh: Therefore, he exhorts to holineſs and ſtedfaſtneſs in the faith.

CHAP. I.

1 Confirming them in the hope of the increaſe of Gods graces, 5 he exhorteth them by faith, and good works, to make their calling ſure: 12 whereof he is careful to remember them, knowing that his death is at hand: 16 And warneth them to be conſtant in the faith of Chriſt, who is the true Son of God, by the eye-witneſs of the Apoſtles beholding his Majeſty, and by the teſtimony of the Father, and the Prophets.

SIMON Peter, a ſervant and an Apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, through the righteouſneſs of God, and our Saviour Jeſus Chriſt.

2 Grace and peace be multiplied unto you, through the knowledge of God, and of Jeſus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godlineſs, through the knowledge of him that hath called us to glory and virtue,

4 Whereby are given unto us exceeding great and precious promiſes; that by theſe you might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt.

5 And beſides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;

6 And to knowledge, temperance; and to temperance, patience; and to patience, godlineſs;

7 And to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity.

8 For if theſe things be in you, and abound, they make *you that ye ſhall* neither *be* barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt.

9 But he that lacketh theſe things, is blind, and cannot ſee far off, and hath forgotten that he was purged from his old ſins.

10 Wherefore the rather, brethren, give diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall:

11 For ſo an entrance ſhall be miniſtred unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

12 Wherefore I will not be negligent to put you always in remembrance of theſe things though ye know them, and be eſtabliſhed in the preſent truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to ſtir you up, by putting *you* in remembrance:

14 Knowing that ſhortly I muſt put off *this* my tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me.

15 Moreover, I will endeavour that you may be able after my deceaſe, to have theſe things always in remembrance.

16 For we have not followed cunningly deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſty.

17 For he received from God the Father, honour and glory, when there came ſuch a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleaſed.

18 And this voice which came from heaven we heard when we were with him in the holy mount.

19 We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts:

20 Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God ſpake *as they were* moved by the holy Ghoſt.

Ver. 1. *Simon Peter, a ſervant.*] See the 1ſt Epiſtle, ch. i. ver. 1.

Ver. 3. — *Unto life.*] Eternal.

Ver. 4. — *Promiſes.*] Of eternal life through the Goſpel.

Ver. 5. — *And to virtue knowledge.*] This is a plain command of the Apoſtle to Chriſtians; and therefore I ſhall explain it in this manner:

I. I ſhall conſider the neceſſity and uſefulneſs of knowledge, in order to our paſſing a right judgment on all matters of natural faith, and duty.

II. I ſhall ſhew, that it is our duty, to endeavour, in the uſe of all thoſe means and helps that are afforded us, to increaſe and improve our knowledge as much as is poſſible. Becauſe,

Firſt, Our believing or not believing any matter, depends upon our judgment concerning that matter, whether it be true or falſe.

And here I ſhall once for all obſerve, that according to what ſtate a man is in, as there are various means, ſo there are various degrees of knowledge; and, by conſequence, the judgment of a man concerning any matter, is to be meaſured by ſuch degrees of knowledge as he is capable of, by the uſe and virtue of ſuch means, in ſuch or ſuch a ſtate.

Now, in the ſtate of nature, though men were not without ſome means of knowledge, and ſuch as might enable them to judge of natural things; yet they were only natural means, as the things were which they had to do with, and of which they were to judge: They had the evidence of ſenſe, of reaſon, and their own experience of things, to direct their judgment, as to the truth or falſhood, the good or evil of them. And by ſuch means as theſe, they had a knowledge, ſuch as it was, of their duty to believe and do what ſo appeared to be true and good, and to reject and avoid what appeared to be falſe and evil.

But I am now upon the matter of believing; in order to which, ſome knowledge of the thing to be believed muſt be acknowledged to be neceſſary, and conſequently, uſeful: For whatever is neceſſary to any end, muſt needs be uſeful to that end; ſo that, the uſefulneſs of knowledge, in order either to belief or practice, will be ſufficiently manifeſt, at the ſame time that the neceſſity of it does appear.

Nor is it difficult to make out the neceſſity of knowledge, in order to belief; becauſe every man's own reaſon will convince him of it. For, How can any man believe what he knows nothing of? It was an old objection againſt believing Chriſt to be the Saviour of the world, which Paul ſeems to have been willing to allow, provided it were made upon good ground; *How can they believe on him, of whom they have not heard*? Rom. x. 14. Now among the ſeveral neceſſary means of knowledge, hearing was one; and the neceſſity of this, infers the neceſſity of ſome knowledge in order to belief.

Add to this, that men are to exert and exerciſe a rational faith, and to this end ought to judge, as they are able, whether the thing be true or falſe, and conſequently, whether it be reaſonable and fit to be believed, before they do believe it: But this they cannot do, without ſome knowledge of the matter. For no man can be judge of any thing that he knows nothing of; nor can any man believe any thing, with reaſon, of which he is not capable of judging in ſome meaſure. In ſhort, our believing, or not believing any matter, depends upon the truth or falſhood of it; and theſe we ought to judge of, according to our meaſure, and the rules we have to do it by: But this we cannot do, unleſs we have ſome knowledge of the matter, by the uſe of ſome or other of thoſe means, which are afforded us, whereby to know it.

Secondly, The neceſſity and uſefulneſs of knowledge will appear, by conſidering, that our doing, or not doing any thing, depends upon our judgment of the nature of that thing, whether it be good or evil.

But how can it be poſſible for any man to judge of the nature of an action, whether it be good or evil, when he knows nothing of the action, of which he is to judge? Our Saviour has informed us very plainly, of the neceſſity and uſefulneſs of knowledge, in order to our doing any duty, by what he ſaid to his diſciples once; *If ye know theſe things, happy are ye if ye do them*, John xiii. 17. In which words, I ſay, as he plainly aſſerts the neceſſity of doing our duty, in order to our happineſs; ſo he as plainly intimates the neceſſity of knowing our duty, in order to our doing it. Now, by our knowledge of our duty, I underſtand theſe two things; firſt, that knowledge of our duty which we have by information, when we are told that ſuch or ſuch an action is our duty, and therefore, that we ought to do it: And, ſecondly, that knowledge of our duty which we have by reaſon and experience; by either, or by both of which we are convinced, that the information we have had concerning ſuch a thing is true, and therefore, that we are undoubtedly obliged to do that thing, becauſe we have not only the information of another, which, of it ſelf, is more or leſs to be relied on, according to the greater or leſs perfection of the perſon from whom we have received it, but we likewiſe know it to be ſo, as we have been told it is, that is, good, and needful to be done, by the additional ſuffrage of our own judgment, both from the reaſon of the thing, and from its tendency, and the experience we have had of its effects. But whether we receive our knowledge from information, or from reaſon and experience, or from all of them together, is nothing to the buſineſs now before us. That the knowledge of our duty is both highly neceſſary, and very uſeful, in order to our doing of it, appears, I think, ſufficiently plain, from what has been thus briefly offered. And therefore,

I need only mention a third conſideration, whereby the neceſſity and uſefulneſs of knowledge to this purpoſe will appear, namely, that by believing any matter, or doing any thing, which we know nothing of, and of which, by conſequence, we cannot judge, we both believe and act upon no ground; and ſo our faith and practice are not only without reaſon, but dangerous to boot, in that, for ought we know, the former may be error, and the latter ſin. For this appears ſo very plain and evident, upon the bare mention of it, that, I think, it needs no illuſtration.

Therefore, ſince faith and practice make the ſum of all religion, if knowledge be ſo neceſſary to faith and practice, that we can neither believe, nor act as we ought to do, without it, the conſequence muſt needs be this; *That knowledge is neceſſary to religion: It is neceſſary to the being of it; and neceſſary to the life and practice of it. For, firſt*, Without faith, *ſays the Apoſtle*, it is impoſſible to pleaſe God, Heb. xi. 6. *Becauſe faith is an act of the underſtanding, and does neceſſarily ſuppoſe ſome knowledge and apprehenſion of what we believe. And, ſecondly, to all acts of religion there is neceſſarily required ſome act of the underſtanding; ſo that, without knowledge, there can be no devotion in the ſervice of God, nor obedience to his laws. In ſhort, religion begins in the underſtanding, and from thence deſcends upon the heart and life.* If ye know theſe things, *ſays our Saviour*, happy are ye if ye do them, John xiii. 17. *We muſt firſt know God, before we can worſhip him; and underſtand what his will is, before we can do it.* And now,

II. Secondly, I am to ſhew, that ſince knowledge is ſo neceſſary and uſeful, it is therefore our duty to endeavour, in the uſe of all thoſe means and helps that are afforded us, to increaſe and improve our knowledge as much as is poſſible. And this will appear by conſidering,

Firſt, That as it is the deſire, ſo it is indeed the intereſt, and ſhould be the endeavour of all men, to be as happy as they can be. And ſince we find, by manifold experience, that no man can be compleatly happy in this preſent life, but all muſt look for, and expect perfection of happineſs in another life to come; it concerns us, therefore, to do what in us lies whilſt we live here, that we may deſerve, or be accounted worthy of that happineſs hereafter.

Now, the only way to gain a title to the perfect happineſs of the next life, is by being as religious as we can in this. For, no man can do too much, nay, ſtrictly ſpeaking, none can do enough to purchaſe it. For, eternal life, by which that future happineſs is frequently expreſſed, the Apoſtle tells us, *is the gift of God*, Rom. vi. 23. And if it be a gift, it is not, neither can be merited by any thing that we can do. But yet, ſince God is pleaſed to tell us what a behaviour he expects of us, that we may engage him to beſtow it on us, according to his promiſe in his Son; this ſhews, that he will give it to none but ſuch as do their beſt to ſerve and pleaſe him; and conſequently, that though none can do enough to merit it, yet all men ought to do ſo much in obedience to the will of God as poſſibly they can, that they may be accounted worthy of it. And to this end, we may conſider,

Secondly, That if we cannot do too much to purchaſe that eternal happineſs, by conſequence, we cannot know too much of what we ought to do towards it. As we are certainly obliged to do as much as we are able, to make our ſelves as happy as we can be; ſo it is neceſſary, to this end, that we endeavour as great perfection of knowledge as we are capable of in this imperfect ſtate. For, though it does not always follow, that the more a man knows, the better and more religious he is; but, on the contrary, it is too often ſeen, that men of deep learning and skill in Sacred Matters, are ſo much more profoundly wicked, by how much they know more than other men: Yet, it is not too much learning makes them mad; it is not from their more abundant knowledge that they are ſo very wicked, but from the manifeſt abuſe of that by which they ſhould be ſo much better, as they are more knowing than their neighbours. And it is of ſuch perſons James ſpeaks, where he tells us, *To him that knoweth to do good, and doth it not, to him it is ſin*, James iv. 17. That is, ſuch a perſon's ſin is greater than other mens, and he deſerves a heavier puniſhment, in proportion to the meaſure of his knowledge.

It is with knowledge, as with wealth, and other temporal endowments; the more any man has, the more good he is capable of doing; and if he is not willing to do *good* according to his ability, it is his greater fault, and he muſt expect to meet with a ſeverer doom. So *knowledge* is a treaſure in the underſtanding, by which, according to its meaſure, a man is more or leſs enabled to a right per-

performance

formance of his duty; and the greater ſtock of knowledge any man has, the greater perfection of obedience is expected of him: And if he does not uſe this treaſure, as God, who has entruſted him therewith, expects he ſhould, he will undoubtedly be ſo much more ſeverely dealt with when he comes to make up his accounts. So that, as according to our Saviour's rule, whatever we know to be our duty, we ought to be careful to do it, in order to our happineſs; ſo the better and more perfectly any man knows his duty, the better and more perfectly he ought to perform it.

And if all men ought to be religious in proportion to their knowledge, and all men ought to know as much as they are capable of knowing, that they may do what in them lies towards *working out their own ſalvation*, becauſe none can do too much to purchaſe it; it follows, that all men ought to labour for, and aſpire after more and greater knowledge than they have already, and to endeavour the increaſe and improvement of their knowledge to this end, in the uſe of all ſuch means and helps as are afforded them in order thereunto, as it is here intended by the Apoſtle.

CHAP. II.

1 He foretelleth them of falſe teachers, ſhewing the impiety, and puniſhment both of them and their followers: 7 from which the godly ſhall be delivered, as Lot was out of Sodom: 10 and more fully deſcribeth the manners of thoſe prophane, and blaſphemous ſeducers, whereby they may be the better known, and avoided.

BUT there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.

2 And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of.

3 And through covetouſneſs ſhall they with feigned words make merchandiſe of you: whoſe judgment now of a long time lingreth not, and their damnation ſlumbreth not.

4 For if God ſpared not the angels that ſinned, but caſt *them* down to hell, and delivered *them* into chains of darkneſs, to be reſerved unto judgment;

5 And ſpared not the old world, but ſaved Noah the eighth *perſon*, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into aſhes, condemned *them* with an overthrow, making *them* an enſample unto thoſe that after ſhould live ungodly;

7 And delivered juſt Lot, vexed with the filthy converſation of the wicked:

8 (For that righteous man dwelling among them, in ſeeing and hearing, vexed his righteous ſoul from day to day, with *their* unlawful deeds)

9 The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgment to be puniſhed:

10 But chiefly them that walk after the fleſh, in the luſt of uncleanneſs, and deſpiſe government: Preſumptuous *are they*, ſelfwilled, they are not afraid to ſpeak evil of dignities:

11 Whereas angels which are greater in power and might, bring not railing accuſation againſt them before the Lord.

12 But theſe, as natural brute beaſts, made to be taken and deſtroyed, ſpeak evil of the things that they underſtand not, and ſhall utterly periſh in their own corruption;

13 And ſhall receive the reward of unrighteouſneſs, *as* they that count it pleaſure to riot in the day-time: ſpots *they are* and blemiſhes, ſporting themſelves with their own deceivings, whilſt they feaſt with you;

14 Having eyes full of adultery, and that cannot ceaſe from ſin; beguiling unſtable ſouls: an heart they have exerciſed with covetous practices; curſed children:

15 Which have forſaken the right way, and are gone aſtray, following the way of Balaam *the ſon* of Boſor, who loved the wages of unrighteouſneſs;

16 But was rebuked for his iniquity: the dumb aſs ſpeaking with mans voice, forbad the madneſs of the prophet.

17 Theſe are wells without water, clouds that are carried with a tempeſt, to whom the miſt of darkneſs is reſerved for ever.

18 For when they ſpeak great ſwelling *words* of vanity, they allure through the luſts of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in error:

19 While they promiſe them liberty, they themſelves are the ſervants of corruption: for of whom a man is overcome, of the ſame is he brought in bondage.

20 For if after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again intangled therein and overcome; the latter end is worſe with them than the beginning.

21 For it had been better for them not to have known the way of righteouſneſs, than after they have known *it*, to turn

from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and, The ſow that was waſhed, to her wallowing in the mire.

Ver. 1. —— *Among the people.*] Of God, i. e. The Jews or Iſraelites; ſee Deut. xiii. 1.

—— *Even as there ſhall be,* &c.] According to Chriſt's prophecy, Matt. xxiv. 11. See alſo, Acts xx. 30. 1 Cor. xi. 19. 1 Tim. iv. 1. 2 Tim. iii. 1, 5. 1 John iv. 1. Jude 18.

Ver. 2. *Their pernicious ways.*] i. e. The will or ways of falſe teachers, and of the Gentiles, as deſcribed in the 1ſt Epiſtle, ch. iv. ver. 3, &c. See the notes on the following chapter.

Ver. 4. *For if God ſpared not the Angels, that ſinned, but caſt them down to hell,* &c.] The Apoſtle here ſpeaks of the devils, lucifer and his angels, who had rebelled againſt God; and he does not ſay that they were encloſed or ſhut up in hell, nor that they are ſubject as yet to hell-torments, for we know that they are repreſented in other parts of Scripture to have their manſions in the air, and about the earth, and this very Apoſtle compares the Devil to a lion, walking about and ſeeking whom he may devour, 1 Epiſtle v. 8. and Paul ſtiles Satan, the chief of the devils, *the prince of the air,* Eph. ii. 2. The devils alſo cried out to Chriſt, *Art thou come to torment us before our time*? Therefore, the Apoſtle's meaning in this place is, that God had adjudged them to helliſh torments, and ſo *delivered them to be reſerved* in the air *for chains of darkneſs at the day of judgment,* like as at ver. 9. *The Lord knoweth how to reſerve the unjuſt unto the day of judgment* to be puniſhed, and ver. 17. *to whom the miſt of darkneſs is reſerved for ever,* as a condemned criminal is reſerved in a dungeon till his execution; ſee Grotius and Dr. Wells, in Loc. and Mede, book i. diſc. 4.

Ver. 5. — *The old world.*] i. e. The world of creatures before the deluge.

—— *A preacher.*] To thoſe wicked people of the old world, whoſe ſins brought down God's vengeance upon the earth in a deluge of water, when only ſeven more beſides Noah were ſaved in his ark, who is therefore called the eighth perſon; ſee Gen. vii. 1, 7, 23.

Ver. 6. —— *Sodom and Gomorrha,* &c.] See Gen. xix. 24.

Ver. 7. *Delivered juſt Lot.*] See Gen. xix. 16.

Ver. 9. *Reſerve,* &c.] See the note on ver. 4.

Ver. 20. —— *The latter end is worſe with them than the beginning.*] Or, Theſe men who had been in the beginning of their days accuſtomed to do evil under a corrupt education, were then more excuſable in the ſight of God for their evil deeds, than they ſhall be now; becauſe they having been called to, and embraced the faith and doctrines of Chriſt, are fell away, and can no longer plead ignorance of their duty; and therefore, if they continue and die in this evil way of their own inventions, their latter end will bring them to a much worſe ſtate in the next world, than if they had continued through ignorance in the prejudice of their education; for to whom much is given, of the ſame much is required, and they that have known the will of the Father, and not done it, ſhall be beat with many ſtripes, *&c.* See what follows, at ver. 21, 22.

CHAP. III.

1 He aſſureth them of the certainty of Chriſts coming to judgment, againſt thoſe ſcorners who diſpute againſt it: 8 warning the godly for the long patience of God, to haſten their repentance. 10 He deſcribeth alſo the manner how the world ſhall be deſtroyed: 11 exhorting them from the expectation thereof, to all holineſs of life: 15 And again, to think the patience of God to tend to their ſalvation, as Paul wrote to them in his Epiſtles.

THIS ſecond epiſtle, beloved, I now write unto you; in *both* which I ſtir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were ſpoken before by the holy prophets, and of the commandment of us the apoſtles of the Lord and Saviour:

3 Knowing this firſt, that there ſhall come in the laſt days ſcoffers, walking after their own luſts,

4 And ſaying, Where is the promiſe of coming? for ſince the fathers fell aſleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth ſtanding out of the water, and in the water.

6 Whereby the world that then was, being overflowed with water, periſhed.

7 But the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment, and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thouſand years, and a thouſand years as one day.

9 The Lord is not ſlack concerning the promiſe (as ſome men count ſlackneſs) but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burnt up.

11 Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in *all* holy converſation and godlineſs,

12 Looking for and haſting unto the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved,

and the elements ſhall melt with fervent heat?

13 Nevertheleſs, we according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs.

14 Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs:

15 And account *that* the long-ſuffering of our Lord *is* ſalvation; even as our beloved brother Paul alſo, according to the wiſdom given unto him, hath written unto you;

16 As alſo in all *his* epiſtles, ſpeaking in them of theſe things: in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as *they do* alſo the other ſcriptures, unto their own deſtruction.

17 Ye therefore, beloved, ſeeing ye know *theſe things* before, beware leſt ye alſo, being led away with the error of the wicked, fall from your own ſtedfaſtneſs.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jeſus Chriſt: To him *be* glory both now and for ever. Amen.

Ver. 11. *Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſs.*] The author of this Epiſtle, as I have ſhewn in the Introduction, intends thereby to confirm the Chriſtians, to whom he writes, in the truths of the Goſpel, and exerciſe of all piety; he puts them in mind of the promiſes, and ſtirs up their graces; he warns them of a judgment to come, and then exhorts to Godlineſs, as in ch. i. ver. 4. Then in the ſecond chapter he warns them of falſe teachers, particularly the Gnoſticks, who, under the ſhew of greater perfection, introduced among Chriſtians moſt deſtructive doctrines of liberty and licentiouſneſs; and alſo of Simon Magus, and the Carpocratians, who mixed Paganiſm with Chriſtianity. And in this laſt chapter he ſays, he writes to them now this ſecond time, only *to ſtir up their pure minds by way of remembrance*; that they may be ever mindful of the words and commands of Chriſt and his Apoſtles, and well aſſured of a future judgment, which will come unexpectedly and ſurprizingly: From all which premiſes, and not only that of a judgment to come, and the diſſolution of the world, he draws this general concluſion, *What manner of perſons then ought ye to be in all holy converſation and godlineſs?* That is, how prudent, virtuous, accurate, diligent, temperate, chaſte, patient, zealous, charitable, and every way excellent perſons? For the Greek word (ποταπȣς, ſignifying much more than ποιȣ͂ς tranſlated *what manner of perſons*, is often uſed in the New Teſtament by way of admiration of ſome ſingular excellency in perſons or things; thus, Matt. viii. 27. *They marvelled, ſaying, what manner of man is this, that even the wind and ſea obey him?* That is, what extraordinary wonderful perſon is this? So in Mark xiii. 1. *Maſter, ſee what manner of ſtones and buildings are here?* That is, how ſtately, how magnificent? And not to add more, in 1 John iii. 1. *Behold, what manner of love the Father has beſtowed on us*; how ſurprizing love, what aſtoniſhing kindneſs, *that we ſhould be called the Sons of God?*

—— *In all holy converſation and godlineſs.*] In the original the words are in the plural number, (according to a known Hebraiſm) in all holy converſations and godlineſs; implying not ſingle acts, no intermitting fits of piety, but a continued uninterrupted courſe of holy walking through our whole time, an unwearied diligence in the performance of all ſorts of duties, and exerciſe of every grace wherewith the Spirit of God furniſhes believers. And ſuch the firſt Chriſtians generally were, perſons moſt remarkably exemplary in every kind of virtue, of whom we have the following accounts for our example. Pliny the younger, governor of Bythinia, being commanded by the emperor Trajan to give him a faithful account of the Chriſtians, tells him in his Epiſtle, L. 10. Ep. 97. That after the beſt eſtimate and ſtricteſt inquiſition he could make even by tortures, he found no worſe of them than this, that they were wont to meet early for the performance of their ſolemn devotions, and there to bind themſelves under the moſt holy obligations or ſacraments to commit no manner of vice or wickedneſs. Serenus Granianus, pro-conſul of Aſia, writes to Adrian, Trajan's ſucceſſor, to repreſent to him how unjuſt it was to perſecute Chriſtians, when no crime could ever be duly laid to their charge. See Euſeb. Ec. Hiſt. l. 4. c. 8, 9.

Next to Adrian, Antoninus Pius, in his Epiſtle to the commons of Aſia, tells them, that they had traduced the Chriſtians, and objected crimes to them which they never were guilty of; that they were more firm and undaunted in their profeſſion than themſelves, and had a greater freedom with and confidence towards God. See Juſtin. Martyr. Apol. 2.

After him comes Marcus Antoninus, who having obtained a ſignal victory againſt the Quadi in Germany, confeſſes in his letter to the ſenate, that he thinks it gotten by the prayers and holy lives of the Chriſtians which he had in his army.

Trypho the Jew, in his dialogue with Juſtin Martyr, clears them of all aſperſions that could be charged upon their lives and manners, and owns the precepts of the Goſpel to be ſo great and admirable, that they would make men divine creatures, could they live up to them. See Juſt. Mart. Dial. cum Tryph. p. 227.

And the emperor Conſtantine affirms; (ſee Euſ. de vit. Conſtan. l. 2. c. 50, 51.) that when he was a young man, and in company with Diocleſian at the oracle of Delphos, he heard Apollo, or the Devil, giving forth his oracles, not as he was wont by human voice, but out of a dark and obſcure cavern, and confeſſing that it was becauſe of the juſt men who lived upon the earth; and when Diocleſian enquired who thoſe juſt men were, one of the Heathen prieſts that ſtood by anſwered, that they were the Chriſtians. Thus did the force of truth extort teſtimonies out of the mouths of perſecuting emperors, blaſpheming Jews, and even Satan himſelf, in in favour of the innocency of the firſt Chriſtians, of their holy coverſation and godlineſs.

Clemens, in his firſt Epiſtle, tells the Corinthians; "Who did ever dwell among you, that did not approve of your excellent and unſhaken faith? that did not wonder at your modeſt and becoming piety? You were forward in every good work, adorned with a moſt virtuous and venerable converſation, doing all things in the fear of God, and having his laws and commands written upon the tables of your hearts." They placed religion not in talking or profeſſing, but in living. "Among us, (ſays Athenagoras, Leg. pro Chriſt) the meaneſt perſons, tho' perhaps not able to diſcourſe or diſpute, yet fully demonſtrate their Holy Religion in their lives and actions: They do not indeed make fine ſpeeches, but they manifeſt their faith by good works."

Clemens Alexandrinus gives this account of them; "As the faireſt poſſeſſion, we offer up our ſelves to God, intirely loving him, and reckoning this the great buſineſs of our lives. No man is with us a Chriſtian, but he that is pious and religious; nor does any further bear the image of God, than as he acts, and ſpeaks, and believes, what is juſt and holy. Such as are our deſires, ſuch is our diſcourſe; ſuch as are our diſcourſes, ſuch are our actions; and ſuch as our actions are, ſuch is our whole life; ſo univerſally good is the life of Chriſtians," Adm. ad Gent. Certainly none ever were greater enemies to a naked profeſſion, and the covering of a bad life under the title of Chriſtianity. "Does any man live otherwiſe than Chriſt has commanded? (ſays Juſtin Martyr, Apolog. 2. before the emperors) it is a moſt certain argument that they are no Chriſtians, though with their tongues they never ſo ſmoothly profeſs the Chriſtian doctrine; for not mere profeſſors, but they who live according to their profeſſion, ſhall be ſaved." "Let no man (ſays Baſil, in cap. 1. Eſaiæ.) impoſe upon himſelf with ſenſeleſs words, ſaying, though I be a ſinner, yet I am a Chriſtian, and, I hope, that title will be my ſhelter; but hearken, O ſinner, ſays he, all wicked men ſhall be bundled up together, and, in the great day of the Divine Vengeance, ſhall be indifferently thrown into thoſe merciless and devouring flames." To the ſame purpoſe Athenagoras, in his embaſſy, tells the Heathen emperors; "Let but any of us be convict of any crime, either ſmall or great, and we refuſe not to be puniſhed; nay, are ready to undergo the moſt cruel and heavy penalty." And Minutius Fœlix, talking to Cæcilius an Heathen, ſays; "Should we Chriſtians be compared with you, as to virtuous living, how infinitely do we tranſcend you? You forbid adultery, and then practiſe it; we are intirely chaſte: You puniſh wickedneſs when committed; with us, even a wicked thought is ſin: You ſtand in awe of thoſe who are conſcious of your crimes, we of nothing but God and our own conſciences. It is with your party that the priſons are filled and crowded; no Chriſtian is there, unleſs ſuch a one as either a ſhame to his religion, or an apoſtate from it. Do but compare our loweſt Chriſtian with your beſt philoſophers, who are only eloquent againſt thoſe vices of which themſelves are often guilty; but we meaſure not wiſdom by mens ſpeeches or habits, but by their minds and tempers; we do not ſpeak great things, but live them; having this to boaſt of, that we really attain to that virtue, which they earneſtly ſought, but could not find. Lactantius, in Inſtit. l. 5. c. 9. having excellently diſcourſed of the prodigious debaucheries and wickedneſs of the Heathens, "Which of theſe things, ſays he, can be objected to our people, whoſe whole religion it is to live without ſpot or blemiſh?" Euſebius tells us, that in his time the Chriſtian faith had by gravity, ſincerity, modeſty, and holineſs of life, conquered all oppoſition; that it rendred men meek, ſpeakers of truth, charitable, kind, and helpful to all: And all the primitive writers do agree, that no bad man could be a Chriſtian, unleſs he were an hypocrite; that when men depart from the diſcipline of the Goſpel, they ceaſed among them to be accounted Chriſtians; and that they did not admit ſuch to the offices of religion, who had tranſgreſſed the laws of it.

But to deſcend to particulars: The firſt Chriſtians always came into the Church, as into the palace of the Great King, (as Chryſoſtom ſays, in Hom. 15. in c. ix. Ep. ad Hebr.) with fear and trembling, with modeſty and gravity, and behaved themſelves while there with the moſt profound reverence ſilence, and devotion. They did not think it enough to read, and pray, and praiſe God, at home; but made conſcience of appearing in the publick aſſemblies, from which nothing but ſickneſs or abſolute neceſſity could detain them; and if perſecuted, impriſoned or baniſhed, the greateſt trouble they had was, that they could not come and join their devotions with their brethren in the common ſervices.

The Lord's day among them was moſt ſolemnly obſerved; private and publick devotions, conſtant attendance upon the houſe of the Lord, and the exerciſe of every Chriſtian virtue, were the whole employment of it.

All the other eſtabliſhed feſtivals and faſts of the Church were kept with the like ſtrictneſs. Nothing but ſupplications and prayers, pious hymns and meditations, with all the ſincere ſigns of true devotion, diligent attention to the reading or explaining of God's Word, with acts of charity and mercy, were the whole buſineſs of thoſe ſolemn times.

In their families, they had alſo their ſtated morning and evening ſervices, with reading of the Scripture and Pſalms; beſides their ſet times for private devotion.

The Holy Euchariſt, a ſacrament ſo ſolemnly inſtituted by our Saviour, and of ſuch great importance in the Chriſtian Religion, they received at firſt almoſt every day, while the ſpirit of the Goſpel, was yet warm and vigorous, and the hearts of men paſſionately inflamed with the love of Chriſt; and it never in thoſe primitive times was ſeldomer communicated than every Lord's day, nay, the greateſt curſe that could be inflicted upon them, was to be debarred the participation of it.

They then thought too, that an high reſpect and reverence for the miniſters of religion, was a neceſſary and grateful expreſſion of their piety to God; they looked upon them as God's embaſſadors, as the moſt valuable bleſſings, and reckoned every indignity offered to them, any violation of their rights and poſſeſſions, among the ſins of ſacrilege.

It would be endleſs to collect out of the primitive writers all the accounts that may be met with, of their humility, their contempt of riches and the world, their temperance and ſobriety, their chaſtity, their courage and conſtancy in aſſerting and owning the truths of the Goſpel, and their exemplary patience under ſufferings. They ſo ſtrictly obſerved our Saviour's golden rule, (of doing as they would be done by, and rendring to every one his due) that they ſcarce thought it lawful to go to law to defend their own right.

Their juſtice and integrity in all matters of commerce and traffick, their candour and ſimplicity in their words, abhorring all lyes and mental reſervations, though to ſave their own lives: Their veracity ſo great, that Clemens Alexandrinus ſays, in Strom. l. 7. it was counted a diſparagement to a Chriſtian's fidelity and truth, to be put to his oath: Their admirable love and charity (that new commandment which our Saviour ratified with his own ſolemn ſanction) ſo remarkable, that the Heathens cried out with admiration, *See how theſe Chriſtians love one another*: Their zeal for unity, and peaceableneſs, contributing all they could to promote quietneſs in the world, to avoid all quarrels and diſſenſions, and never joining in parties or factions.

In ſhort, they were ſo eminent for the practice of every ſocial virtue, that the Heathen writers of morality in their time, did in a manner reform their philoſophy; and, as aſhamed that their precepts ſhould be outdone by the lives of illiterate Chriſtians, raiſed their ſtyle, altered their ſyſtems, and tranſcribed from their practices the Divine Precepts of their religion.

I will only add one word more concerning the ſtrictneſs of their repentance; when either through infirmity or temptation they fell into ſin, Tertullian, de Pæn. c. 8. & 11. thus deſcribes it; they neither waſhed nor trimmed, were neglected and unclean, taking no delight in any thing, living in the roughneſs of ſackcloth, and the filth and harſhneſs of aſhes; their faces disfigured with faſting, their minds dejected with grief, their only nouriſhment being bread and water, not to ſatisfy nature, but to keep up life; that they did, as it were, nouriſh and ſtrengthen their prayers and diſcipline with the ſtricteſt abſtinence; that they groaned, and wept, and roared to the Lord their God day and night; that they fell down at the feet of the presbyters, kneeled in the porch of the Church to the friends of God, and paſſionately begged of all the brotherhood to intercede for them.

This is a very imperfect sketch or picture (which might be much enlarged from ancient writers) to ſhew you what manner of perſons the primitive Chriſtians were in all holy converſation and godlineſs: And to this example we are exhorted in the words of Peter in this text before us.

Critical and Explanatory ANNOTATIONS,
ON THE
Firſt *EPISTLE GENERAL*
OF
JOHN.

The INTRODUCTION.

This John was one of the twelve Apoſtles, and the author of the Goſpel of John. This Epiſtle was deſigned to inſtruct, comfort and encourage the Primitive Chriſtians; and more particularly the Jewiſh converts; that their *joy might be full*, in relying on the Son of God; for *he is faithful and juſt*, to make good his Word, and promiſe to forgive us, foraſmuch as he is *the propitiation for our ſins*, if we believe in him, and for the future *keep his commandments*.

The Chriſtians of that age were in danger of being ſeduced by ſome deceivers, the ſpawn of Simon Magus. He himſelf, and ſome of his party, denied that Jeſus of Nazareth was the Meſſiah, or Chriſt; chap. ii. 22. Some of the hereticks denied the human nature of Chriſt, or that Chriſt was come in the fleſh; chap. iv. 2, 3. They pretended that Chriſt did ſeem to be a man, and to die; but was not ſo in reality, but in appearance only.

Another ſort of heritical deceivers were contrary to the former, who denied the Divine Nature of Chriſt, pretending that he was only bare man, not the Son of God, and *believed not the record that God gave of his Son, who is the true God and eternal life*, (or the Author of eternal life, as he is here deſcribed to be) chap. v. 10, 11. 12,--20. Againſt ſuch John wrote ſome part of his Goſpel; and now in this Epiſtle aſſures the true Chriſtians, that he was one of thoſe who had *heard* and *ſeen* the Lord Jeſus, *the Word of life*, (by whom is revealed to us the Goſpel of life and ſalvation) and converſed with him being a witneſs both of his real manhood, and of the miraculous power whereby he was evidenced to be Son of God, and the true God and that the deceivers before-mentioned, and all their followers were antichriſts, (oppoſers of Chriſt.) John earneſtly warns the Chriſtians to beware of all ſuch; and tells them, that the *unction*, or anointing, which they *had received*, i. e. the miraculous effuſion of the Holy Ghoſt upon them, was ſufficient to convince them of, and teach them the truth in Chriſt.

Again ſome of theſe deceivers, the followers of Simon Magus, pretended that a bare faith would ſave without holineſs, and allowed themſelves in many enormous ſins; ſee Ireneus. lib. 1. c. 1. and cap. 20. *cum notis grabii.* Therefore the Apoſtle cautions the Church againſt them; for every one who rightly hopes in Chriſt, *purifieth himſelf*, and *whoſoever is born of God*, or formed into a new nature, and endued with his ſpirit, *doth not commit ſin*, i. e. doth not go on in any habitual way of ſin; for, *his ſeed*, the Holy Spirit, *remaineth in him*; and, in a manner, *he cannot commit ſin; becauſe he is born of God*, 1 John iii. 3, 9. being become a *new creature*, and thereby having, as it were, a new nature; his mind and temper, and inclinations being quite changed for the better; ſo that now to commit wilful ſin, is now loathſome and contrary to the genius and temper of his ſoul, to his inclination and diſpoſition, as we ſay of a generous man, that he cannot do a baſe action, and it is become the bent of his very nature to pleaſe God, and to be careful not to offend him by ſin. But *he that committeth ſin*, or that liveth and walloweth in the practice and ſtench of any wilful habitual ſins, and ſeeks not for pardon by holy reſolutions and repentance, through the merits of Chriſt, *is of the devil*, ver. 8. ſo that all true Chriſtians muſt abandon and avoid all evil courſes, and ſhew their love to Chriſt, by keeping his commandments; eſpecially by maintaining true cordial *love one towards another*, ch. iv. 7, 8, 9.

In this Epiſtle, John gives an illuſtrious proof of the doctrine of the Holy Trinity, chap. v. 7. *There are three that bare record*, (or witneſs) *in Heaven, the Father, the Word*, (or Son,) *and the Holy Ghoſt, and the Father are one*; which words are omitted in ſome ancient copies, probably, becauſe in the original the ſame words, which we tranſlate, *there are three that bear record*, or witneſs, ver. 7. are repeated, ver. 8. ſome careleſs tranſcriber (poſſibly in the early ages of Chriſtianity after, whom others copied) having wrote, *there are three that bear record*, ver. 7. happened, to leave out the remaining part of the 7th verſe, and ſo far of the beginning of the 8th verſe, till he came to look upon the ſame words in the 8th verſe, *there are that bear record*, or witneſs (for it is the ſame word in the original Greek, which is tranſlated *record* in the 7th verſe, and *witneſs* in the 8th verſe) the two verſes are thus, ver. 7. *For there are three that bear record [in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one*, ver. 8. *And there are three that bear record] in earth, the ſpirit, and the water, and the blood, and theſe three agree in one*, where we ſee, how eaſily the tranſcriber (whoſe livelihood was gotten by tranſcribing books, before the invention of printing, and therefore, who may well be preſumed to write faſt) might omit all thoſe words of the 7th verſe, and part of the 8th verſe, which are between the crotchets, as above, by looking on the ſame words of the 8th verſe which he had juſt before wrote down out of the 7th verſe, viz. *there are three that bear record*, and ſo go on to, *in earth the ſpirit, and the water, and the blood*, ver. 8. inſtead of *in Heaven and the Father, the Word and the Holy Ghoſt*, ver. 7. But,

Be this as it will, it is certain thoſe words of the 7th verſe, are quoted in ſubſtance by Tertullian, adv. Praxeam, c. 25. In whoſe time the very authentic Epiſtles of the Apoſtles were extant; and alſo twice by Cyprian, who are of much greater antiquity than the copies, wherein they are omitted, and who lived before Arius; and therefore, it cannot be pretended they framed them to ſerve the Trinitarian cauſe; but on the other hand it appears from them, that in their time (about the cloſe of the ſecond century, and the beginning of the third) thoſe words were found in John's Epiſtle; ſee Cyprian, de unitate ecclæ. & epiſt. ad jubaianum, and Dr. Mills, ad finem Epiſtolæ primæ Joannis, page 742. And indeed without them, the argument of John ſeems very imperfect; for as, ver. 9. the witneſs of men refers to the witneſs on earth, mentioned ver. 8. ſo the witneſs of God refers to the *record*, or witneſs in Heaven, mentioned ver. 7.

What *the ſin unto death is*, ch. v. 16. the remiſſion of which the Apoſtle doth not ſay, that the firſt Chriſtians ſhould pray for, he hath not particularly mentioned. In the ancient Church, a deliberate of heinous ſins of idolatry, murder, and adultery, debarred the ſinners from the communion of the Church; perhaps the Apoſtle intended the obſtinate and incorrigible offenders in ſuch kinds, who after admonition ſtill perſiſted and refuſed to ſubmit to the diſcipline of the Chutch, there being no hopes of cure of that ſick ſoul, who refuſes to ſubmit to a proper phyſician appointed by God; ſo we call a diſeaſe particularly mortal, or *unto death*, when there are no hopes of recovery. Others believe the ſin unto death to be a total apoſtacy from the Chriſtian faith, joined with a malicious blaſpheming of the Spirit and Word of God, (as the ſin againſt the Holy Ghoſt in Matt. xii. 31. which Chriſt ſays, ſhall not be forgiven). For, too many of the Jews, at that time, relapſed to Jewdaiſm, renouncing Chriſt, and blaſpheming the Holy Spirit, which ſo miraculouſly teſtified of him by many ſigns and wonders; whom Paul ſays, *it is impoſſible to renew again to repentance*, Heb. vi. 4, &c. ſo they are guilty of the ſin unto death, who are either obſtinate apoſtates, or continue hardened incorrigible ſinners in other reſpects.

CHAP. I.

1 He deſcribeth the perſon of Chriſt, in whom we have eternal life, by a communion with God: 5 to which we muſt adjoin holineſs of life, to teſtify the truth of that our communion and profeſſion of faith, as alſo to aſſure us of the forgiveneſs of our ſins by Chriſt's death.

THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life;

2 (For the life was manifeſted, and we have ſeen *it*, and bear witneſs, and ſhew unto you that eternal life which was with the Father, and was manifeſted unto us)

3 That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us: and truly our fellowſhip *is* with the Father, and with his Son Jeſus Chriſt.

4 And theſe things write we unto you, that your joy may be full.

5 This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all.

6 If we ſay that we have fellowſhip with him, and walk in darkneſs, we lye, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.

8 If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us.

9 If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

10 If we ſay that we have not ſinned, we make him a liar, and his word is not in us.

CHAP. II.

1 He comforteth them againſt the ſins of infirmity. 3 Rightly to know God, is to keep his commandments, 9 to love our brethren, 15 and not to love the world. 18 We muſt beware of ſeducers: 20 from whoſe deceit the godly are ſafe preſerved by perſeverance in faith and holineſs of life.

MY little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous:

2 And he is the propitiation for our ſins: and not for ours only, but alſo for *the ſins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that ſaith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoſo keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: becauſe the darkneſs is paſt, and the true light now ſhineth.

9 He that ſaith he is in the light, and hateth his brother, is in darkneſs even until now.

10 He that loveth his brother abideth in the light, and there is none occaſion of ſtumbling in him.

11 But he that hateth his brother, is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth, becauſe that darkneſs hath blinded his eyes.

Ver. 1. *That.*] Truth and commandment; ſee ver. 5, &c. and ch. ii. ver. 7—26.

12 I write unto you, little children, becauſe your ſins are forgiven you for his names ſake.

13 I write unto you, fathers, becauſe ye have known him that is from the beginning. I write unto you, young men, becauſe ye have overcome the wicked one. I write unto you, little children, becauſe ye have known the Father.

14 I have written unto you, fathers, becauſe ye have known him that is from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world paſſeth away, and the luſt thereof: but he that doth the will of God, abideth for ever.

18 Little children, it is the laſt time: and as ye have heard that antichriſt ſhall come, even now are there many antichriſts; whereby we know that it is the laſt time.

19 They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifeſt, that they were not all of us.

20 But ye have an unction from the holy One, and ye know all things.

21 I have not written unto you, becauſe ye know not the truth: but becauſe ye know it, and that no lye is of the truth.

22 Who is a liar, but he that denieth that Jeſus is the Chriſt? He is antichriſt, that denieth the Father and the Son.

23 Whoſoever denieth the Son, the ſame hath not the Father: [*but*] *he that acknowledgeth the Son, hath the Father alſo.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the begining, ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father.

25 And this is the promiſe that he hath promiſed us, *even* eternal life.

26 Theſe things have I written unto you, concerning them that ſeduce you.

27 But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: But, as the ſame anointing teacheth you of all things, and is truth, and is no lye: and even as it hath taught you, ye ſhall abide in him.

28 And now, little children, abide in him; that when he ſhall appear, we may have confidence, and not be aſhamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doth righteouſneſs, is born of him.

CHAP. III.

He declareth the ſingular love of God towards us, in making us his ſons. 3 *Who therefore ought obediently to keep his commandments,* 11 *As alſo brotherly to love one another.*

BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: therefore the world knoweth us not, becauſe it knew him not.

2 Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.

3 And every man that hath this hope in him, purifieth himſelf, even as he is pure.

4 Whoſoever committeth ſin tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law.

5 And ye know that he was manifeſted to take away our ſins; and in him is no ſin.

6 Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him.

7 Little children, let no man deceive you: He that doeth righteouſneſs, is righteous, even as he is righteous.

8 He that committeth ſin, is of the devil; for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

9 Whoſoever is born of God, doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.

10 In this the children of God are manifeſt, and the children of the devil: Whoſoever

ſoever doeth not righteouſneſs, is not of God, neither he that loveth not his brother.

11 For this is the meſſage that ye heard from the beginning, that we ſhould love one another.

12 Not as Cain, *who* was of that wicked one, and ſlew his brother: And wherefore ſlew he him? Becauſe his own works were evil, and his brothers righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not *his* brother, abideth in death.

15 Whoſoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his bowels *of compaſſion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue, but in deed and in truth.

19 And hereby we know that we are of the truth, and ſhall aſſure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence towards God.

22 And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.

23 And this is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt, and love one another, as he gave us commandment.

24 And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

Ver. 8. —— *For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.*] By the Devil's works is in the general meant all ſin and vice, (as is evident from the foregoing verſe, *he that committeth ſin is of the devil)* yet I conceive there is ſomething more particular intended here by theſe words. Some particular works are to be underſtood, wherein the power, ſubtilty, or malice of that evil ſpirit are more ſignally exerted, and therefore are emphatically here called *the works of the devil.* And this is that which I now deſign to offer; and I will be the larger in inſiſting on it, becauſe it is of very great moment, and likewiſe becauſe I ſee this is not taken notice of by commentators.

Firſt, Superſtition is a remarkable work of the Devil, and without doubt is meant here. This is a reverencing and adoring at a venture, as thoſe Religioniſts at Athens did, who erected an altar to an unknown God: It is a yielding of unreaſonable and groundleſs homage, and (to define it more generally) it is attributing in a religious way, more than is due to things or perſons. It is in this large ſenſe, a vain and groundleſs *fear where no fear* (i. e. no true cauſe of fear) *is.* And on the other hand, it is a fond and unwarrantable expectation of thoſe things from created Beings which they cannot afford us, and which they were never deſigned for. The evil ſpirit took care to employ the minds of Pagans about theſe matters, that he might thereby divert them from objects of a better nature, and take off their thoughts from true religion, and the Divine Author of it, and that he might hold them in a conſtant dependance on himſelf, whilſt he perſwaded them that theſe fooliſh fears and hopes ſhould be of ſingular uſe and advantage to them. Hence of old they had their lucky and unlucky days, on which they made ſuperſtitious and fond remarks. The obſerver of times mentioned by Moſes, Deut. xviii. 10. and joined with him that uſeth divination was, I conceive, of this ſort: His proper talent was to tell what days were fortunate and what unfortunate, what events ſhould happen on ſuch ſeaſons, and what on others, and which of them ſhould be ſucceſsful. And thus R. David Kimchi underſtands the place. The perſons of old had this notion of the diſtinction of days, as appears from their caſting lot from day to day, and from month to month, (Eſth. iii. 7) when the deſign was on foot of maſſacring the Jews. They were ſollicitous to enquire what lucky days and months of the year would happen to favour that bloody conſpiracy. From thoſe firſt ages of the world, this ſuperſtitious practice was derived to the Greeks and Romans; the former of whom (as Heſiod, Pythagoras, and others acquaint us) were very great obſervers of days, critically dividing them into good and bad ones, and calling one kind of them mothers, and the other ſtep-dames. Hence we have Heſiod's days, which he ſtiles ſo, becauſe he treats there of the difference of days, ſome whereof are good, others bad, and a third ſort of a middle nature, And the latter (i. e. the Romans) out-did the Grecians in this vain obſervation of days, marking the lucky ones (as they took them to be) with white characters, and the unlucky ones with black, to ſignify the different nature of them. They grew at laſt ſo obſervant of theſe diſtinct times, that (as Macrobius and others relate) they dared not keep court, or engage in battle, or ſo much as invite their friends to ſupper, or do any thing elſe in the courſe of their lives, upon thoſe times which they had fondly marked out as unfortunate.

To this were added many other ſuperſtitious uſages, as ariolation, omens, auguries, and a vaſt number of other kinds of ſoothſayings and divinations. A very remarkable and ancient inſtance we have of theſe in King Nebuchadnezzar, who when he would be determined to go againſt the Jews or the Ammonites, and be proſperous in either expedition, betook himſelf to the known and uſual practice of divination, (for they generally uſed before the wars to divine about the manner of it: They writ down the names of the countries or cities which they deſigned to invade and make war againſt; and according as the divination directed them, they fell upon ſuch a particular place): *The king of Babylon ſtood at the parting of the way, at the head of two ways to uſe divination: He made his arrows bright, he conſulted with images, he looked in the liver*; ſee Ezek. xxi. 21. Where we ſee that (according to what we read in prophane authors, who ſpeak of the manner of divination and inchantment) he is careful of that circumſtance ſo much obſerved by that ſort of men, viz. to chuſe a *place where two or three ways meet*, and there to go about their buſineſs, for they thought this was very advantageous to their deſigns. Having thus made choice of a convenient poſt, he falls to the work of divining, and that he may be ſure to ſpeed well, he uſes three ſorts of divination, that by one of them at leaſt (if the other two ſhould fail) he might arrive to the foreknowledge of the future occurrence he was prying into. Firſt, he made his arrows bright:

From whence ſome would gather, that the Chaldean kings had a way of exerciſing their magic skill upon their weapons before they went out to battle, to give them edge and force when they come to fight. But this is a groſs miſtake, becauſe this place in Ezekiel repreſents only the Chaldeans way of divining, and therefore the arrows are not mentioned here with any reſpect to the battle, but only they are uſed in order to divination: Which was thus, according to Jerom on the place; they put ſeveral arrows into a quiver written with the names of thoſe things which they conſulted about, and that arrow which was taken out firſt, was the lot; and they determined by this which city to beſiege or invade. Which comes near the divination in uſe among the Romans, by certain letters, and by rods, Liv. lib. 1. But I rather think that the Chaldee Verſion affords us a better interpretation, which renders that clauſe thus, *jacet ſagittas, he caſts, he throws, he ſhoots his arrows up into the air,* (where they are ſeen bright and glittering, and therefore are ſaid to be made bright, which the other account, given by Jerom, takes no notice of) to ſee which way they would fall, and thence to know which way to lead his army. This I take to be the βελεμαντεία uſed by Nebuchadnezzar before he went out to war: He ſtood *in bivio, at the parting of the two ways,* (as was the cuſtom of diviners) intently obſerving towards which of them the arrows fell, that he might know thereby whether the Ammonites or the Jews were to be fought with good ſucceſs. This was the very ſame mode of divination which was uſed by the Greeks and Romans, this was the very ῥαβδομαντεία, *the divining by a rod or ſtaff,* ſo frequent of old, for ῥάβδος is a large word and ſign; a rod of iron or ſteel, or wood, or any ſuch ſlender thing like a wand, or ſtaff, or arrow. The Jews (who at one time or other imitated all the Pagan follies in the world) took up this ſoothſaying, *Their ſtaff declared unto them,* Hoſ. iv. 12. i. e. they made uſe of this rhabdomancy which was ſo frequent among the Pagans, and thereby they prognoſticated concerning things to come. The Arabians of old (as Chriſtopherus a Caſtro tells us) conſulted their gods by *arrows* or *ſtaves:* and (if I may be permitted to offer my conjecture) this practice among them and others was borrowed, either from the Egyptian magicians rods, Exod. vii. 12. or from the rods mentioned Numb. xvii. where the Iſraelites were commanded to write the names of the princes of their tribes.

Secondly, He conſulted with images, or (as 'tis in the Hebrew) with teraphim, ſo often ſpoken of in the Old Teſtament, which are no other than images for divination, to foretel future events. Theſe were a ſort of magical images (for you muſt know that divination (of which I am now ſpeaking) and magic (of which afterwards) generally went together) uſed by the Gentiles; the Egyptians and Arabians eſpecially, called by theſe latter Taliſman, made at a certain time when they knew ſuch ſtars and conſtellations were moſt active; ſee Selden de Dis Syr. 1 Syntag. The diabolick ſpirits entred at ſuch a time into theſe, images, theſe teraphims, and poſſeſſed them as they uſed to take poſſeſſion of human bodies, and by them and in them they ſpoke, and moved and acted, and did ſtrange feats, and gave anſwers to thoſe that enquired of them, ſo that they may be ſaid to be the Devil's oracles. Theſe images were very early in the world, if we may credit the Jewiſh writers, Zoar, &c, who tell us, that they were uſed by the profligate ſinners that lived about the time of the flood, and afterwards by the Babel-builders. But this we are ſure of, that theſe magical inſtruments were made uſe of by the king of Babylon, and that they were conſulted by him in the way of divination, under which notion I have conſidered them at preſent.

Thirdly, He looked into the liver, or the heart, (for the word *cabed* ſignifies both) and thence this ſort of *augur* is ſtiled *roeh baccabed* by the Jewiſh Maſters, an inſpector into thoſe parts of animals: Whereby we are to underſtand that common kind of divination uſed by all the Pagans, eſpecially the Romans, (who perhaps had it from the Chaldeans) viz. the looking into the entrails of beaſts that were to be ſacrificed, and from that critical inſpection, gueſſing at what ſhould come to paſs.

Theſe were the three ſorts of divination which Nebuchadnezzar applied himſelf to upon ſo great an emergency; and beſides theſe, there was an incredible number more which the Pagan nations (i. e. almoſt all the world) addicted themſelves to. But indeed

The divination by the *fowls of the air* was of the greateſt account, for it was believed by the vulgar, that theſe were well acquainted with the gods, and knew their minds better than other creatures, by reaſon of their greater nearneſs to them; ſee Ovid. Faſt. l 5. I will produce ſome particular inſtances of this their ſuperſtition, which conſiſted in auguries and auſpicies, i. e. (taking thoſe words ſtrictly) divining by birds, foretelling by the flying, or ſitting, or feeding, or by the voices of theſe creatures, things that ſhould happen afterwards. Thus Calchas from the number of ſparrows which he ſaw, foretold how many years the Trojan war was to laſt. The ſwallows that were ſeen by Darius, when he was in his expedition againſt the Scythians, were looked upon as an unlucky auſpice, and preſaged his death. Alexander the Great was aſſured by his augur, of a victory before the battle, from the flight of an eagle. Vectius (a famous augur) from the vultures that appeared to Romulus, gathered, that the Roman empire ſhould laſt twelve hundred years; Varro Ennius. The crowing of cocks was auſpicious, and preſaged victory to the Boetii againſt the Lacedemonians; Plin. Nat. Hiſt. l. 10. c. 21. So likewiſe Themiſtocles's army were aſſured of conqueſt by the fortunate crowing of thoſe animals. But the fighting of cocks, it ſeems, were an ill omen, and foretold ſeditions and civil wars, Artemidor. l. 3. c. 5. The bees that were ſeen on the altar before the fight at Pharſalia, were reckoned unfortunate, and portended Pompey's fatal overthrow. Several other ſigns and omens, good and bad (as they accounted them, and verily believed them to be) were frequent among the heathens, and they were ſtrangely affrighted or encouraged by them, both in their journeys, and at home. Auguſtus Cæſar was a great obſerver of theſe, as a credible author, Suetonius in Octavio, cap. *92.* and cap. *96.* informs us, and therefore I will mention one pretty paſſage that concerns him: When he was upon his march to Actium, and prepared to engage the enemy, there met him an aſs with the owner of it: The name of the former (for it ſeems aſſes had their names then) was Nicon, which ſignifies a *conqueror*; and the latter's name was Eutychus, the import of which was *fortunate.* Hereupon the emperor took the omen to be good, and promiſed himſelf victory; and after the victory he called the place Nicopolis; and the image of an aſs was ſet up in the temple there, in remembrance of the happy omen.

I might add that *ſneezing* was accounted a ſacred ſign, and was called ſo by ſome of the beſt Pagan writers, and that it was held one of the greateſt omens (either for good or evil, according to its circumſtances) by the generality of the deluded world; ſee Hom. Odyſſ. *6.* Ariſtot. de. Hiſt. Nat. Plutarch. vit. Homeri. Thus forſooth ſneezing in the morning was held unlucky, but at noon or afterwards it was thought to be of another nature; ſee Plin. Nat. Hiſt. l. 28. c. 2. If it was heard from the left hand, it was doomed unfortunate, but not ſo on the right: Wherefore from this latter it was that Themiſtocles and Xenophon, two great warriors, took their omen of ſucceſs; the one was encouraged by it to fight the enemy; Plut. in vita Themiſtocl. the other was choſen commander of the army by it; Xenoph. Hiſt. l. *6.*

To ſpeak more generally, *viz.* of the whole ſet of Pagan divinations and auguries, they were looked upon as certain and undoubted prognoſticks of future occurrences. Whenever they buſied themſelves about the flight, and chattering, and the pecking of birds, and made enquiry into the entrails of ſlain beaſts, or uſed any other way of divining, they were ſo beſotted as to think, that they could thence infallibly foretell futurities. To which purpoſe there was a particular office and college of augurs, who (though their name be from one ſpecies only) were ſkilful in the whole art of divination, and interpreted *all the ſigns of the Gods,* as they called them. So great reverence was paid to this art, that nothing was done at home or abroad without it; Liv. lib. *6.* c. *41.* And,

From the whole we may obſerve, (which is the thing deſigned by me in muſtering up theſe Pagan follies) that Satan bore a great ſway in the minds of men, and deluded them after a ſtrange manner, to that purpoſe making uſe of *all ſorts of creatures* (as well as the ſerpent of old) to deceive mankind. It is evident, that whilſt the minds of the Gentiles were detained and buſied with theſe groſs vanities, a habit of ſuperſtition was contracted, the great diſpoſer and over-ruler of all occurrences and events was forgotten, Divine Providence was baniſhed out of the world, groundleſs fears and jealouſies were created, and all the true and ſound principles of religion were deſtroyed. Whence,

It is reaſonable to conclude, that the helliſh dæmons had a hand in all this, and that from them theſe auguries had their original, (as Auguſtin, de Doct. Chriſtian. l. 2. long ſince determined) and, in a word, that theſe were the noted and ſignal works of the Devil. He took care to have theſe ſpread over the whole world, that his dominion and power might be thereby enlarged. Every where it was the cuſtom to conſult the gods, as they called it, *i. e.* in plainer and truer terms, to enquire of the Devil, by applying themſelves to the arts of divination and ſoothſaying.

Yet we may take notice of this alſo, that the moſt noble ſpirits, though not enlightened with Chriſtianity, ſlighted theſe things, and looked upon them as deluſions. Thus we read how the gallant Hector anſwered Polydamas, who was inclined to put off the battle, becauſe of ſome ill omen he had received from the augurs; he plainly told him, That *the only beſt augury, and that which was of Divine Authority, was to fight valiantly for his country*; Hom. Il. μ. It was a memorable ſpeech of M. Varro, a moſt wiſe Roman, who, perceiving the errors and forgeries of the augurs divinations, from their inſpection into the entrails of beaſts, freely ſaid upon this occaſion, That *the gods were both idle and ſordid, in lapping up their counſels in the unſavory bowels of brutes, to be raked out thence by the mad prieſts.* Euſebius relates out of Hecatæus, an old Greek Hiſtorian, that when one Moſſolanus, (or as others, Myſonianus) a great and notable captain under Alexander the Great, and eminent for his ſkill in diſcharging the warlike bow, advanced with his army near the Red Sea; a ſooth ſayer bid him ſtop, and make a halt: Whereupon the captain made bold to aſk him, What was the matter? and why they were not ſuffered to march? The officious augur preſently pointed at a bird on the way, and told them, It was neceſſary to conſult that animal, and to ſee which way it would fly, that ſo they might follow her flight by marching that way; or if ſhe flew back, that they might return too. The warrior being thus hindred on his march by the augur's trifling ſtay, to divine about the ſucceſs of the war by that fowl that ſat on the way, ſilently drew his bow, and ſhot it dead upon the ſpot; and when he had done ſo, he uttered ſuch words as theſe, How was it poſſible that ſilly creature could read us our fortune, when (you ſee) ſhe could not foretell her own? How could that animal which foreſaw nothing of the arrow, foretel us any thing of our journey? If ſhe had known futurities, ſhe had not come in the way to be killed by Myſonianus. And ſo he marched on, and we do not read that he was ever the leſs ſucceſsful for this attempt. The ſentiment of Cato in this matter is well known. It was a wonder to him if one ſoothſayer did not fall laughing, when he ſaw another, they being all of them ſuch a cheating tribe, and deſigning purpoſely to abuſe the people. Cicero, who was an augur himſelf, and one of the chief of that worſhipful college, ſometimes ſeriouſly confutes the follies of theſe divinations, and at other times makes himſelf merry with them, and laughs at thoſe fond men who direct their lives by the chattering of a crow, by the entrails of a ſheep, by oracles, by dreams, by lots, and by fantaſtick prodigies: This is the taſk of that great wit, in his ſecond book of divination. Thus among the wiſeſt men, the folly of ſoothſaying was deſpiſed and rejected, and the augurs themſelves were looked upon no other than impoſtors; and many of the other Pagan ſuperſtitions began to be diſeſteemed and laid aſide.

Now, if this was done by thoſe that made free uſe of their reaſons and judgments, it is no wonder that it was backed by the author of the Chriſtian religion, whoſe deſign it was to rectify and improve thoſe faculties. And it is moſt certain that the principles and maxims of Chriſtianity do eminently overthrow the fond ſurmiſes and frightful obſervations of ſuperſtitious men. Nothing indeed could do it ſo effectually as the Goſpel: For now under the Evangelical œconomy and Chriſtian diſpenſation, our adoration is confined and determined, *and we know whom we worſhip*; and therefore the Δεισιδαιμονία of the Gentiles can have no footing here. And as for the dread of future occurrences, Chriſtianity hath utterly removed it by the right apprehenſions of things which it bleſſeth us with, and by teaching us to place religion in that which is truly religion. It effectually extirpates all ſuperſtition, by ſtifling the principles of enthuſiaſm and fanaticiſm, by ſuppreſſing falſe fears, and childiſh and groundleſs terrors, by ſuperceding all fantaſtick devotion, by putting an end to all fooliſh rites and idle ceremonies, all ſuperfluous and needleſs obſervances, which proceed from a cauſleſs timorouſneſs in religion, and from falſe repreſentations of God and his worſhip. All this we owe to the truth and doctrine revealed by Jeſus Chriſt: For though conſiderable diſcoveries were made by ſome wiſe and ſerious perſons among the Heathens, as well as Jews, yet this was nothing in compariſon of what followed, when the laws of Chriſt prevailed in the world.

Secondly, It is reaſonable to underſtand by *the works of the devil*, the Pagan oracles which were ſo fam us of old at Delphos, and in other parts of Greece, as he Trophonian oracles at Thebes and Lebadia, both in Bœotia; and thoſe other more remote ones in Lybia and Egypt, and other countries, where were theſe habitations of the devils, thoſe dens of Satan, who loved to be enquired of and courted by the ignorant and beſotted Pagans. I know there are ſome who think there was nothing of the diabolical ſpirit in theſe oracles, but that they were only for gain. I deny not but there was intereſt in the caſe, yea, double intereſt, that of the devil, as well as the other of the prieſts. I grant that oracles were a juggle, but a deviliſh one; for it muſt be acknowledged that there were ſometimes ſuch things foretold by them as could not poſſibly be foreſeen and known by human ſkill. But the knowledge and ſagacity of the evil angels might reach them; becauſe theſe inviſible and active ſpirits can fly up and down the world with infinite ſwiftneſs, and inform themſelves of all occurrences whatſoever, and are preſent at the moſt private conſults, and have learned, by long experience and obſervation, to dive into the deſigns of men, and to ſee the very diſpoſition and tendency of cauſes before they begin to act: Beſides that, they are always caballing together, and holding correſpondence with one another, ſo that it is probable what one of them knows, the whole herd of them is acquainted with, and that in a few moments time.

Hence it is, That the oracles ſpoke ſuch ſhrewd things ſometimes, which it is impoſſible to give an account of, unleſs we aſſert that this office was ſet up and maintained by thoſe inviſible demons; for it is certain, that the moſt cunning and ſubtileſt prieſt of them all could never have foretold thoſe things.

Again, there is ground to believe that theſe ill ſpirits were managers here, becauſe we are aſcertained from thoſe who deſcribe the manner and circumſtances of the delivery of the oracles, that there was ſomething more than man in it. The place was filled with amazing noiſe and horror, loud ſhrieks and howlings were heard, and ſometimes the temples were torn with thunder-claps; the earth trembled and quaked, and ſo did the prieſts; theſe now appeared with erected hair, with diſtorted eyes, with foaming mouths, and unuſual but frightful voices; they beat and knocked their breaſts with an inhuman fury; they raged and raved, and ran about like poſſeſſed perſons, as indeed they were. The ſubterraneous demons, whom they conſulted and dealt with, put both the earth and their bodies into this motion and diſorder. This looks like the trueſt cauſe of them, and therefore we have good reaſon to aſſert, that thoſe Pagan prieſts were acted by thoſe evil ſpirits, who generally brought them their intelligence, and helped them to give anſwers. And this was done (if I may be permitted to offer my conjecture) in imitation of the celebrated oracle of Urim and Thummim, and of the Divine Inſpirations and true Prophetick ſpirit which the Holy Scripture ſpeaks of; for it is certain that the infernal ſpirits did in many particular emulate the things and practices which were in uſe among the people of God the Jews, and which are recorded in the Sacred Writings.

From what hath been ſaid, we may with confidence as well as reaſon aver, that *they are no ſuperſtitious Chriſtians, who think the Pagan oracles were from the devil:* For we find apparent marks and ſigns of his acting in them, we ſee thoſe things done which we cannot impute to any other cauſe, and therefore, here is no reaſon to cry out of ſuperſtition.

Thus it appears that the deſign of the Pagan oracles, was not wholly for the intereſt of their prieſts, but that the Devil got much more by them than they. I ſee reaſon therefore to ſubſcribe to Lactantius, and other pious fathers, who expreſly tell us, that they were the invention of Satan. And indeed this was not only the belief of Chriſtians, but of Pagans themſelves. Porphyrius, de dæmonibus, (who was a very inquiſitive man, and had diligently ſearched into the nature of the oracles) ingenuouſly confeſſes, that the demons were the authors of them. And the ſame is acknowledged by Iamblicus, de myſteriis, cap. 21.

Having thus made it evident that the Pagan oracles were the *works of the devil,* (which it was neceſſary for me to undertake in the firſt place under this head) I proceed now to prove that our Saviour deſtroyed thoſe impious works. This he effectually did, by curbing and leſſening the power of this infernal ſpirit, by detecting his cheats and forgeries, by ſilencing his prieſts, and by ſtriking the devil himſelf dumb. It is true, even before Chriſt's birth, the hiſtories of thoſe times tell us, that the oracular ſpirits did not make anſwer, but began to faulter, and could not play their accuſtomed pranks. The oracles did not preſently ceaſe juſt at our Saviour's coming; for that they did decay before that time, is plain from thoſe words of Tully; *What is the meaning of the ceſſation of the Delphick oracles, not only in our time, but a good while ago, inſomuch that nothing is more contemptible now than they are?* Neither is it denied that even after Chriſt's death ſome oracles were enquired of, and returned anſwers, if Suetonius in the life of Caligula may be credited. And Plutarch ſpeaking of the ceaſing of oracles in Greece, excepteth that of Lebadia. And other hiſtories, I know, mention ſome kind of oracling in force till Julian's time. But it is undeniable, that about the time of Chriſt's arrival in the world, and when he was arrived, and ſoon after upon the preaching of the Goſpel, moſt of the Heathen oracles were ſtruck ſpeechleſs, and delivered no anſwers to thoſe that came to enquire of them. This is teſtified by Lucan who lived in Nero's time; and by Juvenal who flouriſhed in Domitian's reign. Theſe, and other writers complain, that Apollo's oracles were ceaſed, and would tell them their fortunes no more; that the demons were all packed away; that the forlorn ſpirits had quitted their beloved territories, and with horrid groans reſigned up their former manſions. And,

This is it which was foretold by one of the Sibyls in her myſtick verſes, that a *little child,* even the *Bleſſed Babe Jeſus,* ſhould throw down idolatry with his hand, and ſtop the mouths of the Delphick devils. And here by the way I appeal to you, whether it was not a wonderful forerunner and preſage of what ſhould afterward be effected by Chriſt in this matter, that one of the Sibyls was of Delphos, and propheſied concerning our Saviour there, in the city where the oracle of Apollo was, whence ſhe bears the name of the Delphick Sibyl, becauſe ſhe had her chief ſeat at Delphos, and there delivered her oracles ſeveral years before the Trojan wars. This was a happy prognoſtick of the bleſſed change which was to be made, i. e. that Chriſt Jeſus ſhould be preached, and the propheſies concerning him and the Goſpel be fulfilled, in thoſe very places where Paganiſm and idolatry ſo mightily prevailed. But we need not fly to the poets:

It is evident from other writers, that upon Chriſt's maniſeſting himſelf to the world, yea, ſometime before he actually appeared, the oracles were generally ſuppreſſed and quaſhed. I will mention only Plutarch, a grave hiſtorian and philoſopher, who lived in Trajan's reign, and writ two treatiſes, wherein he poſitively atteſts the ceſſation of the oracles in thoſe days, and purpoſely ſearcheth into the cauſes of it: What a ſtrange account doth he give there of it? You will find that he is hard put to it, and utters many ridiculous and abſurd things. But he is to be excuſed, becauſe he could give no other, he being ſo unhappy as not to own the author of Chriſtianity, who was the cauſe of this and greater wonders in that age. This writer will have the ceſſation of oracles to be the effect of natural cauſes; much after the rate of Tully in his *book of divination,* who imputes it to the earth become old, ſo that the fatidick virtue was worn out through length of time; *As we ſee,* ſaith he, *many rivers are dried up and turned into another courſe for the ſame cauſe.* Juſt ſo Plutarch philoſophizeth; the oracles, ſaith he, depended upon the nature of the ſoil, that is, a particular ſort of ground in thoſe parts, ſent up a particular ſort of vapours and exhalations, which with their ſteam affected the prieſts brains and ſpirits, and ſo moved them to propheſy, and made them capable of giving anſwers concerning future events, to thoſe that came to conſult them: But after a long time, this peculiar quality and temperament of the earth vaniſhed, and could not any longer ſupply the prieſts with ſuch a ſort of vapours as would cauſe predictions; and ſo farewel oracles. A very goodly account, you'll ſay, eſpecially from one of great learning. This is vain philoſophy indeed. But that which I alledge this writer for is this, that you may be ſatisfied from him of the matter of fact, and be throughly convinced that things did really happen according to our Saviour's deſign, and that theſe works of the devil were deſtroyed. Accordingly therefore this author tells us, that in his time the oracles generally were caſhiered. Thoſe that would be farther ſatisfied in this matter, may conſult Euſebius, who hath fully treated of this theme, in (Præp. Evang. l. 4, 5) ſhewing not only the vanity and falſhood of the oracles, but particularly relating how they ceaſed at Chriſt's coming; this being ſo largely handled by him, I remit the reader thither.

And now I might obſerve concerning theſe oracles, as I did before of the ſuperſtitious divinations, that many of the braveſt and wiſeſt Heathens cared not for them, but manifeſtly ſlighted and jeered them, as Demoſthenes could ſay the Delphick oracle did φιλιϖϖίζειν, had learned to favour Philip king of Macedon, Plutarch. de Herodoto. that is as much as to ſay, they were arrant cheats, (for the devil could cheat and flatter as well as the prieſts) they could be corrupted with gold, and take what part they pleaſed. The people began at laſt to ſee through theſe impoſtures, and conſequently their regard to them was conſiderably abated. They arrived to this notion, (which Minutius Felix inſiſts upon) that the obſervers of theſe oracles were not ſucceſsful, and the deſpiſers of them proſpered. They found out at length the reaſon why Apollo gave ſuch dark and ambiguous anſwers, why they were delivered by the prieſts mutteringly and with a low voice, ſo as not to be perfectly heard, namely, becauſe by this means they could beſt ſalve their cheating, and the enquirers ſhould not be able to know whether they ſpoke truth or falſhood. For theſe reaſons Apollo was ſirnamed Λοξίω, becauſe he oftentimes put them off with oblique and doubtful reſponſes: For the devil in theſe oracles of old profeſſedly equivocated, and played the Jeſuit betimes. I could ſet before you what the brave Cato thought of theſe oracles, as he is repreſented in Lucan. I might tranſcribe a great part of Tully's *ſecond book of divination,* which diſcovers the vanities of theſe reſponſes, and proves them to be mere gulls. But you know my buſineſs at preſent is to evince, (and I hope I have done it ſufficiently) that theſe lying oracles were confuted at laſt by a greater than Cato or Tully, even Chriſt Jeſus our Lord. It is a known, but remarkable paſſage in Plutarch, that the demons complained aloud that their great god Pan was dead: That was the lamentable voice which was heard in the Grecian ſea in Tiberius's reign, when our Saviour was crucified. Then *Chriſt through death deſtroyed him who had the power of death, the devil;* then *the prince of this world was judged;* then our Saviour, *having ſpoiled principalities and powers on the croſs, triumphed over them in it.* No wonder then that the curſed demons howled and lamented, when they ſaw their kingdom was ſhaken, and began to fail; when they experimentally found that he who *cried with a loud voice* on the croſs, had drowned the noiſe of their juggling oracles. And in a ſhort time, as other writers will inform us, this diabolical trade was clearly put down in the moſt conſiderable countries of the world, which we muſt attribute to the ſole power and ſoveraignty of that Jeſus who came *to deſtroy the works of the devil.*

Thirdly, I underſtand by theſe works the diabolical obſeſſions of mens bodies, which our Saviour did actually defeat and deſtroy, when he ejected the evil ſpirits out of thoſe poor wretches, who were thus poſſeſſed by them. It is evident that at the time when Chriſt was on earth, great numbers of perſons laboured under this grievous calamity, and we do not read that at any other ſeaſon ſuch numerous legions of them moleſted mankind. But the Evangeliſts acquaint us, that our Lord did frequently reſcue the bodies of the poſſeſſed from the power and dominion of thoſe foul fiends.

As for the reaſons why ſuch vaſt numbers of men were thus viſited when our Saviour was on earth, theſe may juſtly be aſſigned; it was an age much given to magick and enchantments, and the calling up of ſpirits was a frequent thing in thoſe days: Beſides, Divine Providence might ſo order it at that very juncture of time for an occaſion of the more glorious cures. It might happen by the particular diſpoſal of the Almighty, that thereby it might appear to the world, that Chriſt had power over the devils, and could, when he pleaſed, diſlodge thoſe miſchievous ſpirits, and reſcue mankind from their tortures. The reality and greatneſs of his ſovereignty over thoſe infernal powers, were to be demonſtrated by thoſe archievements. Moreover, it may rationally be thought that the devils would be moſt buſy then when Chriſt came into the world, and would be more intereſted to diſturb and torment mankind, becauſe they ſaw their kingdom was going down, and Chriſtianity was to be exalted in the world.

Now therefore it was time for the Meſſias to exert his miraculous power; and behold, as an effect of it, the devils ſubmitted to him, and at his command preſently quitted the bodies which they had taken poſſeſſion of. One perſon among the reſt was a famous inſtance of this ſort, out of whom a legion of devils was ejected by Chriſt's holy exorciſm: With one word he vanquiſhed whole regiments of the kingdom of darkneſs; he routed armies of infernal dæmons. I remit you to the Evangelical records, where you have abundant proof of the caſting out of theſe helliſh ſpirits, not only by our Saviour himſelf, but by his Diſciples, who (as you read) came to him with theſe words in their mouths, *Lord, the devils are ſubject to us*; Luke x. 17. this being an effect of that mighty power which Chriſt had inveſted his followers with; Luke ix. 1. And therefore Origen, Contr. Celſ. l. 3. rationally infers, that Chriſt's power was Divine, becauſe at his Name the devils left the bodies of the ἐνεργȣμένοι.

Fourthly, Is there not reaſon to think that John refers here to what Chriſt did, when by his coming he rooted out magick and ſorcery, *dealing with the Devil*, either by practiſing witchcraft, or conſulting with thoſe that did, and the like works of the black art, which the curſed ſpirit taught the world? Theſe were the Devil's opera which he ſhewed of old and got ſo much by, whereby he pleas'd and gratified, and at the ſame time bubbled the eaſily deluded people. Not to attend to the perverſe folly of thoſe mere matter-men who diſown ſpirits, and conſequently deny a God as well as devils, for they will rather profeſs Atheiſm, than acknowledge any ſuch rank of beings. Not to gratify theſe groſs Atheiſts ſo far as to take notice in this place of what they are wont to ſay in defence of their mad opinion; I ſhall take it for granted, that magical operations, properly ſo called, are *the works of the Devil*, and that he was the firſt founder of them, deſigning and endeavouring thereby to bring men under his dominion, and (ſo far as he can effect it in the minds of men) to exclude God and his Providence out of the world. This queſtionleſs was his deſign, and was never doubted by the ancient Chriſtians, as appears not only from Arnobius, Adv. Gentes; but ſeveral other primitive writers, though ſome of late ſo extraordinarily civil to him, that they will not impute the practice of magick to his aſſiſtance. Good men! They are afraid to ſlander the Devil. But from the hiſtory of ſeveral ages, we are certainly informed that there was nothing more uſual than to make a compact with Satan; which the magicians and wizards effected with many direful ceremonies. And when there was not a formal league with the Devil, yet there was a communication with him, becauſe the perſons gave themſelves into his hands by their immoderate curioſity, by their affecting to know more than was fitting, or by an impatient coveting after wealth and riches, or by a greedy deſire of having an ability and opportunity to ſatisfy their revenge. From that infallible and inſpired teſtimony in Deut. xviii. 10, 11. we are aſſured that there were *enchanters, witches, charmers, conſulters with familiar ſpirits, wizards and necromancers*: For theſe perſons, and their practices, would not have been condemned and pronounced *an abomination*, (as they are there) unleſs there had been really ſuch.

This I think is very plain and unanſwerable. And truly I am apt to believe, that the Holy Ghoſt makes uſe of *ſo many different words* here, on purpoſe to obviate and refute the vain cavils of the men of our days, who are Infidels as to the point of *witchcraft*, and with great confidence tell us, that there is no ſuch thing, and that the foundation of it, *viz.* a compact with evil ſpirits, is a mere forgery. Here are *ſix words* to preſs and inculcate *the ſame thing*, that we may be thereby convinced of the truth and reality of the thing, *viz.* that there were and are *enchanters, witches*, &c. perſons holding correſpondence with infernal agents, and by their help and aſſiſtance effecting ſtrange things in the world. The laſt in Moſes's catalogue, are *necromancers*, ſuch who by magick inchantment raiſed the ſouls of the dead, or the Devil rather to repreſent thoſe ſouls, and then conſulted with him, and enquired concerning ſome future events which they were exceeding deſirous to know. Of this we have an ancient and famous inſtance in the Sacred Records, *viz.* the witch of *Endor*, who by this deviliſh art cauſed the appearance of Samuel, *i. e.* of ſome evil ſpirit in his ſhape. And of theſe helliſh *necromancers*, perhaps that of Job, (ch. iii. 8.) is to be underſtood, *they curſe the day*, (for the *night* is the time proper for their black work) *and raiſe up leviathan*, i. e. the Devil, who moſt fitly is compared to the *leviathan*. Or, in a more literal ſenſe, *to raiſe up the leviathan*, may ſignify, to charm and tame that ſea-monſter, and ſo it ſets forth the great, but deviliſh power of magick and incantation. As Plutarch ſaith of the Egyptian prieſts, that by art magick they could tame the crocodile, ſo as to make him come to their hand. This necromantick practice is ſpoken of in Iſa. viii. 19. and is called, *Seeking unto them that have familiar ſpirits, and unto wizards that peep and mutter.* To which is added, a reprehenſion with a direction; *Should not a people ſeek unto their God?* Yes ſurely; *for the living to the dead ſhould they go?* No certainly, that is abominable and execrable. And I queſtion not but the idolatrous Jews, who uſed *necromancy*, are meant by *thoſe who remain among the graves, and lodge in the monuments*, Iſa. lxv. 4. This, and the other parts of this ſcience, were very frequent in the world heretofore; eſpecially they made uſe of it to enquire before-hand what ſucceſs they ſhould have in their affairs: And thus the practice of divination and magick was often co-incident. But their charms and ſpells, and myſtical characters, were the moſt frequent of all, whereby they helped and eaſed people in caſe of ſickneſs, bodily pains, luxation of members, and all outward calamities that befel them: Whereby alſo they were able to inflict diſeaſes, and all manner of bodily evils, and (in brief) to produce very ſurpriſing and aſtoniſhing operations; ſee Cato de re ruſtic. cap. 160. Plin. Nat. Hiſt. l. 28. c. 2.

I am very ready to grant, notwithſtanding what I have ſaid, that many things have been aſcribed to the Devil which he was never guilty of, or was any ways concerned in. I queſtion not but many things have paſſed for *magick of the worſt ſort* with vulgar and unthinking people, which were the mere effects of natural philoſophy improved and ſet forth by art. The times have been ſuch, that a mathematician and a magician have been eſteemed the ſame. But though we pity the miſtakes of the ignorant, yet we are not to attend to the dictates of the perverſe, who avouch there is no diabolick magick, and therein deſtroy the faith of all hiſtory, both divine and humane.

The ancient great maſters in this impious art and practice, who are mentioned in the Sacred Story, were the Egyptian ſorcerers, (of whom Jannes and Jambres were the chief, and accordingly they are called in the Talmud, *the princes of the magicians*) Gen. xli. 8. 2 Tim. iii. 8. Balaam the Meſopotamian ſoothſayer, Numb. xxii. 5. the Caſdim or Chaldean magi, Dan. ii. 2. And the ancient practiſers in this art mentioned in prophane writers, were Zabulus, Zamolxis, Abbaris, Zoroaſter, Paſetes, Pancrates and Zachlas, (both of them Egyptian magicians, ſpoken of by Lucian and Apuleius) Numa Pompilius, *&c.* Pythagoras may be taken into the number, for from ſeveral circumſtances of his life (as well as from the precept, *to worſhip the infernal gods)* he may be thought to be a magician: And perhaps in his travels into Egypt and Chaldea, he pick'd up this ill art; for 'tis certain that from theſe countries the magical practices had their riſe. Yea, many of the Jews, the chief men eſpecially, were given to magick; and even the elders of the Sanhedrim ſtudied this art, ſaith our learned Lightfoot; Hor. Hebr. in Mat. xxiv. 24. And he farther obſerves, that the nearer the Jewiſh ſtate approached to its ruin, the more were they addicted to it.

Fifthly, By *the works of the Devil,* we muſt needs underſtand idolatry and polytheiſm; than which there was nothing more ſerviceable towards the promoting his kingdom in the world.

It is evident that they are properly the *Devil's works,* and carry his mark upon them: Particularly as to idolatry or polytheiſm, it is plain that it is of his ſetting up. *Ye ſhall be as gods,* was the early inſinuation and ſuggeſtion of that evil ſpirit to our firſt parents in Paradiſe: The notion of *being gods* ſtrangely wrought upon them, and procured our miſery. This was the firſt temptation of Satan, and is the firſt ſtep to idolatry, which of all *his works* may juſtly be ſtiled his *chief maſter-piece.* It is true, the wiſeſt of the Pagans aſſerted One God, and knew that there were not different deities, but the generality of them thought and believed otherwiſe; and the philoſophers themſelves complied with theſe vain worſhippers, and ſo confirmed the people in their error.

Nothing is more evident, than that the greater part of the world heretofore declared for a multiplicity of gods. The idea of God, like ſome great mirror, was broken in pieces by the Heathens, and in every one of theſe they ſaw a deity, or fancied they did ſo. Every attribute of God, was a diſtinct God. But this was more pardonable; they proceeded to worſhip the heavenly bodies, and aſcribed life and divinity to them. Nay, they ranſacked for gods and goddeſſes below, as well as above: They found them in the earth, and in the deep, as well as in the heavens. The number of theſe deities had reached to thirty thouſand in Heſiod's time; and they were almoſt as many more afterwards; for, if Varro's computation be right, there were above that number of gods and goddeſſes worſhipped by the Europeans alone. Nor would one way of worſhipping them ſerve their turn.

There were as many various rites and different ſacrifices, as there were deities; the ſolemnities which were performed to one, would not ſuffice another. Nothing forſooth would pleaſe Ceres but a ſow, nothing would ſerve Æſculapius but a cock, and the moſt acceptable offering to Neptune was a bull. The Pagans fancied that one god delighted in this oblation, and another in that; and therefore to be ſure to pleaſe them they had particular ſervices and diverſities of worſhip for them. Egypt was the moſt fruitful ſoil for this; it furniſhed the reſt of the world with gods. The Grecians (who afterwards ſtocked the Romans) took the names of their gods, their temples, their altars, their images, and moſt of their ſuperſtitious ceremonies from that counrry, as Herodotus teſtifieth, in Euterpe. And with him agrees Ammianus Marcellinus, who poſitively tells us, that all idolatry came from Egypt, lib. xxii. c 43. And Strabo and others acquaint us, lib. xvii. that all ſorts of living creatures were worſhipped by the inhabitants of that place. That *ſheep,* and *ſuch-like animals,* had Divine Reſpect paid to them, is atteſted by the moſt ancient and undoubted annals of Holy Scripture: For it is ſaid, in Gen. xlvi. 34. that *a ſhepherd is an abomination to an Egyptian,* viz. becauſe the Egyptians did not kill or eat ſheep, or ſuch like animals, but looked upon them as Sacred. Hence Moſes ſaith, *Shall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?* Exod. viii. 36. *i. e.* If we ſacrifice ſheep or oxen, creatures that they worſhip, and abominably idolize, they will be incenſed againſt us. They abhorred the Jews, becauſe they were generally ſhepherds, and fed upon that ſort of animals, and uſed them in ſacrifice. And this, it is probable, was the reaſon why, when Joſeph entertained his brethren at dinner, they did eat aſunder, becauſe *it was an abomination to the Egyptians to eat bread with the Hebrews,* Gen. xliii. 32. For (as Onkelos here adds) *the Hebrews eat thoſe animals which the Egyptians worſhip.* And for this cauſe the Iſraelites lived apart in the land of Goſhen. And beſides, they were not permitted to ſacrifice all the time they were in Egypt, as appears from thoſe words of God to Moſes, Exod. ix. 13. *Let the people go that they may ſerve me,* i. e. that they may *ſacrifice unto me,* as appears from ch. x. 25. which implies, that they were not permitted to ſacrifice before; and the reaſon was, becauſe the Egyptians would not let them kill, and offer in the fire thoſe animals which they had ſo great a regard for, and even deified.

So beſotted were theſe Gentile adorers, that not only irrational but inanimate creatures were deified by them. You might have ſeen the greateſt men, to whom others bowed and did lowly obeiſance, proſtrate themſelves to ſtocks and ſtones, to wood, and braſs, and iron, ſhaped into gods; and by the art of maſons, carpenters and ſmiths, made deities. This was the idolatry which obtained ſo much in the world, this was the capital enormity of mankind, this was the main guilt which they were polluted with, as Tertullian called it. Our learned Dr. Hammond thinks this is meant by the Apoſtle in Rom. viii. 20. *The creature was made ſubject to vanity*; for he takes κτίσις for *the Gentile world,* and *vanity* for *idolatry,* De Idololat. cap. 1. as this is called very frequently in the Old Teſtament. The Heathen world was every where enſlaved, *ſubjected* to this vile ſin, though *not willingly,* i. e. as this author expounds it; the Devil forced them to it, otherwiſe he would not be appeaſed.

But this groſs folly and madneſs was ſoon diſgraced and diſcountenanced by the introducing of Chriſtianity, and even in Egypt, the mother and nurſe of all idolatry, where garlicks and onions (no very fragrant deities) had veneration paid them, and cats and crocodiles were good faſhionable gods; where they worſhipped all things in nature, where every thing living or dead was a deity, even here this prodigious idolatry was deſtroyed by Chriſt's coming; for upon Mark's preaching there, and at Alexandria eſpecially, images were ſoon demoliſhed, the counterfeit gods were thrown away, and the only True God, Father, Son, and Holy Ghoſt were worſhipped with an unanimous veneration. At Rome itſelf, and even in Nero's palace, and in all the territories belonging to the Roman emperors, there were ſome to be found who diſcovered their hatred and deteſtation of idols, and adored the true God in ſpirit and in truth. But the Pagan worſhip had got ſuch deep rooting in the hearts of men, and had by long cuſtom and preſcription ſo gained their good will and approbation, that almoſt four centuries of years had paſſed after Chriſt's incarnation, before it could be univerſally extirpated, and the true worſhip of God become the religion of the Roman empire. Conſtantine the Great made the firſt remarkable and generous eſſay towards this glorious work; in his reign it was that idolatry received its greateſt mortification: and he was ſucceded by many worthies that imitated him. *Let all the images be plucked up from their ſeats,* was Honorius's conſtitution; in Cod. Theodoſ. l. 16. Tit. 11. and by the edicts of Theodoſius and Valentinian, the idol temples were all demoliſhed, and idolatry every where in their dominions deſtroyed, and all falſe gods diſcarded.

Thus the bleſſed work went on with great life and vigour, being ſet forward by royal hands, and thoſe hands being ſtrengthned by the Son of God. Therefore the pious father ſaid well, *When the madneſs of idolatry and impiety poſſeſſed the world, and the knowledge of the true God was baniſhed, to whom did it belong to inſtruct the world aright, concerning the true worſhip of the Father, but to the Son?* Lib. de Incarnat. Verbi Dei. And in the ſame place he farther ſets forth the vaſt ſpreading of idolatry over the world, and Chriſtians more powerful deſtroying of it. And,

You ſhall find, that this glorious atchievement of Chriſt in cruſhing idolatry, which was grown ſo prevalent every where, is made the great proof and confirmation of the truth of the Chriſtian religion, and is inſiſted upon with mighty force and reaſon by all the ancient apologiſts for Chriſtianity. And,

That this was one great deſign of our Saviour's manifeſting himſelf in the world, is evident from many promiſes and Prophecies in the Old Teſtament concerning the Meſſias and his kingdom; as that of the Evangelical

Prophets; Iſa. ii. 20. *They ſhall caſt their idols of ſilver, and their idols of gold, to the bats, and to the moles,* (to the moles, fit company you will ſay, for them that *have eyes and ſee not*, as idols are deſcribed by the Pſalmiſt.) The meaning of this prophetick writer is, that the enlightened and converted Gentiles ſhall renounce their beloved idolatry, and with indignation throw their idols and images into the dark corners of the earth. Whereas before they placed them in the light, and ſet them up to be ſeen, now they ſhall be aſhamed of them, and being aſhamed of them ſhall hide them, and caſt them into thoſe obſcure holes, where bats and moles lie hid under ground.

To the ſame purpoſe is that of the Prophet Jeremiah, *The Gentiles ſhall come unto thee from the ends of the earth, and ſhall ſay, Our fathers inherited lies and vanities*; Jer. xvi. 19, 20. (which are terms in the Scripture ſtile to expreſs *falſe gods*; ſee Iſa. xxviii. 15. and xliv. 20. Jer. xiii. 25. Hoſ. vii. 1. Am. ii. 4. Rom. i. 25.) but we will reject them, for *ſhall a man make gods to himſelf that are no gods?* And in ſeveral places, both Iſaiah and this Prophet inſiſt upon this, that the Meſſias ſhould bring the Gentiles out of the darkneſs of idolatry to the light of the Goſpel, and the acknowledgement of the true God. In Ezek. xxxvii. 23. there is another prediction of the like nature, *Iſrael ſhall not defile themſelves any more with idols, nor with their deteſtable things:* which latter clauſe is but an explication of the former, for *Shikkutzim* and Βδελύγματα (which are the words in the original and the Septuagint) are frequently uſed to ſignify *idols*, which are deteſtable in the eyes of God. And,

Zephaniah foretels, that *the Lord will famiſh all the gods of the earth*; Zeph. ii. 11. which is a very remarkable paſſage, and alludes to the fond conceit of the Pagans, which is mentioned in Deut. xxxii. 38. that *their gods did eat the fat of their ſacrifices, and drank the wine of their drink-offerings*. To which it is probable God himſelf was pleaſed to allude in Pſal. l. 13. *Will I eat the fleſh of bulls, or drink the blood of Goats?* And in Iſa. xliii. 24. *Neither haſt thou filled me with the fat of thy ſacrifices.*

It was a notion among the heathen worſhippers, that the gods were nouriſhed with the ſteam of their ſacrifices; and in relation to that the Prophet's prediction is, that thoſe gods ſhall be famiſhed: They ſhall not, according to the fond notion of the Gentile world, be any longer fed from the altars, they ſhall be ſtarved when Chriſtianity takes place amongſt men, for the Pagan ſacrifices ſhall then be laid aſide, and idolatry caſhiered. All theſe Prophecies were plainly accompliſhed, when our Saviour came and commiſſioned his Apoſtles to preach the Goſpel to the whole world. This threw down the idolatrous images, and in many places the very idols themſelves fell down proſtrate on the ground, and, as it were, worſhipped the Holy Jeſus.

But as Chriſt gave a fatal blow to idolatrous worſhip, ſo I am more particularly to prove (under this head) that he did confound the worſhipping of devils, which had been a thing very faſhionable in the world before Chriſt came into it. I ſay, the worſhipping of devils, the higheſt ſtrain of idolatry, was confounded by our Saviour's appearing: For it ſeems the Devil could not be content to cheat the world with his oracles, to enter into mens bodies, and to make leagues and contracts with perſons, but (as an effort above all theſe) he affected to be worſhipped and adored as a god. This is confeſſed by Porphyrius in his Book of Abſtinence from Animals; and Euſebius and Auguſtin, and other fathers make uſe of what he ſaith there againſt the Pagans, whom they undertake to confute. That the gods whom the Gentiles ſometimes worſhipped, were devils, is alſo the acknowledgement of Triſmegiſtus in his Aſclepius. And it is owned by all the wiſe and underſtanding heads among them that the ſervice paid to many of their gods was a kind of adoring the Devil.

It is well known that theſe worſhippers could, by certain magick ſpells make theſe infernal fiends come to their images when they pleaſed; and when they had brought them thither, they worſhipped theſe wicked ghoſts to appeaſe their fury, and that they might do them no harm. Beſides, the particulars which I inſiſted on before, do ſufficiently evince the preſent point; for the conſulting the Devil when he ſpake in oracles, and dealing with him by practiſing witchcraft and ſorcery, were a palpable forſaking of the true God, and ſetting up the Devil for a god.

Theſe were giving Divine Honour to the prince of darkneſs. And, which is moſt convincing, do not the infallible oracles of Scripture expreſly tell us, that the idolatrous Jews *ſacrificed unto devils, not to God*? Deut. xxxii. 17. which (to confirm the truth and certainty of it) is repeated in Pſal. cvi. 37. *They ſacrificed their ſons and daughters unto devils.* And if I be not miſtaken, the Pſalmiſt had before referred to this abominable practice, ver. 28. *They are the ſacrifices of the dead*, i. e. (as I conceive) the ſacrifices that were offered to the manes, and to the Stygian Jupiter or Pluto the god of the dead; theſe are meant here by *zibche methim*, the *ſacrifices of the dead.*

I know ſome writers have leſſened and minced this idolatry, as well as that before ſpoken of, and tell us that the Pagans all along worſhipped God, though under a falſe repreſentation. It is partly true, that the beſt of the Heathens did ſo, but others did not: And as for thoſe that defend the contrary, they are confuted by downright authority from Scripture, which acquaints us, that they worſhipped even devils; for ſacrificing to them, is worſhipping them. If they can evade this, let them.

I could add, that the Hebrew maſters were of opinion that ſome of the Jews worſhipped the Devil in ſhape of a goat in woods and deſerts, becauſe the word *ſagnir* is both demon and hircus, Lev. xvii 7. 2 Chron. xi. 15 Iſa. xiii. 21. and xxxiv. 14. And it is likely this worſhipping of ſatyrs was a piece of deviliſh idolatry which they learnt and brought from Egypt, where it was practiſed. But this we are certain of from *a more ſure word*, as you heard, that the devils themſelves were adored by them. And concerning the Gentiles worſhip, the Apoſtle is peremptory, 1 Cor. x. 20. *The things which the Gentiles ſacrificed, they ſacrificed to devils, and not to God.* Whereas the Greeks uſed to call the victims or beaſts which they offered, θεόθυτα; the Apoſtle on the contrary plainly ſtiles them, εἰδωλόθυτα, *things ſacrificed to idols*, 1 Cor. viii. 1, 4, 7. and x. 19, 28. In which places idols are no other than diabolick ſpirits which inhabited in thoſe idols.

But Chriſt by his coming ſoon put a period to this helliſh uſage. When the Devil was ſo impudent as to make that offer to him, *All theſe things will I give thee if thou wilt fall down and worſhip me*; he preſently rebuked the bold ſpirit, by alledging what was written, not only in the law, but in all mens hearts, that they ſhould *worſhip the Lord their God, and ſerve him only.* And by the whole ſyſtem of his Heavenly doctrine he built up this truth, and pulled down the contrary, and all the leaſt tendencies to it. After our Saviour left this earth, his Apoſtles and followers managed the ſame work, and endeavoured by all means to run down this curſed project of the Devil, *viz.* of his being worſhipped.

As a particular effect of their care to baffle this deſign, we read, that the primitive Chriſtians ſolemnly vowed at their baptiſm, *to renounce the Devil and all his works.* By which, ſaith Tertullian, de ſpectac. c. 4. is principally meant idolatry, yea, and the worſt kind of idolatry, a giving Divine Honour and Worſhip to thoſe that are devils, and not gods, a ſin very common at Chriſt's coming into the world, the greateſt part of it at that time living in this vile practice: Therefore, ſaith this father, this was made a chief part of the baptiſmal vow, that the proſelytes and converts to Chriſtianity, ſhould in a ſolemn manner bid defiance to that deteſtable enormity of the Heathens. Conformably to this our learned Catechiſt, Dr. Hammond, pract. cat. l. 6. ſect. 3. p. 375. in reply to that queſtion, *What is meant by the Devil and all his works?* anſwers thus, *Certainly the principal thing here renounced, is the falſe gods,* i. e. *devils, which the Heathen world did worſhip ſo univerſally before Chriſt's time, and againſt which the Catechiſts (who prepared all for baptiſm) did firſt labour to fortify their diſciples, and are for that cauſe called in the ancient Church exorciſts, as thoſe that caſt out theſe devils.* Very near a-kin to this, is that which is added next in the ſolemn vow at baptiſm, *viz. The renouncing the vain pomp and glory of the world:* For that word *pomp* in its original meaning, refers to the idolatrous ſhews of the Heathens, it properly ſignifying *ſending* of ſome thing, and *carrying* it up and down to be ſeen and expoſed: So that hereby are denoted thoſe ſplendid ſights and ſtately proceſſions in uſe of old among the Heathens; at which ſolemn times the images, the thrones, the ornaments, and all the habiliments, as alſo the oblations and ſacrifices which were to be offered to their gods, were carried openly through the ſtreets, and honour was done to theſe falſe deities. The ancient fathers of the Church very ſtrictly cautioned their flock againſt theſe deviliſh cuſtoms; and particularly when they admitted converts into the Church by baptiſm, they took care to fortify them againſt them. Hence may be obſerved the antiquity of the form and office of baptiſm, which our Church makes uſe of at this day.

The ſolemn *renunciation of the Devil and his works, and of the pomp and vanity of the world,* is as old as primitive Chriſtianity. Yea, ſome learned men have thought, that the Apoſtle Peter alludes to it, in his 1ſt Epiſt. ch. iii. 21. and that *the anſwer of a good conſcience* there, refers to the manner of interrògation and anſwer uſed in baptiſm. But this by the by. That which you are chiefly to take notice of is, that whereas the wicked ghoſts and demons were ambitious of Divine Adoration, it pleaſed God ſo to bleſs and ſucceed the Chriſtian Religion, that in a ſhort time this wicked uſage wore away, this curſed *work of the Devil* came to nought, the Chriſtian faith being, by the wonderful providence of Heaven, propagated ſo univerſally through the world.

Sixthly, I conceive, that by *the works of the Devil* are meant here eſpecially *thoſe ſins which have moſt of his image upon them,* and wherein men more immediately and directly reſemble that accurſed ſpirit; thoſe works which the Devil chiefly tempts men to, and which he himſelf is obſerved to practiſe moſt. As firſt, malice and envy are the proper guiſe and character of devils; for theſe lapſed ſpirits being irrecoverably damned themſelves, are fired with revenge and malice againſt all mankind; being thruſt down from Heaven, they endeavour to hinder us from coming thither. Wherefore *envy* (which is a grieving at the good and welfare of others) ſporting with mens infirmities, expoſing them to obloquy and diſgrace, delighting in the miſeries of thoſe we affect not, rejoicing at the evils which befal others; theſe have all an impreſs of the deviliſh ſpirit on them. Our Saviour pronounced concerning the Phariſees, whom he found to be envious and malicious, that *the works of their father they would do,* plainly giving us to underſtand, that theſe vices are more eminently diabolical. But the laws of Chriſtianity ſtrictly enjoin us, *to lay aſide all malice and envy,* 1 Pet. ii. 1. and command us to *rejoice with them that rejoice, to weep with them that weep, and to be kindly affectioned one towards another,* and to delight in the welfare and happineſs of our brethren, Rom. xii. 10—15. Again,

Rage and paſſion, bitter ſtrife and contention may be juſtly ranked among *the Devil's works.* Schiſm and faction are from him, who was the firſt mutineer and rebel againſt Heaven, and ever ſince delights in wars and tumults, and loves to ruffle and embroil the world, and raiſe tempeſts and ſtorms in it. But Chriſt Jeſus, our Bleſſed Peace-maker and Reconciler, came to remove all grounds of difference, and to introduce univerſal love and charity. And Chriſtianity it ſelf is furniſhed with peaceable and healing principles, and offers all the motives and incentives to it imaginable. The laws of Chriſt are fully ſet againſt all undue paſſion and choler, and there are in no inſtitution whatſoever ſo ſevere prohibitions of this diabolical temper, *Let all bitterneſs, and wrath, and anger, be put away from you,* Epheſ. iv. 31. *Let not the ſun go down on your wrath; neither give place to the Devil,* ver. 26, 27. Where we learn, that the fire of hell burns in angry breaſts; the brimſtone of the bottomleſs-pit may be ſmelt there. He that is overcome of paſſion, gives place to the Devil.

I add in the next place, that pride is perfectly diabolical. It was this which firſt infected Lucifer and his fellow-angels, and thruſt them down from their Heavenly Dignity, and made them, what they now are, devils. But our Saviour on the contrary throws down pride, and exalts humility, and commends it to all his followers from his own example, *Learn of me, for I am meek and lowly.* This is a right Chriſtian temper, and is Heavenly and God-like, and whoſo foſters it in his breaſt is beloved of God, and all good men. Reproaching and reviling are no leſs *the Devil's works,* and thence he hath his name given him in the Greek: A devil and a reviler are terms convertible. It is the office and employ of the evil ſpirit, firſt to raiſe, and then to keep up ſlanders and contumelious reports. But behold, our Bleſſed Maſter hath left us rules diametrically oppoſite to theſe practices. We *muſt put away from us all evil-ſpeaking,* Epheſ. iv. 31. We are not ſuffered to revile, though we be reviled: Yea, we are to be poſſeſſors of that charity which *thinketh no evil,* 1 Cor. xiii. 5.

Lying and falſhood, craft and treachery, moſt ſenſibly diſcover the deviliſh nature. Theſe windings and crooked courſes are the goings of the ſerpent. We are told, that *the Devil put it into Judas's heart to betray Chriſt,* that we may thence infer, that treachery and perfidiouſneſs are more immediately from that falſe ſpirit: And for this reaſon chiefly our Saviour doth once and again call this mock-apoſtle, a devil, John vi. 70. and viii. 44. But certainly nothing is more oppoſite to Chriſtianity, than this baſe and ſordid vice. And Chriſt and his Apoſtles, both by precept and example, commend fidelity, truth and ſincerity, and diſallow of all guile and hypocriſy, and herein ſhew themſelves oppoſite to the wicked ſpirit, *who is a liar, and the father of lies,* John viii. 44.

In the ſame place it is ſaid, *He was a murderer from the beginning;* which ſuggeſts to us another particular. He began betimes to exert his cruel nature; in the firſt ſetting out of mankind, he ſtirr'd up Cain to kill his brother; and ever ſince this ſavage and bloody ſpirit hath ſhewed it ſelf in the world. It is the inſeparable property of the *roaring lion to ſeek whom he may devour.* He is the deſtroyer, Apollyon is his name, Rev. ix. 11. and he acts agreeably to it. For,

This evil ſpirit taught parents to make a burnt-offering of their children unto Moloch, to ſacrifice them alive in the valley of Hinnom; ſo that the name of hell, Gehenna, takes its denomination from that bloody uſage. This Moloch was the god of the Ammonites; but it appears from Jer. vii. 31. and Pſal. cvi. 37. that even the Jews, God's ſelect people, burnt their ſons and daughters to this idol, nay, although they had been particularly cautioned againſt it by an early prohibition, Levit. xviii. 21. And it is clear from that place in the fore-mentioned Pſalm, that the children who were offered to Moloch, were ſlain and burnt. *They ſacrificed their ſons and daughters: Jisbecku, Mactarunt, they killed them:* And therefore it immediately follows, *They ſhed innocent blood, even the blood of their ſons, and of their daughters; and the land was polluted with blood.* And,

Who hath not read of the barbarous effuſion of human blood on the altars of the Painims? The Jews, it is probable, had it from them, and particularly from the Canaanites, who (as we are aſcertained from Deut. xii. 31.) were infected with this cruelty: *Their ſons and their daughters they burnt in the fire to their gods.* And an impious example of this we have in 2 Kings iii. 27. where we read, that the king of Moab offered up the king of Edom's ſon (the heir of the kingdom) for a burnt-offering. Theſe Heathens were not content with ſacrificing of beaſts, but they muſt needs offer human ſacrifices to their dæmons. And it is ſtrange to ſee how this vile uſage ſpread it ſelf, and prevailed among all nations. That it did ſo among the old Grecians, is teſtified by ſeveral authors profane, as Virgil. Æneid. 2. Diodor. Sicul. and as Euſeb. Præp. Evang. lib. 6. eccleſiaſtical: Particularly we are told by Porphyrius, De Abſtin. lib. 2. that the Lacedemonians uſed this cruelty, and ſacrificed a living man to Mars. The reſt of the Grecians did the ſame, or the like: Suid. in περίψημα. Among the Trojans likewiſe ſacrificing of human blood was in uſe, as we learn from Homer and Virgil. So among the Perſians men and women were uſually killed in ſacrifice to Mithra. However, great torments were to be undergone by all that were entred into the rites of their worſhip: No leſs than fourſcore kinds of puniſhments they were to ſuffer firſt; ſee J. Mart. Apol. 2. Tertul. de Præſcript. Suidas in *Μίθρα.* That the Africans, and particularly the Carthagenians, ſacrificed children to their gods, is atteſted by ſufficient writers: Nay, Plutarch tells us, that thoſe amongſt them that had no children, bought ſome of poor people to ſacrifice them. This was the practice of the Ethiopians, Saracens, Scythians, Phœnicians and Tyrians. Our neighbours, the ancient Gauls and Germans (as Cæſar de Bello Gall. l. 6. relates) were guilty of this bloody folly. Nor were the old inhabitants of this iſland, where we live, free from this wild and extravagant practice.

The Britiſh Druids held, that the wrath of their gods could not be appeaſed in ſome caſes but with the life of man; and accordingly, (as Dio Caſſius, in Nerone. and Tacitus, Annal. 14. report) the people of this iſle, led on by their prieſts, frequently offered theſe barbarous ſacrifices. Nothing was more common with the Heathens, than to offer up an innocent perſon to the gods in time of imminent danger, to pacify their wrath, and remove the publick calamity. This example of deviliſh cruelty was, I ſay, very frequent among the Pagans before our Saviour's coming, and a while after: But as ſoon as Chriſtianity had got any footing in the world, it began to diſappear. After Chriſt had offered himſelf a ſacrifice on the croſs, and his Holy Religion was propagated, this cuſtom of ſacrificing men ceaſed in a great part of the world. It is true, this cruel and tyrannical ſway of the evil ſpirit is not yet wholly deſtroyed. The ſacrificing of children to the Devil was in uſe not long ago among the Americans; ſee Hackluit, Purchas, and others. We read of the dreadful and aſtoniſhing apparitions of Satan to the people of Florida and Brazil, and other countres where Paganiſm is ſtill in its Meridian, Theſe devil-worſhippers complain, that he cuts and tears their fleſh, and miſerably torments their poor carcaſes. Indeed, thoſe that give an account of the Americans and Indians, (as Acoſta and others) do conſtantly take notice, that ſlaſhing and cutting their bodies are uſual in their worſhip, becauſe Chriſtianity has not yet totally ſpread it ſelf over thoſe countries.

The bloody ſpectacles of the gladiators were no ſmall inſtace of the Devil's empire in the Pagan World, which delighted in ſlaughter, and made it one of their publick ſports to ſee men kill one another upon the theatre. It was uſual not only to expoſe men to fight with beaſts, and at laſt to be torn by them, but they kept others to fight with their own kind, and to diſpatch one another. Of the former of theſe ſpeaks that pious Biſhop Salvian; "In thoſe ſpectacles, ſaith he, the main thing that pleaſed them was, to feaſt their eyes with the ſlaughter of men, and to ſee wild beaſts gorge themſelves with human fleſh, and that with an incredible ſatisfaction and delight." This was the lot of ſome condemned malefactors, and of ſome that were taken captive in war. Theſe, who had fought with men, were now compelled to fight with beaſts, and ſo to loſe their lives. And ſome think that the Bleſſed Paul was put upon this ſharp ſervice at Epheſus, for they take that to be the meaning of his words, when he ſaith, *He fought with beaſts at Epheſus*, 1 Cor. xv. 32. *i. e.* not with wicked men (as it is generally interpreted) who are irrational and ſavage creatures, and men only in ſhape, but really with wild beaſts, with whom he was condemned to fight for his life, this being the puniſhment inflicted on him. This is the interpretation which Chryſoſtom and Ambroſe give of the words:

This was in thoſe times, and afterwards, an uſual puniſhment inflicted on the Chriſtians. Chriſtianos ad Leones, was the peoples cry, Tertul. Apol. c. 40. Though, I grant, that *merely to be thrown to the beaſts*, was another thing; there was no fighting then, they were thrown to be torn in pieces preſently, and to be devoured, as that glorious martyr Ignatius was, Euſeb. Eccl. Hiſt. l. 3. c. 33. But others were expoſed to fight with them, and that on the publick theatres; and they were armed for that purpoſe, and if they could get the maſtery of the beaſts (of which the inſtances are very rare) they were ſet free; which known cuſtom and practice it is likely the Apoſtles θηριομαχεῖν, in the forenamed place, may be well applied.

But the *latter ſort of prizes*, viz. where men fought with their own kind, was the worſt. In theſe bloody and inhuman matches, they firſt brought ſlaves on the theatre to combat one another, and afterwards others of better quality. Beſides, ſome were hired to undertake this employment, and ſome were *bred up* and *diſciplined* to it. It grew an art to diet, to arm, to fit them for this purpoſe. Nor can it be expreſſed how the people were taken with this ſport, and how they flocked to it, Cic. orat. pro *Seſtio.* No entertainment pleaſed them like this bloody fencing. Here they could kill men at their pleaſure; by turning up the thumb they could at any time adjudge the combatants to continue the fight, and they had power to keep them fighting till they died on the place; And when any of them did ſo, others were preſently fetched and placed in their room, to fight with the victor, till one of them fell down on the ſpot. Lactantius hath well expreſſed it thus; *They ſhew themſelves very angry, and grow enraged, unleſs one of the combatants be ſlain very ſpeedily: And as if they thirſted after human blood, they hate all delays, and call for other freſh fighters that are not weary and faint, but will briskly fall on, and thereby ſatiate the eyes of the ſpectators*; ſee lib. 6. c. 20.

From theſe paſſages we may be informed how mad the world was upon ſlaughter and bloodſhed: We ſee what ſtrange immoralities theſe civilized people admitted among them, what barbarous and outragious uſages were approved of by them. This I might well mention as one inſtance of the *Devil's working* among them. But the Chriſtians continually declaimed againſt thoſe bloody games, they preached and wrote againſt theſe inhuman combats; and at laſt the Chriſtian emperors ſtrictly forbad them, Euſeb. in vit. Conſtant. M. l. 4. You may read in the ancient apologiſts, how theſe unlawful and mad ſhews are ſtruck at, and how the Chriſtians are particularly warned againſt them. A Chriſtian was not permitted to be a ſpectator of them, but by his profeſſion and character, he was obliged to declare againſt them, and draw off others, if he could, from being preſent at them. Hear the words of one of the moſt learned apologizers for the Chriſtian Religion againſt the Pagans; *We*, ſaith he, *abſtain from, and are averſe to theſe ſpectacles of the ſword-players, being perſwaded that there is no great difference between being a ſpectator of theſe bloody prizes, and an author of the bloodſhed there committed*, Athenagoras, in legat. pro Chriſtian. Thus the primitive Chriſtians ſhewed their abhorrence of theſe entertainments, and ſo at length they came to be wholly laid aſide, and accounted utterly unlawful. Thus this *work of the Devil* was deſtroyed; which we cannot but attribute to the manifeſtation of the Son of God upon the earth, and to his holy inſtitution, which promotes tenderheartedneſs and pity, and condemns whatever is ſavage and bloody. But,

The ſlaughter and murder of ſouls are the worſt and higheſt cruelty, the main work and buſineſs of that implacable enemy of mankind. Thoſe curſed ſpirits being fallen themſelves from God, endeavour the apoſtacy of all mankind; and this they do, by drawing men into error, and by tempting them to ſin and wickedneſs. They are as buſy in debauching mens minds by erroneous opinions and falſe doctrines, as they are in any other deſign; and they get as much by it: For by corrupting mens underſtandings and notions, they prepare the way for all other miſchiefs to enſue. Hereſies are of the Devil, and lead to him; and therefore, Polycarp knew what he ſaid, when he called Marcion (that arch-heretick) the *firſt-born of Satan.* But the inveigling to practical error, which is no other than vice, gives him chiefly his denomination of *tempter*; and conſequently thoſe who allure others to vice, thoſe who entice them to evil courſes, are to be called by no ſofter terms, than thoſe of murderers and devils; for tempting, *i. e.* drawing others to ſin, is properly *the work of the Devil*; this is that which he conſtantly practiſeth, and takes ſo much delight in. But,

The Bleſſed Founder of Chriſtianity is a Saviour and lover of ſouls, who thus expoſtulated when he was on earth; *What is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? Or what ſhall a man give in exchange for his ſoul?* This Jeſus was loving and kindhearted, and ſubmitted to a painful and ignominious death, to give an undeniable demonſtration of his compaſſion to the ſouls of men. He aſcended the croſs, and ſhed his blood there, to convince the world how tender he was of their immortal concerns, and everlaſting welfare: And let me ſpeak a great word, he would even now leave all his glories, and die once more for man, if it were neceſſary for the procuring of his happineſs. Therefore,

Carnality, Lewdneſs and uncleanneſs, may fitly be ſtiled the Devil's works. It is well known, that theſe prevailed even in the moſt ſolemn rites and devotions of the Pagans. As the poets repreſent the gods lewd and laſcivious, ſo the moſt ſerious authors tell us of the impure and filthy ſacrifices, the villanous and beaſtly rites performed to them. They relate the obſcene feaſts of Bacchus and Priapus, of Flora and Venus, and acquaint us that they kept their Lupercalia, or the feſtivals of Pan, in running up and down naked, behaving themſelves in that lewd manner, which cannot be named without injuring chaſte and modeſt ears. Of the Eleuſinian ſolemnities, in honour of Ceres and Proſerpina, we have ſome account from Tertullian, Adv. Valentin. and the religious ceremonies of Iſis were as lewd and obſcene, ſaith Plutarch; De Iſid. & Oſor. l. 1. It is certain that lewdneſs and wantonneſs were the very ingredients of their worſhip, and their very temples were ſtews. Arnobius makes it his buſineſs in his fifth book, to ſhew how obſcene and unchaſte, how immodeſt and ſhameleſs their rites and ceremonies, their ſtories and relations of their gods were. In brief, uncleanneſs hath been ſo eminently confirmed to be the work of the Devil, that the foul fiends have ſometimes aſſumed bodies to act it in, as ſome have thought; ſee Auguſtin. de. civ. Dei. lib. 15. Bodin. contr. Wier. But Chriſt coming in the fleſh, deſtroyed even the deeds of the fleſh: He choſe to be born of a pure virgin, that he might give a pattern of ſpotleſs purity in the world; and the deſign of his Holy Inſtitution, was to ſanctify mens bodies and ſouls, and to fit them for the unſtained pleaſures of another life. Thus I have finiſhed my task, having largely and particularly ſhewed you, what the works of the Devil are, either ſuch works as are done by that evil ſpirit, or ſuch vices and practices in men, as more nearly approach to the deviliſh nature and temper; and I have at the ſame time proved that our Saviour and his religion, do overthrow and deſtroy theſe works of the infernal ſpirit.

I will only add a critical remark on that manner of expreſſion in the text, [ἵνα λύσῃ] *that he may loſe* (our Engliſh word, it is likely, coming from thence) or *diſſolve*, &c. for that is the exact rendring of the word. This ſuppoſes bonds and fetters: We were in durance and captivity, we were ſhut and locked up in the priſon houſe, we were under the power of Satan and dominion of ſin: But the merciful Jeſus came to reſcue and redeem mankind, to knock off their fetters, and to ſet them at liberty. *For this purpoſe the Son of God was manifeſted*, and for this only. He came not, as the Jews fondly imagined concerning their Meſſias) to be a great earthly monarch, to wage war, and to beat the Romans out of Judea, and to make his people rich and wealthy, and to promote them to great honours. This alas was a poor deſign, and not worthy of the Meſſias: But he came to effect a thing of greater moment, even of univerſal concern, and that which is more noble and glorious than all wordly empire and ſovereignty. He came to free his people from the tyranny of Satan, to vanquiſh the prince of darkneſs who had enſlaved all mankind.

Or, this word gives us a true notion of our Saviour's deſign, thus: The Devil had corrupted man, had been the great inſtrument at firſt of depraving his very nature, and ever ſince he hath made it his work to debauch mens minds and manners, and by all ways imaginable, to render them like unto himſelf. Hereupon the Son of God was ſent, ἵνα λύσῃ, that he might diſſolve, defeat, undo theſe works of the Devil. This is the ſhort and plain account of the grand end of Chriſt's being manifeſted in the world, of his incarnation, doctrine, life, ſufferings, death, and all his undertakings whatſoever; it was no other than this, to undo, to annul all that the Devil had done in the world. Chriſt's task was to pull down what Satan had built up, to untye, to untwiſt all his knots and intrigues, to baffle all his plots and contrivances, to unravel the inchantments of the evil ſpirit, to break the ſnares of Satan, and to deſtroy the deſtroyer.

CHAP. IV.

1 *He warneth them not to believe all teachers, who boaſt of the ſpirit, but to try them by the rules of the Catholick faith:* 7 *and by many reaſons exhorteth to brotherly love.*

BEloved, believe not every ſpirit, but try the ſpirits whether they are of God: becauſe many falſe prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God.

3 And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God: and this is that *ſpirit* of antichriſt, whereof you have heard that it ſhould come, and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: becauſe greater is he that is in you, than he that is in the world.

5 They are of the world: therefore ſpeak they of the world, and the world heareth them.

6 We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the ſpirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God; for God is love.

9 In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and ſent his Son *to be* the propitiation for our ſins.

11 Beloved, if God ſo loved us, we ought alſo to love one another.

12 No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit.

14 And we have ſeen and do teſtify, that the Father ſent the Son *to be* the Saviour of the world.

15 Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldneſs in the day of judgment: becauſe as he is, ſo are we in this world.

18 There is no fear in love; but perfect love caſteth out fear: becauſe fear hath torment:

ment: he that feareth is not made perfect in love.

19 We love him; becauſe he firſt loved us.

20 If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?

21 And this commandment have we from him, that he who loveth God, love his brother alſo.

CHAP. V.

He that loveth God loveth his children, and keepeth his commandments; 3 which to the faithful are light, and not grievous. 9 Jeſus is the Son of God, able to ſave us, 14 and to hear our prayers which we make for our ſelves, and for others.

WHoſoever believeth that Jeſus is the Chriſt, is born of God: and every one that loveth him that begat, loveth him alſo that is begotten of him.

2 By this we know that we love the children of God, when we love God and keep his commandments.

3 For this is the love of God, that we keep his commandments: And his commandments are not grievous.

4 For whatſoever is born of God overcommeth the world: And this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcommeth the world, but he that believeth that Jeſus is the Son of God.

6 This his he that came by water and blood, *even* Jeſus Chriſt; not by water only, but by water and blood: and it is the Spirit that beareth witneſs, becauſe the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the holy Ghoſt; and theſe three are one.

8 And there are three that bear witneſs in earth, the ſpirit, and the water, and the blood: and theſe three agree in one.

9 If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son.

10 He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life: and this life is in his Son.

12 He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life.

13 Theſe things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatſoever we ask, we know that we have the petitions that we deſired of him.

16 If any man ſee his brother ſin a ſin, *which is* not unto death, he ſhall ask, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: I do not ſay that he ſhall pray for it.

17 All unrighteouſneſs is ſin: And there is a ſin not unto death.

18 We know that whoſoever is born of God ſinneth not, but he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedneſs.

20 And we know that the Son of God is come, and hath given us an underſtanding that we may know him that is true: and we are in him that is true, *even* in his Son Jeſus Chriſt. This is the true God, and eternal life.

21 Little children, keep your ſelves from idols. Amen.

Critical

Critical and Explanatory ANNOTATIONS,
ON
The *SECOND EPISTLE*
OF
JOHN.

The INTRODUCTION.

The Apoſtle in this Epiſtle ſtiles himſelf *the Elder*, partly becauſe he was then above ninety years of age, as Beza on the place obſerves, and alſo becauſe he preſided over all the Churches of the leſſer Aſia.

This Epiſtle was wrote to a lady of quality, and to her family, who had embraced the Chriſtian Faith (and whoſe *ſiſter* with her children were known to the Apoſtle, ver. 13.) much to the ſame purpoſe as the former, to teſtify and confirm them in the true faith, and in the true practice of charity and Chriſtian love, and warning them to beware of the deceivers mentioned in the other Epiſtle, who *denied that Jeſus was come in the fleſh.*

He exhorteth a certain honourable matron with her children, to perſevere in Chriſtian love and belief, 8 *leſt they loſe the reward of their former profeſſion;* 10 *and to have nothing to do with thoſe ſeducers that bring not the true doctrine of Chriſt Jeſus.*

THE elder unto the elect lady, and her children, whom I love in the truth; and not I only, but alſo all they that have known the truth;

2 For the truths ſake which dwelleth in us, and ſhall be with us for ever:

3 Grace be with you, mercy *and* peace from God the Father, and from the Lord Jeſus Chriſt, the Son of the Father, in truth and love.

4 I rejoyced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now, I beſeech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye ſhould walk in it.

7 For many deceivers are entred into the world, who confeſs not that Jeſus Chriſt is come in the fleſh. This is a deceiver and an antichriſt.

8 Look to your ſelves, that we loſe not thoſe things which we have wrought, but that we receive a full reward.

9 Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: he that abideth in the doctrine of Chriſt, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* houſe, neither bid him God ſpeed.

11 For he that biddeth him God ſpeed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink; but I truſt to come unto you, and ſpeak face to face, that our joy may be full.

13 The children of thy elect ſiſter greet thee. Amen.

Critical and Explanatory ANNOTATIONS,

ON THE

THIRD EPISTLE

OF

JOHN.

The INTRODUCTION.

This third Epiſtle was wrote to one Gaius a Chriſtian, who was a kind friend and courteous entertainer of the diſtreſſed Brethren, or Chriſtians, who were ſtrangers, eſpecially thoſe, who went forth to publiſh the Goſpel among the Gentiles, and would *take nothing of them*; ver. 7. and therefore were recommended by the Apoſtle to wealthy and charitable Chriſtians; ver. 6.

The Apoſtle encourages him in the true faith, and to continue that hoſpitality and charity; and as for Diotrephes, who loved to have the pre-eminence himſelf, and would not ſubmit to the Apoſtle, nor receive, nor entertain the Brethren recommended to him, nor eved ſuffer others to do it, the Apoſtle threatens to deal with him accordingly, or *remember his deeds* (not ſo much for the oppoſition he made to his perſon, as to the progreſs of the Goſpel.) But as for Gaius, he had no more to ſay to him, but that he hoped ſhortly to ſee him.

He commendeth Gaius for his piety, 5 *and hoſpitality,* 7 *to true preachers;* 9 *complaining of the unkind dealing of ambitious Diotrephes on the contrary ſide,* 11 *whoſe evil example is not to be followed:* 12 *and giveth ſpecial teſtimony to the good report of Demetrius.*

THE elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wiſh above all things that thou mayſt proſper and be in health, even as thy ſoul proſpereth.

3 For I rejoyced greatly when the brethren came and teſtified of the truth that is in thee, even as thou walkeſt in the truth.

4 I have no greater joy than to hear that my children walk in the truth.

5 Beloved, thou doſt faithfully whatſoever thou doſt to the brethren, and to ſtrangers;

6 Which have born witneſs of thy charity before the church: whom if thou bring forward on their journey after a godly ſort, thou ſhalt do well:

7 Becauſe that for his names ſake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive ſuch, that we might be fellow-helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore if I come, I will remember his deeds which he doth, prating againſt us with malicious words: and not content therewith, neither doth he himſelf receive the brethren, and forbiddeth them that would, and caſteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doth good, is of God: but he that doth evil, hath not ſeen God.

12 Demetrius hath good report of all men, and of the truth it ſelf: yea, and we *alſo* bear record, and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace *be* to thee. Our friends ſalute thee. Greet the friends by name.

Critical and Explanatory ANNOTATIONS,

ON THE

GENERAL EPISTLE

OF

JUDE.

The INTRODUCTION.

This Jude was one of the twelve Apoſtles called Lebbæus and Thaddæus, Matt. x. 3. brother to James, who wrote the Epiſtle of James, and ſo, as is conjectured, one of Joſeph's ſons by a former wife, or elſe nearly related to the Virgin Mary.

He wrote this Epiſtle to ſome of the firſt Chriſtians, eſpecially to the Jews, who had been converted to the Chriſtian Faith, and were diſperſed through many countries: And this is the reaſon for its being called a Catholick, *general* or univerſal Epiſtle; becauſe not ſuperſcribed to any certain or particular congregation of Chriſtians.

His deſign was to encourage them to continue in their holy faith, and to caution them againſt the deceivers and Hereticks, who had crept in among them, on purpoſe to deſtroy the true faith, and were perſons of corrupt and lewd converſations. Therefore,

The Apoſtle (much in the ſame manner as Peter has done before in his ſecond Epiſtle) briefly deſcribes their wretched doctrines and practices, and declares the terrible judgments which would overtake them, *who were before of old ordain'd to this condemnation*, ver. 4. that is, not made and ordained by God on purpoſe to be puniſhed; but, as the original word προγεγραμμένοι imports, of whom it was before written or propheſied that this ſhould be their condemnation without repentance, as *Enoch propheſied* of them, ver. 14.

Where note, That the hiſtory of Michael and the Prophecy of Enoch being owned by the Jews, though not in Scripture, the Apoſtle argues with them from their own conceſſions.

He exhorteth them to be conſtant in the profeſſion of the faith. 4 *Falſe teachers are crept in to ſeduce them; for whoſe damnable doctrine and manners, horrible puniſhment is prepared:* 20 *whereas the godly by the aſſiſtance of the holy Spirit, and prayers to God, may perſevere and grow in grace, and keep themſelves, and recovers others out of the ſnares of thoſe deceivers.*

JUDE the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, *and* called:

2 Mercy unto you, and peace, and love be multiplied.

3 Beloved when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not.

6 And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.

8 Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

9 Yet Michael the archangel, when contending with the devil, he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, The Lord rebuke thee.

10 But theſe ſpeak evil of thoſe things which they know not: but what they know naturally, as brute beaſts; in thoſe things they corrupt themſelves.

11 Wo unto them; for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and periſhed in the gainſaying of Core.

12 Theſe are ſpots in your feaſts of charity, when they feaſt with you, feeding themſelves without fear: clouds *they are* without water, carried about of winds; trees, whoſe fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the ſea, foaming out their own ſhame; wandring ſtars, to whom is reſerved the blackneſs of darkneſs for ever.

14 And Enoch alſo, the ſeventh from Adam, propheſied of theſe, ſaying, Behold, the Lord cometh with ten thouſands of his ſaints;

15 To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *ſpeeches*, which ungodly ſinners have ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their own luſts; and their mouth ſpeaketh great ſwelling *words*, having mens perſons in admiration becauſe of advantage.

17 But, beloved, remember ye the words which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt:

18 *How* that they told you there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts.

19 Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit.

20 But ye, beloved, building up your ſelves on your moſt holy faith, praying in the holy Ghoſt,

21 Keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

22 And of ſome have compaſſion, making a difference:

23 And others ſave with fear, pulling *them* out of the fire; hating even the garment ſpotted by the fleſh.

24 Now unto him that is able to keep you from falling, and to preſent *you* faultleſs before the preſence of his glory with exceeding joy,

25 To the only wiſe God our Saviour, *be* glory and majeſty, dominion and power, both now and ever. Amen.

Critical and Explanatory ANNOTATIONS,

ON THE

REVELATION

OF

St. JOHN the Divine.

The INTRODUCTION.

This John was one of the twelve Apoſtles, and the ſame who wrote the Goſpel, and the three Epiſtles of John, he was called *the Divine*, (as is juſtly conceived) by reaſon of his writings, eſpecially the Goſpel; which ſets forth the *Divine Nature* of Chriſt, or *as he is God*; whereas the other Goſpels begin the account of him, *as he was man*, and born in the world. This book was written by him in the iſle of Patmos, whither he was baniſhed; chap. i. 9.

As for the time when this book was written; ſee the notes on chap. i. ver. 1. The firſt three chapters contain the meſſage which God in a viſion, commanded John to ſend to the ſeven churches of Aſia, repreſented by *golden candleſticks*, and to the particular biſhops of each Church, repreſented by *ſtars*, and called *angels*, probably in alluſion to the Jewiſh church, the prieſts whereof were ſtiled *angels*, or *meſſengers*, Mal. ii. 7. as bringing the commands of God to the people, and carrying, or offering their prayers to God; or elſe from the ruler of the ſynagogue, whoſe office was to order the prayers and reading in the ſynagogue, and called angel, or biſhop.

The ſeven Churches were at Epheſus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea; all which were eminent cities in the Leſſer Aſia. The deſign of theſe meſſages was to acquaint them with the notice God took of the behaviour of every one of them, to encourage them in what was good, and reprove them for what was amiſs, to caution them againſt falſe teachers and ſeducers, and to comfort them in their ſufferings, leſt they ſhould, through fear, caſt off their holy profeſſion; aſſuring them, that God would not fail to reward and crown all thoſe, who perſevered in his holy faith and ſervice with eternal glory.

In chap. ii. God is ſaid, at ver. 6. to hate *the deeds of the Nicolaitanes*, who allowed themſelves to commit adultery or fornication, on pretence of encouragement from Nicolas the deacon; who being ſuſpected of jealouſy, ran into the extreme of permitting his wife to marry whom ſhe would, that he might clear himſelf of that imputation; ſee Euſeb. Eccl. Hiſt. lib. iii. cap. 29.

The other parts of the Revelations contain ſeveral Prophecies concerning the ſtate and condition of the Chriſtian Church from the beginning, and the rage of the Devil and his inſtruments againſt it, likewiſe concerning the ſufferings and martyrdoms of many; the ruin and deſtruction of all their enemies; and at laſt, the glorious triumph and joys of all the holy members of Chriſt's Church; ſee the notes and Dr. Wells's paraphraſe, and Sir Iſaac Newton's Obſervations on this Book.

CHAP. I.

4 *John writeth his revelation to the ſeven churches of Aſia, ſignified by the ſeven golden candleſticks.* 7 *The coming of Chriſt:* 14 *His glorious power and majeſty.*

THE revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his ſervants things which muſt ſhortly come to paſs; and he ſent and ſignified *it* by his angel unto his ſervant John:

2 Who bare record of the word of God, and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw.

3 Bleſſed *is* he that readeth, and they that hear the words of this propheſy, and keep thoſe things which are written therein: for the time is at hand.

4 JOHN to the ſeven churches which are in Aſia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the ſeven ſpirits which are before his throne;

5 And from Jeſus Chriſt, *who is* the faithful witneſs, *and* the firſt-begotten of the dead, and the prince of the kings of the earth: unto him that loved us, and waſhed us from our ſins in his own blood,

6 And hath made us kings and prieſts unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye ſhall ſee him, and they *alſo* which pierced him: and all kindreds of the earth ſhall wail becauſe of him: even ſo, Amen.

8 I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who alſo am your brother, and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt, was in the iſle that is called Patmos, for the word of God, and for the teſtimony of Jeſus Chriſt.

10 I was in the ſpirit on the Lords day, and heard behind me a great voice, as of a trumpet.

11 Saying, I am Alpha and Omega, the firſt and the laſt: and, What thou ſeeſt, write in a book, and ſend *it* unto the ſeven churches which are in Aſia; unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to ſee the voice that ſpake with me. And being turned, I ſaw ſeven golden candleſticks;

13 And in the midſt of the ſeven candleſticks, *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wooll, as white as ſnow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine braſs, as if they burned in a furnace; and his voice as the ſound of many waters.

16 And he had in his right hand ſeven ſtars: and out of his mouth went a ſharp two-edged ſword: and his countenance *was* as the ſun ſhineth in his ſtrength.

17 And when I ſaw him, I fell at his feet as dead: and he laid his right hand upon me, ſaying unto me, Fear not, I am the firſt and the laſt:

18 *I am* he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou haſt ſeen, and the things which are, and the things which ſhall be hereafter,

20 The myſtery of the ſeven ſtars which thou ſaweſt in my right hand, and the ſeven golden candleſticks. The ſeven ſtars are the angels of the ſeven churches: and the ſeven candleſticks which thou ſaweſt, are the ſeven churches.

Ver. 1. *The revelation*, &c] Epiphanius repreſents the Goſpel of John as written in the time of Domitian, and the Apocalypſe or Revelation even before that of Nero. Arethas affirms the Apocalypſe was written before the deſtruction of Jeruſalem, and that former commentators had expounded the ſixth ſeal of that deſtruction, ch. xiii. 19.

With the opinion of the firſt commentators agrees the tradition of the Churches of Syria, preſerved to this day in the title of the Syriac Verſion of the Apocalypſe, which title is this: *The Revelation which was made to John the Evangeliſt by God in the iſland Patmos, into which he was baniſhed by Nero the Ceſar.* The ſame is confirmed by a ſtory told by Euſebius out of Clemens Alexandrinus, and other antient authors, concerning a youth, whom John ſome time after his return from Patmos committed to the care of the Biſhop of a certain city; (ſee Euſeb. hiſt. Eccl. l. 3. c. 23. and the Introduction to John's Goſpel.) Which is a ſtory of many years, and requires that John ſhould have returned from Patmos rather at the death of Nero, than at that of Domitian; becauſe between the death of Domitian and that of John there were but two years and an half; and John in his old age was ſo infirm, ſays Hierom. in Epiſt. ad Gal. l. 3. c. 6. as to be carried to Church, dying above ninety years old, and therefore could not be then ſuppoſed able to ride after the young thief, there deſcribed.

This opinion is further ſupported by the alluſions in the Revelation to the temple and altar, and holy city, as then ſtanding; and to the Gentiles, who were ſoon after to tread under foot the holy city and outward court. 'Tis confirmed alſo by the ſtyle of the Revelation itſelf, which is fuller of Hebraiſms than his Goſpel. For thence it may be gathered, that it was written when John was newly come out of Judea, where he had been uſed to the Syriac tongue; and that he did not write his Goſpel, till by long converſe with the Aſiatick Greeks he had left off moſt of the Hebraiſms. It is confirmed alſo by the many falſe Revelations, as thoſe of Peter, Paul, Thomas, Stephen, Elias and Cerinthus, written in imitation of the true one. For as the many falſe goſpels, falſe acts, and falſe epiſtles were occaſioned by true ones; and the writing many falſe Revelations, and aſcribing them to Apoſtles and Prophets, argues that there was a true Apoſtolic one in great requeſt with the firſt Chriſtians: So *this true one* may well be ſuppoſed to have been written early, that there may be room in the Apoſtolic age for the writing of ſo *many falſe ones* afterwards, and fathering them upon Peter, Paul, Thomas and others, who were dead before John.

Caius, who was contemporary with Tertullian, tells us, Apud Euſeb. Eccl. hiſt. l. 3. c. 28. Edit. Valeſii. that Cerinthus wrote his Revelations as a great Apoſtle, and pretended the viſions were ſhewn him by Angels, aſſerting a millennium, or a thouſand years continuance of carnal pleaſures at Jeruſalem after the reſurrection; ſo that his Revelation was plainly written in imitation of John's: And yet he lived ſo early, that he, according to Epiphanius, Hæreſ. 28. reſiſted the Apoſtles at Jeruſalem in or before the firſt year of Claudius, that is, twenty-ſix years before the death of Nero, and died before John; ſee Hieron. adv. Lucif.

Theſe reaſons may ſuffice for determining the time; and yet there is one more, which to conſidering men may ſeem a good reaſon, to others not. I'll propound it, and leave it to every man's judgment. The Revelation ſeems to be alluded to in the Epiſtles of Peter and that to the Hebrews: And therefore to have been written before them. Such alluſions in the Epiſtle to the Hebrews, I take to be the diſcourſes concerning the high-prieſt in the heavenly tabernacle, who is both prieſt and king, as was Melchiſedec; and thoſe concerning the word of God, with the ſharp two-edged ſword, the σαββατισμός, or millennial reſt, the earth whoſe end is to be burned, ſuppoſe by the lake of fire, *the judgment and fiery indignation which ſhall devour the adverſaries*, the *heavenly city which hath foundations whoſe builder and maker is God*, the *cloud of witneſſes, mount Sion, heavenly Jeruſalem, general aſſembly, ſpirits of juſt men made perfect*, viz. by the reſurrection, and *the ſhaking of Heaven and earth, and removing them, that the new Heaven, new earth and new kingdom which cannot be ſhaken, may remain.* In the firſt of Peter occur theſe; ſee Pet. i. 7, 13. iv. 13. and v. 1. *The Revelation of Jeſus Chriſt*, twice or thrice repeated; ſee Revel. xiii. 8. the *blood of Chriſt as of a lamb fore-ordained before the foundation of the world*; ſee Revel. xxi. the *ſpiritual building* in Heaven, 1 Pet. ii. 5. *an inheritance uncorruptible and undefiled and that fadeth not away, reſerved in Heaven for us, who are kept unto the ſalvation, ready to be revealed in the laſt time*, 1 Pet. i. 4, 5. in Revel. i. 6. and v. 10. the *royal prieſthood* ch. xx. 6. the *holy prieſthood*, the *judgment beginning at the houſe of God*, ch. xx. 4, 12. and *the Church at Babylon*, ch. xvii.

Theſe are indeed obſcurer alluſions; but the ſecond Epiſtle, from the nineteenth verſe of the firſt chapter to the end, ſeems to be a continued Commentary upon the Revelation. There, in writing to the Churches in Aſia, to whom John was commanded to ſend his Prophecy, he tells them, they *have a more ſure word of Prophecy*, to be heeded by them, *as a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in their hearts*, that is, until they begin to underſtand it: For *no Prophecy*, ſaith he, *of the Scripture is of any private interpretation; the Prophecy came not in old time by the will of man, but holy men of God ſpake, as they were moved by the Holy Ghoſt.* Daniel himſelf profeſſes that he underſtood not his own Prophecies; Dan. viii. 15, 16, 27. and xii. 8, 9. and therefore the Churches were not to expect the interpretation from their Prophet John, but to ſtudy the Prophecies themſelves. This is the ſubſtance of what Peter ſays in the firſt chapter; and then

In the ſecond he proceeds to deſcribe, out of this *ſure word of Prophecy*, how there ſhould ariſe in the Church falſe prophets, or falſe teachers, expreſſed collectively in the Revelation by the name of the falſe prophet; who ſhould bring in damnable hereſies, even denying the Lord that bought them which is the character of antichriſt: And many, ſaith he, ſhall follow their luſts; they that dwell on the earth (ſee Revel. xiii. 7, 12.) ſhall be deceived by the falſe prophet, and be made drunk with the wine of the whore's fornication, by reaſon of whom the way of truth ſhall be blaſphemed; for the beaſt is full of blaſphemy: And through covetouſneſs ſhall they with feigned words make merchandize of you; ſee Revel. xiii. 1, 5, 6. for theſe are the merchants of the earth, who trade with the great whore, and their merchandize is all things of price, with the bodies and ſouls of men; ſee Revel. xviii. 12, 13. Whoſe judgment———lingreth not, and their damnation ſlumbreth not, ſee Revel. xix. 20. but ſhall ſurely come upon them at the laſt day ſuddenly, as the flood upon the old world, and fire and brimſtone upon Sodom and Gomorrha, when the juſt ſhall be delivered like Lot; ſee Revel. xxi. 3, 4. for the Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgment to be puniſhed, in the lake of fire; but chiefly them that walk after the fleſh in the luſt of uncleanneſs, being made drunk with the wine of the whore's fornication; ſee Revel. ix. 21. and xvii. 2. who deſpiſe dominion, and are not afraid to blaſpheme glories; for the beaſt opened his mouth againſt God to blaſpheme his name and his tabernacle, and them that dwell in Heaven; ſee Revel. xiii. 6. Theſe, as natural brute beaſts, the ten-horned beaſt and two-horned beaſt, or falſe prophet, made to be taken and deſtroyed, in the lake of fire, blaſpheme the things they underſtand not:———They count it pleaſure to riot in the day-time——ſporting themſelves with their own deceivings, while they feaſt with you, having eyes full of an adultereſs; ſee Revel. xviii. 3, 7, 9. μοιχαλίδος. For the kingdoms of the beaſt live deliciouſly with the great whore, and the nations are made drunk with the wine of her fornication. They are gone aſtray, following the way of Balaam, the ſon of Beor, who loved the wages of unrighteouſneſs, the falſe prophet who taught Balak to caſt a ſtumbling-block before the children of Iſrael; ſee Revel. ii. 14. Theſe are, not fountains of living water, but wells without water; not ſuch clouds of Saints as the two witneſſes aſcend in, but clouds that are carried with a tempeſt, &c.

Thus does the author of this Epiſtle ſpend all the ſecond chapter in deſcribing the qualities of the Apocalyptic beaſts and falſe prophet: And then in the third he goes on to deſcribe their deſtruction more fully, and the future kingdom. He ſaith, that becauſe the coming of Chriſt ſhould be long deferred, they ſhould ſcoff, ſaying, *where is the promiſe of his coming?* Then he deſcribes the ſudden coming of the day of the Lord upon them, *as a thief in the night*, which is the Apocaliptic phraſe; and the millennium, or thouſand years, which *are with God but as a day*; the *paſſing away of the old heavens* and earth, by a conflagration in the lake of fire, and our *looking for new heavens and a new earth, wherein dwelleth righteouſneſs.*

Seeing therefore Peter and John were Apoſtles of the circumciſion, it ſeems to me that they ſtaid with their Churches in Judea and Syria till the Romans made war upon their nation, that is, till the twelfth year of Nero; that they then followed the main body of their flying Churches into Aſia, and that Peter went thence by Corinth to Rome; that the Roman empire looked upon thoſe Churches as enemies, becauſe Jews by birth; and therefore to prevent inſurrections, ſecured their leaders, and baniſhed John into Patmos. It ſeems alſo probable to me, that the Revelation was there compoſed, and that ſoon after the Epiſtle to the Hebrews and thoſe of Peter were written to theſe Churches, with reference to this Prophecy as what they were particularly concerned in. For it appears by theſe Epiſtles, that they were written in times of general affliction and tribulation under the heathens, and by conſequence when the empire made war upon the Jews; for till then the Heathens were at peace with the Chriſtian Jews, as well as with the reſt. The Epiſtle to the Hebrews, ſince it mentions Timothy as related to thoſe Hebrews, muſt be written to them after their flight into Aſia, where Timothy was biſhop; and by conſequence after the war began, the Hebrews in Judea being ſtrangers to Timothy. Peter ſeems alſo to call Rome Babylon, as well with reſpect to the war made upon Judea, and the approaching captivity, like that under old Babylon, as with reſpect to that name in the Revelation; and in writing *to the ſtrangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia and Bithynia*, he ſeems to intimate that they were the ſtrangers newly ſcattered by the Roman wars; for thoſe were the only ſtrangers there belonging to his care.

This Prophecy is caled ***the Revelation***, with reſpect to *the Scripture of truth*, which Daniel was commanded to *ſhut up and ſeal till the time of the end*; Dan. x. 21. xii. 4,—9. Daniel ſealed it *until the time of the end*; and until that time comes, the Lamb is opening the ſeals; and afterwards the two witneſſes propheſy out of it a long time in ſackcloth, before they aſcend up to Heaven in a cloud. All which is as much as to ſay, that theſe Prophecies of Daniel and John ſhould not be underſtood till the time of the end: But then ſome ſhould propheſy out of them in an afflicted and mournful ſtate for a long time, and that but darkly, ſo as to convert but few. But in the very end, the Prophecy ſhould be ſo far interpreted as to convince many. *Then*, ſaith Daniel, *many ſhall run to and fro, and knowledge ſhall be encreaſed*. For the Goſpel muſt be preached in all nations before the great tribulation, and end of the world.

The palm-bearing multitude, which come out of this great tribulation, cannot be innumerable out of all nations, unleſs they be made ſo by the preaching of the Goſpel before it comes. There muſt be a ſtone cut out of a mountain without hands, before it can fall upon the toes of the image, and become a great mountain and fill the earth. An angel muſt fly through the midſt of Heaven with the everlaſting Goſpel to preach to all nations, before Babylon falls, and the Son of man reaps his harveſt. The two Prophets muſt aſcend up to Heaven in a cloud, before the kingdoms of this world become the kingdoms of Chriſt. It is therefore a part of this Prophecy, that it ſhould not be underſtood before the laſt age of the world; and therefore it makes for the credit of the Prophecy, that it is not yet underſtood. But if the laſt age, the age of opening theſe things, be now approaching, as by the great ſucceſſes of late interpreters it ſeems to be, we have more encouragement than ever to look into theſe things. If the general preaching of the Goſpel be approaching, it is to us and our poſterity that thoſe words mainly belong: *In the time of the end the wiſe ſhall underſtand, but none of the wicked ſhall underſtand. Bleſſed is he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein*; compare Dan. xii. 4,—10. with Revel. i. 3.

The folly of interpreters has been, to foretel times and things by this Prophecy, as if God deſigned to make them Prophets. By this raſhneſs they have not only expoſed themſelves, but brought the Prophecy alſo into contempt. The deſign of God was much otherwiſe. He gave this and the Prophecies of the Old Teſtament, not to gratify mens curioſities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and his own Providence, not the interpreters, be then manifeſted thereby to the world. For the event of things predicted many ages before, will then be a convincing argument that the world is governed by Providence. For as the few and obſcure Prophecies concerning Chriſt's firſt coming were for ſetting up the Chriſtian religion, which all nations have ſince corrupted; ſo the many and clear Prophecies concerning the things to be done at Chriſt's ſecond coming, are not only for predicting, but alſo for effecting a recovery and re-eſtabliſhment of the long loſt truth, and ſetting up a kingdom, wherein dwells righteouſneſs. The event will prove the Revelation; and this Prophecy, thus proved and underſtood, will open the old Prophets, and all together will make known the true religion, and eſtabliſh it. For he that will underſtand the old Prophets, muſt begin with this; but the time is not yet come for underſtanding them perfectly, becauſe the main revolution predicted in them is not yet come to paſs. *In the days of the voice of the ſeventh angel, when he ſhall begin to ſound, the myſtery of God ſhall be finiſhed, as he hath declared to his ſervants the Prophets: and then the kingdoms of this world ſhall become the kingdoms of our Lord and his Chriſt, and he ſhall reign for ever*; Apoc. x. 7. xi. 15. There is already ſo much of the Prophecy fulfilled, that as many as will take pains in this ſtudy, may ſee ſufficient inſtances of God's Providence: But then the ſignal revolutions predicted by all the holy Prophets, will at once both turn mens eyes upon conſidering the predictions, and plainly interpret them. And till ***then*** we muſt content ourſelves with interpreting what has been already fulfilled.

Ver. 6.——*Kings and prieſts unto God*, &c.] Or in the kingdom of God.

Ver. 18. *I am Alpha and Omega*] i. e. *The beginning and the ending*. For Alpha is the firſt letter, and Omega the name of the laſt letter in the Greek alphabet, and are therefore uſed in this place figuratively to ſhew that as ſure as thoſe two letters are univerſally received to begin and end the Greek alphabet; ſo certainly Chriſt our Saviour muſt be acknowledged to be the *author and finiſher of our faith.*

Ver. 10. *I was in the ſpirit.*] Or, in a viſion of God's Holy Spirit.

— *On the Lord's day*] See my Diſſertation on the Lord's Day, in 1 Cor. xvi. 2.

Ver. 12.——*Golden candleſticks.*] See ver. 20.

CHAP. II.

What is commanded to be written to the angels (that is, the miniſters) of the Churches of 1 Epheſus, 8 Smyrna, 12 Pergamos, 18 Thyatira: and what is commended, or found wanting in them.

UNTO the angel of the church of Epheſus, write, Theſe things ſaith he that holdeth the ſeven ſtars in his right hand, who walketh in the midſt of the ſeven candleſticks;

2 I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil: and thou haſt tried them which ſay they are apoſtles, and are not; and haſt found them lyers:

3 And haſt born, and haſt patience, and for my names ſake haſt laboured, and haſt not fainted.

4 Neverthelеſs, I have *ſomewhat* againſt thee, becauſe thou haſt left thy firſt love.

5 Remember therefore from whence thou art fallen, and repent, and do the firſt works; or elſe I will come unto thee quickly, and will remove thy candleſtick out of his place, except thou repent.

6 But this thou haſt, that thou hateſt the deeds of the Nicolaitanes, which I alſo hate.

7 He that hath an ear, let him hear what the Spirit ſaith unto the churches, To him that overcometh will I give to eat of the tree of life which is in the midſt of the paradiſe of God.

8 And unto the angel of the church in Smyrna, write, Theſe things ſaith the firſt and the laſt, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty (but thou art rich) and *I know* the blaſphemy of them which ſay they are Jews, and are not, but *are* the ſynagogue of Satan.

10 Fear none of thoſe things which thou ſhalt ſuffer: behold, the devil ſhall caſt ſome of you into priſon, that ye may be tried; and ye ſhall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit ſaith unto the churches, He that overcometh ſhall not be hurt of the ſecond death.

12 And to the angel of the church in Pergamos, write, Theſe things, ſaith he, which hath the ſharp ſword with two edges.

13 I know thy works, and where thou dwelleſt, *even* where Satans ſeat *is*: and thou holdeſt faſt my name, and haſt not denied my faith, even in thoſe days wherein Antipas *was* my faithful martyr, who was ſlain among you, where Satan dwelleth.

14 But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balac to caſt a ſtumbling-block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication.

15 So haſt thou alſo them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or elſe I will come unto thee quickly, and will fight againſt them with the ſword of my mouth.

17 He that hath an ear, let him hear what the Spirit ſaith unto the churches, To him that overcometh will I give to eat of the hidden manna, and will give him a white ſtone, and in the ſtone a new name written, which no man knoweth, ſaving he that receiveth *it*.

18 And unto the angel of the church in Thyatira, write, Theſe things ſaith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine braſs;

19 I know thy works, and charity, and ſervice, and faith, and thy patience, and thy works; and the laſt *to be* more than the firſt.

20 Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezabel, which calleth her ſelf a propheteſs, to teach and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto idols.

21 And I gave her ſpace to repent of her fornication, and ſhe repented not.

22 Behold, I will caſt her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches ſhall know that I am he that ſearcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I ſay, and unto the reſt in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they ſpeak, I will put upon you none other burden.

25 But that which ye have *already*, hold faſt till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 (And he ſhall rule them with a rod of iron: as the veſſels of a potter ſhall they be broken to ſhivers) even as I received of my Father.

28 And I will give him the morning ſtar.

29 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

Ver. 1.——— *Seven ſtars.*] See chap. i. ver. 20.

N. B. See the connection of theſe Prophecies at the end of the book.

CHAP. III.

2 *The angel of the church of Sardis is reproved,* 3 *exhorted to repent, and threatned if he do not repent.* 8 *The angel of the church of Philadelphia,* 10 *is approved for his diligence and patience.* 15 *The angel of Laodicea is rebuked for being neither hot nor cold,* 19 *and admoniſhed to be more zealous.* 20 *Chriſt ſtandeth at the door, and knocketh.*

AND unto the angel of the church in Sardis, write, Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven ſtars; I know thy works, that thou haſt a name that thou liveſt, and art dead.

2 Be watchful, and ſtrengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou haſt received, and heard, and hold faſt, and repent. If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee.

4 Thou haſt a few names even in Sardis, which have not defiled their garments; and they ſhall walk with me in white: for they are worthy.

5 He that overcometh, the ſame ſhall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confeſs his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

7 And to the angel of the church in Philadelphia, write, Theſe things ſaith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man ſhutteth; and ſhutteth, and no man openeth:

8 I know thy works: behold, I have ſet before thee an open door, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.

9 Behold, I will make them of the ſynagogue of Satan (which ſay they are Jews, and are not, but do lie) behold, I will make them to come and worſhip before thy feet, and to know that I have loved thee.

10 Becauſe thou haſt kept the word of my patience, I alſo will keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that faſt which thou haſt, that no man take thy crown.

12 Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jeruſalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

14 And unto the angel of the church of the Laodiceans, write, Theſe things ſaith the Amen, the faithful and true witneſs, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then, becauſe thou art luke-warm, and neither cold nor hot, I will ſpue thee out of my mouth:

17 Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, aud poor, and blind, and naked.

18 I counſel thee to buy of me gold tried in the fire, that thou mayſt be rich; and white raiment, that thou mayſt be clothed, and *that* the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eye-ſalve, that thou mayſt ſee.

19 As many as I love, I rebuke and chaſten: be zealous therefore and repent.

20 Behold, I ſtand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.

21 To him that overcometh will I grant to ſit with me in my throne, even as I alſo overcame, and am ſet down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

CHAP. IV.

2 *John ſeeth the throne of God in heaven.* 4 *The four and twenty elders.* 6 *The four beaſts full of eyes before and behind.* 10 *The elders lay down their crowns, and worſhip him that ſat on the throne.*

AFter this, I looked, and behold, a door *was* opened in heaven: and the firſt voice which I heard, *was* as it were of a trumpet talking with me; which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter.

2 And immediately I was in the ſpirit: and behold, a throne was ſet in heaven, and *one* ſat on the throne.

3 And he that ſat, was to look upon like a jaſper, and a ſardine ſtone: and *there was* a rainbow round about the throne, in ſight like unto an emerald.

4 And round about the throne *were* four and twenty ſeats: and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thundrings, and voices: And *there were* ſeven lamps of fire burning before the throne, which are the ſeven Spirits of God.

6 And before the throne *there was* a ſea of glaſs, like unto cryſtal: And in the midſt of the throne, and round about the throne, *were* four beaſts full of eyes, before and behind.

7 And the firſt beaſt *was* like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt *was* like a flying eagle.

8 And the four beaſts had each of them ſix wings about him, and *they were* full of eyes within; and they reſt not day and night, ſaying, Holy, holy, holy, Lord God almighty, which was, and is, and is to come.

9 And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever.

10 The four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying,

11 Thou art worthy, O Lord, to receive glory and honour, and power: for thou haſt created all things, and for thy pleaſure they are and were created.

CHAP. V.

1 The book ſealed with ſeven ſeals: 9 which only the Lamb that was ſlain is worthy to open; 12 Therefore the elders praiſe him, 9 and confeſs that he redeemed them with his blood.

AND I ſaw in the right hand of him that ſat on the throne, a book written within and on the backſide, ſealed with ſeven ſeals.

2 And I ſaw a ſtrong angel proclaiming with a loud voice, Who is worthy to open the book, and to looſe the ſeals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, becauſe no man was found worthy to open, and to read the book, neither to look thereon.

5 And one of the elders ſaith unto me, Weep not: behold, the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to looſe the ſeven ſeals thereof.

6 And I beheld, and lo, in the midſt of the throne, and of the four beaſts, and in the midſt of the elders ſtood a Lamb, as it had been ſlain, having ſeven horns, and ſeven eyes, which are the ſeven Spirits of God ſent forth into all the earth.

7 And he came and took the book out of the right hand of him that ſat upon the throne.

8 And when he had taken the book, the four beaſts, and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of ſaints.

9 And they ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation;

10 And haſt made us unto our God, kings and prieſts: and we ſhall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beaſts, and the elders: and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands.

12 Saying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

13 And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, and honour, and glory, and power *be* unto him that ſitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beaſts ſaid, Amen. And the four *and* twenty elders fell down and worſhipped him that liveth for ever and ever.

CHAP.

CHAP. VI.

1 *The opening of the ſeals in order, and what followed thereupon; containing a propheſy to the end of the world.*

AND I ſaw, when the Lamb opened one of the ſeals, and I heard as it were the noiſe of thunder, one of the four beaſts ſaying, Come, and ſee.

2 And I ſaw, and behold, a white horſe; and he that ſat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

3 And when he had opened the ſecond ſeal, I heard the ſecond beaſt ſay, Come, and ſee.

4 And there went out another horſe *that was* red: and *power* was given to him that ſat thereon, to take peace from the earth, and that they ſhould kill one another: and there was given unto him a great ſword.

5 And when he had opened the third ſeal, I heard the third beaſt ſay, Come, and ſee. And I beheld, and lo, a black horſe; and he that ſat on him had a pair of balances in his hand.

6 And I heard a voice in the midſt of the four beaſts ſay, A meaſure of wheat for a peny; and three meaſures of barley for a peny; and ſee thou hurt not the oyl and the wine.

7 And when he had opened the fourth ſeal, I heard the voice of the fourth beaſt ſay, Come, and ſee.

8 And I looked, and behold, a pale horſe; and his name that ſat on him was Death, and hell followed with him: and power was given unto them, over the fourth part of the earth, to kill with ſword, and with hunger, and with death, and with the beaſts of the earth.

9 And when he had opened the fifth ſeal, I ſaw under the altar the ſouls of them that were ſlain for the word of God, and for the teſtimony which they held.

10 And they cried with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our blood, on them that dwell on the earth?

11 And white robes were given unto every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon, until their fellow-ſervants alſo, and their brethren that ſhould be killed as they *were*, ſhould be fulfilled.

12 And I beheld when he had opened the ſixth ſeal, and lo, there was a great earthquake, and the ſun became black as ſackcloth of hair, and the moon became as blood;

13 And the ſtars of heaven fell unto the earth, even as a fig-tree caſteth her untimely figs, when ſhe is ſhaken of a mighty wind:

14 And the heaven departed as a ſcrowl when it is rolled together; and every mountain and iſland were moved out of their places:

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man hid themſelves in the dens, and in the rocks of the mountains;

16 And ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who ſhall be able to ſtand?

CHAP. VII.

3 *An angel ſealeth the ſervants of God in their foreheads:* 4 *The number of them that were ſealed: of the tribes of Iſrael a certain number,* 9 *of all other nations an innumerable multitude, which ſtand before the throne, clad in white robes, and palms in their hands:* 14 *Their robes were waſhed in the blood of the Lamb.*

AND after theſe things, I ſaw four angels ſtanding on the four winds of the earth, holding the four corners of the earth, that the wind ſhould not blow on the earth, nor on the ſea, nor on any tree.

2 And I ſaw another angel aſcending from the eaſt, having the ſeal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the ſea,

3 Saying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads.

4 And I heard the number of them which were ſealed: *and there were* ſealed an hundred *and* forty *and* four thouſand, of all the tribes of the children of Iſrael.

5 Of the tribe of Juda *were* ſealed twelve thouſand. Of the tribe of Reuben *were* ſealed twelve thouſand. Of the tribe of Gad *were* ſealed twelve thouſand.

6 Of the tribe of Aſer *were* ſealed twelve thouſand. Of the tribe of Nephthalim *were* ſealed twelve thouſand. Of

the tribe of Manaſſes *were* ſealed twelve thouſand.

7 Of the tribe of Simeon *were* ſealed twelve thouſand. Of the tribe of Levi *were* ſealed twelve thouſand. Of the tribe of Iſachar *were* ſealed twelve thouſand.

8 Of the tribe of Zabulon *were* ſealed twelve thouſand. Of the tribe of Joſeph *were* ſealed twelve thouſand. Of the tribe of Benjamin *were* ſealed twelve thouſand.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, ſaying, Salvation to our God which ſitteth upon the throne, and unto the Lamb.

11 And all the angels ſtood round about the throne, and *about* the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God.

12 Saying, Amen: Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might *be* unto our God for ever and ever. Amen.

13 And one of the elders anſwered, ſaying unto me, What are theſe which are arrayed in white robes? and whence came they?

14 And I ſaid unto him, Sir, thou knoweſt. And he ſaid to me, Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and ſerve him day and night in his temple: and he that ſitteth on the throne ſhall dwell among them.

16 They ſhall hunger no more, neither thirſt any more, neither ſhall the ſun light on them, nor any heat.

17 For the Lamb which is in the midſt of the throne, ſhall feed them, and ſhall lead them unto living fountains of waters: and God ſhall wipe away all tears from their eyes.

CHAP. VIII.

1 *At the opening of the ſeventh ſeal,* 2 *ſeven angels had ſeven trumpets given them:* 6 *Four of them ſound their trumpets, and great plagues follow.* 3 *Another angel putteth incenſe to the prayers of the Saints on the golden altar.*

AND when he had opened the ſeventh ſeal, there was great ſilence in heaven about the ſpace of half an hour.

2 And I ſaw the ſeven angels which ſtood before God; and to them were given ſeven trumpets.

3 And another angel came and ſtood at the altar, having a golden cenſer; and there was given unto him much incenſe, that he ſhould offer *it* with the prayers of all ſaints upon the golden altar which was before the throne.

4 And the ſmoke of the incenſe *which came* with the prayers of the ſaints aſcended up before God, out of the angels hands.

5 And the angel took the cenſer, and filled it with fire of the altar, and caſt it into the earth: and there were voices, and thundrings, and lightnings, and an earthquake.

6 And the ſeven angels which had the ſeven trumpets, prepared themſelves to ſound.

7 The firſt angel ſounded, and there followed hail and fire mingled with blood, and they were caſt upon the earth: and the third part of trees was burnt up, and all green graſs was burnt up.

8 And the ſecond angel ſounded, and as it were a great mountain burning with fire was caſt into the ſea; and the third part of the ſea became blood:

9 And the third part of the creatures which were in the ſea, and had life, died; and the third part of the ſhips were deſtroyed.

10 And the third angel ſounded, and there fell a great ſtar from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

11 And the name of the ſtar is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, becauſe they were made bitter.

12 And the fourth angel ſounded, and the third part of the ſun was ſmitten, and the third part of the moon, and the third part of the ſtars; ſo as the third part of

them was darkned, and the day ſhone not for a third part of it, and the night likewiſe.

13 And I beheld, and heard an angel flying through the midſt of heaven, ſaying with a loud voice, Wo, wo, wo to the inhabiters of the earth, by reaſon of the other voices of the trumpet of the three angels which are yet to ſound.

CHAP. IX.

1 At the ſounding of the fifth angel, a ſtar falleth from heaven, to whom is given the key of the bottomleſs pit: 2 He openeth the pit, and there come forth locuſts like ſcorpions. 12 The firſt wo paſt. 13 The ſixth trumpet ſoundeth. 14 Four angels are let looſe, that were bound.

AND the fifth angel ſounded, and I ſaw a ſtar fall from heaven unto the earth: and to him was given the key of the bottomleſs pit.

2 And he opened the bottomleſs pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace; and the ſun and the air were darkned, by reaſon of the ſmoke of the pit.

3 And there came out of the ſmoke locuſts upon the earth; and unto them was given power, as the ſcorpions of the earth have power.

4 And it was commanded them that they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree; but only thoſe men which have not the ſeal of God in their foreheads.

5 And to them it was given that they ſhould not kill them, but that they ſhould be tormented five months: and their torment *was* as the torment of a ſcorpion, when he ſtriketh a man.

6 And in thoſe days ſhall men ſeek death, and ſhall not find it; and ſhall deſire to die, and death ſhall flee from them.

7 And the ſhapes of the locuſts *were* like unto horſes prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breaſt-plates, as it were breaſt-plates of iron; and the ſound of their wings *was* as the ſound of chariots of many horſes running to battle.

10 And they had tails like unto ſcorpions, and there were ſtings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomleſs pit, whoſe name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One wo is paſt, *and* behold there come two woes more hereafter.

13 And the ſixth angel ſounded, and I heard a voice from the four horns of the golden altar, which is before God,

14 Saying to the ſixth angel which had the trumpet, Looſe the four angels which are bound in the great river Euphrates.

15 And the four angels were looſed, which were prepared for an hour, and a day, and a month, and a year, for to ſlay the third part of men.

16 And the number of the army of the horſemen *were* two hundred thouſand thouſand: and I heard the number of them.

17 And thus I ſaw the horſes in the viſion, and them that ſat on them having breaſt-plates of fire, and of jacinct, and brimſtone: and the heads of the horſes *were* as the heads of lions; and out of their mouths iſſued fire, and ſmoke, and brimſtone.

18 By theſe three was the third part of men killed, by the fire, and by the ſmoke, and by the brimſtone, which iſſued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto ſerpents, and had heads, and with them they do hurt.

20 And the reſt of the men which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, and idols of gold and ſilver, and braſs, and ſtone, and of wood: which neither can ſee, nor hear, nor walk:

21 Neither repented they of their murders, nor of their ſorceries, nor of their fornication, nor of their thefts.

CHAP.

CHAP. X.

1 *A mighty ſtrong angel appeareth with a book open in his hand:* 6 *He ſweareth by him that liveth for ever, that there ſhall be no more time.* 9 *John is commmanded to take and eat the book.*

AND I ſaw another mighty angel come down from heaven, clothed with a cloud, and a rainbow *was* upon his head, and his face *was* as it were the ſun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he ſet his right foot upon the ſea, and *his* left *foot* on the earth.

3 And cried with a loud voice, as *when* a lion roreth: and when he had cried, ſeven thunders uttered their voices.

4 And when the ſeven thunders had uttered their voices, I was about to write; and I heard a voice from heaven, ſaying unto me, Seal up thoſe things which the ſeven thunders uttered, and write them not.

5 And the angel which I ſaw ſtand upon the ſea, and upon the earth, lifted up his hand to heaven,

6 And ſware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the ſea and the things which are therein, that there ſhould be time no longer:

7 But in the days of the voice of the ſeventh angel, when he ſhall begin to ſound, the myſtery of God ſhall be finiſhed, as he hath declared to his ſervants the prophets.

8 And the voice which I heard from heaven ſpake unto me again, and ſaid, Go, *and* take the little book which is open in the hand of the angel which ſtandeth upon the ſea, and upon the earth.

9 And I went unto the angel, and ſaid unto him, Give me the little book. And he ſaid unto me, Take *it*, and eat it up; and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as hony.

10 And I took the little book out of the angels hand, and ate it up; and it was in my mouth ſweet as hony: and aſſoon as I had eaten it, my belly was bitter.

11 And he ſaid unto me, Thou muſt propheſy again before many peoples, and nations, and tongues, and kings.

CHAP. XI.

3 *The two witneſſes propheſy:* 6 *They have power to ſhut heaven that it rain not:* 7 *The beaſt ſhall fight againſt them, and kill them:* 8 *They lie unburied,* 11 *and after three days and an half riſe again.* 14 *The ſecond wo is paſt.* 15 *The ſeventh trumpet ſoundeth.*

AND there was given me a reed like unto a rod: and the angel ſtood, ſaying, Riſe, and meaſure the temple of God, and the altar, and them that worſhip therein.

2 But the court which is without the temple leave out, and meaſure it not; for it is given unto the Gentiles: and the holy city ſhall they tread under foot forty *and* two months.

3 And I will give *power* unto my two witneſſes, and they ſhall propheſy a thouſand two hundred *and* threeſcore days clothed in ſackcloth.

4 Theſe are the two olive-trees, and the two candleſticks ſtanding before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt in this manner be killed.

6 Theſe have power to ſhut heaven, that it rain not in the days of their prophecy: and have power over waters, to turn them to blood, and to ſmite the earth with all plagues, as often as they will.

7 And when they ſhall have finiſhed their teſtimony, the beaſt that aſcendeth out of the bottomleſs pit, ſhall make war againſt them, and ſhall overcome them, and kill them.

8 And their dead bodies *ſhall lie* in the ſtreet of the great city, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, ſhall ſee their dead bodies three days and an half, and ſhall not ſuffer their dead bodies to be put in graves.

10 And they that dwell upon the earth ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another; becauſe theſe two prophets tormented them that dwelt on the earth.

11 And after three days and an half, the ſpirit of life from God entred into them: and they ſtood upon their feet, and great fear fell upon them which ſaw them.

12 And they heard a great voice from heaven, ſaying unto them, Come up hither. And they aſcended up to heaven in a cloud, and their enemies beheld them.

13 And the ſame hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake was ſlain of men ſeven thouſand: and the remnant were afſrighted, and gave glory to the God of heaven.

14 The ſecond wo is paſt, *and* behold, the third wo cometh quickly.

15 And the ſeventh angel ſounded, and there were great voices in heaven, ſaying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.

16 And the four and twenty elders which ſat before God on their ſeats, fell upon their faces and worſhipped God,

17 Saying, We give thee thanks, O Lord God almighty, which art, and waſt, and art to come; becauſe thou haſt taken to thee thy great power, and haſt reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they ſhould be judged, and that thou ſhouldſt give reward unto thy ſervants the prophets, and to the ſaints, and them that fear thy name, ſmall and great, and ſhouldſt deſtroy them which deſtroy the earth.

19 And the temple of God was opened in heaven, and there was ſeen in his temple the ark of his teſtament: and there were lightnings, and voices, and thundrings, and an earthquake, and great hail.

CHAP. XII.

1 *A woman clothed with the ſun travaileth:* 4 *The great red dragon ſtandeth before her, ready to devour her child:* 6 *When ſhe was delivered ſhe fleeth into the wilderneſs.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being caſt down into the earth, perſecuteth the woman.*

AND there appeared a great wonder in heaven, a woman clothed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars:

2 And ſhe being with child, cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven, and behold, a great red dragon, having ſeven heads, and ten horns, and ſeven crowns upon his heads.

4 And his tail drew the third part of the ſtars of heaven, and did caſt them to the earth: and the dragon ſtood before the woman which was ready to be delivered, for to devour her child aſſoon as it was born.

5 And ſhe brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred *and* threeſcore days.

7 And there was war in heaven; Michael and his angels fought againſt the dragon, and the dragon fought and his angels:

8 And prevailed not, neither was their place found any more in heaven.

9 And the great dragon was caſt out, that old ſerpent, called the devil and Satan, which deceiveth the whole world: he was caſt out into the earth, and his angels were caſt out with him.

10 And I heard a loud voice, ſaying in heaven, Now is come ſalvation and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death.

12 Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the ſea: for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

13 And when the dragon ſaw that he was caſt unto the earth, he perſecuted the woman which brought forth the man-*child*.

14 And to the woman were given two wings of a great eagle, that ſhe might fly into the wilderneſs, into her place: where ſhe is nouriſhed for a time and times, and half a time, from the face of the ſerpent.

15 And the ſerpent caſt out of his mouth water as a flood, after the woman, that he might cauſe her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the flood which the dragon caſt out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt.

CHAP. XIII.

1 A beaſt riſeth out of the ſea with ſeven heads and ten horns, to whom the dragon giveth his power. 11 Another beaſt cometh up out of the earth; 14 cauſeth an image to be made of the former beaſt, 15 and that men ſhould worſhip it, 16 and receive his mark.

AND I ſtood upon the ſand of the ſea, and ſaw a beaſt riſe up out of the ſea, having ſeven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blaſphemy.

2 And the beaſt which I ſaw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his ſeat, and great authority.

3 And I ſaw one of his heads, as it were wounded to death; and his deadly wound was healed: and all the world wondred after the beaſt.

4 And they worſhipped the dragon which gave power unto the beaſt: and they worſhipped the beaſt, ſaying, Who *is* like unto the beaſt? who is able to make war with him?

5 And there was given unto him a mouth ſpeaking great things, and bleſphemies; and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blaſphemies againſt God to blaſpheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the ſaints, and to overcome them: and power was given him over all kindreds, and tongues and nations.

8 And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb ſlain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity, ſhall go into captivity: He that killeth with the ſword, muſt be killed with the ſword. Here is the patience and the faith of the ſaints.

11 And I beheld another beaſt coming up out of the earth, and he had two horns like a lamb, and he ſpake as a dragon.

12 And he exerciſed all the power of the firſt beaſt before him, and cauſeth the earth, and them which dwell therein, to worſhip the firſt beaſt, whoſe deadly wound was healed.

13 And he doth great wonders ſo that he maketh fire come down from heaven on the earth in the ſight of men.

14 And deceiveth them that dwell on the earth, by *the means of* thoſe miracles which he had power to do in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make an image to the beaſt which had the wound by a ſword, and did live.

15 And he had power to give life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the image of the beaſt, ſhould be killed.

16 And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in their foreheads:

17 And that no man might buy or ſell, ſave he that had the mark, or the name of the beaſt, or the number of his name.

18 Here is wiſdom. Let him that hath underſtanding count the number of the beaſt: for it is the number of a man; and his number is ſix hundred threeſcore *and* ſix.

CHAP. XIV.

1 The Lamb ſtanding on mount Sion with his company; 6 an angel preacheth the Goſpel. 8 The fall of Babylon. 15 The harveſt of the world, and putting in of the ſickle. 20 The vintage and wine-preſs of the wrath of God.

AND I looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty *and* four thouſand, having his Fathers name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders: and no man could learn that ſong, but the hundred *and* forty *and* four thouſand, which were redeemed from the earth.

4 Theſe are they which were not defiled with women; for they are virgins: theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from

among men, *being* the firſt-fruits unto God, and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I ſaw another angel fly in the midſt of heaven, having the everlaſting goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

7 Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worſhip him that made heaven and earth, and the ſea and the fountains of waters.

8 And there followed another angel, ſaying, Babylon is fallen, is fallen, that great city, becauſe ſhe made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, ſaying with a loud voice, If any man worſhip the beaſt and his image, and receive *his* mark in his forehead, or in his hand,

10 The ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he ſhall be tormented with fire and brimſtone, in the preſence of the holy angels, and in the preſence of the Lamb:

11 And the ſmoke of their torment aſcendeth up for ever and ever: and they have no reſt day nor night, who worſhip the beaſt and his image, and whoſoever receiveth the mark of his name.

12 Here is the patience of the ſaints: here *are* they that keep the commandments of God, and the faith of Jeſus.

13 And I heard a voice from heaven, ſaying unto me, Write, Bleſſed *are* the dead which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them.

14 And I looked, and behold, a white cloud, and upon the cloud *one* ſat, like unto the Son of man, having on his head a golden crown, and in his hand a ſharp ſickle.

15 And another angel came out of the temple, crying with a loud voice to him that ſat on the cloud, Thruſt in thy ſickle, and reap: for the time is come for thee to reap; for the harveſt of the earth is ripe.

16 And he that ſat on the cloud, thruſt in his ſickle on the earth, and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he alſo having a ſharp ſickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the ſharp ſickle, ſaying, Thruſt in thy ſharp ſickle, and gather the cluſters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thruſt in his ſickle into the earth, and gathered the vine of the earth, and caſt *it* into the great wine-preſs of the wrath of God.

20 And the wine-preſs was troden without the city, and blood came out of the wine-preſs, even unto the horſe-bridles, by the ſpace of a thouſand *and* ſix hundred furlongs.

CHAP. XV.

1 The ſeven angels with the ſeven laſt plagues. 3 The ſong of them that overcome the beaſt. 7 The ſeven vials full of the wrath of God.

AND I ſaw another ſign in heaven, great and marvellous, ſeven angels having the ſeven laſt plagues, for in them is filled up the wrath of God.

2 And I ſaw as it were a ſea of glaſs mingled with fire; and them that had gotten the victory over the beaſt, and over his image, and over his mark, *and* over the number of his name, ſtand on the ſea of glaſs, having the harps of God.

3 And they ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous *are* thy works, Lord God Almighty; juſt and true *are* thy ways, thou king of ſaints.

4 Who ſhall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations ſhall come and worſhip before thee, for thy judgments are made manifeſt.

5 And after that I looked, and behold, the temple of the tabernacle of the teſtimony in heaven was opened:

6 And the ſeven angels came out of the temple, having the ſeven plagues, clothed in pure and white linen, and having their breaſts girded with golden girdles.

7 And one of the four beaſts gave unto the ſeven angels, ſeven golden vials full of

the wrath of God, who liveth for ever and ever.

8 And the temple was filled with ſmoke from the glory of God, and from his power; and no man was able to enter into the temple, till the ſeven plagues of the ſeven angels were fulfilled.

CHAP. XVI.

2 The angels pour out of their vials full of wrath. 6 The plagues that follow thereupon. 15 Chriſt cometh as a thief. Bleſſed are they that watch.

AND I heard a great voice out of the temple, ſaying to the ſeven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the firſt went, and poured out his vial upon the earth; and there fell a noiſom and grievous ſore upon the men which had the mark of the beaſt, and *upon* them which worſhipped his image.

3 And the ſecond angel poured out his vial upon the ſea; and it became as the blood of a dead man: and every living ſoul died in the ſea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angels of the waters ſay, Thou art righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt judged thus:

6 For they have ſhed the blood of ſaints and prophets, and thou haſt given them blood to drink; for they are worthy.

7 And I heard another out of the altar ſay, Even ſo, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the ſun; and power was given unto him to ſcorch men with fire.

9 And men were ſcorched with great heat, and blaſphemed the name of God, which hath power over theſe plagues: and they repented not, to give him glory.

10 And the fifth angel poured out his vial upon the ſeat of the beaſt; and his kingdom was full of darkneſs, and they gnawed their tongues for pain,

11 And blaſphemed the God of heaven, becauſe of their pains and their ſores, and repented not of their deeds.

12 And the ſixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the eaſt might be prepared.

13 And I ſaw three unclean ſpirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet.

14 For they are the ſpirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I came as a thief. Bleſſed *is* he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame.

16 And he gathered them together into a place, called in the Hebrew tongue, Armageddon.

17 And the ſeventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne, ſaying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, ſuch as was not ſince men were upon the earth, ſo mighty an earthquake, *and* ſo great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath.

20 And every iſland fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every ſtone* about the weight of a talent: and men blaſphemed God, becauſe of the plague of the hail; for the plague thereof was exceeding great.

CHAP. XVII.

3, 4 A woman arayed in purple and ſcarlet, with a golden cup in her hand, ſitteth upon the beaſt, 5 which is great Babylon the mother of all abominations. 9 The interpretations of the ſeven heads, 12 and the ten horns. 14 The victory of the Lamb. 16 The puniſhment of the whore.

AND there came one of the ſeven angels which had the ſeven vials, and talked with me, ſaying unto me, Come hither, I will ſhew unto thee the judgment of the great whore, that ſitteth upon many waters.

2 With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the ſpirit into the wilderneſs; and I ſaw a woman ſit upon a ſcarlet-coloured beaſt, full of names of blaſphemy, having ſeven heads, and ten horns.

4 And the woman was arayed in purple, and ſcarlet-colour, and decked with gold and precious ſtone and pearls, having a golden cup in her hand, full of abominations and filthineſs of her fornication.

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 And I ſaw the woman drunken with the blood of the ſaints, and with the blood of the martyrs of Jeſus: and when I ſaw her, I wondred with great admiration.

7 And the angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the myſtery of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and ten horns.

8 The beaſt that thou ſaweſt, was, and is not; and ſhall aſcend out of the bottomleſs pit, and go into perdition: and they that dwell on the earth ſhall wonder (whoſe names were not written in the book of life, from the foundation of the world) when they behold the beaſt that was, and is not, and yet is.

9 And here *is* the mind which hath wiſdom, The ſeven heads are ſeven mountains, on which the woman ſitteth.

10 And there are ſeven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace.

11 And the beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into perdition.

12 And the ten horns which thou ſaweſt, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beaſt.

13 Theſe have one mind, and ſhall give their power and ſtrength unto the beaſt.

14 Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them: for he is Lord of lords, and King of kings; and they that are with him, *are* called and choſen, and faithful.

15 And he ſaid unto me, The waters which thou ſaweſt, where the whore ſitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou ſaweſt, upon the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate, and naked, and ſhall eat her fleſh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beaſt, until the words of God ſhall be fulfilled.

18 And the woman which thou ſaweſt, is that great city, which reigneth over the kings of the earth.

CHAP. XVIII.

2 *Babylon is fallen:* 4 *The people of God commanded to depart out of her:* 9 *The kings of the earth,* 11 *with the merchants and mariners, lament over her:* 20 *The ſaints rejoyce for the judgments of God upon her.*

AND after theſe things I ſaw another angel come down from heaven, having great power; and the earth was lightned with his glory.

2 And he cried mightily with a ſtrong voice, ſaying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, ſaying, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.

5 For her ſins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as ſhe rewarded you, and double unto her double, according to her works: in the cup which ſhe hath filled, fill to her double.

7 How much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much torment and ſorrow give her: for ſhe ſaith in her heart, I ſit a queen, and am no widow, and ſhall ſee no ſorrow.

8 Therefore ſhall her plagues come in one day, death and mourning, and famine; and ſhe ſhall be utterly burnt with fire: for ſtrong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication, and lived deliciouſly with her, ſhall bewail her, and lament for her, when they ſhall ſee the ſmoke of her burning.

10 Standing afar off for the fear of her torment, ſaying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth ſhall weep and mourn over her, for no man buyeth her merchandiſe any more:

12 The merchandiſe of gold and ſilver, and precious ſtones, and of pearls, and fine linen, and purple, and ſilk, and ſcarlet, and all thyine wood, and all manner veſſels of ivory, and all manner veſſels of moſt precious wood, and of braſs, and iron, and marble.

13 And cinnamon, and odours, and ointments, and frankincenſe, and wine, and oyl, and fine flour, and wheat, and beaſts, and ſheep, and horſes, and chariots, and ſlaves, and ſouls of men.

14 And the fruits that thy ſoul luſted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou ſhalt find them no more at all.

15 The merchants of theſe things which were made rich by her, ſhall ſtand afar off for the fear of her torment, weeping, and wailing,

16 And ſaying, Alas, alas, that great city that was clothed in fine linen, and purple, and ſcarlet, and decked with gold, and precious ſtones, and pearls:

17 For in one hour ſo great riches is come to nought. And every ſhip-maſter and all the company in ſhips, and ſailers, and as many as trade by ſea, ſtood afar off,

18 And cried when they ſaw the ſmoke of her burning, ſaying, What *city is* like unto this great city?

19 And they caſt duſt on their heads, and cried, weeping and wailing, ſaying, Alas, alas, that great city, wherein were made rich all that had ſhips in the ſea, by reaſon of her coſtlineſs: for in one hour is ſhe made deſolate.

20 Rejoyce over her, thou heaven, and ye holy apoſtles and prophets, for God hath avenged you on her.

21 And a mighty angel took up a ſtone like a great milſtone, and caſt it into the ſea, ſaying, Thus with voilence ſhall that great city Babylon be thrown down, and ſhall be found no more at all.

22 And the voice of harpers, and muſicians, and of pipers, and trumpeters, ſhall be heard no more at all in thee; and no craftſman, of whatſoever craft *he be*, ſhall be found any more in thee; and the ſound of a milſtone ſhall be heard no more at all in thee;

23 And the light of a candle ſhall ſhine no more at all in thee; and the voice of the bridegroom and of the bride ſhall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy ſorceries were all nations deceived:

24 And in her was found the blood of prophets, and of ſaints, and of all that were ſlain upon the earth.

CHAP. XIX.

1 *God is praiſed in heaven for judging the great whore, and avenging the blood of his ſaints.* 7 *The marriage of the Lamb.* 10 *The angel will not be worſhipped.* 17 *The fowls called to the great ſlaughter.*

AND after theſe things I heard a great voice of much people in heaven, ſaying, Alleluia; Salvation, and glory, and honour, and power unto the Lord our God:

2 For true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his ſervants at her hand.

3 And again they ſaid, Alleluia. And her ſmoke roſe up for ever and ever.

4 And the four and twenty elders, and the four beaſts fell down, and worſhipped God that ſat on the throne, ſaying, Amen; Alleluia.

5 And a voice came out of the throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him, both ſmall and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, ſaying, Alleluia: for the Lord God Omnipotent reigneth.

7 Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her ſelf ready.

8 And to her was granted, that ſhe ſhould be arayed in fine linen, clean and white: for the fine linen is the righteouſneſs of ſaints.

9 And he ſaith unto me, Write, Bleſſed *are* they which are called unto the marriage-ſupper of the Lamb. And he ſaith unto me, Theſe are the true ſayings of God.

10 And I fell at his feet to worſhip him: And he ſaid unto me, See *thou do it* not: I am thy fellow-ſervant, and of thy brethren that have the teſtimony of Jeſus: worſhip God: for the teſtimony of Jeſus is the ſpirit of prophecy.

11 And I ſaw heaven opened, and behold, a white horſe; and he that ſat upon him *was* called faithful and true, and in righteouſneſs he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himſelf:

13 And he *was* clothed with a veſture dipt in blood: and his name is called, The word of God.

14 And the armies which were in heaven followed him upon white horſes, clothed in fine linen, white and clean.

15 And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the nations: and he ſhall rule them with a rod of iron: and he treadeth the wine-preſs of the fierceneſs and wrath of almighty God.

16 And he hath on his veſture and on his thigh a name written, KING OF KINGS, AND LOLD OF LORDS.

17 And I ſaw an angel ſtanding in the ſun; and he cried with a loud voice, ſaying to all the fowls that fly in the midſt of heaven, Come and gather yourſelves together unto the ſupper of the great God;

18 That ye may eat the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great.

19 And I ſaw the beaſt and the kings of the earth, and their armies gathered together to make war againſt him that ſat on the horſe, and againſt his army.

20 And the beaſt was taken, and with him the falſe prophet that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image. Theſe both were caſt alive into a lake of fire burning with brimſtone.

21 And the remnant were ſlain with the ſword of him that ſat upon the horſe, which *ſword* proceeded out of his mouth: and all the fowls were filled with their fleſh.

CHAP. XX.

2 Satan bound for a thouſand years. 5 The firſt Reſurrection: 6 They bleſſed that have part therein. 7 Satan let looſe again. 8 Gog and Magog. 10 The devil caſt into the lake of fire and brimſtone. 12 The laſt and general Reſurrection.

AND I ſaw an angel come down from heaven, having the key of the bottomleſs pit, and a great chain in his hand.

2 And he laid hold on the dragon that old ſerpent, which is the devil and Satan, and bound him a thouſand years,

3 And caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations no more, till the thouſand years ſhould be fulfilled: and after that, he muſt be looſed a little ſeaſon.

4 And I ſaw thrones, and they ſat upon them, and judgment was given unto them: and *I ſaw* the ſouls of them that were beheaded for the witneſs of Jeſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Chriſt a thouſand years.

5 But the reſt of the dead lived not again until the thouſand years were finiſhed. This *is* the firſt reſurrection.

6 Bleſſed and holy *is* he that hath part in the firſt reſurrection: on ſuch the ſecond death hath no power, but they ſhall be prieſts of God, and of Chriſt, and ſhall reign with him a thouſand years.

7 And when the thouſand years are expired, Satan ſhall be looſed out of his priſon.

8 And ſhall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the ſand of the ſea.

9 And they went up on the breadth of the earth, and compaſſed the camp of the ſaints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them, was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet *are*, and ſhall be tormented day and night for ever and ever.

11 And I ſaw a great white throne, and him that ſat on it, from whoſe face the earth and the heaven fled away, and there was found no place for them.

12 And I ſaw the dead, ſmall and great, ſtand before God; and the books were opened: and another book was opened, which is *the book* of life; and the dead were judged out of thoſe things which were written in the books, according to their works.

13 And the ſea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were caſt into the lake of fire: This is the ſecond death.

15 And whoſoever was not found written in the book of life, was caſt into the lake of fire.

CHAP. XXI.

1 *A new heaven and a new earth.* 10 *The heavenly Jeruſalem, with a full deſcription thereof:* 23 *She needeth no ſun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

AND I ſaw a new heaven and a new earth: for the firſt heaven and the firſt earth were paſſed away; and there was no more ſea.

2 And I John ſaw the holy city, new Jeruſalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, ſaying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, *and be* their God.

4 And God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away.

5 And he that ſat upon the throne, ſaid, Behold, I make all things new. And he ſaid unto me, Write; for theſe words are true and faithful.

6 And he ſaid unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirſt, of the fountain of the water of life freely.

7 He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon.

8 But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake which burneth with fire and brimſtone: which is the ſecond death.

9 And there came unto me one of the ſeven angels, which had the ſeven vials full of the ſeven laſt plagues, and talked with me, ſaying, Come hither, I will ſhew thee the bride, the Lambs wife.

10 And he carried me away in the ſpirit to a great and high mountain, and ſhewed me that great city, the holy Jeruſalem, deſcending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a ſtone moſt precious, even like a jaſper ſtone, clear as cryſtal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Iſrael.

13 On the eaſt, three gates: on the north, three gates; on the ſouth, three gates; and on the weſt, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apoſtles of the Lamb.

15 And he that talked with me, had a golden reed to meaſure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-ſquare, and the length is as large as the breadth: and he meaſured the city with the reed, twelve thouſand furlongs: the length, and the breadth, and height of it are equal.

17 And he meaſured the wall thereof, an hundred *and* forty *and* four cubits, according to the meaſure of a man, that is, of the angel.

18 And the building of the wall of it was of jaſper; and the city *was* pure gold, like unto clear glaſs.

19 And the foundations of the wall of the city *were* garniſhed with all manner of precious ſtones. The firſt foundation *was* jaſper: the ſecond, ſapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, ſardonix; the ſixth ſardius; the ſeventh, chryſolite; the eighth, beryl; the ninth, a topaz; the tenth, a chryſopraſus; the eleventh, a jacinct; the twelfth, an amethyſt.

21 And the twelve gates *were* twelve pearls, every ſeveral gate was of one pearl: and the ſtreet of the city *was* pure gold, as it were tranſparent glaſs.

22 And I ſaw no temple therein: for the Lord God almighty, and the Lamb, are the temple of it.

23 And the city had no need of the ſun, neither of the moon to ſhine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are ſaved, ſhall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it ſhall not be ſhut at all by day; for there ſhall be no night there.

26 And they ſhall bring the glory and honour of the nations unto it.

27 And there ſhall in no wiſe enter into it any thing that defileth, neither *whatſoever* worketh abomination, or *maketh* a lie: but they which are written in the Lambs book of life.

CHAP. XXII.

1 The river of the water of life. 2 The tree of life. 5 The light of the city of God is himſelf. 9 The angel will not be worſhipped. 18 Nothing may be added to the word of God, nor taken therefrom.

AND he ſhewed me a pure river of water of life, clear as chryſtal, proceeding out of the throne of God, and of the Lamb.

2 In the midſt of the ſtreet of it, and of either ſide of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there ſhall be no more curſe: but the throne of God and of the Lamb ſhall be in it; and his ſervants ſhall ſerve him.

4 And they ſhall ſee his face, and his name *ſhall be* in their foreheads.

5 And there ſhall be no night there, and they need no candle, neither light of the ſun; for the Lord God giveth them light: and they ſhall reign for ever and ever.

6 And he ſaid unto me, Theſe ſayings *are* faithful and true. And the Lord God of the holy prophets ſent his angel to ſhew unto his ſervants the things which muſt ſhortly be done.

7 Behold, I come quickly: Bleſſed *is* he that keepeth the ſayings of the prophecy of this book.

8 And I John ſaw theſe things, and heard *them*. And when I had heard and ſeen, I fell down to worſhip before the feet of the angel, which ſhewed me theſe things.

9 Then ſaith he unto me, See *thou do it* not: for I am thy fellow-ſervant, and of thy brethren the prophets, and of them which keep the ſayings of this book: worſhip God.

10 And he ſaith unto me, Seal not the ſayings of the prophecy of this book: for the time is at hand.

11 He that is unjuſt, let him be unjuſt ſtill: and he which is filthy, let him be filthy ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.

12 And behold, I come quickly; and my reward *is* with me, to give every man according as his work ſhall be.

13 I am Alpha and Omega, the beginning and the end, the firſt and the laſt.

14 Bleſſed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and ſorcerers, and whoremongers, and murderers, and idolaters, and whoſoever loveth and maketh a lie.

16 I Jeſus have ſent mine angel to teſtify unto you theſe things in the churches. I am the root and the offſpring of David, *and* the bright and morning ſtar.

17 And the Spirit and the bride ſay, Come. And let him that heareth ſay, Come. And let him that is athirſt, come: And whoſoever will, let him take the water of life freely.

18 For I teſtify unto every man that heareth the words of the propheſy of this book, if any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book.

19 And if any man ſhall take away from the words of the book of this propheſy, God ſhall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which teſtifieth theſe things ſaith, Surely I come quickly. Amen. Even ſo, come, Lord Jeſus.

21 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

The Revelation of John, as may be obſerved in reading them, is written in the ſame ſtyle and language with the Prophecies of Daniel, and hath the ſame relation to them which they have to one another; ſo that all of them together make but one complete Prophecy; and in like manner it conſiſts of two parts, an introductory Prophecy, and an interpretation thereof.

The Prophecy is diſtinguiſh'd into ſeven ſucceſſive parts, by the opening of the ſeven ſeals of the book which Daniel was commanded to ſeal up: And hence it is called the Apocalypſe or Revelation of Jeſus Chriſt. The time of the ſeventh ſeal is ſub-divided into eight ſucceſſive parts by the ſilence in Heaven for half an hour, and the ſounding of ſeven trumpets ſucceſſively: And the ſeventh trumpet ſounds to the battle of the great day of God Almighty, whereby *the kingdoms of this world become the kingdoms of the Lord and of his Chriſt*, and theſe are deſtroyed that deſtroyed the earth.

The interpretation begins with the words, *And the temple of God was opened in Heaven, and there was ſeen in his temple the ark of his Teſtament:* And it continues to the end of the Prophecy. The temple is the ſcene of the viſions, and the viſions in the temple relate to *the feaſt of the ſeventh month:* For the feaſts of the Jews were typical of things to come. The *Paſſover* related to the firſt coming of Chriſt, and the feaſts of the ſeventh month to his ſecond coming: His firſt coming being therefore over before this Prophecy was given, the feaſts of the ſeventh month are here only alluded unto.

On the firſt day of that month, in the morning, the high-prieſt dreſſed the lamps: And in allufion hereunto, this Prophecy begins with a viſion of one like *the Son of Man* in the high-prieſt's habit, appearing as it were in the midſt of *the ſeven golden candleſticks*, or over-againſt the midſt of them, dreſſing the lamps, which appeared like a rod of *ſeven ſtars* in his right hand: And this dreſſing was performed by the ſending *ſeven Epiſtles* to the *Angels* or Biſhops of the ſeven Churches of Aſia, which in the primitive times illuminated the temple or Church Catholick. Theſe Epiſtles contain admonitions againſt the approaching apoſtacy, and therefore relate to the times when the apoſtacy began to work ſtrongly, and before it prevailed. It began to work in the Apoſtles days, and was to continue working *till the man of ſin ſhall be revealed*. It began to work in the diſciples of Simon, Menander, Carpocrates, Cerinthus, and ſuch ſorts of men as had imbibed the metaphyſical philoſophy of the Gentiles and Cabaliſtical Jews, and were thence called Gnoſticks. John calls them antichriſts, ſaying that in his days there were many antichriſts. But theſe being condemned by the Apoſtles, and their immediate diſciples, put the Churches in no danger during the opening of the firſt four ſeals. The viſions at the opening of theſe ſeals relate only to the civil affairs of the Heathen Roman empire. So long the apoſtolic traditions prevailed, and preſerved the Church in its purity: And therefore the affairs of the Church do not begin to be conſider'd in this Prophecy before the opening of the fifth ſeal. She began then to decline, and to want admonitions; and therefore is admoniſhed by theſe Epiſtles, till the apoſtacy prevailed and took place, which was at the opening of the ſeventh ſeal. The admonitions therefore in theſe ſeven Epiſtles relate to the ſtate of the Church in the times of the fifth and ſixth ſeals. At the opening of the fifth ſeal, the Church is purged from hypocrites by a great perſecution. At the opening of the ſixth, that which letted is taken out of the way, namely the Heathen Roman empire. At the opening of the ſeventh, the man of ſin is revealed. And to theſe times the ſeven Epiſtles relate.

The ſeven Angels, to whom theſe Epiſtles were written, anſwer to the ſeven *amarc-holim*, who were prieſts and chief officers of the temple, and had jointly the keys of the gates of the temple, with thoſe of the treaſuries, and the direction, appointment and overſight of all things in the temple.

After the lamps were dreſſed, John ſaw the door of the temple opened; and by *the voice as it were of a trumpet*, was called up to the eaſtern-gate of the great court, to ſee the viſions, ch. iv. 1. and *behold a throne was ſet*, ver. 2. *viz.* the mercy-ſeat upon the ark of the teſtament, which the Jews reſpected as *the throne of God between the cherubims*, Exod. xxv. 2. Pſal. xcix. 1. *And he that ſat on it was to look upon like jaſper and ſardine-ſtone*, ver. 3. that is, of an olive colour, the people of Judea being of that colour. *And*, the ſun being then in the eaſt, *a rainbow was about the throne*, the emblem of glory. *And round about the throne were four and twenty ſeats*; ver. 4. anſwering to the chambers of the four and twenty princes of the prieſts, twelve on the ſouth-ſide, and twelve on the north-ſide of the prieſts court. *And upon the ſeats were four and twenty elders*, &c. ver. 4.—repreſenting the princes of the four and twenty courſes of the prieſts clothed in linnen. *And out of the throne proceeded lightnings and thundrings, and voices*, ver. 5. viz. the flaſhes of the fire upon the altar at the morning-ſacrifice, and the thundering voices of thoſe that ſounded the trumpets, and ſung at the eaſtern-gate of the prieſts court; for theſe being between John and the throne appeared to him as proceeding from the throne. *And there were ſeven lamps of fire burning*, in the temple, *before the throne, which are the ſeven ſpirits of God*, ver. 5.—or Angels of the ſeven Churches, repreſented in the beginning of this Prophecy by ſeven ſtars. *And before the throne was a ſea of glaſs clear as chryſtal*, ver. 6. the brazen ſea between the porch of the temple and the altar, filled with clear water. *And in the midſt of the throne, and round about the throne, were four beaſts full of eyes before and behind*, ver. 6.—— that is, one beaſt before the throne and one behind it, appearing to John as in the midſt of the throne, and one on either ſide in the circle about about it, to repreſent by the multitude of their eyes the people ſtanding in the four ſides of the peoples court. *And the firſt beaſt was like a a lion*, &c. ver. 7. For as, the people of Iſrael in the wilderneſs encamped round about the tabernacle, and on the eaſt ſide were three tribes under the ſtandard of Judah, on the weſt were three tribes under the ſtandard of Ephraim, on the ſouth were three tribes under the ſtandard of Reuben, and on the north were three tribes under the ſtandard of Dan, Numb. ii. And the ſtandard of Judah was a lion, that of Ephraim an ox, that of Reuben a man, and that of Dan an eagle, as the Jews affirm. Whence were framed the hieroglyphicks of cherubims and ſeraphims, to repreſent the people of Iſrael. A cherubim had one body with four faces, the faces of a lion, an ox, a man and an eagle, looking to the four winds of Heaven, without turning about, as in Ezekiel's viſion, chap. 1. And four ſeraphims had the ſame four faces with four bodies, one face to every body: The four beaſts are therefore four ſeraphims ſtanding in the four ſides of the peoples court; the firſt in the eaſtern ſide with the head of a lion, the ſecond in the weſtern ſide with the head of an ox, the third in the ſouthern ſide with the head of a man, the fourth in the northern ſide with the head of an eagle: And all four ſignify together the twelve tribes of Iſrael, out of whom the hundred forty and four thouſand were ſealed, Apoc. vii. 4. *And the four beaſts had each of them ſix wings*, ver. 8. two to a tribe, in all twenty and four wings, anſwering to the twenty and four ſtations of the people. *And they were full of eyes within*, or under their wings. *And they reſt not day and night*, or at the morning and evening-ſacrifices, *ſaying, holy, holy, holy Lord God Almighty, which was, and is, and is to come,* ver. 8. Theſe animals are therefore the ſeraphims, which appeared to Iſaiah in a viſion, Iſa. vi. like this of the Revelation. For there alſo the Lord ſat upon a throne in the temple; and the ſeraphims each with ſix wings cried, *Holy, holy, holy Lord God of hoſts. And when thoſe beaſts,* ver. 9.——11. Thus, at the morning and evening ſacrifices, ſo ſoon as the ſacrifice was laid upon the altar, and the drink-offering began to be poured out, the trumpets ſounded, and the Levites ſang by courſe three times; and every time when the trumpets ſounded, the people fell down and worſhipped. Three times therefore did the people worſhip; to expreſs which number, the beaſts cry *Holy, holy, holy:* And the ſong being ended, the people prayed ſtanding, till the ſolemnity was finiſhed. In the mean time the prieſts went into the temple, and there fell down before him that ſat upon the throne, and worſhipped.

Chap. v. Ver. 1. *And John ſaw, in the right hand of him that ſat upon the throne, a book written within and on the backſide, ſealed with ſeven ſeals,* viz. the book which Daniel was commanded to ſeal up, and which is here repreſented by the prophetic book of the law laid up on the right ſide of the ark, as it were in the right hand of him that ſat on the throne: For the feſtivals and ceremonies of the law preſcribed to the people in this book, adumbrated thoſe things which were predicted in the book of Daniel; and the writing within and on the backſide of this book, relates to the ſynchronal Prophecies. *And none was found worthy to open the book* but the Lamb of God, Apoc. v. 2.——9. *And lo, in the midſt of the throne and of the four beaſts, and in the midſt of the elders,* ver. 6. that is, at the foot of the altar, *ſtood a lamb as it had been ſlain,* the morning ſacrifice; *having ſeven horns,* which are the ſeven Churches, *and ſeven eyes,* &c. ver. 6.——10. Where the beaſts and elders repreſent the primitive Chriſtians of all nations; and the worſhip of theſe Chriſtians in their Churches is here repreſented under the form of worſhipping God and the Lamb in the temple: God for his benefaction in creating all things, and the Lamb for his benefaction in redeeming us with his blood: God as ſitting upon the throne and living for ever, and the Lamb as exalted above all by the merits of his death. *And I heard,* ſaith John, *the voice of many Angels, ſaying with a loud voice, Worthy is the Lamb,* &c. *And of every creature, ſay, Bleſſing,* &c. *be unto him,* &c. *and unto the Lamb for ever and ever. And the four beaſts ſaid,* Amen. *And the four and twenty elders fell down and worſhipped him that liveth for ever and ever,* ver. 11.——14. This was the worſhip of the primitive Chriſtians. And

It was the cuſtom for the high prieſt, ſeven days before the faſt of the ſeventh month, to continue conſtantly in the temple, and ſtudy the book of the law, that he might be perfect in it againſt the day of expiation; wherein the ſervice, which was various and intricate, was wholly to be performed by himſelf; part of which ſervice was reading the law to the people: And to promote his ſtudying it, there were certain prieſts appointed by the ſanhedrim to be with him thoſe ſeven days in one of his chambers in the temple, and there to diſcourſe with him about the law, and read it to him, and put him in mind of reading and ſtudying it himſelf. This his opening and reading the law thoſe ſeven days, is alluded unto in the Lamb's opening the ſeals. We are to conceive that thoſe ſeven days begin in the evening before each day; for the Jews began their day in the evening, and that the ſolemnity of the faſt begins in the morning of the ſeventh day.

The ſeventh ſeal was therefore opened on the day of expiation, and then *there was ſilence in Heaven for half an hour. And an Angel,* the high prieſt, *ſtood at the altar, having a golden cenſer; and there was given him much incenſe, that he ſhould offer it with the prayers of all Saints, upon the golden altar which was before the throne,* ch. viii. 1.——3. Where note, The cuſtom was on other days, for one of the prieſts to take fire from the great altar in a ſilver cenſer; but on this day, for the high-prieſt to take fire from the great altar in a golden cenſer: And when he was come down from the great altar, took incenſe from one of the prieſts who brought it to him, and went with it to the golden altar: And while he offered the incenſe, the people prayed without in ſilence, which is the ſilence in Heaven for half an hour. When the high-prieſt had laid the incenſe on the altar, he carried a cenſer of it burning in his hand, into the moſt Holy Place before the ark. *And the ſmoke of the incenſe, with the prayers of the Saints, aſcended up before God out of the Angel's hand,* ver. 4. On other days there was a certain meaſure of incenſe for the golden altar: On this day there was a greater quantity for both the altar and the moſt Holy Place, and therefore it is called *much incenſe.* After this *the Angel took the cenſer, and filled it with fire from the great altar, and caſt it into the earth,* ver. 5. that is, by the hands of the prieſts who belong to his myſtical body, he caſt it to the earth without the temple, for burning the goat which was the Lord's lot. *And* at this and other concomitant ſacrifices, until the evening-ſacrifice was ended, *there were voices, and thundrings, and lightnings, and an earthquake,* ibid. that is, the voice of the high-prieſt reading the law to the people, and other voices and thundrings from the trumpets and temple-muſick at the ſacrifices, and lightnings from the fire of the altar.

The ſolemnity of the day of expiation being finiſhed, the ſeven angels ſound their trumpets at the great ſacrifices of the ſeven days of the feaſt of tabernacles; and at the ſame ſacrifices, the ſeven thunders utter their voices, which are the muſick of the temple, and ſinging of the Levites, intermixed with the ſoundings of the trumpets: and the ſeven angels pour out their vials of wrath, which are the drink-offerings of thoſe ſacrifices.

When ſix of the ſeals were opened, John ſaid: *And after theſe things,* Apoc. vii. that is, after the viſions of the ſixth ſeal, *I ſaw four angels,* &c. ver. 1. *And I ſaw another angel,* &c. *ſent to ſeal the ſervants of God in their foreheads:* Which ſealing alludes to a tradition of the Jews, that upon the day of expiation all the people of Iſrael are ſealed up in the books of life and death. For the Jews in their Talmud tell us, that in the beginning of every new year, or firſt day of the month Tiſri, the ſeventh month of the ſacred year, three books are opened in judgment; the book of life, in which the names of thoſe are written who are perfectly juſt; the book of death, in which the names of thoſe are written who are atheiſts or very wicked; and a third book, of thoſe whoſe judgment is ſuſpended till the day of expiation, and whoſe names are not written in the book of life or death before that day; ſee Buxtorf. in Synagoga Judaica, c. 18, 21. The firſt ten days of this month they call the penitential days; and all theſe days they faſt and pray very much, and are very devout, that on the tenth day their ſins may be remitted, and their names may be written in the book of life; which day is therefore called the day of expiation. And upon this tenth day, in returning home from the ſynagogues, they ſay to one another, *God the Creator ſeal you to a good year.* For they conceive that the books are now ſealed up, and that the ſentence of God remains unchanged henceforward to the end of the year. The ſame thing is ſignified by the two goats, upon whoſe foreheads the high-prieſt yearly, on the day of expiation, lays the two lots inſcribed, *For God* and *For Azazel*; God's lot ſignifying the people who are ſealed with the name of God in their foreheads; and the lot Azazel, which was ſent into the wilderneſs, repreſenting thoſe who receive the mark and name of the beaſt, and go into the wilderneſs with the great whore; *ibid.*

The ſervants of God being therefore ſealed in the day of expiation, we may conceive that this ſealing is ſynchronal to the viſions which appear upon opening the ſeventh ſeal; and that when the Lamb had opened ſix of the ſeals and ſeen the viſions relating to the inſide of the ſixth, he looked on the backſide of the ſeventh ſeal, and then ſaw *the four angels holding the four winds of heaven, and another angel aſcending from the eaſt with the ſeal of God.* Conceive alſo, that the angels which held the four winds were the firſt four of the ſeven angels, who upon opening the ſeventh ſeal were ſeen ſtanding before God; and that upon their holding the winds, *there was ſilence in heaven for half an hour*; and that while the ſervants of God were ſealing, the angels with the golden cenſer offered their prayers with incenſe upon the golden altar, and read the law; and that ſo ſoon as they were ſealed, the winds hurt the earth at the ſounding of the firſt trumpet, and the ſea at the ſounding of the ſecond; theſe winds ſignifying the wars, to which the firſt four trumpets ſounded. For as the firſt four ſeals are diſtinguiſhed from the three laſt by the appearance of four horſemen towards the four winds of heaven; ſo the wars of the firſt four trumpets are diſtinguiſhed from thoſe of the three laſt, by repreſenting theſe by *four winds*, and the others by *three great woes*.

In one of Ezekiel's viſions, when the Babylonian captivity was at hand, *ſix men* appeared *with ſlaughter-weapons; and a ſeventh*, who appeared *among them clothed in white linen and a writer's inkworn by his ſide*, is commanded *to go through the midſt of Jeruſalem, and ſet a mark upon the foreheads of the men that ſigh and cry for all the abominations done in the midſt thereof*; Ezek. ix. and then the ſix men, like the angels of the firſt ſix trumpets, are commanded to ſlay thoſe men who are not marked. Conceive therefore that the hundred forty and four thouſand are ſealed, to preſerve them from the plagues of the firſt ſix trumpets; and that at length by the preaching of the everlaſting Goſpel, they grow into *a great multitude, which no man could number, of all nations, and kindreds, and people and tongues*: and at the ſounding of the ſeventh trumpet come out of the great tribulation *with palms in their hands*; *the kingdoms of this world*, by the war to which that trumpet ſounds, *becoming the kingdoms of God and his Chriſt*. For the ſolemnity of the great *hoſannah* was kept by the Jews upon the ſeventh or laſt day of the feaſt of tabernacles; the Jews upon that day carrying palms in their hands, and crying *hoſannah*.

After ſix of the angels, anſwering to the ſix men with ſlaughter-weapons, had ſounded their trumpets, the Lamb in the form of *a mighty angel came down from heaven clothed with a cloud, and a rainbow was upon his head, and his face was as it were the ſun, and his feet as pillars of fire*; chap. x. ver. 1. the ſhape in which Chriſt appeared in the beginning of this Prophecy; *and he had in his hand a little book open*, chap. v. the book which he had newly opened; for he received but one book from him that ſitteth upon the throne, and he alone was worthy to open and look on this book. *And he ſet his right foot upon the ſea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth*; ver. 2, 3. It was the cuſtom for the high-prieſt on the day of expiation, to ſtand in an elevated place in the peoples court, at the eaſtern gate of the prieſts court, and read the law to the people, while the heifer and the goat, which was the Lord's lot, were burning without the temple. We may therefore ſuppoſe him ſtanding in ſuch a manner, that his right foot might appear to John, as it were, ſtanding on the ſea of glaſs, and his left foot on the ground of the houſe; and that he cried with a loud voice, in reading the law on the day of expiation. *And when he had cried, ſeven thunders uttered their voices*; ibid. Thunders are the voice of a cloud, and a cloud ſignifies a multitude; and this multitude may be Levites, who ſang with thundering voices, and played with muſical inſtruments at the great ſacrifices, on the ſeven days of the feaſt of tabernacles; at which times the trumpets alſo ſounded. For the trumpets ſounded, and the Levites ſang alternately, three times at every ſacrifice. The Prophecy therefore of the ſeven thunders is nothing elſe than a repetition of the Prophecy of the ſeven trumpets in another form. *And the angel which I ſaw ſtand upon the ſea and upon the earth, lifted up his hand to heaven, and ſware by him that liveth for ever and ever, that* after the ſeven thunders *there ſhould be time no longer; but in the days of the voice of the ſeventh angel, when he ſhall begin to ſound, the myſtery of God ſhould be finiſhed, as he hath declared to his ſervants the Prophets*; ver. 4,—7. The voices of the thunders therefore laſt to the end of this world, and ſo do thoſe of the trumpets.

And the voice which I heard from heaven, ſaith John, *ſpake unto me again, and ſaid, Go and take the little book*, &c. ver. 8.—11. This is an introduction to a new Prophecy, to a repetition of the Prophecy of the whole book; and alludes to Ezekiel's eating a roll or book ſpread open before him, and written within and without, full of lamentations and mourning and woe, but ſweet in his mouth. Eating and drinking ſignify acquiring and poſſeſſing; and eating the book is becoming inſpired with the Prophecy contained in it. It implies being inſpired in a vigorous and extraordinary manner with the Prophecy of the whole book, and therefore ſignifies a lively repetition of the whole Prophecy by way of interpretation, and begins not till the Prophecy, that of the ſeals and trumpets, is ended. It was ſweet in John's mouth, and therefore begins not with the bitter Prophecy of the Babylonian captivity, and the Gentiles being in the outward court of the temple, and treading the holy city under foot; and the propheſying of the *two witneſſes* in ſackcloth, and their ſmiting the earth with all plagues, and being killed by the beaſt; but ſo ſoon as the Prophecy of the trumpets is ended, it begins with the ſweet Prophecy of the glorious *woman in heaven*, and the victory of Michael over the dragon; and after that, it is bitter in John's belly, by a large deſcription of the times of the great apoſtacy.

Chap. xi. ver. 1. *And the angel ſtood*, upon the earth and ſea, *ſaying, Riſe and meaſure the temple of God and the altar, and them that worſhip therein*, that is, their courts with the buildings thereon, *viz.* the ſquare court of the temple called the ſeparate place, and the ſquare court of the altar called the prieſts court, and the court of them that worſhip in the temple, called the new court: *But the great court which is without the temple, leave out, and meaſure it not, for it is given to the Gentiles, and the holy city ſhall they tread under foot forty and two months.* This meaſuring hath reference to Ezekiel's meaſuring the temple of Solomon; there the whole temple, including the outward court, was meaſured, to ſignify that it ſhould be rebuilt in the latter days. Here the courts of the temple and altar, and they who worſhip therein, are only meaſured, to ſignify the building of a ſecond temple, for thoſe that are ſealed out of all the twelve tribes of Iſrael, and worſhip in the inward court of ſincerity and truth: But John is commanded to leave out the outward court, or outward form of religion and Church-government, becauſe it is given to the Babylonian Gentiles. For the glorious woman in Heaven, the remnant of whoſe ſeed kept the commandments of God, and had the teſtimony of Jeſus, continued the ſame woman in outward form after her flight into the wilderneſs, whereby ſhe quitted her former ſincerity and piety, and became *the great whore*. She loſt her chaſtity, but kept her outward form and ſhape. And while the Gentiles tread the holy city underfoot, and worſhip in the outward court, the two witneſſes, repreſented perhaps by the two feet of the Angel ſtanding on the ſea and earth, propheſied againſt them, and *had power*, like Elijah and Moſes, *to conſume their enemies with fire proceeding out of their mouth, and to ſhut Heaven that it rain not in the days of their Prophecy, and to turn the waters into blood, and to ſmite the earth with all plagues as often as they will*, ver. 5, 6. that is, with the plagues of the trumpets and vials of wrath; and at length they are ſlain, riſe again from the dead, and aſcend up to Heaven in a cloud; and then the ſeventh trumpet ſounds to the day of judgment.

The Prophecy being finiſhed, John is inſpired a-new by the eaten book, and begins the interpretation thereof with theſe words, *And the temple of God was opened in Heaven, and there was ſeen in his temple the ark of the teſtament*, ver. 19. By the ark, we may know that this was the firſt temple; for the ſecond temple had no ark. *And there were lightnings, and voices, and thundrings, and an earthquake, and great hail*, ibid. Theſe anſwer to the wars in the Roman empire, during the reign of the four horſemen, who appeared upon opening the firſt four ſeals. *And there appeared a great wonder in Heaven, a woman clothed with the ſun*, ch. xii. 1. In the Prophecy, the affairs of the Church begin to be conſidered at the opening of the fifth ſeal; and in the interpretation, they begin at the ſame time with the viſion of the Church in the form of a woman in Heaven: There ſhe is perſecuted, and here ſhe is pained in travail. The interpretation proceeds down firſt to the ſealing of the ſervants of God, and marking the reſt with the mark of the beaſt; and then to the day of judgment, repreſented by a harveſt and vintage. Then it returns back to the times of opening the ſeventh ſeal, and interprets the Prophecy of the ſeven trumpets by the pouring out of ſeven vials of wrath. The Angels who pour them out, come out of the *temple of the tabernacle*; that is, out of the ſecond temple, for the tabernacle had no outward court. Then it returns back again to the times of meaſuring the temple and altar, and of the Gentiles worſhipping in the outward court, and of the beaſt killing the witneſſes in the ſtreets of the great city; and interprets theſe things by the viſion of *a woman ſitting on the beaſt, drunken with the blood of the Saints*; and proceeds in the interpretation downwards to the fall of the great city and the day of judgment: As will more fully appear from a compariſon thereof with the Prophecy of Daniel, and with what we annotated thereon; but more fully by the following obſervations. And

Thus having cleared, what I intended, that the whole Prophecy of this Book is an Illuſion to the Book of the Law of Moſes, as to its ceremonial part in particular. I ſhall now proceed to ſhew how we are to interpret its hiſtorical parts. Therefore,

Let it be obſerved, that the whole ſcene of Sacred Prophecy is compoſed of three principal parts: The regions beyond Euphrates, repreſented by the two firſt beaſts of Daniel; the empire of the Greeks on this ſide of Euphrates, repreſented by the leopard and by the he-goat; and the empire of the Latins on this ſide Greece, repreſented by the beaſt with ten horns, And to theſe three parts, the phraſes of the *third part of the earth, ſea, rivers, trees, ſhips, ſtars, ſun, and moon,* relate. I place the body of the fourth beaſt on this ſide of Greece, becauſe the three firſt of the four beaſts had their lives prolonged after the dominion was taken away, and therefore belong not to the body of the fourth. He only ſtamped them with his feet.

By the earth, the Jews underſtood the great continent of all Aſia and Africa, to which they had acceſs by land: And by the iſles of the *ſea*, they underſtood the places to which they ſailed by ſea, particularly all Europe: And hence we collect that, in this Prophecy, the *earth* and *ſea* are put for the nations of the Greek and Latin empires.

The third and fourth beaſts of Daniel are the ſame with the dragon and ten-horned beaſt of John, but with this difference: John puts the dragon for the whole Roman empire while it continued entire, becauſe it was entire when that Prophecy was given; and the beaſt he conſiders not till the empire became divided: And then he puts the dragon for the empire of the Greeks, and the beaſt for the empire of the Latins. Hence it is that the dragon and beaſt have common heads and common horns: But the dragon hath crowns only upon his heads, and the beaſt only upon his horns: Becauſe the beaſt and his horns reigned not before they were divided from the dragon; and when the dragon gave the beaſt his throne, the ten horns received power as kings, the ſame hour with the beaſt; ſee ch. xiii. The heads are ſeven ſucceſſive kings. Four of them were the four horſemen which appeared at the opening of the firſt four ſeals. In the latter end of the ſixth head, or ſeal, conſidered as preſent in the viſions, it is ſaid, *five* of the ſeven kings *are fallen, and one is, and another is not yet come; and the beaſt that was and is not*, being wounded to death with a ſword, *he is the eighth, and of the ſeven:* He was therefore a collateral part of the ſeventh. The horns are the ſame with thoſe of Daniel's fourth beaſt, deſcribed above.

The four horſemen which appear at the opening of the firſt four ſeals, have been well explained by Mr. Mede; excepting that I had rather continue the third to the end of the reign of the three Gordians and Philip the Arabian, thoſe being kings from the ſouth, and begin the fourth with the reign of Decius, and continue it till the reign of Diocleſian. For the fourth horſeman *ſat upon a pale horſe, and his name was Death; and hell followed with him; and power was given them to kill unto the fourth part of the earth, with the ſword, and with famine, and with plague, and with the beaſts of the earth*, or armies of invaders and rebels: And as ſuch were the times during all this interval. Hitherto the Roman empire continued in an undivided monarchial form, except rebellions; and ſuch it is repreſented by the four horſemen. But Diocleſian divided it between himſelf and Maximianus, A. C. 285; and it continued in that divided ſtate, till the victory of Conſtantine the Great over Licinius, A. C. 323, which put an end to the Heathen perſecutions ſet on foot by Diocleſian and Maximianus, and deſcribed at the opening of the fifth ſeal. But this diviſion of the empire was imperfect, the whole being ſtill under one and the ſame ſenate. The ſame victory of Conſtantine over Licinius a Heathen perſecutor, began the fall of the Heathen empire, deſcribed at the opening of the ſixth ſeal: And the viſions of this ſeal continue till after the reign of Julian the apoſtate, he being a Heathen emperor, and reigning over the whole Roman empire.

The affairs of the Church begin to be conſidered at the opening of the fifth ſeal, as was ſaid above. Then ſhe is repreſented (in ch. xii.) by *a woman* in the temple of Heaven, *clothed with the ſun* of righteouſneſs, *and the moon* of Jewiſh ceremonies *under her feet, and upon her head a crown of twelve ſtars* relating to the twelve Apoſtles and to the twelve tribes of Iſrael. When ſhe fled from the temple into the wilderneſs, ſhe left in the temple a *remnant of her ſeed, who kept the commandments of God, and had the teſtimony of Jeſus Chriſt*; and therefore before her flight ſhe repreſented the true primitive Church of God, though afterwards ſhe degenerated like Aholah and Aholibah. In Diocleſian's perſecution *ſhe cried, travailing in birth, and pained to be delivered*, ver. 2. And in the end of that perſecution, by the victory of Conſtantine over Maxientius, A. C. 312, *ſhe brought forth a man-child*, ſuch a child as *was to rule all nations with a rod of iron*, a Chriſtian empire. *And her child*, by the victory of Conſtantine over Licinius, A. C. 323, *was caught up unto God and to his throne*, ver. 5. *And the woman*, by the diviſion of the Roman empire into the Greek and Latin empires, *fled* from the firſt temple *into the wilderneſs*, or ſpiritually barren empire of the Latins, where ſhe is found afterwards ſitting upon the beaſt and upon the ſeven mountains; and is called *the great city which reigneth over the kings of the earth*, that is, over the ten kings who give their kingdom to her beaſt.

But before her flight there was war in Heaven between Michael and the *dragon*, ver. 7. the Chriſtian and the Heathen religions; and the dragon, *that old ſerpent, called the Devil and Satan, who deceiveth the whole world, was caſt out to the earth, and his Angels were caſt out with him* And *John heard a voice in Heaven, ſaying*, &c. *Therefore, rejoice, ye heavens, and ye that dwell in them. Wo be to the inhabiters of the earth and ſea*, or people of the Greek and Latin empires, *for the Devil is come down amongſt you*, &c. ver. 7——12.

And when the dragon (the Heathen emperor) ſaw that he was caſt down from the Roman throne, and the man-child (a Chriſtian emperor) caught up thither, he perſecuted the woman which brought forth the man-child; and to her, by the diviſion of the Roman empire between the cities of Rome and Conſtantinople, A. C. 330, were given two wings of a great eagle, the ſymbol of the Roman empire, that ſhe might flee from the firſt temple into the wilderneſs of Arabia, to her place at Babylon myſtically ſo called. And the ſerpent, by the diviſion of the ſame empire between the ſons of Conſtantine the Great, A. C. 337, caſt out of his mouth water as a flood, the weſtern empire, after the woman; that he might cauſe her to be carried away by the flood. And the earth, or Greek empire, helped the woman, and the earth opened her mouth, and ſwallowed up the flood, by the victory of Conſtantius over Magnentius, A. C. 353, and thus the beaſt was wounded to death with a ſword. And the dragon was wroth with the woman, in the reign of Julian the apoſtate, A. C. 361, and, by a new diviſion of the empire between Valentinian and Valens, A. C. 364, went from her into the eaſtern empire to make war with the remnant of her ſeed, which ſhe left behind her when ſhe fled: And thus the beaſt revived, ver. 13.——17. By the next diviſion of the empire, which was between Gratian and Theodoſius, A. C 379, the beaſt with ten horns roſe out of the ſea, and the beaſt with two horns out of the earth: And by the laſt diviſion thereof, which was between the ſons of Theodoſius, A. C. 395, the dragon gave the beaſt his power and throne, and great authority. And the ten horns received power as kings, the ſame hour with the beaſt

At length the woman arrived at her place of temporal as well as ſpiritual dominion upon the back of the beaſt, where ſhe is nouriſhed *a time, and times, and half a time, from the face of the ſerpent*; ch. xii. 14. not in his kingdom, but at a diſtance from him. She is nouriſhed by the merchants of the earth, three times or years and an half, or 42 months, or 1260 days: And in theſe Prophecies days are put for years. During all this time the beaſt acted, and ſhe ſat upon him, that is, reigned over him, and over the ten kings who gave their power and ſtrength, that is, their kingdom to the beaſt; and ſhe was drunken with the blood of the Saints. By all theſe circumſtances ſhe is the eleventh horn of Daniel's fourth beaſt, who reigned with a look more ſtout than his fellows, and was of a different kind from the reſt, and had eyes and a mouth like the woman; and made war with the ſaints, and prevailed againſt them, and wore them out, and thought to change times and laws, and had them given into his hand, until a time, and times, and half a time. Theſe characters of the woman, and little horn of the beaſt, agree perfectly: In reſpect of her temporal dominion, ſhe was the horn of a beaſt; in reſpect of her ſpiritual dominion, ſhe rode upon him in the form of a woman, and was his Church, and committed fornication with the ten kings.

The ſecond beaſt, which roſe up out of the earth, was the Church of the Greek empire: For it had two horns like thoſe of the Lamb, and therefore was a Church; and it ſpake as the dragon, and therefore was of his religion; and it came up out of the earth, and by conſequence in his kingdom. It is called alſo the falſe prophet who wrought miracles before the firſt beaſt, by which he deceived them that received his mark, and worſhipped his image. When the dragon went from the woman to make war with the remnant of her ſeed, this beaſt ariſing out of the earth aſſiſted in that war, and cauſed the earth and them which dwell therein to worſhip the authority of the firſt beaſt, whoſe mortal wound was healed, and to make an image to him, that is, to aſſemble a body of men like him in point of religion. He had alſo power to give life and authority to the image, ſo that it could both ſpeak, and by dictating cauſe that all religious bodies of men, who would not worſhip the authority of the image, ſhould be myſtically killed. And he cauſeth all men to receive a mark in their right hand or in their forehead, and that no man might buy or ſell ſave he that had the mark, or the name of the beaſt, or the number of his name; all the reſt being excommunicated by the beaſt with two horns; ſee ch. xiii. 16, *&c.* His mark is +++, and his name ΛΑΤΕΙΝΟΣ, and the number of his name *666*.

Thus the beaſt, after he was wounded to death with a ſword and revived, was deified, as the Heathens uſed to deify their kings after death, and had an image erected to him; and his worſhippers were initiated in this new religion, by receiving the mark or name of this new God, or the number of his name. By killing all that will not worſhip him and his image, the firſt temple, illuminated by the lamps of the ſeven Churches, is demoliſhed, and a new temple built for them who will not worſhip him; and the outward court of this new temple, or outward form of a Church, is given to the Gentiles, who worſhip the beaſt and his image: While they who will not worſhip him, are ſealed with the name of God in their foreheads, and retire into the inward court of this new temple. Theſe are the 144000 ſealed out of all the twelve tribes of Iſrael, and called the two witneſſes, as being derived from the two wings of the woman while ſhe was flying into the wilderneſs, and repreſented by two of the ſeven candleſticks. Theſe appear to John in the inward court of the ſecond temple, ſtanding on Mount Sion with the Lamb, and as it were on the ſea of glaſs. Theſe are the Saints of the Moſt High, and the hoſt of Heaven, and the holy people ſpoken of by Daniel, as worn out and trampled under foot, and deſtroyed in the latter times by the little horns of his fourth beaſt and he-goat.

While the Gentiles tread the holy city under foot, God gives power to his two witneſſes, and they propheſy a thouſand two hundred and threeſcore days clothed in ſackcloth. They are called the two olive-trees, with relation to the two olive-trees, which in Zechary's viſion, ch. iv. ſtand on either ſide of the golden candleſtick to ſupply the lamps with oil: And olive-trees, according to the Apoſtle Paul, repreſent Churches, Rom. xi. They ſupply the lamps with oil, by maintaining teachers. They are alſo called the two candleſticks; which in this Prophecy ſignify Churches, the ſeven Churches of Aſia being repreſented by ſeven candleſticks. Five of theſe Churches were found faulty, and threatned if they did not repent; the other two were without fault, and ſo their candleſticks were fit to be placed in the ſecond temple. Theſe were the Churches in Smyrna and Philadelphia. They were in a ſtate of tribulation and perſecution, and the only two of the ſeven in ſuch a ſtate: And ſo their candleſticks were fit to repreſent the Churches in affliction in the times of the ſecond temple, and the only two of the ſeven that were fit. The two witneſſes are not new Churches: They are the poſterity of the primitive Church, the poſterity of the two wings of the woman, and ſo are fitly repreſented by two of the primitive candleſticks. We may conceive therefore, that when the firſt temple was deſtroyed, and a new one built for them who worſhip in the inward court, two of the ſeven candleſticks were placed in this new temple. And

Now in regard to the Epiſtles to the ſeven churches, they relate to the Church when ſhe began to decline and contain admonitions againſt the great apoſtacy then approaching: For Euſebius, having brought down his Eccleſiaſtical hiſtory to the reign of Diocleſian, deſcribes the ſtate of the Church thus: *Qualem quantamque gloriam ſimul ac libertatem doctrina veræ erga ſupremum Deum pietatis a Chriſto primum hominibus annunciata, apud omnes Græcos pariter & barbaros ante perſecutionem noſtra memoria excitatam, conſecuta ſit, nos certe pro merito explicare non poſſumus*, &c. And a little after: *Jam vero quis innumerabilem hominum quotidie ad fidem Chriſti confugientium turbam*, &c. *cumulate poſſit deſcribere?* &c. *atque hæc nec livor ullus atterere, nec malignitas dæmonis faſcinare, nec hominum inſidiæ prohibere unquam potuerunt, quamdiu omnipotentis Dei dextra populum ſuum, utpote tali dignum præſidio, texit atque cuſtodiit. Sed cum ex nimia libertate in negligentiam ac deſidiam prolapſi eſſemus; cum alter alteri invidere atque obtrectare cæpiſſet*, &c. *cum Antiſtites adverſus Antiſtites, populi in populos colliſi, jurgia ac tumultus agitarent*, &c. *tum divina ultio, levi brachio ut ſolet, integro adhuc eccleſiæ ſtatu, & fidelium turbis libere convenientibus, ſenſim ac moderate in nos cæpit animadvertere; orſa primum perſecutione ab iis qui militabant. Cum vero ſenſu omni deſtituti de placando Dei numine ne cogitaremus quidem*, &c. *tunc demum juxta dictum Hieremiæ*, obſcuravit Dominus in ira ſua filiam Sion, & dejecit de cælo gloriam Iſrael,——*per Eccleſiarum ſcilicet ſubverſionem*, &c And to this ſtate of the Church agrees the firſt of the ſeven Epiſtles to the angel of the ſeven Churches, that to the Church in Epheſus. *I have ſomething againſt thee*, ſaith Chriſt to the angel of that Church; Revel. ii. 4, *&c.* *becauſe thou haſt left thy firſt love. Remember therefore from whence thou art fallen, and repent, and do the firſt works; or elſe I will come unto thee quickly, and will remove thy candleſtick, out of its place, except thou repent. But this thou haſt, that thou hateſt the deeds of the Nicolaitanes, which I alſo hate.* Who theſe Nicolaitanes were, I have noted before on chap. ii.

The perſecution of Diocleſian began in the year of Chriſt 302, and laſted ten years in the eaſtern empire, and two years in the weſtern. To this ſtate of the Church the ſecond Epiſtle to the Church of Smyrna, agrees, in Revel. ii. 9, 10. *I know*, ſaith Chriſt, *thy works, and tribulation, and poverty, but thou art rich*; *and I know the blaſphemy of them, which ſay they are Jews*, &c. The tribulation of ten days can agree to no other perſecution than that of Diocleſian, it being the only perſecution which laſted ten years. By *the blaſphemy of them which ſay they are Jews and are not, but are the ſynagogue of Satan*, I underſtand the idolatry of the Nicolaitanes, who falſly ſaid they were Chriſtians.

The Nicolaitanes are complained of alſo in the third Epiſtle, at ver. 14. as men that *held the doctrine of Balaam*, &c. For Balaam taught the Moabites and Midianites to tempt and invite Iſrael by their women to commit fornication, and to feaſt with them at the ſacrifices of their gods; ſee Numb. xxv. 1, 2,—18. and xxxi. 16. The dragon therefore began now to come down among the inhabitants of the earth and ſea.

The Nicolaitanes are alſo complained of in the fourth Epiſtle, under the name of the *woman Jezabel, who calleth herſelf a propheteſs*, &c. The woman therefore began now to fly into the wilderneſs.

The reign of Conſtantine the Great, from the time of his conquering Licinius, was monarchial over the whole Roman empire. Then the empire became divided between the ſons of Conſtantine; and afterwards it was again united under Conſtantius, by his victory over Magnentius. To the affairs of the Church in theſe three ſucceſſive periods of time, the third, fourth, and fifth Epiſtles, that is, thoſe to the angels of the Churches in Pergamus, Thyatira, and Sardis, ſeem to relate. The next emperor was Julian the apoſtate.

In the ſixth Epiſtle, to the angel of the Church in Philadelphia, Chriſt ſaith, Revel. iii. 10,—12. *Becauſe*, in the reign of the heathen emperor Julian, *thou haſt kept the word of my patience, I alſo will keep thee from the hour of temptation, which* by the woman's flying into the wilderneſs, and the dragon's making war with the remnant of her ſeed, and the killing of all who will not worſhip the image of the beaſt, *ſhall come upon all the world, to try them that dwell upon the earth*, and to diſtinguiſh them by ſealing the one with the name of God in their foreheads, and marking the other with the mark of the beaſt. *Him that overcometh, I will make a pillar in the temple of my God; and he ſhall go no more out* of it. *And I will write upon him the name of my God* in his forehead. So the Chriſtians of the Church of Philadelphia, as many of them as overcome, are ſealed with the ſeal of God, and placed in the ſecond temple, and go no more out. The ſame is to be underſtood of the Church in Smyrna, which alſo kept the word of God's patience, and was without fault. Theſe two churches, with their poſterity, are therefore the two pillars, and the two candleſticks, and the two witneſſes in the ſecond temple. After the reign of the emperor Julian, and his ſucceſſor Jovian, who reigned but five months, the empire became again divided between Valentinian and Valens. Then the Church Catholick, in the Epiſtle to the angel of the Church of Laodicea, Revel. iii. 16, 17. is reprehended as *lukewarm*, and threatned to be ſpewed out of Chriſt's mouth. She ſaid, that ſhe was rich and increaſed with goods, and had need of nothing, being in outward proſperity; and knew not that ſhe was inwardly wretched, and miſerable, and poor, and blind, and naked. She is therefore ſpewed out of Chriſt's mouth, at the opening of the ſeventh ſeal: And this puts an end to the times of the firſt temple.

About one half of the Roman empire turned Chriſtians in the time of Conſtantine the Great, and of his ſons. After Julian had opened the temples, and had reſtored the worſhip of the Heathens, the emperors Valentinian and Valens tolerated it all their reign; and therefore the Prophecy of the ſixth ſeal was not fully accompliſhed before the reign of their ſucceſſor Gratian. It was the cuſtom of the Heathen prieſts, in the beginning of the reign of every ſovereign emperor, to offer him the dignity and habit of the Pontifex Maximus. This dignity all emperors had hitherto accepted: But Gracian rejected it, threw down the idols, interdicted the ſacrifices, and took away their revenues with the ſalaries and authority of the prieſts. Theodoſius the Great followed his example; and Heatheniſm afterwards recovered it ſelf no more, but decreaſed ſo faſt, that Prudentius, about ten years after the death of Theodoſius, called the Heathens *vix pauca ingenia & pars hominum rariſſima*. Whence the affairs of the ſixth ſeal ended with the reign of Valens, or rather with the beginning of the reign of Theodoſius, when he like his predeceſſor Gratian, rejected the dignity of Pontifex Maximus. For the Romans were very much infeſted by the invaſions of foreign nations in the reign of Valentinian and Valens. As all hiſtory declares; ſee alſo the Poet Claudian.

And whilſt the emperors were buſy in repelling theſe enemies, the Hunns and Alans and Goths came over the Danube in two bodies, overcame and ſlew Valens, and made ſo great a ſlaughter of the Roman army, that Ammianus ſaith: *Nec ulla Annalibus præter Cannenſem ita ad internecionem res legitur geſta*. Theſe wars were not fully ſtopt on all ſides till the beginning of the reign of Theodoſius, A. C. 379 and 380: But thenceforward the empire remained quiet from foreign armies, till his death, A. C. 315. So long the four winds were held: And ſo long there was ſilence in Heaven. And the ſeventh ſeal was opened when this ſilence began.

The name of *woes* is given to the wars to which the three laſt trumpets ſound, to diſtinguiſh them from the wars of the four firſt. The ſacrifices on the firſt four days of the feaſt of tabernacles, at which the firſt four trumpets ſound, and the firſt four vials of wrath are poured out, are ſlaughter in four great wars; and theſe wars are repreſented by four winds from the four corners of the earth. The firſt was an eaſt wind, the ſecond a weſt wind, the third a ſouth wind, and the fourth a north wind, with reſpect to the city of Rome, the metropolis of the old Roman empire. Theſe four plagues fell upon *the third part of the earth, ſea, rivers, ſun, moon and ſtars*; that is, upon the earth, ſea, rivers, ſun, moon and ſtars of the third part of the whole ſcene of theſe Prophecies of Daniel and John.

The plague of the eaſtern wind at the ſounding of the firſt trumpet, was to fall upon the earth; Revel. viii. 7, &c. that is, upon the nations of the Greek empire. Accordingly, after the death of Theodoſius the Great, the Goths, Sarmatians, Hunns, Iſaurians, and Auſtorian Moors invaded and miſerably waſted Greece, Thrace, Aſia minor, Armenia, Syria, Egypt, Lybia, and Illyricum, for ten or twelve years together.

The plague of the weſtern wind at the ſounding of the ſecond trumpet, was to fall upon the ſea, or weſtern empire, by means of *a great mountain burning with fire* caſt into it, and *turning it into blood*. Accordingly in the year 407, that empire began to be invaded by the Viſigoths, Vandals, Alans, Sueves, Burgundians, Oſtrogoths, Heruli, Quadi, Gepides; and by theſe wars it was broken into ten kingdoms, and miſerably waſted: And Rome it ſelf, the burning mountain, was beſieged and taken by the Oſtrogoths, in the beginning of theſe miſeries.

The plague of the ſouthern wind at the ſounding of the third trumpet, was to cauſe *a great ſtar, burning as it were a lamp, to fall from Heaven upon the rivers and fountains of waters*, the weſtern empire now divided into many kingdoms, and to turn them to *wormwood* and *blood*, and make them *bitter*. Accordingly Genſeric, the king of the Vandals and Alans in Spain, A. C. 427, entered Africa with an army of eighty thouſand men; where he invaded the Moors, and made war upon the Romans, both there and on the ſea coaſts of Europe, for fifty years together, almoſt without intermiſſion, taking Hippo A. C. 431, and Carthage the capital of Africa A. C. 439. In A. C. 455, with a numerous fleet and an army of three hundred thouſand Vandals and Moors, he invaded Italy, took and plundered Rome, Naples, Capua, and many other cities; carrying thence their wealth with the flower of the people into Africa: And the next year, A. C. 456, he rent all Africa from the empire, totally expelling the Romans. Then the Vandals invaded and took the iſlands of the Mediterranean, Sicily, Sardinia, Corſica, Ebuſus, Majorca, Minorca, &c. and Ricimer beſieged the emperor Anthemius in Rome, took the city, and gave his ſoldiers the plunder, A. C. 472. The Viſigoths about the ſame time drove the Romans out of Spain: And now the weſtern emperor, the *great ſtar which fell from Heaven, burning as it were a lamp*, having by all theſe wars gradually loſt almoſt all his dominions, was invaded, and conquered in one year by Odoacer king of the Heruli, A. C. 476. After this the Moors revolted, A. C. 477, and weakned the Vandals by ſeveral wars, and took Mauritania from them. Theſe wars continued till the Vandals were conquered by Beliſarius, A. C. 534. and by all theſe wars Africa was almoſt depopulated, according to Procopius, who reckons that above five millions of men periſhed in them. So that Procopius tells us, it was next to a miracle for a traveller to ſee a man.

In pouring out the third vial it is ſaid: *Thou art righteous, O Lord,———becauſe thou haſt judged thus: For they have ſhed the blood of thy ſaints and prophets, and thou haſt given them blood to drink, for they are worthy.* How they ſhed the blood of ſaints, may be underſtood by the edicts of the emperor Honorius, procured by four biſhops ſent to him by a council of African biſhops, who met at Carthage, 14 June, A. C. 410. which made it death for any Africans to diſſent from the eſtabliſhed religion of their country. And here let it be remarked that theſe two were the firſt which made their meetings, and the meetings of all diſſenters, capital; for by hereticks in theſe edicts are meant all diſſenters, as is manifeſt by the following againſt Eureſius a Luciferian biſhop.

Impp. Arcad. & Honor. AA. Aureliano Proc. Africæ.

Hæreticorum vocabulo continentur, & latis adverſus eos ſanctionibus debent ſuccumbere, qui vel levi argumento a judicio Catholicæ religionis & tramite detecti fuerint deviare, &c. *Dat.* iii. *Non. Sept. Conſtantinop. Olybrio & Probino Coſſ.* A. C. 395.

The Greek emperor Zeno adopted Theodetic king of the Oſtrogoths to be his ſon, made him maſter of the horſe and Patricius, and conſul of Conſtantinople; and recommending to him the Roman people and ſenate, gave him the weſtern empire, and ſent him into Italy againſt Odoacer king of the Heruli. Theoderic thereupon led his nation into Italy, conquered Odoacer, and reigned over Italy, Sicily, Rhætia, Noricum, Dalmatia, Liburnia, Iſtria, and part of Suevia, Pannonia and Gallia. Whence Ennodius ſaid, in a Panegyric to Theodoric: *Ad limitem ſuum Romana regna remeaſſe.* Theoderic reigned with great prudence, moderation and felicity; treated the Romans with ſingular benevolence, governed them by their own laws, and reſtored their government under their ſenate and conſuls, he himſelf ſupplying the place of emperor, without aſſuming the title. *Ita ſibi parentibus præfuit,* faith Procopius, *ut vere Imperatori conveniens decus nullum ipſi abeſſet: Juſtitiæ magnus ei cultus, legumque diligens cuſtodia: terras a vicinis barbaris ſervavit intactas,* &c. Whence I do not reckon the reign of this king, amongſt the plagues of the four winds.

The plague of the northern wind, at the ſounding of the fourth trumpet, was to cauſe the ſun, moon and ſtars, that is, the king, kingdom and princes of the weſtern empire, to be darkned, and to continue ſome time in darkneſs. Accordingly Beliſarius, having conquered the Vandals, invaded Italy A. C. 535, and made war upon the Oſtrogoths in Dalmatia, Liburnia, Venetia, Lombardy, Tuſcany, and other regions northward from Rome, twenty years together. In this war many cities were taken and retaken. In retaking Millain from the Romans, the Oſtrogoths ſlew all the males young and old, amounting, as Procopius reckons, to three hundred thouſand, and ſent the women captives to their allies the Burgundians. Rome itſelf was taken and retaken ſeveral times, and thereby the people were thinned; the old government by a ſenate ceaſed, the nobles were ruined, and all the glory of the city was extinguiſhed: And A. C. 552, after a war of ſeventeen years, the kingdom of the Oſtrogoths fell; yet the remainder of the Oſtrogoths, and an army of Germans called in to their aſſiſtance, continued the war three or four years longer. Then enſued the war of the Heruli, who, as Anaſtaſius tells us, *perimebant cunctam Italiam,* ſlew all Italy. This was followed by the war of the Lombards, the fierceſt of all the Barbarians, which began A. C. 568, and laſted for thirty-eight years together; *facta tali clade,* ſaith Anaſtaſius, *qualem a ſæculo nullus meminit*; ending at laſt in the Papacy of Sabinian, A. C. 605, by a peace then made with the Lombards.

Thus by the plagues of the four winds, the empire of the Greeks was ſhaken, and the empire of the Latins fell; and Rome remained nothing more than the capital of a poor dukedom, ſubordinate to Ravenna, the ſeat of the exarchs.

The fifth trumpet ſounded to the wars, which the king of the South, as he is called by Daniel, made in the time of the end, in puſhing at the king who did according to his will. This plague began with the opening of the bottomleſs pit, which denotes the letting out of a falſe religion: The ſmoke which came out of the pit, ſignifying the multitude which embraced that religion; and the locuſts which came out of the ſmoke, the armies which came out of that multitude. This pit was opened, to let out ſmoke and locuſts into the regions of the four monarchies, or ſome of them. The king of theſe locuſts was the angel of the bottomleſs pit, being chief governor as well in religious as civil affairs, ſuch as was the caliph of the Saracens. Swarms of locuſts often ariſe in Arabia-fælix, and from thence infeſt the neighbouring nations: And ſo are a very fit type of the numerous armies of Arabians invading the Romans. They began to invade them A. C. 634, and to reign at Damaſcus A. C. 637. They built Bagdad A. C. 766, and reigned over Perſia, Syria, Arabia, Egypt, Africa and Spain. They afterwards loſt Africa to Mahades, A. C 910; Media, Hircania, Choraſan, and all Perſia, to the Dailamites, between the years 927 and 935: Meſopotamia and Miafarekin to Naſiruddaulas, A. C. 930; Syria and Egypt to Achsjid, A. C. 935. and now being in great diſtreſs, the caliph of Bagdad, A. C. 936, ſurrendred all the reſt of his temporal power to Mahomet the ſon of Rajici, king of Waſit in Chaldea, and made him emperor of emperors. So that

The whole time that the caliphs of the Saracens reignedwith a temporal dominion at Damaſcus and Bagdad together, was 300 years, *viz.* from the year 637 to the year 936 incluſive. Now locuſts live but five months; and therefore, for the decorum of the type, theſe locuſts are ſaid to hurt men five months and five months, as if they had lived about five months at Damaſcus, and again about five months at Bagdad; in all ten months, or 300 prophetic days, which are years.

The ſixth trumpet ſounded to the wars, which Daniel's king of the North made againſt the king abovementioned, who did according to his will. In theſe wars the king of the North, according to Daniel, conquered the empire of the Greeks, and alſo Judea, Egypt, Lybia, and Ethiopia: And by theſe conqueſts the empire of the Turks was ſet up, as may be known by the extent thereof. Theſe wars commenced A. C. 1258, when the four kingdoms of the Turks ſeated upon Euphrates, that of Armenia-major ſeated at Miyapharekin, Megarkin or Martyropolis, that of Meſopotamia ſeated at Moſul, that of all Syria ſeated at Aleppo, and that of Cappadocia ſeated at Iconium, were invaded by the Tartars under Hulacu, and driven into the weſtern parts of Aſia-minor, where they made war upon the Greeks, and began to erect the preſent empire of the Turks. Upon the ſounding of the ſixth trumpet, Revel. ix. 13, *&c. John heard a voice from the four horns,* &c. By the *four horns of the golden altar,* is ſignified the ſituation of the head cities of the ſaid four kingdoms, Miyapharekin, Moſul, Aleppo, and Iconium, which were in a quadrangle. They ſlew *the third part of men,* when they conquered the Greek empire, and took Conſtantinople, A. C. 1453. and they began to be prepared for this purpoſe, when Olub-Arſlan began to conquer the nations upon Euphrates, A. C. 1063. The interval is called *an hour and a day, and a month, and a year,* or 391 prophetic days, which are years. In the firſt thirty years, Olub-Arſlan and Melech-ſchah conquered the nations upon Euphrates, and reigned over the whole. Melechſchah died A. C. 1092, and was ſucceeded by a little child; and then this kingdom broke into the four kingdoms abovementioned.

A Diſſertation on Certainty.

I. I ſhall conſider the ſeveral ſorts of means, whereby we may be freed from doubt concerning any thing propos'd, and be as certain as 'tis poſſible for men to be, of the truth or falſhood, the good or evil of it.

II. I ſhall ſhew, which of thoſe means of information we have moſt reaſon to depend upon; that is, on which we may moſt ſafely venture to determine for the certainty of any matter.

III. And laſtly, I ſhall make ſome few inferences from this diſcourſe, by way of application. And now,

I. Firſt, For the means of information, *&c.*

Firſt, We may attain to certainty, concerning the truth or falſhood of ſeveral things, both in nature and religion, by the ſole evidence of our ſenſes. But then, we can attain to certainty this way, only as to ſuch things as are the objects of our ſenſes, and being plainly obvious to any of them, are therefore not to be diſputed. Thus we may certainly diſtinguiſh colours, by the ſight; ſounds, by hearing; matter of all ſorts, whether ſoft or hard, ſmooth or rough, *&c.* by the touch; ſcents, by ſmelling; and the reliſh of any thing, whether ſweet or bitter, *&c.* by taſting: And in ſuch inſtances as theſe, unleſs our ſenſes are extremely vitiated, or we are totally deprived of them, we cannot be deceived.

I am not ſpeaking now of madmen, or others that are worſe, who are reſolved to doubt of every thing they ſee, or hear, or feel, or ſmell, or taſte; for ſuch are not in a condition to be argued with, becauſe they will not be convinced of any thing, by the only proper means of knowledge in ſuch caſes.

My buſineſs, now, is only with ſuch perſons as have their ſenſes clear, and in a fit capacity for making ſuch diſcoveries as come within their verge and ſphere; and are willing to be determined by them in ſuch caſes. Such men as theſe, as they will readily believe, on one hand, concerning any objects of their ſenſes, that they are ſo, as thoſe ſenſes repreſent them; ſo they will not be perſuaded, on the other hand, that any propoſition can be true, concerning any matter obvious to ſenſe, and as to which their ſenſes cannot poſſibly deceive them, if ſuch a propoſition plainly thwarts and contradicts the undoubted evidence of their ſenſes.

I ſhall inſtance only in one caſe at preſent; and that in reference to the elements of bread and wine, made uſe of in the celebration of the holy ſupper of our Lord. Now, that theſe are bread and wine, and nothing elſe, before the words of conſecration are pronounc'd, is own'd by all, of all perſuaſions. The only queſtion in diſpute, is this; Whether the bread and wine retain their proper ſpecies, without any change or alteration in their nature, after conſecration?

It is indeed, confeſs'd, on all hands, that after conſecration, the elements are no longer to be look'd on as common bread and wine, nor to be put to any common uſe; though their being conſecrated to a ſacred uſe does not hinder, but that they ſtill continue to be bread and wine, their kind or nature no way changed, though appropriated to an holy uſe by conſecration. The deſign and end of conſecration, whatever words or geſtures are pronounced or uſed therein, is only to appropriate the things ſo conſecrated to this or that peculiar uſe; but it can work no change or alteration in the nature of them, from what they were before. If it can, or does, in one reſpect, why ſhould it not do ſo in others alſo? For inſtance; If the bread and wine are by the words and form of conſecration chang'd into the very fleſh and blood of Chriſt, as the Papiſts pretend, why ſhould not water be ſo changed, at leaſt into ſomething elſe, in baptiſm? For that is conſecrated too; ſo that, of common, it becomes uncommon water: And our Saviour's words are uſed in one, as well as in the other; that is, the very words he utter'd at the inſtitution of each ſacrament, are ſtill retained and uſed, in the conſecration of the bread and wine in one, and of the water in the other. And I can ſee no reaſon, why, if ſuch a tranſubſtantiation, or change of the ſubſtance of the elements be cauſed by conſecration in one ſacrament, it ſhould not alſo be alike effected in the other. Nay, if conſecration has ſuch a power on things animate, why ſhould it not be ſo effectual likewiſe, as to perſons, who, we are aſſured, will one day undergo a change, from what they are at preſent, frail and mortal, to perfect and immortal beings? Why ſhould not the conſecration of a perſon to ſuch ſacred purpoſes, as prieſts and biſhops are, be as well ſuppoſed to change his nature, and make him ſomething more than man, as well as the nature of thoſe ſenſeleſs elements, ſo as to make them very Chriſt, and conſequently, God, fit to be worſhipped and adored?

But, ſays our Saviour, of the bread, *This is my body*; and of the wine, *This is my blood*, Matt. xxvi. 26, *&c.* Mark xiv. 22, *&c.* Luke xxii. 19, 20. that very body and blood which were broken and ſhed for us: And ſhall we not believe him? Yes, by all means, in ſuch a ſenſe as he intended when he ſpake the words, but not in ſuch a ſenſe as we know to be impoſſible, either for our Saviour to intend, or the nature of the things to bear. Our Saviour, then, was preſent viſibly; the diſciples ſaw him ſitting with them at the table, if they then made uſe of any; they ſaw and felt and taſted both the bread and wine, and knew them to be ſuch, by the evidence of all thoſe ſenſes; they ſaw him take the bread, and break it, and the wine, and pour it out; they heard him ſpeak the words of conſecration, and then received the conſecrated elements from his hands; and they did eat and drink them, even after conſecration, though not as common bread and wine, yet ſtill as bread and wine, the ſame for ſubſtance as they were before. Nor could they poſſibly conceive them to be otherwiſe, becauſe their ſenſes could not be ſo altered on a ſudden, as to think that fleſh and blood, only by virtue of three words pronounced, which they ſaw, and felt, and taſted to be bread and wine but juſt before. And if their ſenſes were not altered, neither could they be deceived any more after conſecration, than they were before. In ſhort; they ſaw our Saviour ſitting ſtill among them, and heard him ſpeak of divers matters; they followed him to judgment, and to death, and ſaw that ſelf-ſame body, which was preſent with him over night, the next day hanging on the croſs, between the bodies of two thieves; and as they could not be deceived in one, ſo neither could they in the other. Therefore, upon the whole, as they had reaſon to believe their ſenſes in this matter, ſo have we, as well as in all other inſtances, of things that are ſo plainly obvious to ſenſe, as theſe are found to be. And ſo much may ſuffice, for the firſt means of information mentioned, whereby we may attain a certainty of the truth or falſhood of any thing propoſed, the witneſs of our ſenſes.

The ſecond ſort of means I mentioned, is demonſtration. And this is either ſenſible, or rational; that is, ſuch demonſtration, by which we are convinced of any matter by the external evidence of any of our ſenſes; or ſuch, whereby we are convinced by the internal force and power of reaſon. To give an inſtance of each ſort;

As to the firſt, If any perſon ſhould affirm, that one and the ſelf-ſame body is, or may be, in ſeveral places at one time: And this is the doctrine of the real preſence, eſpouſed by the Church of Rome: To them that know the nature of a body, that it is ſuch as is and cannot but be circumſcribed by place, the falſhood of ſuch an affirmation is ſo manifeſt, as not to ſtand in need of any ſenſible demonſtration to evince it. For, reaſon of itſelf will eaſily convince them, that what is circumſcribed by place, can be but in one place at one time; and that this is true of all corporeal ſubſtance whatſoever. But, for perſons of a lower ſize, who may be more eaſily impoſed on by the ſubtilties of men of parts and learning, though they cannot prove againſt them, that ſuch an affirmation muſt be falſe, by dint of reaſoning; yet they may do it by the help of ocular demonſtration. For, when they ſee all bodies whatſoever ſo circumſcribed by place, that upon the leaſt removal of any body, of fleſh, or any other ſubſtance, to another place, it is no longer to be found in the place wherein it ſtood before; they may, and cannot but conclude, againſt ſuch an affirmation, that it muſt needs be falſe, as having the utmoſt proof, of which the nature of the thing is capable, that it cannot poſſibly be true. And,

As to the other ſort; If any ſhould affirm, That what is real bread, is alſo real fleſh, and what is real wine, is at the ſelf-ſame time the real blood of any perſon; ſo that both theſe different ſpecies are actually contained under, and exhibited in one and the ſame form and ſubſtance, of which no other change or alteration is ſuppoſed to have been made, than the bare conſecration of the element is capable of making: The falſhood of ſuch an affirmation is eaſily demonſtrable from reaſon, and the ſettled nature of the things themſelves. For, though it be confeſs'd, that God, who has Almighty Power, can at his pleaſure change and alter things, from one form or ſubſtance to another; yet he was never known to work ſuch miracles as theſe, to give any ſingle ſubſtance two ſuch different natures, as bread and fleſh, and wine and blood are known to be: Nor can it be ſuppoſed he ſhould: becauſe we muſt ſuppoſe him, in ſo doing, to be guilty of exerting his Omnipotence, very often, to no purpoſe, which he never did, nor ever will. Beſides, according to this doctrine, which is called conſubſtantiation, the conſecrated elements are bread and wine, and yet not bread and wine; fleſh and blood, and yet not fleſh and blood, at one and the ſame time: Which are ſuch palpable contradictions as Omnipotence itſelf cannot produce. So that, to believe this doctrine, is to go againſt the cleareſt evidence, not only of our ſenſes, but our reaſon alſo. For to our ſenſes it is manifeſt, that the elements are bread and wine, and nothing elſe, even after conſecration; and to our reaſon it is every whit as plain, that if the conſecrated elements are bread and wine, they cannot be fleſh and blood: And to believe them to be both, is to believe them to be neither. And this may ſerve to ſhew, how we may attain to certainty, as to the truth or falſhood of any propoſition, by demonſtration.

The third, and laſt means of information, whereby, I ſaid, we may attain to certainty, as to the truth or falſhood, the good or evil, of any thing propoſed, is, the teſtimony of others, on whoſe veracity and faithfulneſs we may, and ought to reſt.

Now, the teſtimony of others to any matter, is either oral, that is, by word of mouth; or Scriptural, that is, by writing. And the validity or invalidity of either of theſe kinds of teſtimony, is to be judged of by the quality, and other circumſtances of their authors.

All teſtimony, therefore, with which we either are, or can be any way concerned, is either human, or divine. As to the former, human teſtimony, this is as much inferior to divine, as man is inferior to God; and the credit given to it muſt bear a due proportion to its author; all juſt allowances being made for incapacity, deſign and intereſt, whereby he may be rendered either unable, or unwilling, to inform us fully and ſincerely, in every reſpect. So that all teſtimony that is merely human, though it is the beſt means of information we can have, as to moſt human affairs; yet, either through the incapacity of the perſon that gives it, or by means of ſome deſign, or intereſt of his own, that he might aim at, and be carrying on, whilſt he is giving an account of things, it cannot be infallible, but may deceive us: And we cannot certainly determine, concerning the truth or falſhood, the good or evil of any thing, upon the ſole authority of any human teſtimony whatſoever. I ſpeak this, chiefly, with reſpect to moral things; for as to ſuch as are merely natural or human, we may, and ought to credit the relations of ſuch authors, whether given by word of mouth, or in writing, of whoſe veracity and faithfulneſs we have no cauſe to doubt, and who give us ſuch accounts of things from their own knowledge and experience of them.

But, as to all moral and Divine Affairs, no teſtimony can be deemed infallible, but that which is Divine. By which I mean, the laws and teſtimony that God has given, concerning moral good and evil, and to all Sacred Truths, either by himſelf immediately, or by men inſpired by him to declare his nature, and his will, in order to our knowledge of the former, and to excite our juſt obedience to the latter. And ſince the veracity and faithfulneſs of God are infinite; ſo that, whatever comes from him muſt needs be true, and he will let us want no knowledge, either of his nature, or his will, that we are capable of, and can be of any uſe towards the promotion of our preſent and eternal welfare: And ſince he can have no deſign in any thing he tells us, but only to promote our good, nor any intereſt to ſerve, but what is more our own than his; it follows, that we may, with the utmoſt ſafety and aſſurance, depend upon his word, for the truth, or good, or evil of any matter: Becauſe we know him to be ſo juſt and good, ſo true and faithful, that he neither will, nor can deceive us. And this leads me,

II. In the ſecond place, to ſhew, which of theſe ſeveral means of information we have moſt reaſon to depend upon, that is, on which we may moſt ſafely venture to determine for the certainty of any matter.

And firſt, as to our ſenſes, their evidence extends but to few moral things; and moſt of thoſe, whoſe truth or falſhood, good or evil, they can inform us of, are but of little moment: And as to thoſe that are of the greateſt moment, with which they have any thing to do, they may, in ſeveral inſtances deceive us, and either biaſs, or corrupt our judgment. For if in natural things, ſuch as pain and pleaſure, we may be miſtaken, as we too often are, while we judge of one or the other according to the evidence our ſenſes give and determine pain to be an evil, when, as it is circumſtantiated, it may be good and wholſome for us, and pleaſure to be good, when the circumſtances that attend it may make it very evil; much more may we be miſtaken, if we paſs judgment at a venture, as our ſenſes are affected, as to moral good and evil. In ſhort; though our ſenſes may come in for evidence, and may determine our judgment, as to the truth or falſhood of any thing propoſed, that is an object of, and plainly obvious to them; yet the inſtances are very few, if any, in which they are to be received as evidence, whereby we may determine for or againſt the moral good or evil of the things propoſed: Becauſe they are too apt to be partial to their own ſide, ſo as to call evil good, and good evil, according as they find themſelves immediately affected.

And, ſecondly, as to demonſtration, there are ſeveral doctrines of eternal verity, to which this cannot reach; ſuch as the doctrine of a trinity of perſons in the unity of the Godhead; and that of the incarnation of the ſon of God, and the union of the Divine and human natures in his ſingle Perſon: Which human reaſon can no more demonſtrate, than a man can tell the depth of the ſea, in thoſe place that are unfathomable. And we find, by ſad experience, that mens endeavours in this way, have done no ſervice, but have been rather very prejudicial to theſe doctrines, by rendring them both more abſtruſe and unintelligible, and ſo more hard to be believed, than otherwiſe they are, while our endeavours to eſtabliſh them are founded on the word of God alone, in which they are expreſly taught.

And therefore, laſtly, teſtimony, and of all teſtimony that which is Divine, is the ſureſt, and moſt perfect means of information, as to all Sacred Truths, and all moral duties; whereby alone, we can be certain of the truth or falſhood, the good or evil of any thing propoſed, as a matter of religion. For this coming from that God, who cannot lie, and neither will nor can deceive us; we may, with the utmoſt ſafety and aſſurance, nay, we muſt depend upon it, and be determined by it.

And now, to us, who can pretend to no immediate revelation, or inſpiration from above, as the holy Patriarchs and Prophets, the Apoſtles and ſome of the firſt Chriſtians had; the *written word of God* is our ſafeſt and moſt perfect guide to truth, as containing and preſcribing all things neceſſary to be known, believed, and practiſed by us. For ſo the Apoſtle tells us; 2 Tim. iii. 16, 17. *All ſcripture is given by inſpiration of God, and is profitable,* that is, *ſufficient, for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: that the man of God may be made perfect, throughly furniſhed unto all good works.* As if he had ſaid, The *written word of God* contains and teaches all things neceſſary for men to know, believe, and do, in order to their preſent and eternal welfare. And now,

III. The inferences I ſhall make from this diſcourſe, by way of application, are briefly, theſe.

Firſt, That no other means of information, beſides the *written word of God*, can give perfect ſatisfaction, as to matters of religion. For if any other means of information could do this, the Scriptures had been needleſs, or, at leaſt, of no great moment to us; and the pains of writing, and the care that has been taken to preſerve them, are both to very little purpoſe. But the uncertainty and imperfection of all other means of Sacred Knowledge made it abſolutely neceſſary, that ſuch a certain, plain, and perfect rule of faith and practice ſhould be written and promulgated, to which men might have recourſe on all occaſions, and by which they might be throughly inſtructed in all inſtances of neceſſary faith and duty.

To this purpoſe, the Evangeliſt Luke informs us, that the principal, if not the only reaſon of his giving his Theophilus a written narrative of our Saviour's life and doctrines, was, that he might have a more certain knowledge of thoſe matters, than he could expect to have by any other means of information. *It ſeemed good to me*, ſays he, *having had perfect underſtanding of all things from the very firſt to write unto thee in order, moſt excellent Theophilus: that thou mightſt know the* certainty *of thoſe things, wherein thou haſt been inſtructed*; Luke i. 3, 4. He had, it ſeems, been inſtructed in ſeveral points of Chriſtian faith and duty already, and perhaps he might believe them without any more ado: But leſt he ſhould be in doubt, concerning any neceſſary matter, from a ſuſpicion of either the veracity, or faithfulneſs, or, at leaſt, the capacity of his inſtructors; or leſt he ſhould afterwards forget any neceſſary truth he had been told, or, for want of a reſidentiary monitor, that ſhould be always ready at hand to remind him of his duty, he ſhould at any time become unmindful of it, ſo as to neglect, or act contrary to it in any inſtance: To prevent theſe inconveniencies, and to ſet and keep him right as to all Sacred fundamentals, he gives him ſuch a hiſtory of all affairs in writing, on whoſe truth and faithfulneſs he might depend, and to which he might always have recourſe, both for his more certain information, as to all things needful to be known, believed, and done, in order to ſalvation; and alſo to ſatisfy his doubts, if he ſhould labour under any, concerning any of thoſe things, in which he had been before, or ſhould afterwards be inſtructed.

Secondly, we may infer from this diſcourſe, that the *written word of God* is of itſelf a perfect and ſufficient rule of faith and practice; and the only means of certainty, as to the truth or falſhood, the good or evil of all moral things: And eſpecially, as to all Sacred myſteries of religion.

And the third inference, with which I ſhall conclude, is this; That, therefore, we ought, as to all Sacred Matters, to ſubject both our ſenſes to that unerring rule and ſtandard; ſo as, without doubting or gainſaying, to believe and do whatever we find to be expreſly, or by undoubted conſequence inculcated therein, as neceſſary to be believed or done, in order to our happineſs.

Thus, courteous reader, We have brought this Great and Laborious Work to a concluſion, in the manner it was propoſed; and with that care and fidelity as ſuch a uſeful and pious deſign requires; and it may be ſuppoſed, with the approbation and eſteem of the devout and numerous ſubſcribers thereto.

As for our own part; let it ſuffice now, once for all, to aſſure you, That we have ſtudied theſe Sacred Books conconſcientiouſly, neither wreſting the Text for the ſupport of human inventions, nor paſſing over any doubtful or obſcure Scripture, at leaſt, which might appear ſo to us, without a clear expoſition, ſupported by reaſon, and collateral Texts of Holy Writ. And though the differences among Chriſtians in the interpretation of Divine Revelation, have obliged us to run frequently into Critical Obſervations, perchance of too nice a nature to be readily comprehended by the generality of readers: Yet, even here, it has been our chief care to engage the attention with a familiar ſtile, abſtract from the unintelligible terms of the ſchool-men, and with ſuch pious inferences, as may ſerve, if not to make good diſputants, to promote virtue and Chriſtian knowledge. In a word, God, unto whom all hearts are open, all deſires known, and from whom no ſecrets are hid; knoweth that in all this Work, my heart has not willingly or deſignedly ſwerved from the true meaning of his Holy Word: *Thy Word, O God! is a lanthorn unto my feet, and a light unto my paths:* For wherein I have copied after other authors, their word was never admitted a place under the Sacred Text, till my conſcience had ſtudied it well, and was ſatisfied of its veracity and goodneſs. For as *my delight is in the law of the Lord*, and am convinced that the only way for a man to *cleanſe* himſelf from ſin, is *by the word of the Lord*, ſo my deſire, God will bear me witneſs, has been not to puzzle, nor deceive, but to inſtruct and confirm my readers in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord, by a plain, clear, ſincere and intelligible expoſition of his Divine Will. Therefore, Let us unite in heart and mind, and never begin to read, nor finiſh our meditations on God's Holy Word, till we have craved his bleſſing in the words of this excellent collect, allotted for the ſecond Sunday of Advent:

> *Bleſſed Lord, who haſt cauſed all holy Holy Scriptures to be writen for our learning; Grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of thy Holy Word, we may embrace and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us, in our Saviour Jeſus Chriſt.* Amen.

GLORY TO GOD ALONE.

FINIS.